

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclian, 4th Century.

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UNCATHOLIC CATHOLICS.

It is amusing to hear the up-to-date individuals complaining that there are altogether too many devotions nowadays. They distract one—you know—and take attention from the central figure of Christianity. So run on the peddlers of talk who criticize anything from a Bishop's mandate to a sermon and make their own ignorance the measure of what is wise and just in things ecclesiastical. Not that they hold any devotions in favor, but they wish to be thought liberal-minded and above such petty things as a scapular or an Agnus Dei. To say the least it is an un-Catholic spirit and a menace to faith.

WHO ARE THEY?

One phrase that is over-worked in some of our papers is "nice Catholics." Is it a new order of merit? Who are they? The people who speak with an Oxford accent, and can give you an illuminating criticism on the latest novel? Are they the individuals who have a few shekels, move in what is called society, and have the unpeakable happiness of having their feet now and then beneath the mahogany of a personage? Or are they the individuals who are supposed to "run" the parish? They do not, of course, but judging from their manner of talking, their foolish and reckless gossip, one might be pardoned for thinking that they really had their hands on the administrative lever.

We have in view some very ordinary citizens who go to Holy Mass every day, mind their own business and are intent on the one thing necessary. We think them very "nice" Catholics.

THE YOUNG MAN IN POLITICS.

In answer to a correspondent we beg to say that the CATHOLIC RECORD has advised young men time and again to contribute their quota to the right government of the country. The man who is too indolent to see that his name be on the voting list, or mean-spirited enough to be influenced by professional politicians or party newspapers, is not a citizen. We admit that the editors who champion the cause of either political party in the Dominion are not destitute of sense. They are, let us say, honorable and cultured gentlemen, though one would not think it from their effusions. They can discuss matters not pertaining to the party dispassionately. But when they enter the domain of politics, they become wild-eyed quill-drivers with fulsome praise for their employers, and for their opponents the meanest word that can be furnished by their vocabulary of abuse and invective.

We are not a political paper, albeit we are always ready to denounce any maladministration. But we believe that the men in power, the men who have for the time being the responsibility of guiding Canada, should be treated with the greatest respect by all Canadians. The policy of ridicule and insinuation and misrepresentation debases a paper and diminishes its influence. It is subversive of the spirit of reverence, and we look forward to the day when the hide-bound party with no aim above a tender for advertising shall be tabooed by self-respecting Canadians. The young man who is guided by them may talk politics and vote the ticket, but he will never have an intelligent or independent opinion on the current issues.

WOULD-BE HELPERS OF THE POOR.

We think that some individuals waste much time and energy in concocting good advice for their less fortunate brethren. A message from our accredited leaders will put fresh courage and enthusiasm into hearts, but the words of nonentities beat the air. A few weeks ago we heard an address given by a gentleman to toilers of both sexes. He exhorted them eloquently and sapiently and then sauntered back to his well-appointed home, convinced that he had done his whole duty. It is, of course, easy to advise. The difficulty, however, is to live up to it, and that difficulty is increased by our environment. In an atmosphere of refinement, in touch with objects and examples which appeal to our higher nature, we may withstand the enemy without much of a struggle. But where everything is sordid, and every influence is downward, it requires sterner stuff to gain

the victory. And amidst such surroundings are hundreds in every community. Clad from birth to death in Poverty's shabbiest livery, living in ill-smelling tenements within earshot of blasphemies, and beset by allurements to vice, they are, a great many of them, brave and patient and true children of the Church. The world holds no fairer things than the unselfish lives of the poor. How often in our rambles have we not happened upon examples which roused us to better things.

We remember visiting a mother living in a wretched room, designed by a ghoul of a landlord as a comfortable apartment. She eked out the scantiest kind of a living for herself and two boys by making clothes at sweat shop prices. To us the hole in which she worked was oppressive and soul-stupefying, but not so to the little woman. True, she felt the "drag" as she called it, but her steadfast faith gave her a glimpse of heaven's blue. All day long sounded the whirr of the machine, but she was happy so long as her boys kept straight. God pity the boys who bring sorrow to the hearts of such mothers!

Now, if our lecturers would condescend to make the acquaintance of the poor, they would receive betimes a liberal education in the science of Christian living. If they would just remember that sympathy is needed, that their duty is to make the poor their neighbors by helping them, they would affect something in the way of charity. But one thing to understand is that the poor are not fools. They do not want to see the cackling females who ask the impertinent questions. And this is what is done by some would-be charitable women who could learn from many whom they visit how to be a lady and a Christian. This kind of a human being is a nuisance. The people who can let sunshine into the abodes of the indigent are the ones who realize the presence of the Lord, and that in ministering to the poor they minister unto Him.

Now, if this had struck the lecturer to whom we have alluded he might have spared us his good advice. But we were never entered his mind. Moreover, this same worthy gentleman does what he can to make life less bearable to some human beings. He and like him are regarded as hypocrites, and, despite pious platitudes and donations to Church, as remorseless slave drivers to those who depend on them for bread and butter. If they were sincere, why give starvation wages to their employees? Their stilted talk is valueless to the women who can just earn enough to keep them from want and sin. True, some of them listen to the suggestion of the tempter as to how increase their income. But the majority of them do not; and their purity, assailed oftentimes by dandified blackguards, is kept unstained. We know that many Canadian employers are humane and just. All honor to them. But there are others who from first to last are out for the dollar and are, in securing it, as considerate of their fellows as Barbary pirates.

A BENEFACTOR OF MANKIND.

History tells us that Pope Clement XIII, broke up a combine or trust in 1800. Certain speculators were laying plans for the purchase of all the wheat in sight, when the Pope quietly stepped in and prevented them from exporting it from his territories. The would-be market cornerers were angry, but their plans were drowned by the grateful voices of the poor. That was one way of dealing with the trust. If the Pope had been like some modern legislators, the speculators would have collected the wheat and re-sold it at exorbitant prices. The people would have growled and protested, but the financiers would have the money. Later on, when popular excitement had spent itself, they would give munificent donations and be acclaimed as public benefactors.

Human nature dearly loves a millionaire.

HUMANITY'S TYRANT.

It would seem that Russia is anxious to have an international conference to deal with trusts. We have some recollection of the Hague conference and cannot help having misgivings as to the success of this scheme of the Czar. It is well to remember that a syndicate is a hard proposition to tackle, and the man with a horde of employees is not liable to be daunted by a series of indignant resolutions. But these international speech shams are good for a spectacular view point. Also they keep the cable busy

and the correspondent happy. But the leaders of the Trust will continue to build 85,000,000 mansions while the laborers—some of them—cannot earn a dollar a day.

A legislature can put a brake on the chariot of the Trust. But here there are wheels within wheels. Perhaps the members cannot call their souls their own, or are mere puppets drawn hither and thither by the corporations who supply the funds for political campaigns. And, besides, the Trust magnate is apt to believe the cynical dictum of Walpole that every man has his price and he can afford to pay it.

When the members of the Russian conference begin to deliberate they can consult, and with profit, the pages of the "Condition of Laborers."

ST. IGNATIUS AND THE SOCIETY OF JESUS.

The annual celebration of the feast of St. Ignatius Loyola should remind all true Catholics of the benefits conferred upon Church and upon society by the Jesuits. The fame of the Society of Jesus is world-wide, and the energy, ardent and indomitable zeal of its members in expounding, defending and propagating Catholic principles are as conspicuous to-day as three hundred years ago. Every order in the Church teaches and expounds Catholic doctrine, and each, at the time of its establishment, had a special mission. The Jesuits, under the guidance of God and led forth to the holy warfare by their great founder, Ignatius of Loyola, undertook to stem the tide of Protestantism as promulgated by the so-called reformers of the sixteenth century.

How they succeeded the history of Europe and of the world, since that great epoch, bears ample testimony. A celebrated Edinburgh reviewer, no friend to Jesuits or Catholicity, in reviewing "Ranke's History of the Popes," bears witness to the fact that not only whole provinces, but entire kingdoms, which had embraced Protestantism were restored to Catholicity by the preaching of the Jesuits. He says, too, that through their labors the Catholic Church gained more nations than she had lost in the Old World. The Jesuits have been and are a power for good. No matter how much the enemies of the Church may differ, they are united in hatred of the sons of St. Ignatius. The constant conflict between the Society of Jesus and Protestantism explains a curious mental phenomenon, the antipathy which all the reformed creeds entertain for the very name of their opponent, and unfolds the deep design and high vocation of this illustrious order. "The Society of Jesus," says Donald, "came into existence at the era of the Reformation, whose fruits are only now beginning to be estimated, against which its members have never ceased to combat. Nothing more was wanting to excite the enmity of Protestantism, as well as jealousy and rivalry in various quarters. Thus the society, ever since its commencement, has been, like Him Whose name it bears, a sign of contradiction; and such it will ever continue to be. But the Jesuits have been attacked by men of talent, they have been defended by a greater number of men of talent, and even by philosophers of a different religious creed; and their advocates and adversaries are such that they may with reason boast of the one no less than the other."—American Herald.

ONE GREAT ESSENTIAL.

Religious Training Should Go Hand in Hand With Secular Education.

Religion is sacred, and because it is so sacred it should not be excluded from the school-room. It is not a garment to be donned or doffed at will. It is not something to be folded away carefully as being too precious for daily use.

It is rather something to be so woven into the warp and woof of thought and conduct and character, into one's very life, that it becomes a second nature, and the guiding principle of all one's actions, and that is effected by banishing religion from the school-room. Make religion cease to be one with the child's thoughts and words and acts—one with his very nature—at a time when the child's inquisitiveness and intellectual activity are at their highest pitch; cause the child to dispense with all consciousness of the Divine Source of light and truth in his thinking; eliminate from your textbooks in history, in literature, in philosophy, the conception of God's providence, of His ways and workings, and you place the child on the way to forget, or ignore or mayhap deny that there is such a being as God and that His providence is a reality.

The child is frequently more logical than the man. If he thought of God, the sense of God's intimate presence everywhere, the holy name of Jesus, be eliminated from the child's consciousness and be forbidden his tongue to utter with reverence in prayer during school hours, why may not these things be eliminated outside of school-hours? Why may they not be eliminated altogether?

So may the child reason; so has the child reasoned; and therefore does the Church seek to impress upon it indelibly the sacred truths of religion in order that they may be to it an ever-present reality.

Not that religion can be imparted as a knowledge of history or grammar is taught. The repetition of the catechism or the reading of the

Gospel is not religion. Religion is something more subtle, more intimate, more all pervading. It speaks to head and heart. It is an ever living presence in the school-room. It is reflected from the pages of one's reading books. It is nourished by the prayers with which one's daily exercises are opened and closed. It controls the affections; it keeps watch over the imagination; it permits to the mind only useful and holy and innocent thought; it enables the soul to resist temptation; it guides the conscience; it inspires a horror for sin and a love for virtue. The religion that could be cast off with times and seasons were no religion.

True religion may be likened to the ethereal substance that occupies interstellar space. This substance permeates all bodies. There is no matter so compact that it does not enter, and between the atoms of which it does not circulate. Even so should it be with religion. It should form an essential portion of our life. It should be the very atmosphere of our breathing. It should be the soul under its influences, act on its precepts, think and speak according to its laws as unconsciously as we breathe. It should be so intimate a portion of ourselves that we could not, ever if we would, ever get rid thereof.

This is religion as the Church understands religion. Therefore does the Church foster the religious spirit in every soul confided to her, at all times, under all circumstances, without rest, without break, from the cradle to the grave.—Brother Azarias.

THE MAN WHO WORE HIS HAT IN CHURCH.

An interesting incident related by a recent convert appears in the story of his conversion in "The Catholic World Magazine" for August. In his own language the writer relates the story as follows:

"Protestant historians and statisticians pretend to put in contrast the illiteracy of Catholic countries, and the education and enlightenment of Protestant countries, and I believed that the Catholic Church purposely kept the majority of its membership in ignorance, knowing that its unreasonable doctrines would not bear the light of knowledge. As an example of my inexcusable bigotry, I will relate an incident that occurred in the year 1897. I was returning from the Tennessee Centennial at Nashville, in company with my daughter, and stopped over for a few hours in Chattanooga. It was a week-day, and while out walking we came to the Catholic Church, actuated by curiosity, we entered. I did not take my hat off, but went strolling down the aisle with my hat on. A priest was slowly walking up and down one of the aisles reading, and noticing me, he rebuked me for showing disrespect to the house of God in not removing my hat. At that time the priest was totally unknown to me, and it was some three years later I learned he was Father Tobin, of Chattanooga, who has since then become to me a spiritual father indeed; and Providence so ordered it that the same priest who rebuked me some years afterward baptized me. I kept my hat on in the church partly through thoughtlessness, but mostly through contempt; for I did not then believe that a Catholic Church building was in any sense the House of God."

CARDINAL RICHARD'S PROTEST.

The letter of Cardinal Richard to the President of the French Republic deals with the persecution Catholics in France are subjected to by a government which is under the influence of the Masonic lodges. The present premier of France, who in early life was a seminarian, is the pliant tool in the hands of the Masons, and is bent on the dechristianizing of France. It is a huge task they have undertaken, but they hope to accomplish it with the aid of time. As the Archbishop of Paris points out, they began their work in a systematic manner when they banished religious education from the public schools.

That was sixteen years ago. It was a good beginning of the anti-Christian campaign. It was hoped that with the aid of Godless schools, the next generation would not come under Christian influence. But the loyalty of the Catholics to the Church was not taken into account. Catholic families in France voluntarily taxed themselves for the support of schools in which their sons and daughters could receive a Christian education.

The anti-Christian propagandists made a new attack. They enacted what is known as the Law of Associations, which virtually makes it impossible for religious orders to exist in France. As the teachers in the Catholic schools belonged to these orders the Law of Associations was tantamount to the emptying of Catholic schools of teachers. The brutal manner in which the law has been enforced has brought about a species of civil war. Cable dispatches tell us of armed resistance to the wholesale evictions decreed by the Government. The best lawyers in France have declared these evictions to be in violation of the law. It is not surprising, then, that the Catholics who have made such great financial sacrifices to maintain their schools are greatly incensed. Riots have occurred in many places and all France is seething with excitement. Cardinal Richard, in his letter to President Loubet, points out the cause of all this when he says that "the Free Masons are unceasingly at work trying to create division by attacking Christian institutions."

There is no telling how it will all end. The Catholics of France presumably will not tamely submit to the

wrongs the Anti-Christian propagandists would inflict upon them. Cardinal Richard expresses their sentiments when he says: "We ask no privileges, but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens."—New York Freeman's Journal.

SUNDAY OBSERVANCE.

The Protestant sects have been, as a rule, very strict with regard to the observance of Sunday—or the Sabbath-day, as they often miscall it. They have gone to such extremes that sensible people have been disgusted with their attempts to curtail liberty. The idea of the Catholic Church is that the Sunday, after the religious duties of the day are performed, may be a day of rest and recreation. The Church has no sympathy with the gloomy, narrow-minded view of the day held by Protestantism, though it opposes noisy and scandalous ways of seeking recreation. Of course the ideas of the sects with regard to Sunday observance have been much modified during the past twenty-five years, as will be seen from the following editorial opinion from the Congregationalist:

"In our opinion the efforts of the Protestant churches of this country within the last forty years to confine the people by laws on the Sabbath to their own houses and to public worship were unnatural and unhealthy restraint. The closing of public libraries and parks on the Sabbath is an example. We regard it as especially wise and healthful to afford opportunity for the multitudes in crowded tenement-house districts to use the libraries and reach pleasant neighboring seaside and country resorts on Sunday afternoons.

"We give an extreme instance of what we meant by unhealthy restraint. A minister is now living near Boston who preached as a candidate, when a young man, in a prominent New England church. After the morning sermon the officers assured him that he might expect a call to the pastorate. The afternoon was warm and close. The blinds of the house where he was entertained were shut, as were those of the neighbors', but, peering through the shutters, he caught a glimpse of a shady graveyard not far away, and, taking his hat, he slipped out of doors and took a quiet stroll among the graves. It was some years before he heard further from that church. Then he learned that he had been seen by neighbors, who must have looked furtively through their blinds, walking abroad on the Sabbath neither on an errand of necessity nor money. That killed his prospects of being pastor of that church."—Sacred Heart Review.

WOMAN'S RIGHTS.

The advocates of what is called "woman's rights" have entered on a new campaign with fresh energy and accumulated assurance. We look on it as one of the worst signs of the times to see gentle women dragged into the stormy arena of politics. Woman is the Queen of God's Creation, and her gentle sovereignty is gladly and willingly acknowledged. Her power is without bounds, and men are well content to acknowledge it and submit to it. In proportion as a man is more manly he recognizes and submits to the sway of woman, or rather, he submits to it without any formal recognition; he takes it for granted that he ought to consider her wishes and her happiness, and that he should devote himself to her service and take every means to make her happy. We are sure this was the case in the cottage of Nazareth, and we could not have a better representation of what ought to be.

If in proportion as a man is more manly he is more devoted to woman, and rejoices in using the strong arm that God has given him to labor for her and to protect her, it is also in proportion as a woman is more womanly that her gentle sovereignty is more secure. God has given each sex its special gifts, and in the perfection and the perfect exercise of these special gifts God has placed the happiness of both. Little good can be angred from men becoming feminine or women becoming masculine. If women would retain undisputed her dominion, she must use the charms with which God has endowed her, and not attempt to wield the arms which are the appanage of the stronger sex.

We read, indeed, of a Deborah and a Judith, a Boadicea and a Joan of Arc, and we may recognize sometimes in cases like these heaven-appointed instances in God's hands for special purposes, but at best these are exceptions, and our hearts are drawn more powerfully by Rachel, an Anna, or a St. Cecilia, and we feel that we could more heartily devote ourselves to the service of these than of those. Yes! the woman must be womanly, and ill-betide the age when woman puts off her womanliness. She will forfeit her sovereignty; man will rebel and the tyranny of force will succeed; for men have, after all, the strongest wrists, and if woman contends with him in physical strength she must succumb, and then man, exercising brute force, will be tyrant, and old paganism would be re-enacted and woman become a slave.

Woman must reign supreme by being womanly, and the meaning of being womanly is this—to be like the Blessed Virgin. See the sovereignty that she enjoys by being the paragon of women; she is Queen not of men only, but of angels, and God Himself, made Man, delights in doing her will. To be unwomanly is to be like what? Perhaps we shall not be far wrong if we say that it would be being like such advocates

of woman's rights as Mrs. Lease and Mrs. Frank Leslie. The chaste moon was never meant to become a fiery sun; and an androgynous woman and a gynandrous man fall equally from their real and native dignity, because they abandon the province assigned to them severally by God. May the time be far distant when woman's unsexing herself shall prepare the way for the degradation of both man and woman.—American Herald.

FRUITS OF THE INDIAN SCHOOLS.

Charles F. Lummis, speaking before the Newman Club, of Los Angeles California, made a strong plea for justice to the Catholic Indian Schools. Among other things he said:

"I do not believe that one should be taken from his father's faith or his mother's faith for the whim of a school teacher. I am judging by the long results. I have not known a child from a Catholic school who had forgotten his parents or his language. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic school. Not one! But I have known a good many from Catholic and other Government schools. Go with me to that exquisitely neat and motherly school of Sister Margaret, at Bernalillo; go with me to the Albuquerque, or to the Santa Fe school, and then let a man of the world judge which of those he would choose as a place for his children.

"If there is anything in the world, though not a Catholic, that I revere, it is a Sister of Charity. There is something selfish in that admiration, as well as something of experience, for I have known them for a long time, and in boyhood I thought they were terrible; but I have seen them when the black 'vomito' raged in the tropics, and mothers and fathers fled away from their own children, and people fell in the streets; and those daughters of God picking up the deserted dead and dying. And I have felt their tender mercy myself; and when a man comes to me and says that a child—or a dog—had better be taught by a politician who is rewarded by a place in a Government Indian School, than by a Sister of Charity, he wants to bring his fire escape with him, that's all. And it seems to me that any American, not to say any Catholic American, could not better employ part of his money than in aiding the support of the Indian schools conducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partisan spirit of our politicians."

THE ONLY EFFICIENT REMEDY FOR IMMORALITY.

There is a growing feeling in the community that something must be done to stem the tide of immorality and growing corruption of morals which threatens the very existence of society. But when it is remembered that we call ourselves a Christian nation, it is really passing strange that, in discussing a remedy for the evils from which we suffer, the necessity of religious education is so seldom insisted upon. The problem is a perfectly simple one—simple as A B C. The natural tendency of human nature to immorality can only be subdued and held in check by conscience; and the only power that can effectually influence conscience is religion—the Christian religion. The beautiful, fine-spun theories of natural ethics, the refinements of culture, the development of artistic taste and such like theories, are mere wisps of straw when brought in contact with the inclinations and passions of our corrupt nature.

No, the love of God and the fear of God are the two great motives which alone are sufficiently powerful to check the wayward impulses which, with well-nigh irresistible force, are leading the people away from the path of rectitude and duty into the byways of excessive indulgence and moral degradation. Public sentiment, of course, has its influence, but it must be a sentiment pervaded by Christian principle. When faith is on the wane, public sentiment becomes debauched and public exhibitions are tolerated which are simply disgusting to truly moral people.

One of the strongest developments of modern times is the existence and constant and persistent patronage, by people calling themselves Christians, of a system of public schools from which religious instruction is absolutely excluded. If you banish God from our schools what security have you that our children will grow up moral citizens? Is not the fearful increase of immorality and crime among us a striking comment on the influence of the godless education of public schools? May we not well repeat the solemn and emphatic warning of Voltaire to his reckless countrymen who were striving to banish God from the minds of men, "Don't unchain the Tiger?"—Sacred Heart Review.

The consciousness of a feeling of good will and love toward others is the most powerful and most healthy tonic in the world. It is a wonderful stimulant, for it enlarges, sustains and ennobles life. It kills selfishness, and scatters envy and jealousy.—"Success."

An even disposition is indispensable to the formation of a strong, reliable character. No one will give his confidence to a man who has the reputation of being fickle or uncertain.—"Success."

One great object of an education is to develop practical power, to add to one's ability to cope with men and things, to become more efficient, and to be better fitted to grapple with the practical problems of life.—"Success."

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When subscribers change their residence, it is important that the old as well as the new address be sent us.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. F. CALOCCIO, Arch. of Larisa, Admet. Dioc.

LONDON, SATURDAY, AUGUST 23, 1902.

THE ZIONISTS.

The efforts of Dr. Theodore Herzl, the originator of the Zionist movement, of which the purpose is to settle Palestine with Jews from Europe or other countries, there to form a nucleus to a new Jewish nation to be hereafter established on their ancient heritage, have met with a setback which appears to have been quite unexpected by the doctor.

To outsiders who considered the various anti-Jewish edicts issued by the Turkish Government during the last few years, there appeared little hope that the expectations of Dr. Herzl and his fellow Zionists would be realized, though according to the doctor's reports of the several interviews he had with the Sultan, he received great encouragement for the prosecution of his efforts to induce Jews, especially those who were meeting with bitter persecution in Russia and Roumania, to emigrate to the proposed Palestine colony; for, on the other hand, even while these negotiations were going on, edicts were issued prohibiting Jewish immigration, and restricting much even those Jews who were already in Palestine. But these did not appear to depress the leaders of the Zionist movement, who expressed every confidence that the Sultan's promises to them, which seemed to favor the Zionist plans, would be faithfully kept.

Now, despatches from Vienna announce that Dr. Herzl, who is still at the head of the Zionist movement, and Dr. Wolfson, President of the Hebrew Colonial Trust, and Dr. Herzl's colleague throughout the Turkish negotiations, have returned to that city from Constantinople, and have announced that their conferences with the Turkish Government have been without result. The Sultan, it is said, "expressed sympathy with the Hebrews in their purposes, and named some concessions which he would grant." Nevertheless, these do not meet the requirements of the Zionists, but Dr. Herzl declared that "he still has hopes that he will be able to convince the Porte of the beneficial results which would ensue from the settlement of Hebrews in Palestine."

Considering the drastic methods usually employed by the Porte to get rid of the Armenians and other Christians from time to time, whenever their numbers had increased to such an extent that fears were entertained lest they might become strong enough to declare their independence, it does not seem that the Jews have any reason to regret that the Sultan should have no wish to have a large settlement of them in his dominions. Jews are no more likely to receive favors at the hands of the Turks than are the Christian populations of the Turkish Empire, and the best favor they can receive from the Sultan's hands is to be kept out of his dominions, at least so long as the present regime lasts.

A SACRILEGIOUS CEREMONY.

The length of absurdity to which the primary principle of Protestantism may be stretched has been recently shown in a ceremony performed in public by a "reverend" woman minister of Chicago who officiates at Alpha Church.

Even the name of this church is indicative of a mania for changing the traditions of Christianity. Churches have been from time immemorial named either from the Saints of God or from some mystery of the Christian religion. To this day some Protestant sects, as the Church of England, retain this practice; but Calvinists and Presbyterians, in their insane hatred of the Catholic Church and their desire to make it appear that all reverence shown to the

Saints is idolatrous, abolished the naming of churches after Christian Saints and mysteries, and adopted the plan of naming them after the modern religious innovators, such as Knox, Wishart, etc., preferring these blood-stained heroes of Presbyterianism to the illustrious missionaries and martyrs of past ages who watered with their blood the faith of Christ planted in the soil of lands which were converted from pagan barbarism.

The Old Testament also furnished many names of Churches to those sects which were the immediate offspring of Presbyterianism in England and Scotland, and Ebenezer, Bethel, Deborah, Isaac, and similarly named chapels are frequently to be met with at the present day, though the more modern Presbyterians have at last made the discovery that it will be a plausible argument in favor of their religious system if they can only persuade the public that their religion has, after all, some sort of connection with the Primitive Christian Church and the Apostles. Hence we once in a while, nowadays, meet with a St. Andrew's Presbyterian Church, or one dedicated after some other Christian Saint of Apostolic times.

We hail this tendency, feeble though it be, as a return toward ancient Christianity and the Catholic Church, which are one and the same thing. But we still see with some sects the inclination to depart further from the centre of Christian unity, and it is only on this principle that we can understand the new-fangled fashion of naming Churches after the letters of the Greek alphabet, Alpha, Beta, Delta, Kappa, etc.

But it is not precisely this trend to which we wish chiefly to call attention at present. The incident which occurred in Alpha church, Chicago, on Sunday, August 10th, was more in the direction of Deism or Atheism than anything we have noticed of late years in the practice of sects which professedly cling to the name Christian. It is nothing less than the substitution of a whimsical human ceremony for the sacred rite of baptism which was instituted by Christ Himself, and which He commanded His apostles to administer as He instituted it when He ordained that they should teach all nations all things whatsoever He had commanded or revealed.

A woman who claims to be the pastor of Alpha Church, and whose name is given as the Rev. Mabel M. Jackman, christened with great pomp seventeen children with oak leaves instead of water! The hall or church was elaborately decorated for the occasion, and the children were clad in spotless white, as if such secondary circumstances would supply the grace which Christ annexed only to the sacrament which He instituted.

This female pastor explained that "Some ministers use flowers instead of water at christenings. Flowers are pretty, and their fragrance is delightful, but they are frail and endure but for a little while. A breeze is often sufficient to destroy them, and the slightest frost causes them to wither and fall. But the oak is recognized as the emblem of power and endurance. It stands for strength, for courage, for perseverance. The winds that lay the flowers low have no effect upon the oak. With its great roots firmly fixed in the soil, it rears itself in proud defiance even of the boisterous tempest. The leaves of this kingly tree, therefore, like the tree itself, are emblematical of strength; of the power that braves and overcomes opposition, and that stands up unconquered and unconquerable in the face of the most trying adversity."

Mrs. Jackman next showed the superiority of oak leaves over flowers as the matter of baptism, inasmuch as the queen of flowers, the rose, has near it a thorn which symbolized suffering, as we are apt to lacerate our hands while plucking the rose; "but the child who grows up to be honest and true will be able to stand against the temptations and trials of life, just as the oak tree stands before the storm."

We quote somewhat largely from this speech or sermon in order to give in all their force the speaker's reasons for introducing her novel mode of baptizing children.

She strays far from the point in her mode of arguing the matter. Baptism is a divine institution, and its substance is not to be changed to suit any human whim.

We have no defence to offer for the ministers who baptize with flowers instead of water. Their pseudo-sacrament is as absurd as that of Mrs. Jackman. Like hers, it is a mere human invention. However, we may point out that as an emblem of physical strength the oak-leaf does not represent the quality which Christ intended to be symbolized by baptism. A burly frame is not the evidence of Christian holiness, otherwise the feeble could not be received into the kingdom of heaven. Christ requires from His followers innocence and purity of heart, and not physical strength. Therefore, He declares that we must become as little children in order to enter into heaven, which is as open to the physically feeble as to a Samson or a Sandow.

The washing with water symbolizes

the purifying of the soul from sin, and especially the sin which has passed upon all mankind from our first father, Adam. We are not surprised, however, at Mrs. Jackman's vagaries. It is characteristic of Protestantism to substitute human fancies for the divine law. Its ministry is a human institution, not having its mission by succession from the Apostles; its doctrines are changeable, because the principle of private judgment necessarily leads to change, human judgments being ever changeable; and, further, every private individual is endowed under the system with that authority of the teaching body of the Church which Christ bestowed only on the Apostles and their lawful successors.

A minister writing in the Detroit Free Press, describing Mrs. Jackman's proceedings, says:

"The spirit of innovation in religious circles—which seems to be so rife in these days, reached its high water mark at Alpha Church," on this occasion. He seems to be blissfully unconscious of the fact that the incident is simply the logical result of the principle which was deliberately chosen by Protestants as the foundation of their religion from its very beginning.

Instead of exciting indignation among the professing Christians who witnessed these sacrilegious proceedings, they proved very acceptable, and many mothers present begged the preacher to repeat the mockery for their children at an early date, which she promised to do.

ASTROLOGY AND KING EDWARD'S CORONATION.

The successful and brilliant coronation of King Edward VII. on Saturday, August 9th, had the good effect of helping prove to the British public the folly of paying attention to fortune-tellers, gypsies, astrologers, palmists, and other impostors who profess by means of omens, motions of the stars and planets, the lines seen on the palms of the hand, and like devices, to foretell future events.

At the beginning of the King's reign and about the time when the date of the King's coronation was being fixed, a gypsy woman in whom some superstitious people had placed a good deal of confidence as a foreseer of future events, foretold that the King would die soon and that he would never be crowned.

The superstition that gypsies, wizards and witches are able to predict the events of human life, either by means of such nauseous decoctions as Shakespeare describes in Macbeth, consulting the stars and planets, or by other spells and incantations, is fostered by most of the popular novels and dramas, and even by those which are read with the greatest avidity, such as the writings of Shakespeare, Sir Walter Scott, Dumas, etc., and this has undoubtedly contributed toward perpetuating the very general inclination of thoughtless people to attach some importance to such frivolities; and even the very oldest epic writings which have come down to us from classic times, such as those of Virgil and Homer, have encouraged an implicit belief in such prognostications. But these have not been introduced into such books, not so much to encourage belief in witchcraft as to give piquancy to a story in itself interesting. Yet they certainly have the effect of encouraging a popular belief that human destinies depend upon the agencies on which the necromancers, wizards and astrologists profess to rely for their information concerning the future. These impostors, as a matter of course, make money out of the popular credulity, and it is to their interest to encourage the belief which is too readily accorded to their pretensions; for no one who is simple enough to give credit to these pretensions will refuse at least a small gift to the person who will pander to his or her vanity by predicting good fortune to those who are willing to pay for such predictions; and if the fortune-seeker be rich a much larger sum will be willingly counted out into the greedy hands of the fortune-teller who surely makes it a condition of the performance that his or her palm shall be "crossed with silver or gold," as the case may be.

The prophesies of ills which made the evil prediction regarding King Edward VII. seemed at one moment to have spoken with true inspiration. She had said that the Prince would be King, but that he would die before his coronation. This prediction came to the Prince's ears, but we can scarcely believe that it had a depressing effect upon him, as was at one time stated to be the case. From the good sense for which his Majesty is remarkable, we infer that he would pay no attention to the croakings of a croon. Nevertheless it is certain that many who had the best wishes for the King entertained fears lest the prediction, coming from one who claimed some sort of supernatural power, should prove correct.

Just as the critical time was coming on, and the coronation was to have

taken place, came the King's sickness, which was so serious that his life was almost despaired of; and the coronation was necessarily deferred. This was a triumph for the gypsy, and many thought the prediction would be fulfilled. Happily this has not been the case. The King has borne his illness with great fortitude, and has not succumbed to his illness, though his life was truly in danger when the malady was at its worst. He has been crowned also, and thus the predictions of the fortune-teller have been falsified. We may presume that, during the time when it seemed likely that the prediction would be fulfilled, many people imagined that the gypsy possessed the supernatural powers she claimed, and that she was even consulted more than ever before in regard to the future. If this were really the case, she possibly reaped quite a harvest for the time being; but her reputation must have sunk to a low ebb since the coronation has actually taken place, and his Majesty is happily recovering. The object lesson on the fallaciousness of gypsy prediction will be a useful one, the only thing we can do is to close the public be lessened through the heavy blow it has received.

There have been many examples of predictions made by fortune-tellers in regard to persons of high rank, and especially of Kings and Princes. When these predictions have proved to be false, usually little or no attention has been paid to them, and they are forgotten. But when they have chanced to agree with the event, attention is directed to them, and the reputation of the fortune teller is made, even though the same person may have made many predictions which have proved false. The public attention is attracted only to what has been fulfilled. We say, therefore, to our readers that such predictions should be treated with contempt.

An amusing story, accompanied by some very sensible remarks, is told in a recent editorial note in the Toronto Mail and Empire in regard to the weather predictions often found in almanacs. The incident is thus related:

"It is stated of a New York almanac that the compositor was required to drop in the words rain, storm, and so on at pleasure against any date having a vacant space to fill. As a joke, the compositor set up the word snow for a day in June. And there was snow. That almanac became an authority on the weather, and the proprietor made a fortune."

We do not rank weather predictions among superstitions, as they are not generally understood to be revelations from the other world, but rather as the result of the investigations of men learned in the physical sciences, and especially astronomy and meteorology. They may therefore be classed among shams and frauds and perhaps sometimes jokers, as in the case of the New York almanac, rather than superstitions. The truth of the matter is that science has not yet attained the stage which enable men, however learned, to foretell the details of the weather with any degree of accuracy, for any considerable time beforehand. We must, therefore, look upon the predictions found in almanacs as mere guesses at the truth, which may indeed have been made by comparison with what has happened in previous years, but which are uncertain, owing to the many undiscovered causes, local or general, which influence the weather.

Our readers will, of course, notice that these remarks do not apply to the weather probabilities issued by the Governmental weather bureau. These are based upon a knowledge of what is really happening in various localities, the facts being telegraphed to the bureau, and inferences being scientifically drawn therefrom. Thus it is known that winds and storms are passing from one locality toward another, at a given velocity, and the force and extent of these being known, a fair estimate can be made of the arrival of these meteorological conditions at other localities. These predictions are, therefore, based upon sure knowledge; yet owing to many causes, and particularly to diversities of local circumstances which influence changes of the weather, these predictions are what they claim to be, "weather probabilities," and not certainties; and they never cover more than a few days at the most.

THE TROUBLES OF FRANCE.

Owing to the rigorous enforcement of the Law of Associations passed at the last session of the Chamber of Deputies, France is at present passing through a critical stage of her existence, which, inasmuch as it arises out of the hatred of the Infidels and Atheists for religion, reminds us of the beginnings of the great Revolution of 1792, and leads to the fear that scenes of horror may be expected after a time which will amount to a renewal of the reign of terror.

Premier Combes was known, at the time of his selection to form a government, to be an enemy to religion, but it

was not thought that his enmity was so bitter as it has proved to be.

The Law of Associations passed under the premiership of M. Waldeck-Rousseau was avowedly intended to be used for the destruction of the religious orders; yet Waldeck-Rousseau did not intend to apply the law so as to close the schools of the country taught by those orders. But Premier Combes has boldly announced that it is his purpose to put an end to monarchism in France. But this is only the beginning. It is the aim of the Socialistic and Red-Republican parties in France to destroy religion itself, and this purpose is even openly proclaimed by the Socialistic organs. Thus a Paris organ of that party declares that

"We are threatened with an insurrection of the Church against the undoubted rights of the State. Monks, Bishops, priests and Cardinals are in open rebellion against the Republic. Their attitude will make necessary the annulment of the Concordat, and the separation of Church and State. If the Churches continue to make themselves a sort of clubs for the preaching of rebellion, and endeavor to unite against the Republic the forces of reaction, the only thing we can do is to close the churches as we have closed the convents."

This is plain talk at least, but we are convinced that the writer reckons without his host.

The forcible attempt to close 2,500 Christian schools, in which 150,000 pupils are taught, is an act of tyranny which was scarcely surpassed in the reign of terror or under the Paris Commune, and it is not surprising that it has been met with resistance in nearly every parish throughout the country. In some places the soldiers and the police have roughly carried out the orders of the Government, but in others, the popular resistance was so determined that soldiers and police were driven off without being able to effect their purpose.

We do not hesitate to say that resistance to these tyrannical laws would be justifiable if there were any reasonable hope of success in such resistance; for the purpose of all Government is to work for the greater good of the people; and a Government is bound before God to aid religion, and not to endeavor to destroy it.

But forcible resistance to the Law of Associations is worse than useless. The Government has within its reach ample means to crush resistance, and for this reason we would counsel forbearance at the present moment. The battle should not be fought under the present conditions. The proper place to have fought it would have been at the polls at the last general election, and if it had been fought there with the energy and determination which should have been manifested in the cause of religion, liberty and education, we believe it would have been successful.

M. Waldeck-Rousseau, even when insisting on the passage of the infamous Law of Associations, declared that it was not his intention to enforce the Law against the teaching orders, but M. Combes is a puppet in the hands of the Masonic and Socialistic lodges and clubs; and he appears not to have sufficient good-sense to notice the signs of the times. His present anti-Christian policy has stirred to the depths the Catholic spirit of the country, and to an extent which has never been done for more than a century. When this stirring becomes effective, the popular vote will sweep away the anti-Christian government which misrules the country. We can only wonder that this spirit was not roused long ago.

MORGANATIC vs. CHRISTIAN MARRIAGE.

Public attention has been called within the last few days to the abominable practice of morganatic marriages which take place from time to time among the reigning families of the Protestant States of Germany.

This time the proposal of such a marriage came, if the story be true, from the Imperial family of the Empire, the personage from whom it is said to have emanated being no less than the Crown Prince of the German Empire.

Frederic William, the Crown Prince, met at the residence of the Duke and Duchess of Marlborough a young American lady who during her stay in London is the guest and protegee of the Duchess.

The young lady is Miss Gladys Deacon, the oldest daughter of the late Edward Parker Deacon, who killed in a duel a wealthy French merchant named Emile Abeille. The duel took place at Cannes France, on Feb. 17th, 1892.

Mr. Deacon was tried at Nice, convicted, and sentenced to one year's imprisonment, but was pardoned by President Carnot in September of the same year and released.

It is proper to state here that the story was given in the Paris Matin, and transmitted to this country by the representatives of the Associated Press; but it has been partially denied by Mrs. Deacon, the mother of the young lady concerned. Mrs. Deacon, however, practically admits that there has been

at least a short and very amicable intercourse between her daughter and the heir to the German Imperial throne. Her version of the matter, published after the Matin's account of it, is as follows:

"I have read with the most profound sadness the Matin's articles. I know better than any one the real character of the very brief relations during that meeting of forty-eight hours at Biebrich, the home of the Duke and Duchess of Marlborough, brought about between the Crown Prince and my daughter, who are both children. It required considerable imagination to transform the matter into a state affair."

It will be remarked that this letter does not really deny the principal incidents of the story as told by the Matin, but only that part of it which makes it appear to be a real contract between the two parties, to such an extent that it became necessary for the German Emperor to interpose his objections thereto.

The Matin's story is substantially as follows:

When the Prince became acquainted with Miss Deacon, a very close friendship was formed between the two which ripened into affection, and the Crown Prince proposed, or at least suggested to the young lady a morganatic marriage, which by the German custom legitimates the offspring but gives no title to the husband's rank, either to wife or children, leaving the princely husband free to marry a princess of some other country who shall have all the rights which are denied to the morganatic wife and family.

Miss Deacon very properly told the Crown Prince that she would never consent to a morganatic alliance; but if he desired to marry her there must be the usual religious ceremony, and the marriage must give her all the rights of a lawful wife.

Three days after receiving this answer, the Crown Prince agreed to her terms, and to confirm the betrothal presented her with a beautiful ring which he had sworn to give only to his wife, he having received the same as a gift from his grandmother, the late Empress Frederic.

It is then said by the Matin that the Duchess of Marlborough advised Miss Deacon to the course she has pursued. The Duchess herself, who is also an American, had become the wife of a Duke, and according to her belief there should be no insuperable obstacle in the way to prevent her protegee from becoming a princess, and finally an empress.

The Emperor William, however, sees a serious obstacle, and insists that his son shall abandon his intention of marrying under his rank, and he even sent a special messenger demanding that the ring given her by the Crown Prince should be returned, as it was not his property, but a gift of the Empress Frederic to the German nation.

Miss Deacon, with the full approval of the Duchess of Marlborough, it is said, indignantly refused to part with the precious token; but as several messengers succeeded each other, each being of higher rank than the preceding one, the young lady, at last, in a fit of anger, threw the ring into the face of the Emperor's representative!

Of course, we cannot vouch for the truth of the whole story, but the detailed circumstances give it an air of truthfulness; and it is a fact that since Luther in person, together with the leaders of Protestantism in the sixteenth century, gave a written authorization to Philip the Landgrave of Hesse to keep two wives, morganatic marriages have not been regarded among German Protestants as unlawful, though they are in reality a concubinage, notwithstanding that they are legalized by German law.

If the story be true, Miss Deacon is worthy of the highest commendation for the stand she took to assert the rights of virtuous womanhood, and her courage must make her the admiration of the American people, who have never been brutalized to such an extent as to give their approval to so scandalous a compact as a morganatic marriage.

The story states also that in the meantime the Crown Prince has been made a prisoner in the Imperial Palace, having been locked in his rooms by order of the Emperor, in order to wean him from his attachment to Miss Deacon. It is also asserted that the Prince has declared his determination to abandon his right to the throne in order that he may be free to marry the young lady of his choice. Further developments of this strange story may be expected within a few days.

The converts received into the Church in three Chicago missions, St. Elizabeth's, Holy Angels, and St. Charles's, numbered 303.

The only way to insure victory is to conquer as you go. You must not leave the enemy a foothold in any part of your kingdom. Dread of drudgery must be overcome.—"Success."

Some of our greatest judges, brightest lawyers, best physicians, and most eminent writers started for college without the slightest idea of possessing any special ability in the lines in which they have since become famous.—"Success."

THE CATHOLIC BRIGADE.

Good That Has Resulted from its Formation.

Catholic Standard.

One of the most interestingly papers read at the meeting of the Confession of Faith Society, held at the residence of Vincent de Paul Society, was on the subject of the Catholic Brigade. Philadelphia recall an effort made to organize the youth of this diocese.

The conditions that led to the formation of the Catholic Brigade were those that obtain in the large cities of England, where the population in the cities is so large that it is difficult to get good results may be secured in the cities of England by action taken in the cities of England by action taken in the cities of England.

The wonderful work which has been accomplished for the Catholic Brigade in the cities of England, where the population in the cities is so large that it is difficult to get good results may be secured in the cities of England by action taken in the cities of England.

No other organization has accomplished what the Catholic Brigade has done. Where else have failed, the brigade has succeeded. As those two states some to be possibly enthusiastic. I may be in short with what I speak on this matter sixteen years ago I have among Catholic boys the prefect of a boys' school, and for the past two years have been an officer in the formation of the Brigade, two years ago, I have been a member of its committee for one month, been brought in close contact with the boys' school, and have consequently been able to see the views of the officer whom I have with the brigade and the good which the accomplished and as for the future.

MILITARY DISCIPLINE.

The Catholic Brigade use of military discipline as a means of retaining Catholic boys in the ranks. It has been able for obvious reasons boys if possible du at school. For the allowed to join with the years old. Perhaps plain the method by the brigade will amount of what I have seen the views of the officers, and which of the work of most first place the company two half companies have left school, are still at school, on five nights a days, and Thursdays, practices, signals, class; on Wednesdays, on Saturdays, club. The drills are taken in half attention to this, the military church parade of the month, and a battalion arrangement will be made upon special parade have different localities the company in question with even platoon haversack and been sent drills to the superior and paid by wise the entrance. No boy is allotted has satisfied his conduct and attention and has paid five months towards the of the boy, but leaves the comparison.

The existence of a wonderful companies. The which owes its origin the founder of Brigade in England whom its present entirely due, and formation of new in the extension of the ar extensions, companies, inspections from least, the the greatest officers, in that it modest sum of a week's holiday battalion, which once for two years plished excellent

THE CATHOLIC BOYS' BRIGADE.

Good That Has Resulted From the Movement in England.

Catholic Standard and Times.

One of the most interesting and timely papers read at the recent annual meeting of the Conference of the St. Vincent de Paul Society in England was on the subject of Catholic boys' brigades. Philadelphia Catholics will recall an effort made some years ago to organize the youth of the various parishes of this diocese. The movement was successful in some quarters, but the task of co-operation and united effort defeated the purpose to form a truly representative or diocesan body. The conditions that led to the organization of Catholic boys' brigades in the large cities of England are similar to those that obtain in the great centres of population in this country; the same evils are to be corrected and the same good results may be achieved here as in England by action along the lines indicated in the paper referred to above.

"The wonderful work which Catholic boys have accomplished for their children, whilst at school, has been the English writer, 'serves only to emphasize the absence of any organized effort on their part of dealing with Catholic children when they leave school. Yet perhaps the most difficult period from a religious point of view in the lives of children is not whilst they are at school, but immediately they leave. It is not surprising then that Catholics who make sacrifices, their money, their time, all that they can possibly control towards securing the faith of their children whilst at school, should yet make no regular provision for them at the most vulnerable portion of their career in this world? Nobody will venture to deny that the Catholic boys' brigade in this country is greatest among the children who have left school. Cannot something then be done to complete the work of our elementary schools, to prevent the many years of work for the children in the schools from being thrown away within the first few months of their leaving? In the opinion of those who have had experience in the matter, the Catholic boys' brigade is a material step in that direction, at any rate as far as boys are concerned.

"No other organization for Catholic boys has accomplished in a short period what the Catholic Boys' Brigade has done. Where club and confraternity have failed, the brigade has succeeded. As those two failures may seem to some to be possibly the result of over-enthusiasm, I may be permitted to state in short with what authority I claim to speak on this matter. For the past sixteen years I have taken part in work amongst Catholic boys. I have been the prefect of a boys' confraternity. I have been the manager of a boys' club, and for the past two years and a half I have been an officer of the Catholic Boys' Brigade. Moreover, since the formation of the South London Battalion, two years ago, I have been a member of its committee, which meets regularly once a month, and as such I have been brought in close contact with the different companies of the brigade that exist in London and in the country, and have consequently been able to ascertain the views of the priests and officers in charge. Every priest and every officer whom I have met in connection with the brigade are enthusiastic as to the good which the brigade has already accomplished and as to the possibilities for the future.

MILITARY FEATURES.

"The Catholic Boys' Brigade makes use of military drill, organization and discipline as a means of attracting and retaining Catholic boys when they leave school. It has been found that boys if possible during their last year at school. For this reason boys are allowed to join when they are twelve years old. Perhaps the best way of explaining the method of work employed by the brigade will be to give an account of what is done during a week by the company of which I am one of the officers, and which will be found typical of the work of most companies. In the first place the company is divided into two half companies, the senior boys who have left school, the junior boys who are still at school. The brigade meets on five nights a week. On Tuesdays and Thursdays for drill, band practice, signaling and evening class; on Wednesdays and Saturdays on Saturdays and Sundays for social clubs. The drill and gymnastics are taken in half companies. In addition to this, the company has a monthly church parade on the fourth Sunday of the month, and also takes part in the battalion arrangements, to which reference will be made again. The boys wear a full uniform or a partial uniform with different local regulations, but in the company in question no boy is supplied with even partial uniform of cap, haversack and belt until he has done ten drills to the satisfaction of his officer and paid by instalments or otherwise the entrance fee of one shilling. No boy is allotted full uniform until he has satisfied his officer as far as drill, conduct and attendance are concerned and has paid five shillings by instalments towards the cost. In no case does the uniform become the property of the boy, but must be returned if he leaves the company.

"The existence of the brigade battalion is a wonderful help to the different companies. The battalion committee, which owes its origin to Father Segesser, the founder of the Catholic Boys' Brigade in England, and the priest to whom its present hopeful condition is entirely due, endeavors to promote the formation of new companies and to assist in the extension of these already in existence by the arrangement of battalion excursions, competitions, church parades, inspections, and last but not least, the annual summer camp, the greatest attraction of the brigade offers, in that it enables a boy for the modest sum of five shillings to obtain a week's holidays in the country. The battalion, which has only been in existence for two years, has already accomplished excellent work. At the last

quarterly battalion church parade at St. George's Cathedral nearly 500 boys in uniform were present at Mass and afterwards marched past His Lordship Bishop Bellord, who was preacher upon the occasion. At the last battalion excursion on Whit Monday to Eppingham 500 boys including representatives from thirteen companies, took part. But perhaps the most striking success which it has achieved was at the royal review in June, when 600 boys, including representatives from Dockhead, Rotherhithe, St. George's, The Borough, Rothwell, Croxson, Barking, Kibbourn, Dulwich, Streatham, High Street, Kensington, Commercial Road, The Oratory, Arundel, Leeds, Sheffield and Bolton, were present in the Catholic Brigade, and compared so well with 10,000 non-Catholic boys on parade that the Times selected them in their report of the proceedings for a special note of praise.

BENEFITS DERIVED.

"The benefit derived by the members of the brigade are numerous. The physical improvement in the boys, the taking part in the drill and gymnastics and the excursions and the camp are most noteworthy. By improving Catholic boys physically the brigade obviously gives them a better opportunity of battling for themselves in life in this world. The mental and moral benefits obtained from the practice in discipline and obedience to authority are equally apparent in the boys. Here is a striking example of what can be effected in this direction. Last year there were 300 boys who took part in the annual summer camp at Eppingham, 250 of whom stayed during the whole week. Yet during that time not a single complaint was made against the boys by anybody residing in the district. Furthermore, the brigade, through its uniform, has the effect of smartening the boys as far as their personal appearance is concerned and of bringing home to them the value of personal tidiness and cleanliness. The difference in these respects between the recruit and the brigade boy of some months' standing very marked indeed.

"The advantages which the boys gain from a Catholic point of view are far more important. In the first place the brigade has been the means of attracting and bringing back to the Church boys who since leaving school had fallen away from the practice of their religious duties. Catholic boys who had left school and had never made their first confessions have been placed under instruction through the brigade. By means of the church parades boys who were formerly noteworthy absentees from Mass on Sundays are now regular in their attendance. At the Easter Communion parade of my company this year there were 100 boys present, a number which has never before been approached by the confraternity or the club.

PREVENTS LEAKAGE.

"The brigade also seems to have the effect of causing the boys to select their companions from the other members of the company, more so than is the case with the confraternity or the club. This is undoubtedly a great gain, for a considerable proportion of the leakage amongst our boys is due to the influence of non-Catholic companions. One special benefit which it is hoped that the brigade will have in the future is that it will tend to break down the want of union which at present exists between Catholics living in different districts. The efforts which are being made by the Catholic Boys' Brigade to organize the different companies as one battalion, the experience which the boys have in inter-company drills, competitions, reviews and the like, will certainly tend to strengthen the bond of union between Catholics when the boys become men. What by way of illustration could be better example to Catholic boys of the value of unity, or what more effective proof could be given to them that Catholics can, if united, easily compete with organizations of other religious denominations than the recent review on the Horse Guards' parade, when Catholic boys from places as far apart as Arundel and Bolton, and Barking and Leeds stood side by side to form the Catholic brigade, to act not as a parish, but as one compact body, under one leader, all with the one intention of doing their best to show that Catholic boys can be as smart, as well-drilled and as well-disciplined as any other boys in the country. At any rate, no other Catholic organization, as far as I know, has yet succeeded in uniting for a common purpose Catholic boys from different parts of the country in the way the Catholic Boys' Brigade has done. In addition to the above, when the boys in the brigade become men, they will trace all the pleasant associations of their youth to an organization which is Catholic in name, which has the Papal tiara as its badge and which is unmistakably Catholic in character.

"One of the best ways of starting a new company is to call together a meeting of the boys of the district and to arrange for them an exhibition drill, etc., by a team of boys from a neighboring company. * * *

"These, then, are some facts with regard to the work of the Catholic Boys' Brigade from which, it seems to me, it must be apparent that the organization has endless power for good. If in every mission where there is a company of the brigade for the boys as they left school, working in the manner already indicated, what a difference there would be amongst Catholics in this country in a few years' time."

Dishonest employees, swindling business men, corrupt officials, lying witnesses, perpetrators of felonious outrages, etc., etc., the daily papers are full of stories about these. Integrity seems to be dying out. And the love of God, the hope of heaven and the fear of hell, no longer influence multitudes of men and women, nominally Christians.—Catholic Columbian.

Let us ask God the Holy Ghost to take out of us the languor, the irritability, the sensitiveness, the incapability, in which our souls lie, and to fill them with His fullness,—to breathe on us with that breath which infuses energy and kindles fervor.

CARDINAL GIBBONS AND AMOS CUMMINGS.

A pathetic incident, not hitherto published, in connection with the last days of the illness of Amos Cummings, the great newspaper correspondent and member of Congress from the City of New York, was related to the writer a few days ago by an intimate friend of Mr. Cummings.

A few days before Mr. Cummings' death this man paid a visit to the bedside and found Mr. Cummings' face all aglow with excitement. He could hardly restrain himself until his friend took a seat before he drew himself up on his pillow and said in eager tones: "Well, Charlie, who do you suppose called to see me to-day?"

Charlie answered: "Well, I don't know."

"Well, guess, Charlie. I want you to guess who called to see me to-day."

His eyes at the same time were beaming with the delight which the news he was going to impart gave them.

Charlie answered again: "Well, I don't know, Amos. I might guess all night, and then perhaps I would not guess right."

"Well," he said, "it was Cardinal Gibbons. I never spent happier moments in my life than the time when the Cardinal was here with me. He came over to my bed and said, 'Mr. Cummings, I am Cardinal Gibbons. I never spent a moment of my life more personally, but I have known of you for a great many years, and I thought I would come to see you.'"

"Cardinal," I answered, "I am glad to see you, but I am not a Catholic."

"I know that," replied the Cardinal, "but you are a good man. You have done a lot of good work in the world, and you have used the brains and energy which were given you by God for the betterment and uplifting of your fellowman."

"Thank you for that," I said. "I appreciate that compliment, coming from you, more than anything that has ever been said to me. I simply have done what I thought was right in the world and fought for the under dog, and what you say about my work pleases me better than any compliment I could receive."

"The world is better for men like you, Mr. Cummings," replied the Cardinal. "I have watched your career for a great many years, and I know the difficulties you had to contend with in your youth and how you struggled against them, and I have watched your career in public life and read your newspaper stories with the greatest interest, and in every sphere of life I noted that you have been a good man; that you have done good work and I hope God will bless you for it." Then the Cardinal left.

Mr. Cummings' whole being seemed to be moved with new life as he told the story. He said before he had the stroke he was discouraged and disheartened at the thought that he was surely going to die. After Cardinal Gibbons' visit his spirit seemed to have changed. He seemed to have a load lifted from his shoulders, and he was as happy over the visit of Cardinal Gibbons as a boy with a new-found toy.

"BUT THE RICH HE HATH SENT EMPTY AWAY."

The Earl of Arundel, just buried, when he was born was regarded almost as a "child of miracle." Great were the rejoicings. His uncle, Lord Edmund Talbot, M. P., now next in succession to the Dukedom of Norfolk, stood as the little Earl's godfather, and the font at which Cardinal Manning himself officiated. Saintly names were invoked—Philip Joseph Mary, Philip being not only a family name with the Howards but also that of the saint who founded the Oratorians in whose school at Birmingham the Duke of Norfolk was educated, and in whose church at Brompton he was married. The Duke himself made it his habit—on his business, however, would sometimes break—to reserve for his son the Saturday morning of each week. If the boy had not a son's full recognition of his father, he had at any rate always a welcome for his tender and tactful play-fellow. At first it seemed, in the eyes of science as if the little Earl of Arundel might suddenly receive the motive power which his system and his senses lacked; and these hopes gave added fervor to the faith with which his parents took him to the shrine at Lourdes. On one such occasion a strange and affecting scene occurred. As the Duchess of Norfolk, accompanied by the Duke and others, carried her child to the shrine, she met, coming thence, a group of peasants whose voices were raised in thanksgiving. They sang the Magnificat, and precisely as they passed the Duchess and her burden they sang out the verse: "The poor hath He filled with good things, but the rich He hath sent empty away." The Duchess turned round to her friends with a sudden and uncontrollable outburst of emotion, her face streaming with tears. "You hear that?" she cried. "We are the rich, and for us there will be no miracle."

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The New Ambassador.

The coming of the Hon. Michael Herbert as successor to the late Lord Pauncefote has a special interest for Catholics, as he is a son of the venerable Lady Herbert, who followed the Cardinal Manning into the Church. He is a younger son of the great house of Pembroke, his brother being the present earl. Mr. Herbert is about forty-five, and has been a fortunate man in diplomacy, having several times been appointed over the heads of his elders in years and seniors in service. He was for some time in Paris as chargé d'affaires at the British Embassy. Mr. Herbert did splendid work there as he was at Constantinople during the Armenia troubles.

He was Secretary of Legation in Washington in 1888-89 and 1892-93, and married an American wife, Miss Leila

Wilson, daughter of R. T. Wilson, of New York, and sister of Mrs. Cornelius Vanderbilt, jr.

MISSIONS TO NON-CATHOLICS.

We are informed by the head of a noble band of Catholic missionaries that the season of missions just closed has borne a rich harvest of converts to the Catholic Church. He assures us that Catholicism is making rapid strides, not only among those who have inherited the faith, but among conscientious non-Catholics. Many of the latter class, tired of being tossed by "every wind of doctrine," seek and find rest and happiness in the bosom of the one true Church. Conversions are of daily occurrence. Catholicity is acquiring numerous adherents from the different sects, and is gathering within its fold the strongest and most gifted intellects from the ranks of its adversaries. Educated men who rise superior to the prejudices of early training see that Protestantism can lay no genuine claim to stability, and are painfully conscious that it can offer them no supernatural assistance in the salvation of their souls; and these thoughts are gradually working on the entire community and bringing their influence to bear on the current of general thought. Still, tolerance of Catholicism has not yet become so great that there is required no moral courage to repudiate the religion in which they have been reared. It is a miracle of grace to make aristocratic Americans brave the force of social customs and associate their religious convictions with "the exiles of the earth," whose greatest treasure is their faith, and whose only capital is the willing hand and quick intellect of the Celt. But cultured men, who are sincere in their search for the truth, regardless of consequences, will reject an unsatisfactory creed, however great may be the sacrifice. Many of them are doing this every day joining the true Church.

THE ORANGE SOCIETY'S DECADENCE.

Sacred Heart Review.

Ex-Attache in the Boston Transcript has a sketch of the Orange Society which says, among other things: "In some respects the Orange Society differs from other secret political societies in Europe. For the Orange-man is a religious fanatic first and a politician afterwards. Everything is subordinated by him to maintaining Protestant ascendancy, and to prevent the spread of the power and influence of Roman Catholics, not only in Ireland, but also in all English-speaking countries. Even the loyalty of the Orangeman to the throne is conditional to its being occupied by a Protestant, the affirmation which he solemnly makes on joining his lodge binding him to support the laws and constitution of the kingdom, the succession to the throne of his Majesty's illustrious house being Protestant." No person who has at any time been a Roman Catholic, or married to one, is eligible for election to the Orange Society, and the organization, such as it is, still opposes with all its might and power the appointment of Roman Catholics to any government office, judicial post or seat in Parliament.

This broad-minded, tolerant and liberty-loving organization is the same which on occasion attempts to teach Americans how to run this country. Ex-Attache tells of the days when the society exercised a certain power in the political affairs of Great Britain, comparing its decadence. He says: "In those days the membership of the latter was estimated at over half a million, and it had large means at its command, whereas now it is doubtful whether the roster contains one-tenth of that number of names, the majority of which are those of artisans and laborers. There are at present but few men of social position, of wealth or ability in its ranks. The very classes that formerly constituted its principal element of strength, namely, the Protestant gentry and aristocracy of the Emerald Isle, and the old Tory nobility in the United Kingdom, now regard it as an extremely vulgar and ludicrous movement, from which it behooves them to hold aloof, and save for the fact that it stirs up some rioting once a year on the anniversary of the Battle of the Boyne, it has dwindled into such insignificance as a political factor either in England or in Ireland that it is difficult to realize that during the first three or four decades of the nineteenth century it was repeatedly admitted by the government of the day in Parliament to be one of the most serious problems by which the crown was confronted."

Praised at Oxford.

Professor James Bryce, the distinguished historian and political critic, whose work on the American Commonwealth makes every utterance of his noteworthy for all serious-minded readers in the United States, delivered the Romanes Lecture, in the Sheldonian Theatre in Oxford, a fortnight since, on "Relations on the Advanced and the Backward Races of Mankind." The address, which was marked by many passages of great beauty, contained the following striking statement: "It is worth remarking that in respect if not of their practical treatment of the backward races, yet of their attitude towards them, the Roman Catholics have been more disposed to a recognition of equality than have Protestants. The Spaniard is the proudest of mankind. He treated the aborigines of the new world as harshly as ever the Teutonic people have done. But he does not look down upon, nor hold himself aloof from the negro or the Indian as the Teutons. Perhaps this may be owing to the powers of the Catholic priesthood and the doctrine of Transubstantiation. An Indian or a negro priest—and in Mexico the priests are mostly Indians—raised so high by the majesty of his office that he lifts his race with him."

ISLE OF DEATH.

Thoughts Suggested to a Priest by a Passing View of Molokai.

Rev. H. W. Cleary in the New Zealand Tablet.

Away to the right of our path through the blue waters appeared the long back and sloping sides of lone Molokai, the land of the lepers, the Isle of Death, encircled by a thin white rill of sea foam. Somebody has described the island kingdom as "the sweetest and saddest in the world." It is indeed a paradise of the green and luscious things that are the gems of botanic life. But the trail of the serpent is over it, and in the physical order it has left no slimmer and feldier mark than that most dreaded of all scourges, that "most ancient and most human of all diseases," Asiatic leprosy.

The melancholy settlement consists of 8,300 acres on the north side of the island bounded on one side by the sea, on the other by a great precipice barrier which varies from 1,800 to 2,000 feet high. There are two chief villages, Balawau and Kalan-papa, 762 buildings of various kinds, 293 cottages owned by lepers, 196 houses erected at the expense of the government for those of the unfortunate who were unable to pay the cost of erecting their own dwellings. The administrative buildings consist of a superintendent's residence, an abattoir, dispensary, a shop for the distribution of meat, ware houses, workshops and storehouses, all under government supervision. For the year 1900 the expenditure for the segregation, support and treatment of the lepers was \$81,359 (about £16,000); the pay roll amounted to \$17,837 (about £3,500). "The Bishop Home" is in charge of the Franciscan Sisters. Nearly all the girls of the settlement are there. All do regular routine work when able, attend school for short hours, and their lives are brightened as much as possible by the unselfish devotion of the Sisters connected with the home. At Kalawau the Baldwin Home for Boys is in charge of the Brothers of the Franciscan order. There is also a receiving house for lepers near Honolulu, likewise in charge of the Franciscan Sisters.

From various sources I learned that the Mormons and the Lutherans have each a salaried preacher in the leper land. In each case the preacher is a native Hawaiian. The only creed that has white representatives to tend the bodies and minister to the souls of the lepers is the Old Church of the Ages. And the afflicted ones and the public note the fact and duly appreciate it. I found it a subject of comment both on sea and shore, and on board the Moana there was for a few days after we passed the solitary, silent, mournful island of living death a great demand for my copy of Charles Warren Stoddard's fearful and fascinating story, "The Lepers of Molokai." To its pages I refer all who desire to know of the quiet but sublime heroism of Father Damien among the stumps and jag-ends of humanity that clustered so long in unrelieved and hopeless misery on that lone Pacific isle of desolation.

THE FATE OF SLANDERERS.

Those Who Slander the Church Invariably Receive their Dues.

It has ever been remarked that few men who slander or persecute the Church of God do not come to some visibly bad end. It is almost invariably the case. The curse of God rests upon them, and usually manifests itself in the same striking way. Another remarkable fact in this regard is that those who abet such men feel the evil effects—often visibly—in many ways.

Some years ago a slanderer of the Church made his appearance in North Carolina and was received with open arms by a number of people who thought it necessary to oppose "Romanism." Falsehood, obscene lectures and slander held riot till this obscene creature had delved considerably into the pockets of his dupes, and then—entering then they were cured of the anti-Catholic fever. His place is here no more. So, too, when the "Great Patriot" Diaz hailed from Cuba before the Cuban war, and tearfully related his "conversion" from "Romanism" to "Baptist faith" and the "persecution" he endured from "Catholic authorities," and with his slanderous tales was received with loud hosannas by the Romanists throughout the country, it took no prophet to tell of the outcome. The Baptist papers are now singing: "I digress over the 'Great Baptist,' who has fallen from grace, instead of thanking God, as they should do for having got rid of the scamp. They are evidently freed from a great plague, who can, however, be re-converted, we have no doubt, if they so desire it, for a very small consideration. The following is Diaz's wail when thrown out by the Baptists after they had lost faith in him:

"Words are not sufficient to express my sorrow—how sad I feel. A tremendous persecution is at hand carried on by Catholic authorities; and I have no friends with me and my own Baptist people from the board are helping the plans for the destruction of the work of Christ in Cuba. Those from whom I have learned to be brave and to hold up the cross of Jesus abandon me, and I begin to feel weak and feeble; never discouraged nor doubtful, but disheartened. I pray to God, and while I pray the tears run down my face. At times I feel comforted after prayer, and at times I am prostrated, humiliated and so sad that I think am worse than any criminal."

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Death is not the end. The crown of life, the immortal glory which awaited the faithful, then, awaits the faithful now, and shall surely be attained by all who love His appearing.

One thing only is necessary—the commitment of the soul to God. Look thou thyself art in order and leave to God the task of unravelling the skein of the world and of destiny.

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CHATS WITH YOUNG MEN

Gentlemen, do not conform yourselves to the world, but reform it, and bend it to the newness of your life. Do not assimilate yourselves to the world; that is your mission.—Mgr. Pie.

Not many months ago \$1,000 was willed to a conductor of the Chicago and Alton Railway for being attentive and courteous. A somewhat similar circumstance has re-occurred. Mr. H. J. Titus, a steward on one of the "Titan" dining cars, recently had for a guest a gentleman to whom he unconsciously gave such polite attention as to attract his patron's notice. Upon the arrival of the train power, the passenger, who was a high official of the Mobile and Ohio Railway, repaired to the general offices of the Chicago and Alton Railway, and being assured of Mr. Titus' ability, promptly appointed the latter superintendent commissary of the Mobile and Ohio Railway. Mr. Titus assumed his duties August 15th, with headquarters in Jackson, Tenn. He will be the youngest railway superintendent of dining cars in the United States, his age being but twenty-four.

The Danger of Drink.

Young men need temperance even more than other folk do. For they are at the age where the great passion begins to be temptuous, and they need all their strength of will to control it. Now liquor inflames that passion, and weakens the will power, so that the young man who drinks is perfectly certain to be impure.

Again, the young man has his career to make, and needs a good reputation in business circles. But the smell of whisky on his breath, and the report that he gets drunk occasionally, will injure his good name, destroy his credit, and damage his chances of getting ahead.

Besides, the habit of tipping is expensive. It costs money. And that money would be better in a bank than in a barroom till.

Moreover, the practice of temperance is an exercise in self-denial—a training in the mastery of the body by the soul.—Pittsburg Observer.

The Kind of a Boy the World Wants.

Boys are always in demand because they are the material out of which men are made, and as first-class material is always at a premium in every line of trade, so the boys who give promise of making first-class men are most eagerly sought after.

The boy the world wants to-day is the one who can be trusted to handle money without any of it sticking to his fingers or finding its way into his pockets. He will take as much interest in affairs of his employer as if they were his own, and will stay fifteen minutes without being asked, to finish a piece of work after the whistle has blown.

He will be able to write a business letter and spell the words correctly, and to add up a column of figures promptly and accurately. He will lift his cap as readily to his sister when he meets her on the streets as he would were she the sister of some other boy; and he will not be ashamed to walk to church with his mother, show her into her own pew and sit beside her during the service. He will be careful in making a promise; and just as careful about keeping it. He will have sufficient moral backbone to say no to those who would lead him astray, and he will have enough courage to own that he is striving to make a man of himself.

Keep a Light Heart.

A light heart under failure is a condition of success which may be written down as an essential. No one should need to be warned against the deleterious effects of the blues. Nothing deadens the heart of enterprise, or unstrings the nerves of action like a fit of the blues. In one of those beautiful prayers which Robert Louis Stevenson wrote for us, in his human and gayety and a quiet mind. "One who backs up her brains with these three gifts has all the odds in her favor. It is next to impossible that she should fail in what she undertakes to accomplish. Gayety is the essence of power."

What is there in a failure or two to cry about, or in a dozen failures, to be success is not an external trophy, not something you have to hunt and ensnare, like a bird. Success inheres in oneself, or in every true piece of work one does. Not the most powerful opposition, not the bitterest or meanest under-estimation, can be more than a de- under-estimation, can be more than a de-

Have a Noble Ambition. Because one of the Beatitudes blesses the poor in spirit and because voluntary poverty is one of the counsels of perfection, the ideal usually set up for young men is contentment with small means.

But this department would like to see a noble ambition inspire the reader, to make plenty of money and to use it in splendid generosity for the glory of God and the good of mankind.

For money is power. Think of the tremendous influence for good and for bad that Andrew Carnegie will exert on all future generations by means of his libraries! Estimate the influence who will provide the riches needed to make them fruitful!

If one man had unlimited wealth, he could control the universe. For instance, he could support all the striking miners and "corner" the market

second-class men are a drug on the market. Second-class things are only wanted when first-class can't be had. You wear first-class clothes if you can pay for them, eat first-class butter, first-class meat, and first-class bread, or if you don't, you wish you could. Second-class men are no more wanted than any other second-class commodity. They are taken and used when the better article is scarce or too high-priced for the occasion. For work that really amounts to anything, first-class men are wanted.

Many things made second-class men. A man menaced by dissipation, whose understanding is dull and slow, whose growth has been stunted, is a second-class man, if, indeed, he is not third-class. A man who, through his amusements in his hours of leisure, exhausts his strength and vitality, vitiates his blood, wears his nerves till his limbs tremble like leaves in the wind, is only half a man, and could in no sense be called first-class.

Everybody knows the things that make these second-class characteristics. Boys smoke cigarettes to be smart and imitate older boys. Then they keep on because they have created an appetite as unnatural as it is harmful. Men get drunk for all sorts of reasons; but, whatever the reason, they cannot remain first-class men and drink. Dissipation in other forms is pursued because of pleasures to be derived, but the surest consequence is that of becoming second-class, below the standard of the best men for any purpose.

Every fault you allow to become a habit, to get control over you, helps to make you second-class, and puts you at a disadvantage in the race for honor, position, wealth and happiness. Carelessness as to health fills the ranks of the inferior. The submerged classes that the economists talk about are those that are below the high-water mark of the best manhood and womanhood. Sometimes they are second-rate or third-rate people because those who are responsible for their being and their care during their minor years were so before them, but more and more is it becoming one's own fault if all through life, he remains second-class. Education is possible, or so practically everyone in our land. Failure to get the best education available, whether it be in books or in business training, is sure to relegate one to the ranks of the second-class.—Success.

The Christian Gentleman.

In the July Dolphin, the attractive and well-edited, interesting and timely magazine, there is an interesting and timely article on the gentlemanliness of St. Paul by the Rev. Professor H. J. Heuser. The article is timely because we are now at what may call the negligent season of the year. The warm weather, the necessity of keeping cool, and the indifference that seems to be a natural consequence of the heat, all conspire to make us careless, but not only of our personal appearances, but careless also of our manners. In the street cars, for instance, the man who during every other season of the year will invariably rise and give a woman his seat will now become intensely absorbed in his newspaper when he sees a woman standing in the aisle on a crowded car; and in the house, the man, who is usually kind and considerate all during the rest of the year, will in the evening come home and become exasperated, discontented and irritable, no matter how hard his wife or by the way has been commended to stay in the hot rooms of the house all day—may try to make everything comfortable for him. It is the summer time, therefore, of all times of the year, that we need to be reminded of the fact that we must be gentlemanly in our manners. To define what is meant by a gentleman is hard, just as it is hard to define what is meant by a perfect man. The best description, however, is the one given by Newman, and referred to by Dr. Heuser in this article, that a gentleman is a man who never consciously causes pain. He is the man who will never say things that are mean, that hurt, that leave a sting behind them; who is invariably sincere, candid, honest, whose word may be relied on; who is kind and considerate of others; who is polite even in the conventional sense of the word; who is straight-forward in his dealings with his neighbors, with himself, and with God. St. Paul was in every way an example of the Christian gentleman; all the qualities we have indicated were to be found in his character; and, as Professor Heuser says, the best way to find out what constitutes the Christian gentleman is to study the life and writings of the great Apostle.

Does any reader of this article know of an individual enriched by immoral means, whom he believe to be at peace with himself? The poor man, who is free, richer in all that is worth living for in this world, and in his hopes of the next, than the millionaire, to whose perishable treasures clings the canker of duplicity, or any species of fraud or wrong.

The secret of real success in life—the success which implies a contented soul as well as a big bank account—is in selecting a pursuit or occupation which has the element of genuine utility about it—which tends to the advancement, the solid advantage, the refinement, the happiness of a fellow-man—and in following it up with an energy that never degenerates into a blind rush, and a suavity that never comes near enough to fawning to compromise personal independence. Success, so achieved, is something pleasant for a man to look back upon, to talk about to his children, and to point out to them as an example.

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OUR BOYS AND GIRLS.

FLORENCE BINGHAM'S RENUNCIATION. A Story For Girls.

"I had she not been sure that the postman had brought a letter from father, Florence Bingham would not have left her top bureau drawer in the only half-tidied state in which she found it when she returned half an hour later. Her face was a very sober one when she again faced her task. For the letter had not been for her, after all, but for Aunt Mary, and Aunt Mary had hesitated before she gave it to Florence to read. The girl had glanced first of all at the last page, which Aunt Mary had left on top. "Dearest love to Florence," she read. "I am so glad, Mary, that you have saved my baby from all this."

She had turned the pages then, and began at the first. The letter was, as her father said, a "story of hard luck. How hard, Florence suspected; she could not know. Ever since her mother had died in Florence's babyhood, she had been an inmate of Aunt Mary's home. It was not a luxurious home, by any means, but it was one of quiet comfort. Florence had been a dearly loved and much petted child, for her cousins were older than she, and she had been the baby of the household.

Her father, dearly as she loved him, was a very dim memory to Florence. It was a long time since he had been able to come to see her, and he had declined her visits upon one pretext and another. Of late, she had begun to suspect that it was because he did not wish her to see the poverty and barrenness of the life which he and her two brothers led. The boys were older than Florence, and their father had managed to keep them with him. They were both working now, and Florence had hoped the burden would be lighter for her father to bear.

The letter, however, had dispelled the hope. It was a brave, strong letter, but the very explanation or why it had been so long in coming filled her with pity. For it told how Claude had been sick in the cheap boarding house where they were compelled to live. "It was very hard," Mr. Bingham wrote, "to leave him alone day after day with only such care as the overworked landlady could give him, but all the more because of his illness Elmer and I were compelled to work."

There were no allusions to the hardships of his life except the little outburst at the end, but this was enough to make Florence very serious. She had not thought about it very much before, but she felt to thinking, as she rolled the bright ribbons about her fingers, of the cost of her girlish treasures. Father would not have been able to buy them for her.

It was not long, however, that she thought of that. The picture of her anxious father, going away to his work, leaving his fever-tossed boy alone the whole day through, filled her mind. Then there came a thought so overwhelming in its suddenness that she left her drawer, half tidied still, and went away to her favorite corner to think it all over.

What right had she to be here, living this sheltered, care-free life, while her father and brothers were finding life's burdens so hard? It had been very well when she was a helpless little child, but she was old enough to be a housekeeper now. Aunt Mary had been careful to have her trained in all the duties of a housewife, and she could live much more comfortably than they could in the un-savory boarding house where they were compelled to live.

Slowly, very slowly, the idea took possession of her. It meant renunciation, however, and renunciation of the hardest kind. Florence was no fonder than most girls of the prettiness of life, but it seemed hard to give them up utterly. Harder still it was to give up the happy, irresponsible existence for the burdens of the career which she was contemplating. Hardest of all was to leave the love and affection by which she was surrounded to go to those who, almost strangers.

"I have been expecting this," her aunt replied, as she began her timid questioning in regard to her father's circumstances, "and I have tried to be reconciled to giving you up, as well as to prepare you for the change. Yes, Florence, your father and your brothers could live much more comfortably and economically with you for a homemaker than they do now. I hoped and expected that you would think of this yourself, as you have done, and yet I hesitated to let you see your father's letter to-day, because it revealed conditions so plainly. You shall do what you think is right, and I know you have already made up your mind what that is."

"Since you have told me that I can add to my father's comfort, I know what is right," Florence answered, in a not quite steady voice. "Do you suppose father will consent?"

"Yes, I think he will. I will write to him myself about it. He will not be willing at first; he has so steadily sought your best interests. But I think I can make him see that these are served also by the change."

"Best for me to leave you, Aunt Mary?" Florence questioned.

"Best for you to act on an unselfish impulse," returned her aunt. "We should be doing you a poor kindness if, to secure your ease, we refused to allow you to carry out a plan, which is at once so unselfish and so practical."

So, it was decided. It was some time before Mr. Bingham announced his final ready for his housekeeper, and when occurred Aunt Mary went with Florence to assist the young girl in taking the first steps of her venture. It was not until all the pleasant excitement of getting established was over, and Aunt Mary had gone, that Florence began to realize what she had undertaken. The new home was a plain little one, and the neighborhood was not very desirable. Many of the comforts which she had come to think necessary were wanting. Father was un-demonstrative, and the boys were a little shy with the new

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sister. She could not help seeing, too, that, despite her father's care, their manners were un-natural and awkward. They were good boys, to be sure, but she could not help contrasting them with her cousins, and her heart sank. During the long, lonely day which followed Aunt Mary's departure, when even the housekeeping cares seemed insufficient to fill up the dragging hours, she fought bravely against her gloomy thoughts, but when night came, and she was alone in her room, the tears at last mastered her. It was quiet crying, for she remembered how thin were the partitions, and her brothers were in the next room. It was fortunate that she remembered, for a moment later she heard their voices. "This is like living, isn't it?" Elmer was exclaiming. "Do you remember mother, Claude? Florence is all right, though. This must seem a pretty poor sort to her, though, nice as it seems to us. She's clear grit, or she wouldn't undertake it." "This is only a start," Elmer said, decidedly. "We're on the way to living, now. We haven't had many extravagances, Claude, but there are a few things we can manage to economize on." "Now that we have a home, we'll all make more of an effort to have it as it ought to be." "There are lots of things Florence can teach us, too," Claude answered. "She's had more of a chance than we have, and she's the sort to pass it on." "Boys," Florence's clear voice rose, "I hear you. You're making me vain." She guessed that embarrassment prevented an answer, as it did for a moment. Then Elmer's voice answered her: "We don't care. You deserve every single thing we said." She laughed a contented laugh. The ice was broken. There would be no sign of now between her brothers and herself. It did not seem so hard. She could do so much more for them than she had dreamed, and they were going to love her. She turned her tired head upon her pillow. "After all," she murmured, sleepily, "I'm just the happiest girl in the world."—Forward.

IMITATION OF CHRIST.

That it is Sweet to Serve God, Despising This World. Now will I speak again, O Lord, and will not be silent; I will say in the hearing of my God, my Lord and my King who is on high: Oh, how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them who fear thee. (Ps. xxx. 20.)

But what art thou to those who love thee? What to those who serve thee with their whole heart? Unspeaking indeed is the sweetness of thy contemplation which thou bestowest on those who love thee. In this most of all hast thou shown me the sweetness of thy love, that when I had no being thou hast made me, that when I strayed far from thee thou hast brought me back again that I might serve thee, and that thou hast commanded me to love thee.

O Fountain of everlasting love, what shall I say of thee? Every sin has its own punishment: an axiom popular, because so well proved. One is punished in his liberty, from abuse of liberty. . . . Whoever sins is practically less free than before his fault; he has given evil a hold and a sort of right over him by committing it; and he can only recover his liberty by redeeming it.—Nicholas.

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