

THE CATHOLIC RECORD.

THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLER. CHAPTER V.

MR. PETER'S SCHOOL.—A VISIT FROM THE PRIEST.

It was the custom in St. Peter's school, as in all Catholic schools, properly called, to say the catechism every day before any of the other lessons. Those who knew their catechism well were taught to serve Mass, and there was only a certain number and always ambitious of the honor. Mr. Lanigan instructed in their religion, and these served Mass by turns in St. Peter's church. If any were known to commit a grave misdemeanor, such as lying, disobeying his parents or teachers, cursing, or swearing, he was forthwith deprived of his privilege to say the Mass, and the penalty was quite sufficient to deter them. They had a wholesome fear of Mr. Lanigan, who knew how to administer the birch, when necessary, as well as any man within ten square miles of him. To do him justice, he was only when all other remedies failed, that he made use of manual correction, but when forced to do it, he did it in earnest. This was his weight, and he had it in his hands. "To their traps," as Mr. Lanigan used to say, but there was another motive to the stick as strong. This was the influence of Dr. Power, at that time and for many years after, pastor of St. Peter's church. Dr. Power was indeed a man of strong and gifted intellect, a glowing and eloquent preacher, yet mild and affable in his demeanour. Children were the special objects of his affectionate solicitude, and he made himself, "all things to all men" and was much beloved. Of him it was said that, in his presence,

"Stop there, Mike, you've gone far enough," said Mr. Lanigan, with a smile which he could not repress; "I suppose, if I let you go on, you would make out the poor Spaniards to be all that their enemies and ours choose to represent them. Go on to the next: speak out, Edward Flanagan, don't be afraid." "The Spaniards, sir, are grave, stately, and formal in their manners; they are brave, generous, temperate and hospitable and—possess an elevation of mind"—Edward began to hesitate. "Go on, Edward, you are right so far. Well, the Spaniards possess an elevation of mind." Thus encouraged, Edward went on fluently; which places them above the commission of a dishonorable action. "Well done, Edward; go up, my boy. Now Mike, see what a different character you were going to give them. One would think you had been learning geography at Mr. Simpson's school. Tom Reilly, can you name some of the principal cities in Spain?" "Yes, sir," said Tom briskly. "Madrid, Saragossa, Toledo, Salamanca, Grenada, Bilboa, Pampeluna, Valladolid." "Very good, Tom; that will do. Now, as you have done so well, can you tell me what it was that made Salamanca and Valladolid so famous, for they were very famous for many ages throughout Europe?" "Certainly, sir," said Tom, "they were famous for their great strength and magnificence, and"— "No such thing, Tom." The boys all tittered at Tom's mistake. "Can any one tell? No! Well, I'll tell you. Those two cities were celebrated because of their having each a great university or college, to which students were sent from all parts of the civilized world. They institutions the greatest colleges that the world ever saw. That was very good, for times when the lying Protestant historians call the dark ages. Well, boys, can any of you tell me for what Saragossa is remarkable?" There was no answer. "I see none of you know, and indeed I hardly expected you should, because it is not mentioned in your geography. But mind what I'm going to tell you, so that you can answer me the next time I put the question. Saragossa is remarkable for having one of the most famous shrines of the Blessed Virgin, called Our Lady of the Pillar. Which of you can tell me what a shrine is?" All were silent for a moment, when Peter Sheridan timidly raised his voice, blushing for shame at his own voice. "A shrine, sir, is a place where people go to pray when they want to ask some particular favor, and where miracles were performed through the intercession of some saint." Mr. Lanigan clapped his right hand on his right knee, a custom he had when agreeably excited. "Well done, little Peter, well done! bless my soul, where did you find that out?" "I read it, sir, in that little book you were so kind as to give me last week when I got head in the grammar class." "Now, boys, there's an example for you," cried Mr. Lanigan exultingly. "It's some use to give books to a boy like Peter; he not only reads his books but remembers what he reads. Come to me after school, Peter, my little man, and I'll give you a nice picture book. I say, Tom Reilly, how is Spain bounded?" Tom began with his usual flippancy. "Spain is bounded north by the Mediterranean sea." "Wrong, wrong; go on to the next." "I beg your pardon, sir," said Tom. "I think you'll find that I'm right, if you'll please to look at the map. Just look if the Mediterranean isn't right over Spain." "Why, your little Tom Thumb of a fellow," said the master, eyeing him through his spectacles with an affectation of superlative contempt; "do you pretend to imagine that you can teach me? Upon my credit, if the Mediterranean is not just over Spain, I've a great mind to put you over the desk, and thrash some of that self conceit out of you. What a pretty fellow you are to be sure! Now mark my words, Tom Reilly! never dare, under any circumstances, to give your own opinion in my school, to give, or insist that you are right, when I have pronounced you wrong; if you do, up you go, so sure as my name is Lanigan! I think your hinder end ought to remember the last admonition I gave you. Beware of disobeying another; while you are under my tuition, you must be subject to me, sir; do you hear?" "Yes, sir," said Tom, sheepishly, and not daring to lift his eyes. "Now, Edward Flanagan," said the master, "you tell me the boundaries of Spain?" Edward answered correctly, and then Mr. Lanigan made him point them out on the map, to Tom's great mortification. That was a lesson that he never forgot, and he used to say in after years that it was worth gold to him. So that it was, and better than any amount of gold could have been. The class was then dismissed. In the afternoon, Mr. Lanigan took Peter Sheridan to see Father Power, and the little fellow's heart was rejoiced when the priest patted him on the head, and bade God bless him, after hearing Mr. Lanigan's kind report. "God bless you, Peter, God bless you. You are laying the foundation of a good and useful life. The acquisition of knowledge is what is the most honorable pursuit of youth, but knowledge when acquired is only a curse if it be not guided and controlled by Christian principles. Remember that, Peter. It is very good to be a learned man, but it is still better to be a Christian man; if you can be both together, so much the better. You may go home now, Peter, and here is a shilling for you to buy aces." So Peter made his bow as well as bashfulness would let him, and made the best of his way home, thinking all the time what he was to do with his bright new shilling. "Father Power told me to buy cakes with it," said

to himself, as he stopped in front of a confectioner's window. "I'd like well enough to have some of them nice cakes, but then I'd be giving some to Mike, and some to little Annie, and some to father and mother, and then we'd all eat them up, and then there would be an end to Father Power's bright shilling; but if I bought a book with it, I'd have it to look at and to read. I think I'll buy a book." Poor Peter felt hungry at the time, and the cakes in the window looked temptingly nice, but Peter's philosophy was stronger than his appetite, so he walked resolutely away. "Nor east one looking, lingering look behind. There was a bookseller's shop on his way home, and Peter went in; but it was no easy matter for him to suit his self in a book "for the low price of one shilling." Peter had a wholesome distrust of Protestant books, and yet he could not well distinguish them from the others. The shopman showed him a number of books, such as boys generally purchase. Peter now and then reminding him that he could not go higher than a shilling. Sometimes, when the title on the cover of one struck his fancy, he would turn it round, and say to himself, "I wish I knew whether it was a Protestant book or not!" In a paper cover, and he had often heard his father speak of it, he said to himself: "I'm sure it can't be a bad book, or father wouldn't speak so well of it." "What's the price of this one, if you please, sir?" said Peter, timidly. "You may have it for a shilling, though it ought to be one and sixpence." Peter thanked the obliging shopman, and walked away with his book in his pocket, thinking every minute an hour, till he got home to show his newly-acquired treasure. His parents were to the fall as much gratified as he was learning, when he told his artless story, and exultingly produced his prize. "Now, Mike," said his father, addressing his elder son, "how does it happen that you never get such rewards as Peter?" "I don't know, father," replied Mike, with his usual bluntness. "I suppose it's because Peter lays his mind to his books, and I don't. You know mother says I have no head for the learning, so it isn't my fault—it is, mother?" "Ain't I just like your own brother Terry, that you say could never get any further than reading his prayerbook?" "Get out, you blockhead," said the mother, pretending to look for a slender stick, which she sometimes used on Mike's back, "get out, or I'll break every bone in your body. If you are at your tricks, we'd have another story to tell. Daniel! (to her husband), 'haven't you something for him to do out-by?' " "Ain't I indeed have I," said the father, turning away to hide a smile, "any boy that won't learn, must be made work. Come along, Mike, my boy, and rub down one or two of the horses." Daniel Sheridan, with a cart full of hay, trade, and kept six or eight horses, with as many men, constantly employed. He was an upright, honest man, somewhat thick-headed, indeed, but kind-hearted, and willing to oblige whenever it was in his power. In his younger days he had been rather wild and fond of taking a glass, but of late years he had left off drinking, and he came well to do in the world. As he used to say to his wife, "he had always used to give him for a sore foot, (for any emergency) and never knew the work of a shilling, thanks be to God." Leaving Daniel and his son heading at Robinson Crusoe to his mother, while she washed up her dinner dishes, let us return to Miles Blake and his family, whom we do not wish to forget. Harry had, unknown of course, to his father, contriving to elude his mother's suspicions by some specious pretext. But Eliza began to suspect the truth, and from certain little circumstances which came under her observation, she feared that the money thus spent did not come honestly into Harry's possession. She could not bear to tell her father, fearing the consequence to her brother; but she determined to speak to himself. At that time Eliza was still a prudent, discreet girl, full of kindness and goodness, and tenderly attached to her own family. "Harry," said she, as they walked home together one afternoon, "I should like to know where you get all those cakes and sweets, and fruit that I see you have?" Harry blushed up to the eyes, but he tried to put it off with a laugh. "Where do I get them, Eliza?—why, some I buy of the old woman at the corner, and some at the confectioner's." "That's not what I mean," said Eliza. "I know well enough where you buy them; but I want to know how you get the money?" "Well, I guess you will want to know," returned Harry, angrily; "if you ain't one of the most inquisitive girls I ever knew!" "It's no wonder I'd be inquisitive, Harry, for I'm afraid father's money-drawer knows something about it, if I don't. It's not for nothing you get all those nice things, not to speak of going to the theatre, nights, as I know you do! I see you're going to deny it, but you needn't, Harry; it's no use." "How do you know that I go to the theatre?" said Harry, doggedly. "No matter, I know it, that's enough for you to know; and I'm just going to tell mother this very day." Just then Sam Herriek passed them by. There was at all times a lurking devil in his eye; a look of sly, cold malice, unnatural in a boy of his age. He was not more than four or five over had with him. Ebenezer West, an overgrown lad of sixteen, whose Saxon

features well accorded with his thick-set, burly figure. "Hillo, Blake!" said Herriek, with a coarse laugh. "I guess you've been to the fission lately? I guess you'll have a pretty long score to get wiped off next time you go—eh, West?" "I rather think so," was the reply, "he'll hardly tell all. I guess he'd better get Zach to help him. I say, Blake, your governor must be no funds, and yet never suspects you of tipping his shiners. He's a great old con, I guess." "Why, how could he see anything clear?" cried Sam, with his bitter sneer. "ain't he kept in a fog all the time by that ere fell-up at the church. Papists can't see things right clear like other folks. Can they, West?" Before West could answer, Harry had felled Herriek to the ground, with a blow of his clenched fist, whereupon West took to his heels, leaving no fancy for fight to the ground, with a hard knock, though he could bluster and swagger with any boy in the city. "What's your hurry, Ezzechiel?" said Harry, laughing. "Can't you wait a while?" But Ezzechiel was already out of hearing, and Harry drew the terrified Eliza away in the direction of her home, leaving his prostrate foe to be picked up by a gentleman who was passing at the time. "Terrible fellows these Papists are," said the stranger, with a smile. "Now, that is what I call an effective argument." "Sir?" inquired Sam, as he stood shaking the dust from off his clothes. "I say, my young friend, the old fellow up at the church, couldn't he be knocked down a Protestant in better style—could he?" "So you heard what I said to Blake," said Sam, doggedly. "Well I don't care who hears me, not a brass button: the priest is an old fellow, and I have heard folks call him worse than that. I hate priests; I do, and you would you, sir, if you heard half as much about them." "I have heard more about them than you seem to suppose," said the gentleman with the same quiet smile, "but God forbid that I should hate any of my fellow-creatures. Good afternoon, my lad; let me advise you for the future to let that boy alone; you see he has a peculiar way of settling a question with the arm rather than the tongue. Keep clear of him, then, if you value your bodily safety." Sam saw at a glance that the gentleman was mocking him, and somehow he felt rather uncomfortable beneath his keen searching eye. He cut his acquaintance, therefore, rather suddenly, and speedily turned down a neighboring alley, without as much as thanking the gentleman for his trouble. An Irish applewoman, who had been an amused spectator of the whole scene, burst into a hearty laugh when she saw Sam scamp off after his valiant comrade. "Well, if that wasn't one of the purtiest knock-downs I ever laid an eye on! God's blessing light down on you, Father Power, dear, but it's yourself can take them to the fair at your aisle, anyhow." "Oh! is it there you are, Molly?" said Dr. Power, for he it was. "How is business with you these times?" "It's thin, my dear, I can't complain, thank God, and your reverence; as long as I can get the bit to eat, and the rag to cover myself an' the ould man, I'm well content." "I'm glad to hear it, Molly. A contented mind and a good conscience, generally go hand in hand." "Only that there is no place for your reverence to be seen talking with a poor old body like me," said Molly, poising over her table, and letting her voice fall almost to a whisper. "I'd like to have a talk with your reverence about that same Harry Blake. It's a thousand pities, sir, that his father lets him go to that blackguard school boyant; I'm sittin' here the whole week round, an' I see everything that's goin' on; an' mind I tell you, sir, that boy is in a fair way of goin' to the devil. I'm your reverence's pardon sayin' such for a word—it's none of my business, to be sure, but still an' all it goes to my heart to see the son of a decent Irishman goin' to the bad. Tell Mister Blake, sir, from me, that if he's wise he'll take his son from that school, an' if he doesn't do it soon, he'll be too late." "I thank you, Mr. Power, for your kind information," said the priest, "and he'll be well to act upon it as soon as possible. To tell you the truth, I was just on my way to visit Mr. Blake on that same business. Good evening, and may God bless you!" "An' you, too, your reverence! may the Lord spare you long to us! what would we do, at all, without you?" This last query was addressed by Molly to herself, as she followed with her eye the receding form of the priest. Harry and Eliza had just got home, and were giving their father and mother an account of what had happened, when the shop-boy ran in to say that Father Power was "without in the shop, wanting to see the master." Miles hurried out to receive his honored visitor, while Mary glanced round the sitting-parlor to see if every thing was in its place. "Eliza, put that pitcher in the closet," said she to her daughter, "and then sit down, you and Harry. Hush, now, not a word; they're coming in." "How do you do, Mrs. Blake?" said Dr. Power, with that high-bred courtesy for which he was distinguished. "I'm just taking possession of a chair; won't you sit nearer the stove?" "No, thank you, I prefer sitting here; I feel warm after my walk. So, Harry, have been practising your art to-day?" he said, with a smile. Harry looked surprised. "Why, sir, how did you come to know?" "Dr. Power laughed. "Oh! I wasn't quite twenty miles off when you knocked down your man so cleverly. I had a no idea you were so good a pugilist, Harry." Neither Miles nor his son understood the keen irony of the remark; the son

flushed, and looked exultingly at his mother; the father took upon him to answer. "Why, yes, your reverence, Harry is as good a soldier as any boy in the city of his own age, I don't care where the other is. Young as he is, he knows how to stand up for his religion as well as I could myself." "And pray, Mr. Blake, what do you call standing up for religion?" said the priest, coolly. Blake was quite taken aback, and his wife gave a low cough, as much as to say, "now, you'll catch it." "What do I call standing up for religion?" repeated Miles. "Why, sir, when boy or man is always ready with word or blow to silence any one that attacks his religion; that's what I call standing up for it." "Well, my friend, that is one way, certainly, of defending your religion, but it is far from being the best way." "How is that, your reverence?" "I will tell you; the best and most efficacious way of defending your religion is to practise its duties and carry out its principles in all your actions. By doing so you will make your religion respected, without ever having occasion to strike a blow, whereas you may fight and squabble with your Protestant acquaintances, year after year, and find that at the end more inveterate than ever against you and your religion; or rather, what you are pleased to call your religion. Such is precisely the case with Harry. I am much afraid that his religion, if he ever had any, is either gone, or going fast in these angry discussions to which you expose him." "Father Power!" said Miles, with a raised voice and a flushed countenance. "I respect you highly, sir, but I can't let you go any further with such talk as that. I tell you, sir, that I've as much religion as any one else, and for Harry, I'm sure and certain, he'd lose his life for his religion, just as I would myself." "All very fine, Mr. Blake! all very fine as far as it goes; but as neither you nor Harry is likely to be called on to die for your religion, don't you think it would be well to learn to live for it? I speak not now of yourself, my dear Mr. Blake; that is not the object of my present visit, but I must insist on your removing your children from the baneful influence of Protestant teaching, and the companionship of Protestants to children. I have repeatedly spoken to you on this subject, and even obtained your promise some time ago that you would take your children from the common schools; why is it that they still go there?" Mrs. Blake here hastened to justify herself. "Indeed, indeed, Father Power, it isn't with my consent that they go to them, and I'm sure I've had many a hard tussle with Miles on that account. He says, sir, they learn better there than they would at any Catholic school." "Indeed! and how do you know, that, Mr. Blake?" "Because," said Miles, trying to keep down his anger, "because there's too much time lost in Catholic schools with prayers and catechism and all such things. That's the plain truth, Father Power, and I don't care who hears it!" "Then, you don't consider prayers and catechism either useful or necessary?" "Yes, I do—in their own place. The school-room is not the place to learn either prayers or catechism; they can be learned in church, or even at home." "Pardon me, Mr. Blake, the school-room is just the place to learn everything that is to be learned. If religion is excluded from the school-room, it will be excluded from the mind. Religion, if you don't care to present with your good sir, must be ever present with your children; it must regulate and control their studies, their words, their actions—that is, if you wish them to be up as Christians; if you are content to make them heathens or infidels, then you are quite right to do as you are doing. Mrs. Blake, would you have the goodness to leave us alone together, for a few minutes?" and he glanced significantly towards the young people. "Oh, certainly, children?" Harry and Eliza exchanged looks of alarm, but they both followed their mother to one of the upper rooms. "I'm sure he has heard something!" whispered Harry to Eliza. "Hush! he'll hear you," said his sister in the same tone; "I wouldn't be in your place for a dollar." "I don't care—it's none of his business. I wish he wouldn't be coming here putting bad into father's head against us." "Are you aware, Mr. Blake," said Dr. Power, "that your son is in the habit of frequenting the theatre?" "The theatre, Father Power? No, sir, my boy has never been once to the theatre, that I know of." "But he has been there very many times, that you do not know of. How could he get money to go to the theatre—people don't get in for nothing, do they?" "That is for you to find out my friend," said the priest calmly; then he added with a melancholy smile, "If you should discover that your son has been taking advantage of your credulity, and betraying your trust—that he has not much religion in his heart or mind, though a great deal in his finger-nails, you have no one to blame but yourself. Had you sent him to a Catholic school, from his infancy, he might have spent half an hour, every day, at prayers and catechism; but he would be, in all human probability, a dutiful, conscientious boy, a good son, and a good Christian. Such are the children of your worthy brother-in-law, Tom Flanagan. Take all the boys attending St. Peter's school, and though some of them may be a little wild and fond of sport, yet, their sport is of the boyish sort, not those forbidden pleasures in which precocious Protestant youth indulge; you will find few among them disobedient, or refractory, while, on the contrary, the children of those Catholic families who, like you, patronized mixed schools, are

with very few exceptions, growing up, without fear of God or man, despising their parents in their hearts, and becoming, from day to day, more reckless of duty, virtue and religion. Good evening, Mr. Blake; if I have given you pain I am sorry for it; but a cankering wound cannot be healed without being well probed. God grant you grace to profit by my admonitions! I hope to see you again soon." Miles was so confounded and embarrassed, that he could not get out a word, and before he had recovered his presence of mind, the priest was gone. TO BE CONTINUED.

THE FLAX-DRESSER.

The flax dresser's home is gone. There is a wall skirting the hollow where it formerly stood, built of its stones. That low-roofed, two-roomed cabin, sunk in the hill, with its gloomy interior made more dismal by the dust of his trade hanging about it, was a weird, mysterious place to me, who feared, yet liked, to take a peep inside. And how furiously I scampered away when the hoarse voice of its occupant cried, "Be off with ye!" For Murty Melntyre had then the reputation of being an evil-souled man. He never went to Mass or associated with his neighbors. Not without some cause did those country people regard him fearfully. During the six years of his residence here that shaggy-bearded, dark-eyed man, was seldom seen except in the semi-darkness of his windowless kitchen. If any one came to his door on business, the fewest words possible occupied its transaction, and only when compelled to do so did Melntyre come into fuller light. There were women herabouts who never passed his cabin without crossing themselves. There were certain times when he remained idle, but when his press had to remain idle, but the man could not be so content. His chief employment then was entering the position of the door—for he was skilled with a crow—by way, perhaps, of battling inquisitive youngsters like myself. One day it faced north, embracing a wide view of the country between it and Knockbard; the next day it was restored to its former position, looking down on the valley of the Shannon. Frequently, people going to Mass saw the alteration completed on their return. He had to work because of that restlessness which Melntyre possessed. Where he had originally migrated from nobody could tell positively. One day he came across the river in an old boat with his flax handle, press and a few household effects. He looked around the village, saw this cabin empty, obtained the owner's consent to occupy it, and before night he had settled in his new abode. This was all that was known of him for six years, for he frigidly declined the friendly advances of the warm-hearted neighbors, ready to give this useful man a "bright welcome." One November night, as the leaves, driven by a fierce gale, were madly dancing about the narrow passage giving access to the cabin, a knock came on the door. Murty, a sulky fellow on his gloomy face, went to open it, mauling angrily at being disturbed at so late an hour. He found a beggar woman, thin, her rags shivering in the strong wind. She was carrying a child, tightly wrapped round in an old shawl. "Murty!" she said, looking up into his face. Melntyre started, evidently recognizing the voice. "What brings ye here?" was his surly question. "Sore bad fortune," answered the beggar woman. "I've nather food nor shelter for meself or me child. God help us both this night!" "That's none of my doin's, me good woman. Go to the man ye gave yourself to. 'Tisn't a bit of good comin' to me." "Tim was transported at the last assizes, and now I'm driven to take to the roads. God help me." "Amen! for ye'll get no help here." "Ah, sure ye wouldn't be that hard on a sick woman, and a stranger in these parts—what makes it worse—to drive me from yer door this bleak night, empty-handed and shelterless?" "Ye're another man's wife; ye wouldn't be mine when ye had the chance, so I'll have nothing to say to ye now." Murty shut the door with a vicious bang. The forlorn creature raised her voice to the high notes of despair, for the strong wind among the trees on the other side of the road was trying to drown it. "Murty! For the sake of ould times, don't be hard on me!" "Twas little consideration ye had for me then," he answered, pausing in the act of turning away from the door. "Ah, Murty! 'tis the Lord knows this night me soreness of heart; and how I wish I had me time over agin; and when I heard in me bitter distress that ye were livin' here, and not knowin' what to do or where to turn to, I said to meself, 'Murty won't let me an me child sleep out this night under the hedge.'" "I don't care where ye sleep, so be off with ye." "Just for this one night?" she pleaded, her low sobs growing loud enough for him to hear. Her distress aroused his manly tenderness. It cast him back unwillingly on his past self, and Mag Davlin, the sweetheart he had loved so earnestly, took the place of that ragged outcast begging for shelter. He threw open his door. "For this one night, then," he said, "sulkily, walking past her. He quickly disappeared into the darkness. This was the night he slept in my father's barn. I saw him leave it next morning before any one was stirring, and it was that so impressed me with the whole story. On coming to his door that morning, steeled against any further show of tenderness, he found scrawled on a stained page taken from his memorandum book which lay on the dresser, the following: "I'm not able to carry her farther. Will come again if I can; if I can't she

The Catholic Record.

Published Weekly at 64 and 66 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Editors: MESSRS. GEORGE E. NORTHGRAVES, Author of "Mistakes of Modern Ideals," WILSON COPPELY, Publisher and Proprietor, Thomas Coffey.

Meets: Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Reasons of Advertising—Ten cents per line each insertion, except as mentioned.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

THE POPE AND ANGLICANISM. A recent issue of the Lamp, an organ of the High Church party of the Church of England, very strongly advises its readers to re-adjust their ideas regarding the Bishop of Rome as exercising supreme authority over the Catholic Episcopate, the intention being to include the Anglican Episcopate under this designation.

It tells us that the Pope, the "successor of the Fisherman," has been too long regarded as having usurped the rights of his fellow-Bishops, whereas the actual fact is that the Holy See is the very bulwark and main defence of the rights of the Catholic Episcopate.

The Bishops of the Holy Roman Church rule their flock with an authority to which priest and laymen render unquestioning submission, because back of him stands the Supreme Pontiff, the Primate of all Christendom, the Vicar of Jesus Christ.

"Viewed in the light of subsequent events, the Bishops of the Ecclesia Anglicana, (the Church of England,) made a sad mistake as far as their own rights are concerned when they abandoned the Chair of Peter and bowed their necks to the Royal Yoke.

The mournful reflection of a high Church organ comes late; yet it may be the first emotion of contrition for the act of folly committed by the Anglican Bishops of the sixteenth century who bound themselves hand and foot to the throne which by that fact became their absolute master who can and does impose upon them an intolerable yoke.

It is a matter of notoriety that the King and Parliament, which is to say, the Premier of a day, can oblige the Church of England not only to acknowledge, as the ruler of the Church, a human authority who may be a Calvinist, a Quaker, a Jew or an Agnostic, and this authority can order the Church to change its doctrine according to his will.

The Government of the day selects the Bishops and Archbishops at will, though certainly Christ gave it no such power, but ordered His Apostles to preach His Gospel everywhere, telling them "he that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him Who sent Me."

It was not to Kings, Parliaments, or Prime Ministers, that the Apostle St. Paul spoke at Ephesus: "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops, to rule the Church of God which He hath purchased with His own blood."

These were the pastors of the Church of God duly appointed "for the perfection of the Saints, for the work of the ministry, unto the edification of the Body of Christ." The office of the monarchs of the earth toward the Church is indicated by the prophet Isaiah: (Isix. 23.) "Kings shall be thy nursing fathers, and queens thy nurses. They shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet."

Kings must serve the Church of God and not rule it. We know by the experience of ages that when Kings interfered to take up the management of ecclesiastical affairs, there was nothing but disaster to both faith and morals;

but religion flourished when such monarchs as Constantine the Great, Charlemagne, Alfred and St. Louis protected and fostered the Church without taking its management into their own hands.

The Church was one as Christ instituted it, and when Peter was in prison the whole Church prayed for him. The Church continued to be one, notwithstanding that there were heresies in constant succession from the Gnostics, in the Apostolic age, down to the Waldenses who existed from the year 1160 to the first years of the existence of Protestantism when they became almost extinct; but in all these vicissitudes the unity and universality of the Church of Christ made it pre-eminent above all sects, and even above the Oriental Churches which were identical in belief with the Catholic Church, except that they rejected the authority of the Pope for political reasons, and held to two or three metaphysical errors which were retained, more for the sake of having some excuse for holding themselves apart from the Catholic Church than from any strong belief in them on the part of the people, who could scarcely understand the differences of doctrine between the Churches of the East and the West. There were also some differences of discipline which were not to be regarded as sufficient to justify a separation, only that these were magnified as serious for the mere purpose of perpetuating schism.

To show that the Lamp speaks truthfully that there is and has always been but little respect due and as little given to Bishops or pseudo-Bishops who substitute some other authority for that of the successor of St. Peter, we shall here quote a few of the early Fathers of the Church who may be regarded as representing the whole Church since the days of the Apostles; for the same sentiment has always existed in the Church as it was held in the beginning.

St. Clement of Rome, of whom St. Paul wrote (Phil. iv. 3.) that his "name is in the book of life," in an epistle to the Corinthians, written about A. D. 50: "Your schism hath perverted many; hata cast many into dejection; many into doubt; yet this sedition continues."

"It is most shameful, my beloved, and unworthy of your Christian profession, that the most ancient Church of the Corinthians, on account of one or two persons, is in a sedition against the priests." (Ch. 1.)

St. Irenaeus, about A. D. 170, wrote (Against Heresies, Ch. 3.) "To this Church (Rome) on account of a more powerful preminence, every Church must necessarily resort, for in this Church has been preserved always the tradition which comes from the Apostles."

St. Cyprian, about A. D. 270, wrote: "Cornelius was made Bishop of (Rome) . . . when the place of Fabian, that is when the place of Peter and the rank of the Sacred Chair was vacant. . . . Nor has he the ordination of the Church who holds not the unity of the Church." (Epistle 52 to Antoninus.)

St. Optatus of Milevis, about A. D. 350, says: "Thou canst not deny that thou knowest that in the City of Rome, on Peter the first was the episcopal chair conferred, wherein might sit Peter the head of all the Apostles; whence also he was named Cephas, that in this one chair unity might be preserved by all, and that whosoever should set up another chair against the single chair should be a schismatic and a sinner." (On the Donatist schism, Book 2.)

Optatus gives then a list of occupants of that special chair down to Damasus, whom he designates as "now our colleague."

It is needless to quote further on this subject here, as these citations suffice to show the constant tradition and teaching of the Church of Christ, that the unity of the Christian faith is to be found in submission to the Apostolic See of Peter. This conclusion is entirely independent of the question of validity or invalidity of Anglican orders, so that even if the hierarchy of any nation separates itself from the Pope, it cuts itself off from the true Church of Christ.

THE ARCHBISHOP OF CANTERBURY'S VISIT. The Archbishop of Canterbury, who is sometimes called "the Pope of the Church of England," is now making his long-promised visit to this continent. On Sunday, August 28th, he preached in the Anglican Cathedral of the Holy Trinity, Quebec, and this was the first sermon ever heard in Canada from the Primate of all England.

The Holy Trinity Cathedral was established in 1804, and the Archbishop's visit to it occurred on the centenary of the Cathedral, 28th of August, though this coincidence appears to have been a coincidence of accident rather than of design, as the Primate stated in the course of his remarks.

The sermon was a retrospect of the history of the Church of England in Canada, and a prognostication of progress for the future, the text being

from Romans v. 3, "Patience worketh experience, and experience hope." Speaking of the past, the Primate said: "These walls set apart as a consecrated house of God for the services of our own Church may be but a century old, but earlier memories give an imperishable consecration to this place, linking it and its surroundings with a peculiar pathos and interest to the work done centuries ago by the brothers of St. Francis of Assisi, and with them for a time also the devout men of a different society whose very name became a catchword for a policy and behaviour which we condemn, but yet who showed to the whole world an example of missionary zeal and steadiness of preserving faith in the face of persecution, which, while the world stands, will encircle with a hallowed glory the memory of the French missionaries of two hundred years ago."

He then made feeling reference to the "fortitude and perseverance of these early missionaries, particularly of such as Jogues, Brebeuf, and Lallemand, and in them a lesson is found which is a stimulus today to put strength to the corresponding task of kindling the flame, and keeping it aglow in the western fields."

This tribute to the early Jesuit missionaries, who laid down their lives for Christ, in the wilds of the neighborhood of the river Wye, shows a kindly broadmindedness in the Archbishop which we cannot but praise; but when referring to these self-sacrificing Jesuit martyrs at all, who penetrated that district to carry the knowledge of Christ to the aborigines of Canada, and acknowledging their devotion to Christ, we must say that instead of insinuating that this great religious order deserved the opprobrium which slanderers have fixed to their name, he should have admitted unreservedly the virtues of that devoted band of priests, and have said that the evil charges brought against them so persistently by many Protestants are vile calumnies. If His Grace had done this he would have deserved a higher eulogium than it is possible now to bestow upon him.

The Archbishop intends to visit the national Synod of the Protestant Episcopal Church of the United States, which is to be held in a few days. He will undoubtedly be received there with due respect on account of the high office he fills in the sister or mother Church of England. But already there have been loud and earnest protests uttered by Churchmen of the United States against giving the "Primate of all England" the title of "Pope of the Anglican Church," and they resolutely affirm that he has no jurisdiction over the Church in America, and never can have. There are social ties which connect the Church of the United States with that of England, but as the Church of England protests against any foreign prelate exercising jurisdiction in England, so the Episcopal Church of America protests against any exercise of jurisdiction by an English prelate over the Church in the United States. They are distinct religious bodies, and it is claimed that they must always so remain.

Indeed there is no claim on the part of the Archbishop to authority over the Church in the United States, or even in Canada, and the present visit is therefore distinctly a matter of friendship, and not official, even to Canada, for here also the Church is a distinct organization. The Anglican theory of the Church of Christ is that it is composed of independent organizations for each nation. Of this theory we find no trace either in Scripture or tradition, both of which hold that there is one faith as there is one Lord and one Baptism.

Under the Scriptural institution, the pastors of the Church could meet, as mentioned in Acts XV, and could decide matters of faith and practice for the whole world. But it is admitted that there is no possibility of this under the Anglican theory. Pan-Anglican Councils may be called, and several of such Councils have been held; but it was admitted as indisputable that these could exercise no authority over the whole Church.

They were only friendly meetings which might prevent the various nationalities from diverging too rapidly from each other in matters of faith.

The belief in one Church of the living God which is the pillar and ground of truth, and ruled by one teaching body of pastors, as propounded by St. Paul in Timothy, III, 15, and Acts, xx., 28, has been deliberately set aside, and a new theory of numerous national Churches diverging from one another, and each having its own distinctive doctrines, substituted for it.

A DRUNKEN FOLLY. One of the craziest tricks which could be imagined was played by a man in Montreal a few days ago. The man in question said that one of the elevators of the C. P. R. telegraph building was for the moment unattended, whereupon he began to run it up and down at full speed; but to the astonishment of all observers no fatal accident occurred.

He was soon stopped by one of the officials, who locked him up in a large safe till the police arrived and took charge of him. The recorder next day sentenced him to a term in jail.

As a matter of course, the cause of this mad freak was that the man was drunk.

A BLASPHEMOUS PAPER. No. 9 of the first volume of a new paper published at Great Bend, Kansas, by one W. H. Kerr, who is its editor as well as publisher, has been sent to us from the office of publication.

The name of this petty sheet of four small pages is "The Christian Educator and God's Defender." Its object is openly declared to be to teach "the discovery that God is a myth, and the founding of a new Church to be called the Church of Humanity."

If this sheet were conducted by a man of eminent scholarship it might have considerable influence over weak minds, inducing them to doubt the great mysteries of religion and the existence of God; for a scholar who goes wrong may by sophisms cleverly constructed do considerable mischief in leading people astray; but in the present instance the person who proclaims himself to be the discoverer of a Great Truth hitherto undiscovered, and who desires to teach all Canadians and Americans a new religion which has been hitherto unknown, is evidently an ignorant man who will teach nothing but bad grammar, bad logic and bad morals to his readers; for of all these things the Christian Educator is full.

Christians do not need such a "Defender," nor God such a "Defender."

This newspaper proprietor declares that for thirty years he has been endeavoring to start a Church the object of which shall be to de-Christianize this continent. He admires the organization of Christianity and some of its social features, and wishes to imitate these. He would like to adopt the beautiful music and modes of instruction found in Christian churches, but to the music he would set Atheistic words, and the doctrine taught would be anti-Christian. But he admits that hitherto he has failed in persuading Freethought editors to adopt his plan, so he has now set forth to carry it out himself, by means of the miserable specimen of the paper before us, the price of which is twenty-five cents per annum—and dear enough it is at the price. In fact he declares that he suspects that one Mr. Jamieson, a Freethought writer, is at the present moment writing an article for the September Humanitarian Review which will make the new Church of Humanity a target, and that he will discourage all he can from joining this Church.

With all vehemence, Mr. Kerr urges the public to subscribe for his paper which is to revolutionize the world in religion, and he makes the modest demand that all whom he can persuade to follow him shall send him \$4, and he promises to send the paper for this sum to forty persons for a year, in order to teach them Atheism.

It can scarcely be said that this money-making scheme has been very successful, for he admits that the new Church has so far obtained only forty-eight members scattered all over the United States. Sixteen of these live in Kansas. Illinois and Kentucky furnish five members each; Missouri, California and Arkansas three each; Oklahoma, Iowa and Washington two each, and seven other states one each.

It is pretty clear that Mr. Kerr's new discovery is not going to set the Missouri river on fire.

After what we have said above it is almost needless to add that Mr. Kerr's paper is full of horrible blasphemies.

ENGLAND SET THE EXAMPLE. With what face can Englishmen venture to rebuke religious exclusiveness in Irish Catholics? asks the London Tablet. The Protestant majority in Parliament takes good care that the three most important and most lucrative positions in the country should be reserved to Protestants forever. The king would be driven from his throne if he became a Catholic; no Catholic, however his qualifications or eminent, may be either Lord Chancellor or Viceroy of Ireland.

That these disabilities are not grievances in the air, but actually press home is sufficiently shown by the fact that when, some years ago, an attempt was made in Parliament to get rid of these remnants of the penal laws the bill was at once dubbed "the Ripon and Russell Relief Bill" thus naming the Protestant who was excluding from the high positions for which their abilities and character and services eminently fitted them.

And the men who proclaim that no Catholic shall ever be King or Chancellor or Viceroy now waste the time of the House of Commons in whimpering because a Catholic has been appointed to be medical superintendent in the lunatic asylum at Ballinasloe. We have no reason to suppose that in this case religion had anything to do with the appointment—but if it had? Might now the local authority turn round to the British Parliament—even the Parliament of to-day—and say "You have taught us the lesson, and we have learned it."

MORE DANGEROUS SECRET SOCIETIES. The Black Hand, now exciting so much attention, is merely another proof that secret societies are dangerous in any country. This society's purpose is that of the hold-up man. It seeks to procure benefits for itself from which all not members shall be excluded. In this it differs not a whit from our Masonic friends, the Knights of Pythias, the Old Fellows and a score of similar organizations. They are all conspiracies against the public weal.

In order to gain its purpose the Black Hand does not scruple to murder. In this it differs slightly from the others, but there is little difference of purpose. The fact that it is an Italian society causes it to be severely arraigned at the present moment. Its methods are too violent. If its members were more enlightened they would seek to obtain by trickery and scheming that which now they attempt to gain by force. The mistake it makes is in being too logical.

There is no room in American civilization for the Black Hand. Its members ought to be hunted down and hanged, and we hope they will be. They certainly deserve to be, if the newspapers accurately chronicle their actions. Bad as they are, however, few thoughtful people can see much difference between their plan of obtaining money by "ways that are dark and tricks that are mean," and that of those societies which by means of secret conspiracy manage to procure for their members all the high offices and fat jobs in existence, thereby depriving other American citizens of their natural and constitutional right. There ought to be an end put to this frippery and flummery that thrives off the public at large.—New World.

CARDINAL MANNING. In one of his sermons, published in 1871, on the internal mission of the Holy Ghost, Cardinal Manning, speaking on the gift of understanding, says: "The Holy See has always laid down this great and vital principle, namely, that secular and religious instruction shall never be parted in education. It has laid down this principle, not only for the schools of the poor, but for the universities of the rich. It has never wavered; it has receded, and it never will; and that because education is not the mere teaching of individual opinions. Education is the formation of the whole man—intellect, heart, will, character, mind and soul. Whether it be the poor child in the parish school, or the poor child in the university, or the son of the rich man in the university, it is all the same. The Catholic Church will accept no education which would balk the formation of the whole man. Therefore, when doctors and politicians talk of the separation of the religious and the secular element, the Church will have none of it, and that for the plain reason instruction is not education. Secular teaching without the light of faith and the gift of the Holy Ghost, not only can not form him, but they deform the man, and form him upon a false model; they misshape him from that original reflection of the image of God which is in him. First they deprive of light, and where light departs darkness comes. The human mind once deprived of the light of revelation is filled with the clouds of unbelief or of credulity. It can give no account of God, and it has no knowledge of His character or of His own nature. Is this education? Through a man were a professor of seven sciences, without the knowledge of God and himself what is he? In the sight of God he is like the men of the old world which knew not God. The separation of religious from secular education wrecks together the seven gifts of the Holy Ghost in the souls of those who have been baptized. Is it a wonder, then, that the child of the Church will never consent that its children shall be reared without the knowledge of their faith or that education shall be so parted asunder that secular knowledge shall be made the subject of daily and earnest inculcation, and that religion should be left out as an accident, to be picked up when and as it may?"

A WONDERFUL LESSON. The Gospel story of the miracle of the loaves and fishes teaches a wonderful lesson. It shows that those who seek to enter the Kingdom of God above all things will not suffer for the necessities of this life, and furthermore that God, Who claims our service, can provide for our temporal welfare better than we can.

There are, it is true, many sad cases of human misery around us, but experience shows that those who turn to God in their distress obtain relief. Help comes or they could not Jerry the providence of God who cannot provide for their own wants, and we know that God often permits people to be afflicted with poverty to make them realize that they are dependent upon Him for everything. Indeed, temporal misfortune is often a great blessing in disguise because it forces us to seek God. Sometimes it is the only thing that will convert a sinner to God, and if it brings us grace and salvation, it is surely a greater blessing than any temporal favor.

God has given us our life here with all of its benefits that we may attain to everlasting life with Him, and this fact ought to teach us to trust in His never failing providence.

We must rely on God's providence because to doubt is to doubt His omnipotence. We do not mean that we may expect God to work miracles to feed and clothe us, for He has many other ordinary ways of assisting us that are unknown to us. He can cause some circumstances to happen which may bring about a change in our condition.

But the over-solicitous seem to be worse than the distrustful. They act as if they had no belief in Divine Providence. They think that everything that they possess has come solely by their own efforts, and they usurp God's

claim upon them by refusing to do good either to themselves or others, and in the end they find that they have labored all the day and gathered nothing. They are not thankful to God for His temporal gifts, and they lose Him in eternity. Such are more miserable than the poorest of the poor in this world's goods.

To the prosperous God says, "I will that you should labor, but I give the increase. You depend upon Me for the success of your labors. You must therefore be thankful to Me for everything that you receive."—Paulist Sermon.

CHRISTIANITY AND PATRIOTISM. The first duty of a Christian to his country is to observe faithfully its laws. Christians are false to their God when they ignore or break down the just laws of a land. The Christian who bribes legislators, who pays the police or other authorities for the privilege of evading statutes, who prostitutes public opinion for the sake of relaxing respect for law, is by such acts betraying his Christianity. Christians must obey the laws. When they do not, when by technical subtlety, or by financial influence, they succeed in postponing the operation of the law in their case or in escaping from it altogether, they bring discredit on the Church of Christ, and they are traitors to its spirit and to Him. It does not matter how benevolent or philanthropic they are. A man cannot by erecting a hospital or contributing to a charity atone for the sin of disobeying the laws of his country. In addition to obeying the laws himself, it is the duty of a Christian to endeavor to enforce the laws. If public officials accept bribes, and he knows it, it is his duty to report them. If private citizens violate the laws, and he has evidence of it, it is his duty to assist in securing their conviction. There are limitations, doubtless, to the duty, but they are small and obvious, and do not affect the clear and obligatory principle that Christians see beyond, and always obey the laws themselves, but to help to secure their obedience by all.—St. John Monitor.

OUR APPOINTED TASKS. What is the rightful sphere and what are the just limits of a Catholic layman's action? I see no need to answer this question. The work God gives a man to do he is not forced to seek; it will seek him. He need not go to the Milky Way, no microscope to find it among germs or bacilli. The fussy people who are always mistaking their vocations and getting into one another's way, meddle in everybody else's business precisely because they will not attend to their own. There is certainly work to do, and it is certainly and always right before his eyes. But it may, it hard and small and uninviting; and he tries not to see it where it is, and searches for it painfully where he knows it is not.

To every suggested field of energy and effort I would apply the Gospel text: "Judge of the tree by its fruits,"—not by its branches or its leaves, flowers, not by its promise of pleasure to the foliage, or its bulk and show of foliage; but by the plain, practical consideration: "Will its products be good to eat?" Will your labors make your fellowmen stronger and braver and happier and more useful? If you are sure they will, no matter in how small a measure and after how long a time, you have found your appointed task. It may be a little thing at first; but it will live and grow, and live and grow of a thousand becomes an oak, but that one was once as small as any among its less fortunate fellows.—Hon. Chas. J. Bonaparte.

TEMPERANCE WORK IN ENGLAND. A writer in the Catholic World, on the temperance question in England, says that since the beginning of the present century the British conscience has been aroused, more than at any time before, toward the diminution of the drink evil, and for the purpose of rescuing those not yet engulfed in the gloomy depths of the whirlpool of intemperance. The laborer in his field, the artisan at his bench, the student at his books, the merchant in his counting house, the peer in his mansion, the King on his throne—all have begun to realize that England's future depends on no small degree upon the destruction of this octopus that is crushing the people in its slimy folds.

"Less than a year ago," continues this writer, "King Edward VII. declared that he considered a toast to his health as much honored by those drinking it in water as by those using wine. The King's attitude in this matter will do much to strengthen the hands of temperance advocates in his domain. It will encourage individual abstainers and societies whose members are pledged to abstain, either entirely or in part, to labor more zealously for the enactment and enforcement of laws regulating the traffic. Much has already been accomplished in this direction, and apart from legal restrictions, various means have been adopted with a view to the diminution or removal of the evil consequences upon indulgence in excessive drinking."

The People Still Going. We read that Ireland's population is steadily decreasing. But it is not from the foul crime of race suicide. The people there are much too God-fearing for that species of modern culture.

The lessening of the people is entirely due to the Celtic spirit of ventures and unrest which was wont with dreams of freedom, fame and fortune to other lands which Fancy paints all ablaze with the golden apples of the Hesperides.

Alas! the rude awakening of many a poor immigrant is pitiful in the extreme. Too late they realize the truth of the old song's refrain—"To stay at home is best."—Catholic Union and Times.

SEPTEMBER 10, 1904.

ABSOLUTION OF SIN.

Question. A friend of mine, a non-Catholic, says that because absolution of sin is so easily obtained by Catholics, we are more likely to be careless about committing sin. Will you give a little talk on this?

Answer. Whoever makes this charge fails to understand the essential dispositions for the sacrament of penance, which are sorrow and detestation for sin, and expressed purpose to commit it no more, and performance of the penance imposed by the priest. Says Dr. Stang in his admirable little book, "Spiritual Pepper and Salt": "It is true that the change wrought in confession is quickly effected. A long life of sin is blotted out in an instant. In fact, the marvelous works of God are brief. Their effect, 'He spoke, and there was light.' His divine plans are accomplished in silence; for He is not in the whirlwind nor in the storm, but in the gentle breeze. The greatest event in all history, the Incarnation of the Eternal Son, takes place in an obscure country town with the immaculate Lady. He enters the world at midnight, when the nature is in its deepest quiet and the world hushed in slumber; then He is born of Mary in the stable of Bethlehem. And while on earth, he beholds, how quickly He performs His great deeds of mercy! One loving word cleanses the sin-stained heart of Mary Magdalen; one step brings salvation into the house of Zacharias; one merciful look converts the heart of the unfaithful Peter. Thus, two brief acts only are requisite and sufficient to ensure the sinner's forgiveness: an act of clemency and condescension of God, reaching down to the sinner, and an act of sorrow and humiliation on the part of the sinner, leading up to God. It is an easy way to obtain forgiveness; its institution is worthy of the merciful Master. Notice, however, though the act of confession and absolving may be brief, the work of preparation for confession covers some time.

And yet, confession does not smooth the road to sin nor is it a license for it or an encouragement to commit it. It is absolutely impossible that confession should make sin easy or foster vice. Confession is the ordinance of the blessed Saviour who came to destroy sin, and not open the door for it. If a sinner rids himself of a heavy load of sins by a single confession, it is because he detests them and is firmly determined not to commit them again. He knows that he cannot presume on divine mercy; saying to himself: 'It matters little whether I fall back into the same sins; I can come to confession again. His next mortal sin may be his last one. He is aware that his life hangs on a thread, and if he falls again, God may cut that thread, before he has time and grace to repent and confess.

"Far from being an incentive to sin, confession is the best moral tonic for the human conscience, as it reminds man of his sacred obligations to his Maker and gives him self-knowledge and a sense of humility. It has been fittingly called the safeguard of the Gospel Law. The impious Voltaire, who regarded it merely as a human affair, said: 'There is no more useful institution than confession; if it did not exist it should be invented and introduced immediately.' Luther preached against the necessity of confession, and his 'doctrine' was unfortunately welcome to many in his days; but he bitterly complained of the decay of morality, and openly regretted that he had abolished the confessional.

"Confession is the fruit of Christ's passion and death; it is one of the greatest blessings that God conferred on sinful man; it is a never-failing source of light and strength, of peace and happiness, to millions of souls."—The Grignon.

OUR LADY OF SORROWS.

MONTH OF SEPTEMBER DEDICATED TO THE SUFFERING MOTHER. The month of September is dedicated to Our Blessed Mother of Sorrows. In the chronicles of the life of St. Elizabeth, so well known to us all by her wonderful charity and sweetness to the suffering and the poor, it is recorded that after the Assumption of the Blessed Virgin into heaven the beloved disciple St. John, to whose care she was entrusted by Jesus on the Cross, desired once more to see her. The prayer of St. John was heard and granted. In vision Our Blessed Mother appeared to Him accompanied by her Divine Son. In that apparition, as if Mary's soul traveled back, so to say, over that life of sorrow through which she had passed, for sixty years, the evangelist heard her utter her Divine Son's lowest and special grace in her dolors. In answer to it, St. Elizabeth tells us that He promised four marvelous graces. The first was that those who before death earnestly invoked the help of His Blessed Mother under the title of her sorrows should obtain true repentance for their sins. In the second grace He promised that those who cherish by His love in their own sorrows, and especially in the sorrows of death. In the third, that in recompense for their sympathy for His Blessed Mother in her grief, He would impress on their souls the remembrance of His own Passion, and bestow on them a corresponding glory in Heaven. And, lastly, that in His Divine compassion He would confide such devout clients of His Blessed Mother's sorrows to her maternal love for her adopted children would suggest, and moreover, that He would enrich them from the treasury of His love with all the graces she should ask for them. The feast of the Seven Dolors falls this year on Sunday, Sept. 24.

It is horrible to hear a man profane the sacred name of Jesus Christ. To profanely name the Christian shudder. Even the devils do not dare take such a liberty.—Catholic Columbian.

THE MANHOOD NEEDED TO-DAY.

Bishop Conroy. We are called to be leaders, and not followers, as our great Leo XIII. used to say. On us is the responsibility to help mould public opinion toward goodness of life. We are Christians and Catholics, as well as men and citizens, but we have a duty to society and to the home as well as to the Church. We live in an age when wealth and power lead the onward march of nations. Let us not be deceived. Material prosperity is not the only goal for a nation's success. Wealth and honors are not the ideals of life. Society is threatened with irreverence, irreligion, impiety. It needs men of reverent lives, of deep religious sense, of sound intelligent piety. On all sides we hear cries for greater moral development. Again, let us not be deceived. The only regeneration for mankind, the only salvation for society, the only upbuilding of mankind is through Jesus Christ. The manhood that is needed to-day is a manhood that understands authority, responsibility, obedience, sacrifice; that realizes that the one evil in life is sin, and the one knowledge is the knowledge and love of God. The cry for a better citizenship, for purer personal life, can only be answered by the morality which makes men good. Education never was more general, and yet Crime never expressed itself in more intellectual form. There is something wanting in the training of the man besides the cultivation of intellect and the broad principles of a general morality. We need a positive religion, which comes directly from the teacher whom God sends to show us the truth.

SACRAMENT OF BAPTISM.

A sacrament, as we have learned, consists chiefly in the words, actions and other sensible things which are made use of by the priest in its administration. These are termed the matter and the form. Of course, it is well understood that all the sacraments impart grace. Moreover, it is well to remember, as we have already seen, that grace is a gratuitous gift of God, by means of which we are enabled to master sin, to sanctify our souls and to merit eternal happiness. In addition to imparting grace, three of the sacraments, namely, baptism, confirmation and holy orders, baptize an indelible spiritual mark on the soul. The two things, therefore, essential to every sacrament are matter and form. These must also be applied by a proper and lawfully ordained minister. Thus, for example, in the sacrament of baptism, the matter is water. The form is found in the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The spiritual mark is imprinted on the soul by the three sacraments. For this reason these three sacraments cannot be administered the second time to the same individual without committing a heresy. Hence we should frequently reflect upon the sanctifying effects produced in the soul by means of these visible signs. Frequently should we thank God for the graces which He thus imparts. What a magnificent exemplification of His power that these insignificant elements should work such wonders in the soul.—Church Progress.

TIMELY WORDS OF WARNING.

That crime is on the increase, that murders fill the columns of the daily press, that vice and sin, and man's inhumanity to man, overshadows Christianity to a degree to be deplored. The mind of the average youth is filled with the power and excitement of the dime novel, and the evil suggestions of immoral weekly and daily literature. What the sensationalism of the yellow press does not accomplish, in perverting the young, the foolishness of the stage succeeds in completing. In the hands of the young can be found books reeking with filthy suggestions produced by base minds that care not if souls are lost so they obtain dollars. It is this sensationalism of the dime novel, the records of crime in the daily press, the exhibitions of brazen women and the language of immoral men upon the stage, that makes thieves, forgers, murderers, and jail birds. These agencies of the devil fill the world with sin in all forms, they bring misery and woe, and sorrow to homes, broken hearts to parents, and a suicide's grave to many.

The Catholic Church raises her voice throughout the universe, to warn her children to keep aloof from the maelstrom of sin which curses the world. Bishops and priests constantly admonish their flocks to beware of the devil's satellites who prow around the earth. Men and women grow careless in devotion to God and Church duty by listening to the voice of tempters who beset them. Men and women, young or old, who call themselves Catholics, if they neglect their Church duties, grow apathetic in the faith and are treading dangerously near the precipice which has hurled many souls from God.

There are people who glory in leading young men and women astray. A bad Catholic is a great enemy to the Church, and the most dangerous element of irreligion Catholic youth can associate with. Along with dragging down themselves they wish to lead others to destruction. Young men and women of the Catholic faith, for the sake of your own eternal salvation and for the glory of the Church keep away from theatres where immoral plays are presented; avoid bad company, and the occasions of sin; read pure literature; make your home happy by your good conduct, and pass within its sanctity many hours of your leisure. Listen to the advice of your pastors, attend church regularly and perform your duties as Catholics faithfully. By living the life of a practical child of holy Church God will bless you in this world and extend to you eternal bliss in His Kingdom when death quenches life.—Michigan Catholic.

THE SCHOOL OF CHRIST.

While youth is returning to school and college to resume the pursuit of knowledge, should not we older folk pause and reflect that there is also a school for us, namely, the School of Christ, wherein He would teach us the lessons of the eternal life? Our Lord was eminently a teacher and He was hailed and followed Him. He said "learn of me" and "I come to preach to you a new doctrine, namely, that you love one another." And so He taught during the whole three years of His public life on the mountain and by the lake, in the city and through the country, speaking "as one having authority" and "as no one spoke before." When about to leave this world Our Lord appointed His Apostles to take His place and bade them "to go forth and teach all nations," and said He would be with them all days, even to the consummation of the world. Thus the school which our Lord began among men is continued by the Church teaching in His name, and the lessons which first came from His divine lips are re-echoed by the Church to the farthest ends of the earth.

What is the burden of Christ's teachings? They are God and our neighbor. The glory of God, the good, temporal and eternal, of our neighbor. The folly of serving this world which we must soon leave, the wisdom of living for Heaven, the joys of which will be for all eternity. He taught the need of faith, the good of hope and the happiness of charity. Every virtue was inculcated, every vice condemned. He taught the principles of a perfect life and exemplified them in Himself in an infinite degree. He bade men to deny themselves, crucify their evil inclinations and come to follow Him. "I am the Way, the Truth and the Life," says Our Lord; there is no other way than in Him, there is no truth outside of Him, there is no life but His.

Our Lord adopted our nature that we might share His. He became the new Adam that through grace we might "purify to His Father an acceptable people, a pure of good works." In a word He would lift up the whole human race by union with Him and live over again in each one of the life He had lived for all whilst on earth. And thus with St. Paul one might say, "I live, not I, but Christ liveth in me." This is, the meaning of the Holy Eucharist, Sacrifice and Sacrament of the altar. One that our Lord might be the atonement for sin, and the preventive against relapse; the acceptable homage of the Father and the Son on the coming of the Holy Spirit, and the preservation unto eternal life. He championed our cause by assuming our nature, and He would share with us His glory and happiness by giving us of His. This is the lesson of life and the problem of salvation that Our Lord would teach us and which He makes clear by the elucidation of His ministers and brings home to the understanding of many lowly, humble souls taught by His inspirations speaking heart to heart. Our Lord exacts of His pupils humility and docility. Ignorant pride can have no place in the School of Christ, for as Holy Writ says, "God resisteth the proud, and giveth grace to the humble." He wishes faith in His teachings and a hope in His promises, and expects to see signs of both in a united love for God and our neighbor. He likes simplicity, childlike simplicity, and unalloyed love, and so He placed the child in the midst of the Apostles, and bade them to be as little children, and declared that it was from the mouth of infants He had perfect praise. It is out of our acknowledged nothingness that He is to make us fit to be the citizens of Heaven. It is out of our confessed weakness that He will make us stronger than Satan and the devil, and more powerful than sin and death. In this school of life we will pass peacefully into eternity well prepared. We will have learned truth and shall have practiced its teachings. We shall have known Christ and confessed Him before men, and He will know and confess us before His Father in Heaven. Nor will the mind alone be taught as in other schools, but in the School of Christ the heart will be sustained and the whole moral man will be nourished by the body and blood of Christ. The whole man will be regenerated because the whole man was redeemed. Let us then cast ourselves humbly at the Master's feet, that He may teach and lead and sustain us, that one day He may lift us up and place us among His faithful followers near Him in the Kingdom of Heaven.—Bishop Colton in Catholic Union and Times.

LOVE OF CATHOLIC DOCTRINE.

The general intention of the Apostleship of Prayer assigned for the coming month is "A love of Catholic Doctrine." That there is need for such a purpose none can question. Casual observation of the conduct of many persons demonstrate it only too clearly. Were there existing a greater love for Catholic doctrine wonderful would be the results, both in the members of the Church and in the spread of the sacred truths it teaches. Indifference in the performance of religious duties, carelessness in complying with the commands of God and the precepts of the Church, and want of real active participation in the work peculiar to the lay apostolate may find their solution in this subject. Where our hearts are there, too, will be our ambitions and energies. Every life demonstrates the fact in its own peculiar fashion. Human action is generally directed to the attainment of that object upon which our affections are centered. If men therefore had a greater love for Catholic Doctrine they would possess a knowledge of it in greater abundance. There would be a more rigid compliance with its requirements. There would be greater sacrifices for its extension. Men would be less selfish, less arrogant, less rebellious; and listen with devotion, not criticism, when this doctrine is being expounded by God's consecrated ministers.

All who seriously weigh, existing conditions in this regard will readily recognize how opportune is the general intention for September. All therefore should pray most earnestly for a love of Catholic Doctrine, that they themselves may profit thereby and that God's Kingdom upon earth may be thus extended.—Church Progress.

SERMON ON PRAYER.

BY RIGHT REV. H. A. O'CONNOR.

Bishop O'Connor was in Gravenhurst, on Sunday, for the purpose of offering the Holy Sacrifice of the Mass, in the absence of Father Collins (the parish priest) who had gone to Huntsville to fill the vacancy left there, by the Rev. Father Fleming, who is at present on an extended visit to his home in Newfoundland. On Sunday morning, he officiated at two Masses—the first at 9 o'clock, and the second at 10.30 o'clock. After the second Mass, he delivered a sermon about as follows, in a very able manner, taking for his text the Gospel of the day, and saying: "My dear brethren, in this necessary our Lord proposes to us two purposes, of altogether different characters, going up to the Temple to offer their prayers to Almighty God, and our Saviour distinctly points out the result of these men's prayers. One, the Pharisee, was regarded by the world as a great personage, because he was wealthy, and he looked upon himself as a superior being to the publican. When he prayed, he boasted that he gave alms to the poor, that he fasted, and so on; yet notwithstanding all of these actions which were very good in themselves, we find out from what our Lord teaches us that his prayers were not heard, from the fact that he was deficient in one of the requisite dispositions for prayer—that of humility. The other poor sinner, in praying, acknowledged that he was in sin and came to express contrition for his faults, acknowledging himself unworthy to appear before God, and with sorrow and regret and with desire to amend his life. He came with a totally different disposition, as you can understand, and God justified him, by forgiving his sins, and he returned to his home pardoned, because of his humility and sorrow. Our Lord in this parable teaches us the utility of prayer, and also the conditions that our prayers should have, in order that they be acceptable before Almighty God. Prayer is not one of us but needs to pray. Why? Because we are all anxious to obtain Heaven. God created us for Heaven. Christ offered His life upon the cross to open Heaven for us. He purchased for us a right to the Kingdom of Heaven, and that right is imparted to us by grace—grace flowing from the merits of Jesus Christ. How are we to obtain this grace, whereby our souls are fortified, whereby we are strengthened to resist temptations, and overcome evil? We are enabled to do so only by grace, and grace is given to us chiefly when we pray, when we acknowledge our dependence upon Almighty God. If God gave us grace in abundance, without our acknowledging our dependence upon Him, then we might imagine that God was obliged to save our souls, without our co-operation. God gives us the necessary graces, which lead us to all of these graces, and sanctification, but these first graces will not lead us to the obtaining of eternal life, unless we receive other graces. Now, these subsequent graces are given us by our prayers, united with the merits of Christ. These additional graces help us to preserve in the service of God. Since grace is so necessary for our salvation, and since it is given us upon our asking for it, the consequence is that we must pray for it—offer prayer to obtain these graces that are requisite, that will help to bring us to the service of God, and afterwards lead us to Heaven. Christ himself tells us that without His help, His grace, His assistance, we cannot obtain Heaven. "Without me, you can do nothing"—actually do nothing towards advancing ourselves in the service of God, and enabling our soul to resist temptations. Thus, grace is so requisite that without it we cannot obtain Heaven. Grace is chiefly given us when we pray, when we ask it of God, when we make ourselves, when we acknowledge that we are entirely dependent upon Him for all the gifts pertaining to our existence.

Now, we need therefore to pray, since prayer is so necessary for our salvation, that without the grace of God we cannot save our souls, and the grace of God is obtained chiefly through prayer. Christ says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." If we ask God's help, if we ask Him for grace, if we ask for the assistance we need, especially for our soul and grace will give them to us, so long as we ask sincerely for them, for He gives us the assurance, "ask and you shall receive, etc. How, do we ask help? All know that it is chiefly through prayer; by raising our thoughts to God, to worship and adore God, to acknowledge that we are entirely dependent upon Him for everything we have, and in thus acknowledging Him, as our Lord and Master. Prayer, then, is requisite and essential to our obtaining eternal life to the fulfillment of our duties and obligations; to enable us to keep the commandments of God. The Holy Scriptures tell us that "we are continually exposed in this life to danger." "Man's life is a warfare." Christ tells us that Christians are engaged in spiritual warfare, spiritual fights, spiritual contests. Contending against whom? The devil and his agents. The devil, as the Scripture says, is like a roaring lion, going about, seeking whom he may devour, seeking to lead man into temptation. If he fails on one side, he attacks on the other, and you know that from your own experience, you are never free from danger—never free from temptations. And how are you to overcome these temptations? Not by your own help. You can do nothing to resist the devil, nothing to obtain salva-

tion, without God's help, without God's graces. Thus, you see how weak you are, how unable to resist the enemy you are. Yet, Christ is ever ready, always prepared to come to your assistance, but he wishes to make you dependent upon Him. If you do not pray to Him for help you will fall into temptation. "Watch and pray," says Christ, "lest you fall into temptation." One of the saints said, "the man who prays is saved, but the man who prays not is lost." Now at first thought, this seems rather strange, seems hard to believe, that the man who prays is saved, but the man who prays not is lost. Some may say there is a man who curses or swears, or is given to some other vice, yet you say because the man prays he is saved. How can this person be saved? If he prays with the proper disposition, then God will give him grace to overcome his vicious habits, to conquer his temptations, to overcome the defects of which he is the victim. So we may truly say "the man who prays is saved." But it should be the proper kind of prayer. If it is such, God will give him the grace to overcome his temptations. If not true prayer, then it is presumption on his part to expect help from God. There are many who in prayer also boast of their virtues, of the good they do, but do not look at their vices, are blind to their defects, and conceal their faults, as if Almighty God did not know them already. In their pride and vanity they do not look into the defects of their soul, into the publican did, they do not consider vices to which they are addicted. This is too frequently the case of many, who say they pray—pray to God their Master—but do not pray as they should. If they prayed as they should they would pray like the poor publican, with all simplicity of heart, looking into their defects, acknowledging that they are sinners, asking God to be merciful to them, sinners, and crying out, "O, God help me." God forgive me." If they pray in this manner God will give them graces necessary for their salvation. But we must remember that the utterance of the words of prayer is not always a prayer. We must have the requisite dispositions for prayer, we must be recollected, pray with all humility and sorrow for our sinfulness, and degradation in the sight of God, and gradually know our own defects and vices. If we could see ourselves as God sees us then we would be continually ashamed of ourselves.

Too often we look with contempt upon our neighbor, because we imagine our neighbor is worse than ourselves. God does not wish us to compare ourselves with others, and if we are not as bad as this or that one, let us not say that we are better than they. God that we are better according to his own law, will judge us according to the faults or vices and not according to the merits of our neighbor. Our neighbor will have to answer for his own sins, for his transgressions of the law, and we will have to answer for our own faults, and not like the proud Pharisee, looking at our neighbor's faults. When coming to pray we must have the proper disposition if we wish God to forgive and pardon our sins. Pray not if you hear our prayers. Pray not if you have not the proper disposition; otherwise we would be like those whom God tells that their heart is far from Me. Do we always give proper attention when we are offering our prayers? Sometimes Yes, sometimes No. How often do we think of our business or of our neighbors when we are praying? That is not prayer. Prayer is the raising of our thoughts and feelings to God, to Whom we are speaking. Let us rather say few prayers with more attention than many without recollection. Sometimes you hear people say, "I prayed for special requests, and my prayers were not heard. When God does not grant those prayers, I do not see that there is any use in my praying any more." Very frequently do we hear such utterances. Now, my dear brethren, such persons have not the proper knowledge of their faith. What does Our Lord say in the very prayer He has composed for us? "What is one of the conditions? It is 'Thy will be done.' We pray, and at the same time, we say 'Thy will be done.' Are we praying then, if we ask for special favors and feel disappointed if they are not granted? Such is not called prayer. But, if in praying, one says, "I am prepared to submit to Thy Will, O God," and says it with faith, it is praying. We must remember if God sees fit to refuse a particular request that is no reason why God does not grant us something else. We often ask God for blessings, for prosperity in business, for success in undertakings, that if granted would be injurious to our spiritual welfare. But if God does not see fit to grant our special requests, let us say "Thy will be done," and God will give us something more profitable for our souls, more profitable for Heaven. So that our prayers are always heard. God may not grant the special requests we ask, but grants something better, which will bring us more happiness. God looks to what is best for us. Sometimes God hears person's prayers, and grants requests that are abused. For instance, a mother will pray for her child to recover from sickness, and her prayer is heard. When the child grows up to be a man, it is a disgrace to the parents, and then the mother exclaims "What a blessing had God not granted my request!" How often does this not happen? So if God does not always answer our special requests let us say, "Thy will be done," and He will give us something better, something more beneficial to our souls.

"Pray without ceasing," and this will bring you happiness in this life, and eternal joys in the next—which is my wish to each and every one of you.

Want of "A Love for Catholic Doctrine" is the cause of all the apathy manifested by Catholics for their faith. Let us hope then that this intention of the Sacred Heart League September may be fruitful in results—Church Progress.

A TALK ON EDUCATION.

Rev. Father Schoendorff read a paper on education, in Put-in-Bay, Ohio, Sunday evening before a fair sized audience. Our representative secured a copy of it, a synopsis of which we gladly give to our readers: No question has been more discussed than the question of education. None has been further from a satisfactory solution. It is well to note the difference in the meaning of the two words, education and instruction, which appear to be synonymous terms. People have agreed as to their meaning. Piatarch a philosopher of old, calls education a process of nourishment. He makes a quaint comparison. He states that in a nursery, we have the process of raising wild plants. We nourish them, we graft and trim them and have as result sound fruit trees. People confounding terms make much of information, intending to give their children an easier living than they themselves enjoyed. For that seems to be the only aim of parents and teachers. The fault lies in the misapprehension of the purpose of life. To teach our youths only to gain an easy livelihood will prove a failure.

Were our youths taught both at home, at school and church, how to live, the noble object of education would be fully attained. Everyone will find a way of making his living, especially in our country. Were our youths contented to assume that part for which they are fitted and act it well, no matter be it lowly or high, their lives would prove a success, not a failure. Instruction or information relates only to the mind. It means to know a number of subjects to be drilled in mathematics or geography, to know cipher. We say such people are well informed. But education of heart and soul forms good men. A well-informed man will be ill bred. A well-bred man will combine knowledge and delicacy of heart, politeness and reverence. Well informed people often indulge in cursing or swearing. Not so the well-bred. A learned person may prove his learning only when opportunity is given. An ill bred person is known at once as soon as he opens his mouth. An educated person is silent, knows how to listen and to be calm; a well informed but ill-bred person is loud-mouthed, high voiced, knowing it all, and is ever sure of himself. You may obtain information of things. If you have the money to pay for them and the memory to lodge them. Good breeding, which is the same as good education, means a daily training of mind and heart, a daily training of conscience. It supposes a consciousness of our relations to our Maker. It is a copying of the life of the greatest ideal of the race, the Lord Jesus. It is a daily reflection of his life in our daily lives.

AN EFFECTIVE REBUKE.

The audience which attended the opening of the Bijou Theater in Pittsburgh, Pa., last week gave a remarkable rebuke to a minstrel company which attempted some sacrilegious jests. In an effort to be humorous one of the end men pronounced certain problems, belief in which it was said, insured solution. The stories of Daniel in the lions den and Jonah and the whale were told. The interlocutor referred to the parable of the loaves and fishes, using almost the language of the scriptural text. While this was being told there was not a sound in the theater. The audience waited as it stuned for the denouement. At last an old man in the audience said, excitedly: "Beg pardon, gentlemen, please cut that out," which request was echoed from all parts of the theater. Further irreverence was eliminated, and the management promised that no repetition of the offense would be allowed.

HOME SAVINGS AND LOAN COMPANY. In business as a Savings Bank and Loan Company since 1854. HEAD OFFICE: 78 Church St., Toronto. BRANCH "A" 522 Queen St. W. Cor. Hackney. Assets \$3,000,000. Interest allowed on Deposits from Twenty Cents upwards. Withdrawable by Cheques. Office Hours: 9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m. OPEN EVERY SATURDAY NIGHT 7 to 9 O'Clock. JAMES MASON, Managing Director. CANCER CURED. Permanently, guaranteed without knife. K. H. ARNOLD, of Acadia, no inconvenience. SOUTH EREN CANCER SANATORIUM, 1520 E. Monument St., Baltimore, Md. Write for book.

CHATS WITH YOUNG MEN.

If young men would take St. Aloysius for their model, they would be certain to make their life a success. The biography of that prince is more wonderful than any romance. Have you ever read it?—Catholic Columbian.

All Doors are Open to a Sunny Man. A sunny man attracts business success: everybody likes to deal with agreeable, cheerful people. We instinctively shrink from a crabbed, cross, contemptible character, no matter how able he may be. We would rather do a little less business or pay a little more for our goods, and deal with an optimistic.

The great business world of today is too serious, too dead-in-earnest. Life in America is the most strenuous ever experienced in the history of the world. There is a perpetual need of relief from this great tension, and a sunny, cheerful, gracious soul is like an ocean breeze in sultry August, or the coming of a vacation.

Be a child: live simply and naturally, and keep clear of entangling alliances and complications of all kinds. Cultivate the spirit of contentment: all discontent and dissatisfaction bring age-furrows prematurely to the face.

Keep your mind young by fresh, vigorous thinking, and your heart sound by cultivating a cheerful, optimistic disposition. Don't live to eat, but eat to live. Many of our ills are due to overeating, to eating the wrong things, and to irregular eating.

Don't be too ambitious: the canker of an over vaulting ambition has eaten up the happiness of many a life and shortened its years. Throw aside your dignity, and romp and play with children; make them love you by loving them, and you will add years to your life.

Think beautiful thoughts,—harmony, thoughts, beauty thoughts, truth thoughts, thoughts of innocence, of youth, of love, and of kindness. Associate a great deal with young people: take a lively interest in their hopes and ambitions, and enter into their sports with enthusiasm.

Cultivate placidity, serenity, and poise:—mental and physical. Do not allow anything to throw you off your balance. A centered life is a long life.

Afraid of Gambling Clerks. Two bonding companies in Chicago announce that the bet of all patrons will be cancelled if it is shown that they gamble or speculate, and, as many clerks in that city do experiment on the market and with chips, some alarm has been created.

Bonding companies know that it is impossible to insure themselves against loss in every case. It is reasoned, that the majority of people being regarded as honest, the companies can afford to take the risk, after ordinary precautions have been taken, with the rest. But the officers who know the habits of a man, just as an insurance company refuses to insure a man known to be suffering with consumption or cancer.

Action of this sort has a wholesome effect on the morals of a community and makes a business safer. Every man who jumps his bond is really hunted down by the company, no matter what may be the cost, as an example to others. Employees are finding out that it pays for them to be honest and behave themselves.

Merely to Outstrip Others Will Not Bring Success. A great many people seem to think that getting ahead of others, like that of a horse in a race, is success. Nothing could be farther from the truth. Outstripping others often means trampling upon their rights, and keeping them back by unfair means; it often signifies failure, not success. The mere thought of trying to get ahead of some one else is inimical to success.

Such efforts develop the brute in man. They nourish some of the worst failure qualities, such as selfishness, envy, and avarice. No one can succeed, in the larger sense, unless he becomes a broader and better man; but can one grow broader and better when he is actuated by the meanest of all motives—the desire to get ahead of his neighbor?

While struggling to improve ourselves, we should keep constantly in the mind the idea of helping others on the way, and of making their stumbling blocks in the way of their progress a little lighter. To bring failure in any career, no matter how much money one may make in it.—Success.

Some Helpful Thoughts. There is no short cut to happiness; Virtue is not a matter of vocabulary. Nothing succeeds where the soul fails. A little silence may save a lot of sorrow. With God life and love are synonymous. A sharp man always cuts his own fingers. Repentance cannot tear up the roots of the past. No man reaches the stage of triumph but by the steps of trial. The man who takes life as a dose always finds it a bitter one. A man makes no particular progress by patting himself on the back. Virtue may be its own reward, but it is not its own advertising agent. Some men expect to acquire all their good habits in their second childhood. No other man's blunders cost you as much as your own.

Edison Amends an Epigram. Francis Bacon Crocker, professor of electrical engineering at Columbia University, recently wrote to Thomas A. Edison for a photograph of the latter large enough to hang in the office of the electrical department at the university, and also requesting Mr. Edison to inscribe the picture with some motto that might be helpful to the students. In a few days a large photograph of the inventor arrived, and at the bottom of it, in the large, strong, well defined

handwriting of Edison, was the following: "All things comes to those who hustle while they wait."—Success.

To Get Sound Sleep. Perfect, or nearly perfect health is, of course, the first condition of sound sleep, but scarcely anyone is quite healthy, and so we must aid the sleepless to acquire that which is lacking. The one great thing to do is to fatigue the body but not the mind; to drive the congested blood from the brain. Quiet and regular habits, a certain monotony of light evening occupation will tend in this direction, while a great variety of evening engagements is generally fatal to the victim of insomnia. It is unwise to go to bed on either an empty or very full stomach; a slight meal before rest is the wisest course. A hot bath, the last thing is, perhaps, the very best aid to sleep.

Would You Carry Youth into Age? Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows. Be a child: live simply and naturally, and keep clear of entangling alliances and complications of all kinds.

Cultivate the spirit of contentment: all discontent and dissatisfaction bring age-furrows prematurely to the face. Keep your mind young by fresh, vigorous thinking, and your heart sound by cultivating a cheerful, optimistic disposition.

Don't live to eat, but eat to live. Many of our ills are due to overeating, to eating the wrong things, and to irregular eating. Don't be too ambitious: the canker of an over vaulting ambition has eaten up the happiness of many a life and shortened its years.

Throw aside your dignity, and romp and play with children; make them love you by loving them, and you will add years to your life. Think beautiful thoughts,—harmony, thoughts, beauty thoughts, truth thoughts, thoughts of innocence, of youth, of love, and of kindness.

Associate a great deal with young people: take a lively interest in their hopes and ambitions, and enter into their sports with enthusiasm. Cultivate placidity, serenity, and poise:—mental and physical. Do not allow anything to throw you off your balance. A centered life is a long life.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY. BY LOUISA EMILY DOBRES.

The Crowning of Our Lady in Heaven. THE PROVING OF JOSIE.

"The knife is so old it is all sharp at the back, mother," said Veronica, who was always ready to make excuses for Josie.

"You must not cut your dear little fingers," said Mrs. Wilcox. "Be careful, dear."

Josie returned in a few minutes looking rather white, for the cut was somewhat deep, and as they all had tea Mrs. Wilcox recounted her day's adventures and misadventures.

Veronica, to whom expression of the sympathy she felt came quite naturally, said a good many kind things, entered into her mother's disappointment, and yet would not let her give up hope.

Josie listened to her tactful words and felt how much she would have liked to have been able to say something more than "I'm so sorry, mother," in her quiver way, which did not convey a quarter the sympathy she felt for her mother's disappointment. But it was very difficult to Josie to express her feelings, and she so often said the wrong thing, and was so frequently subjected to that habit of silence was growing upon her.

Then the girls cleared away while their mother lay on the sofa, silently occupied with her own thoughts. The ugliness of the room oppressed her, and she felt more keenly alive than ever to the smoky ceiling, grimy paper, and hideously colored prints of Vesuvius and the Royal Family. The black horse-hair covered furniture and bright red table cover were so many eyesores to her beauty-loving nature, and her thoughts turned that evening unconsciously to comparing it all with the artistic house at Richmond which had been her home all her married life. How delightful it had all been, so few crumpled rose-leaves in her lot, so many dreams that now never could be realities! She thought of the hopes she had had about Veronica, the impression she was to make when she came out in society, how much she would be admired, and how proud she, her mother, would be of her. Proud of her beautiful daughter she always would be, and nothing could change her devotion, which Veronica warmly reciprocated. But now all was changed, and life in poverty lay before her, the problem of how to make ends meet seeming as impossible to solve as that of where to get work. Mrs. Wilcox felt it all very much for herself, for she loved ease, comfort, and all that money can give, but it was chiefly on Veronica's account that she grieved.

Her eyes turned involuntarily to the Sisters. How different they were! Veronica's beauty was such a contrast to Josie's plainness, unredeemed save by large crystal clear grey eyes, which Veronica's hair was brushed too tightly from a high forehead, her complexion was bad and features irregular.

"There is no doubt about it that if I cannot make money by my pen I must in some other way," said Mrs. Wilcox, speaking her thoughts aloud, and both girls looked up.

"Mummy, you are sure to succeed," said Veronica, with a sweet, hopeful smile. "I am quite sure you are, and then we shall get out of these horrid lodgings, and have a dear little home somewhere or other. You must cheer up, and besides, Josie, and I perhaps, can earn money, though I don't quite know how."

"Nor I, darling," said Mrs. Wilcox. "Things look very bad indeed. How you two girls are to be kept at school another year or so I don't know at all,

for you should go to school after Christmas—there is no doubt on that subject. I had such hopes of Miss Belton—she was so fond of us all, and she knows so many convents where you might be taken— it is so extraordinary that she should not have answered my letter."

Josie caught the word, and a look of vexation passed over her face, and she dived into her pocket and brought out a letter which she took to her mother.

"Mother, I am so sorry," she said. "I quite forgot it— it came two days ago—it may be—"

Mrs. Wilcox snatched the letter from Josie's hand. "How careless of you, Josie—you really are most thoughtless, when you know how anxious I am about the post. Pray, how did you get this letter?"

"I found it on the mat on Monday afternoon and I put it in my pocket, and I haven't worn this skirt since."

"Veronica would not have forgotten. I don't know what I should do without her," said Mrs. Wilcox, tearing open the envelope, and, as the sound of a church bell fell on her ear, Josie put aside her book and went out. The church was so near that she was allowed to go by herself in the evening, and she usually went.

Josie knelt in her usual corner, and followed the Rosary which was being said, almost mechanically. She was very sensitive, keenly conscious of her faults, very much alive to the spiritual progress she seemed to be making—the defeats were so frequent, the victories so few! In the deep depths of her soul Josie knew that the love she really had for her sister and mother seemed to be changing in an alarming way. She was so jealous of her sister, so envious of her beauty, so angered at her mother's manifest preference for Veronica, that had been so ever since she could remember. Veronica, in the nursery, had always been the favorite, ever the one to be admired and petted, in a way that would have spoiled her had not her nature been so sweet; Josie never won affection as her sister did, and tactless remarks which she had overheard, or had been actually said in her presence, comparing the sisters to Josie's disadvantage, had been hurt in to her memory.

How much she suffered no one but God and her confessor knew, and that particular evening there was a storm raging in her heart, of which angry passions and bitter rebellion against the Will of God were the dominant elements.

TO BE CONTINUED.

ABOUT TRANSLATIONS OF THE BIBLE. Editor Freeman's Journal:

Pittsburg, Pa., Feb. 4, 1904. Dear Sir:—In your editorial of Jan. 30 headed "About Translations of the Bible," you state that the Roman Catholic translation of the Bible is better than the Protestant translation, or Authorized Version.

The omission you speak of in the Revised Version of "This is the Kingdom, the power," etc., is altogether in favor of the "Revised" and "American Revised," which is now the standard edition. As to the hanging of Judas, there is no contradiction whatever in the chapters and verses referred to. There is individual liberty exercised by Matthew and Luke in correlating all right by both, though dressed in different terms.

Comment: The omission, or more correctly the rejection, of the Lord's Prayer, of the words "For Thine be the Kingdom," etc., is certainly altogether in favor of the Revised Version as compared with the Authorized Version that has been the Protestant standard for nearly four hundred years. In admitting this you admit that the Authorized and Standard Version has for four hundred years been mistaken in the words of God what the Revised Version recognizes the superior correctness of the Catholic Version over the King James' or Authorized Version, which we claimed. For in rejecting the words "For Thine be the Kingdom," etc., the Revised follows the Catholic or Douay Version, as it does in most of its corrections.

It is a notable fact that the King James' Version, in improving on former translations, approached nearer to the Catholic text, and the Revised, in improving on the King James' approaches still nearer to the Catholic text. Ward, in his "Errata," points out no less than thirty texts which, in correcting the King James' Bible, follows, the Catholic Version, and many other texts wherein it approaches nearer to the Catholic translation. This fact tells its own story.

You say the "American Revised" is now the "Standard edition." By whom has it been recognized as such? We are not aware that any denomination has given it official recognition as the standard and your calling it so commits nobody but yourself. The admittedly erroneous King's or Authorized Version, has been the Standard Version for four hundred years. It is the version which the Bible Societies disseminated to the heathen. Who disseminated it? The fact that it is acknowledged to be erroneous does not relegate it to "innocuous domesticated" as long as it is read from the pulpit and issued by the Bible Societies as the Word of God.

"According to the original Greek text your translations of Acts, I, chap. 18, v., in the Catholic Version, is incorrect."

Comment: You speak of the original Greek text as if there were any such text. You know or ought to know that there is no original text in existence; that all the manuscripts are copies, or copies of copies, all varying more or less in their readings, and the most of which are of comparatively modern date. All you could therefore say is that the manuscript copy from which the printed

Greek copies were made, was different from the manuscript copy used by St. Jerome when he made the Vulgate translation. The manuscript copies of the fourth century—when St. Jerome wrote—were purer, more free from errors, intentional and otherwise, of copyists than those of a later date. There were various copies in his time. St. Jerome translates Acts 1-18, thus from the Greek manuscript used by him: *Et hic quidem possedit agrum de Mercede iniquitatis, et suspensus crepit medius et diffusus sunt omnia viscera ejus.* which the Catholic Version translates thus: "And he indeed hath possessed a field of the reward of iniquity, and being hanged burst asunder in the midst and all his bowels gushed out." The correctness of this English translation will not be disputed.

The question then comes to this: Was the manuscript copy from which St. Jerome translated more correct than the copy used by the translators of the King James' Bible. The presumption is in favor of the former for two reasons; first, it was an earlier copy and nearer the autograph original; second, it avoids the contradiction which is found in the King James' Bible.

You tell us there is no contradiction between (Matt. 27-3, and Acts 1-18), as found in King James' Bible. Let the reader judge. Matthew says: "He cast down the pieces of silver in the temple, and departed and went and hanged himself." In Acts the account of Judas' death is this: "Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out." According to the second, so far as the text throws any light upon it, his death was accidental, not suicide at the end of a rope. The "individual liberty" you speak of does not justify such contradictions in historical documents, whether made by copyists or translators. It must be assumed that this contradiction did not appear in the original inspired writings, and it does not appear in St. Jerome's Vulgate, nor in its Catholic translation.

If the Protestant version of to-day, that is, the American Revised Version, 1901, has been made from copies duly authenticated of the original manuscripts in Hebrew and Greek, it certainly ought to be more correct than a version made from copies of copies of versions instead of original copies of manuscripts.

Comment: If a conclusion based on an "if" is a very lame conclusion. There is not a manuscript copy in existence that has been duly authenticated as a correct and complete copy of the originals. There are a number of variant and fragmentary copies. The oldest extant Hebrew manuscript is not older than the tenth century. The oldest Greek manuscripts of the New Testament are not earlier than the fourth century. And, Mr. Jones, you will please remember that these manuscripts are the work of what you and Protestants generally call the crazy, ignorant, dissolute monks. The Protestant Harman, in his "Introduction to the Holy Scriptures," page 48, says: "The convents of the Christians, existing from the early centuries of the Church to the present day, have been safe depositories of Christian Scriptures. The convent has proved the ark for the transmission of the ancient manuscripts to us."

Now, Mr. Jones, after the manuscripts were made by the monks and in their possession to alter and interpolate, for a thousand years before Protestantism came into existence, how can you assume even with an "if," that the American Revised edition has been made from duly authenticated copies of the original manuscripts. You still harp on "the original manuscripts in Hebrew and Greek," knowing as you should know that there are no original manuscripts in existence in Hebrew, or in any other language. There is not even a manuscript known to be a first or immediate copy from the originals.

There is a good deal more in Mr. Jones' letter which needs comment badly. But owing to temporary absence we must defer it for a short time. What he says will not lose any of its force—if it have any—by a show delay. On return we will begin where we now leave off, and go through the letter clear down to the signature. We might leave it to some of the office boys, but as we began we propose to entertain Mr. Jones to the end of the interview.—N. Y. Freeman's Journal.

Not So Profitable. It is noticeable that nowadays there are fewer "ex-priests" and ex-nuns" than there used to be. The "revelation" business does not pay as well as it did in a more ignorant generation.—Catholic Universe.

Satisfaction follows the surprise of every housewife who uses Surprise Soap. You wonder how it can make the clothes so white and clean, with so little rubbing? It is just SOAP—perfectly pure with peculiar qualities for washing clothes. Try it the next wash. Read the directions on the wrapper. Surprise Soap is a pure, hard Soap.

A Home Dye! MAYPOLE SOAP A Perfect Dye! MAYPOLE SOAP. Made in England but sold everywhere. 10c. for Colors—15c. for Black. Book all about it free—by addressing Canadian Dept., 8 Place Royale, Montreal.

GOLD DOLLARS DOES IT PAY TO BUY A CHATHAM INCUBATOR? AT FORTY CENTS EACH Yes, better than it would to purchase Gold Dollars at forty cents each. You can get one of the CHATHAM 100 EGG INCUBATORS with BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will lay sufficient eggs during the time that it takes to hatch and brood their chickens to pay each yearly payment on Incubator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, in each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district No. 9 Market Lane, LONDON, ONT.

Thorold Cement and Portland Cement. For building purposes of all kinds including Churches, Schools, Houses, Barn Walls and Floors, Silos, Root Houses, Cisterns, Pig Pens, Hen Houses and Sewers, Tile, Abutments and Piers for Bridges, Granolithic Sidewalks, in fact, for all work that it is possible to do with cement. WHOLESALE IN CAR LOTS ONLY. Estate of John Battle THOROLD, ONT.

30,000 McSHANE BELLS. Making Bells a Specialty. WORLD'S GREATEST BELL FOUNDRY. FAVORABLY KNOWN SINCE 1826 BELLS MADE BY RICH SCHMIDT & CO. WEST-TROY, N.Y.

The Secret of "Fruit-a-tives". Lies in the secret process of making them. The fruit juices are changed, chemically and medicinally—their action on the human system is intensified—their effect on disease made infallible. Buy by Mail. We are the only retail manufacturing jewellers in Toronto. Buy from us and save middleman's profit. Goods can be safely ordered by mail—your money back if not satisfied. Whether you require silverware or cut glass for the table, jewelry for personal adornment, or a good watch or clock for utility, we can save you money—our big stock and methods of doing business enables our customers to get very near to first cost. Send for illustrated catalogue free. Ambrose KENT & Sons Limited 156 Yonge St Toronto Dept. K. FRUITATIVES, Limited, OTTAWA.

PROFESSIONAL. HELLMUTH & IVEY, IVEY & BROMGOLD. Barristers. Over Bank of Commerce, London, Ont. DR. CLAUDE BROWN DENTIST HONOR. Graduate Toronto University. Graduate Philadelphia Dental College. 187 Dundas St. Phone 1381. DR. STEVENSON, 301 DUNDAS ST. LONDON. Specialist—Surgery and X. Ray Work. Phone 610. JOHN FERGUSON & SONS 150 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—House 573; Factory

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT. PHONE 508. D. A. STEWART, (Successor to J. T. STEPHENSON) Funeral Director and Embalmer GEO. E. LOGAN, Asst. Manager. Sole agent for The Detroit Metallic Casket Co. Open Day and Night. Established 1870. Telephone No. 439. 104 Dundas St. London, Canada.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1850. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization. \$ 3,350,000.00 Business in Force. \$ 50,000,000.00 Assets. \$ 95,000,000.00. HON. JOHN DRYDEN, President. Vice-Pres. H. WASHINGTON, Sec. and Managing Director. L. LITTLE, D. WEISMILLER, Inspectors. Supd. JOHN KILLER.

O'KEEFE'S Liquid Extract of Malt. There is no room left for doubt as to the usefulness of Malt Extract in weakness and nervous diseases, provided you use Malt Extract, carefully and honestly made from Harley Malt. Your doctor will tell you O'Keefe's Liquid Extract of Malt is the best for he knows how it is made and what it is made from. If you need Malt Extract and want the best, insist upon getting O'Keefe's. W. LLOYD WOOD, Wholesale Druggist, TORONTO.

FATHER KÖNIG'S FREE. A LITTLE BOOK on Diseases of the Nervous System. Dissolve and a sample bottle to any address. Poor get this medicine FREE! KÖNIG MED. CO., 100 Lake St., CHICAGO. per bottle, 50c. for 24.

