The Catholic Record

LONDON, SATURDAY, OCT 12, 1907.

CHARITY BEGINS AT HOME.

It may not be necessary to warn the average reader against giving credence to the accounts of scandal in Italy or elsewhere. But the reiteration of nauseating reports of the misdoings of Church is a spiritual organization clerics may esjole the unwary into believing there is a modicum of truth in them. We are not so blind as not to revelation received from God. see a scandal, but we are averse to cackling over it in buzzard fashion. We have no stones to cast at anyone who stumbles, and we venture to say that the individuals who have, could, and with profit, reserve them for their own use. If we have any denunciatory epithets at our disposal we should not forget that charity begins at home, and remembering this we may not have any wrath to expend on our neighbors.

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A CONTINENTAL CESS-POOL.

With regard to the "scandals" offered for the delectation of the public it is well to remember that they are hatched for the most part from the putrescent imaginations of those who are at war with all that is true and pure. That they direct their attacks against the Church is a sign that they look upon it as the embodiment of all to which they are or posed.

Deploring the lack of censorship of the press which exists on the continent, a writer in the Catholic World (Sept.) says that the excesses of the press abroad are almost incredible. It is a perfectly horrible sight to anyone be lieving in a God and a future state to ing her he hears Christ - and the see even the little children daily looking at, being permitted to read whatover garbage a certain set of atheistical and impure-minded men may choose to throw and strew around them. He advocates the formation of a Press Syndicate which shall have funds invested for the sole purpose of-whenever some strikingly chnoxious species of newspaper is making its way-there establishing a counter one, outbuying it, underselling it, stamping it out en-

Despite the character of a section of the continental press, some of our editors have no scruples in using reports of " scandals " which are either ports of "scandals" which are either which has attended similar efforts ever since. The only point in which the tinged with prejudice against the Rationalistic Babel becomes at all Church. And we have heard the editors of a non-Catholic weekly giving vent to slanders against the Religious of France in a way that was bewildering to believers in Christianity. The paper to which we refer owes an apology to its readers for its advocacy of the policy of the French Government with regard to religion.

OUR ENLIGHTENED AGE.

In this enlightened age, to quote the individuals who exude rhetoric in praise of the Carnegie library, it is discouraging to note that some of our chines for the thoughts of others scribes are in doubt as to the meaning | Their minds are littered with ideas of the New Syllabus. They talk about it, and around it weave phrases, and demounce it as if they were berating political opponents. They assume that it is a gross affront to human reason, and in expressing their approbation set in motion polemical machinery dear to 12th of July orators. To tell us that the Syllabus disavows the ablest Catholics, and by hampering the progress of science tends to weaken the Church, is but a revelation of ignorance of the subject. On these counts it is blameless. It is not a hindrance but a help. It charts the sea of modern opinion, pointing out the reefs which bode destruction to the faith. It cannot interfere with scientists or theologians who know their business. So long as the world does not run counter to the divine message of the Church it can go far afield in the domain of speculation without evoking a protest.

A WASTE OF TIME.

Words anent the opposition of the Church to science are futile. Her work is not with science. She is busied primarily with the things which are not of sight-with dogmas which are above reason. She has an answer to the questions which baffle the scientist. But she is not antagenistic to science. This is clear from her history. It is evident from the lives of | is power, and that the Catholic, imbued men whose faith was not incompatible with the spirit of Christ, and equipped with scientific achievements. And as with the principles of true philosophy, natural and supernatural truths are both derived from the Author of all college that commands respect. What truth, there cannot possibly be any they have done we can do if we pay the

some of our dogmas, but this is always due to an imperfect observation of the facts or wrong deductions from them. Sometimes the scientific Charlatan fashions facts to suit his bypothesis. Again, the science of the day may give way to the clearer light of to-morrow; but supernatural truth is immutable, though new glimpses of its meaning and beauty may be given us. The founded for a supernatural end which is to guard and dispense to all men the

WITHOUT POINT OR TRUTH.

The assertion that the Church disavows her ablest children is devoid of p int and truth. It is pointless, because the Catholic, however gifted, who gives vent to dangerous opinions and heeds not the voice of authority is the victin of his own self conceit. He is shattered by his own policy. And the assertion is without truth, because men whose names are not writ in water or history have sat at the feet of the Church, happy and secure in the knowledge that she has the words of

LOYALTY HIS WATCHWORD.

The abler a man is, the more humble and reverential he is. The more he knows, the more he discovers that he does not know. He looks up with awe at the starry heavens. He sees mysteries pressing daily upon him. His loyalty to the Church is stainless. He may have his opinions, but when the Church speaks he comes up to the salute, respectful and obedient. Hearworld's babble is meaningless.

A GOOD ANSWER

To those who contend that it is an intelligence-crunching thing to submit one's reason in the matter of divine evelation, a writer, formerly a rationalist, but now a Catholic, says:

"I I believe the Catholic Church to be the nessenger of God I have this advantage, that I have the knowledge of truths which you can never obtain by reason. How can that be detrimental to my intellect? Thousands of years ago man tried to build a tower which should reach to heaven, and the result was confusion of tongues. Babel is the symbal of the confusion coherent is when it raises its voice in a multitude of discordant cries against the Church, and the message which came down from heaven."

THE "INDEPENDENT THINKERS."

We are not disposed to wax sentimental over the men who either do not believe in the existence of the world of spirit or fall back on a "I don" know." This attitude is not the fruit of independent thinking, but of no thinking, and, in some instances, of evil living. They think that they think, but they are recording maand notions picked up here and there And these notions are gleaned betime from men who, like Hæckel, make up in cocksureness what they lack in argument. If they would not be so ignorant as to what the Church really teaches and give over the blind following of scientific charlatans, they would be in a condition to know something.

Another word. The pure of heart see God. A man mired in the slough of sensuality has no liking for heavenly things. He has no will but for matter. He may prate about his independence of thought, but the seat of his trouble is not in the mind but in the heart. Impurity disturbs his intellectual view. He is not clean, and any reason will be pressed into service to show that wallowing in filth is a fit occupation for a human being. It is a far cry from them to the Christians who know: "This is life everlasting to know thee, O Father, the only true God, and Jesus Christ whom Thou has sent."

AN OBJECT-LESSON.

What can be done by Catholics who give their purses and hearts to the cause of Catholic education may be learned from our brethren of Antigonish. They are not wealthy, but they are as one in the belief that knowledge is one of our needs. Hence they have real antagonism between them. A price. If we put aside our captiousscientific hypothesis may conflict with ness, and forego for the moment the

amusement of praising non-Catholic institutions, and realize that a college cannot subsist on "hot air," we shall be in a position to do something.

We must have the educated layman if we mean to gain power and influence. To say that, owing to antipathies and prejudices, we cannot make our way, is to publish to the world that we are destitute of things that connote manhood. It is a proclamation of cowardice and degeneracy. It is not only unworthy of the descendants of those who wrested a home from the wilderness, and, despite obstacles, won elbow-room, but it is also an excuse for indolence. They may whine about their rights: men do not whine about them-they get them. They may talk about the saints and sages of the past, forgetful of how little they strive to emulate them. Moreover, these men are dead, We have to do our own living. Indifference to higher education is to invite the bankruptcy of Catholicism as a social force.

" Laymen," says Archbishop Ireland, " are not ancinted in confirmation to the end that they merely pay their pew rent. They must think, work, organize, read, speak, act as circum the Church and to do good to their fellow-men. There is on the part of Catholic laymen too much dependence upon priests. Lay-action is to-day particularly needed in the Church. Laymen have in this age a special vocation."

THE RED PERIL.

We have, some of the papers tell us, a yellow peril" in Canada, The Asiatics must not capture this country because of some reasons more or less valid and of others advanced by politicians who reflect the prejudices of their constituents. But we have also a "red peril" of which little is said in condemnation. We refer to the saloon, which is the personification of the vilest elements in our modern civilization. It is a greater menace to Canada than a hostile army from the East, It obeys no rules save those of expediency: it is a foe to every house hold and is the breeding ground of poverty, wretchedness and crime. Said Bishop Canevin, of Pittsburg:

"The school question is important, but more money is wasted in intoxicating liquors than goes for education and religion. We hear much of Socialism, but Socialism in its worst forms and in its greatest extent has done little to destroy the religion of Christ in comparison with the devastation wrought among us by the vice of intemperance. Divorce has not claimed one victim from the Catholic Church nor destroyed one family for every thousand which intemperance ruined in soul and body."

And we remember reading in a sermon by Father Morris, S. J., that England would have been Catholic by this time but for the intemperance of Catholics." What about Canada?

THE ENCYCLICAL.

The full text of the Holy Father's latest Encyclical came to hand just as we were going to press. The late hour at which it was received made it impossi fore our readers in this issue. It is the ongest official document issued from the Vatican since the accession of Pius X to the Chair of Peter. Some estimate of its length may be made when it is stated that it would fill about thirty columns of The Freeman's Journal. The subjects it deals with relate to questions affecting the very founda-

ions of Christianity.

In refuting the doctrines of the self-styled "Modernists" the Holy Father touches agnosticism, the doctrine of improvement the control of the self-styled "Modernists" the doctrine of improvement the series of documents. manence, the or gin of dogmas, the ources of religious certitude, religious experience and tradition, faith and science, immanence and symbolism, dogma and the sacraments, the Sacrad Scriptures, the Church, the relations of Church and State, evolution, the arbitrary corruption of history, apolegetics of the modernists, modernism as the rallying point for all heresies, the propagation of modernism, scholastic philosophy as the basis of sacred science, the duty of Bishops to exercise a strict supervision over books, periodicals and holding of congresses, the Church and scientific progress.

These headings show how extensive

is the field covered by the latest Encyclical which is addressed to "All the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries who are at peace and in Communion with the Apostolic See."—New York Freeman's

Whoever has direction of souls should do—with admonitions, suggestions, en-treaties, and "with all patience and doctrine." He must knock at the door of the heart like the Spouse, and try gently to open it, if he must introduce salvation with gladness; but if a refusal comes, he should bear it patiently. It is thus that Our Lord acts.—St. Francis A NEED OF THE DAY.

MEN OF STABILITY AND VIRTUE. By Bishop Conaty.

It is the mission of the priest profes-sionally to explain and defend religion, but the layman who is a good scientist, a good lawyer, a good doctor, a good business man, has the world for his pulpit where in his life work he is ever wing forth the harmony all forms of knowledge and religion. Sound philosophy is the source of true knowledge. It determines true knowledge. It determines the truth of things in the uncertainty of opinions, in the contradiction of views upon the most important and vital questions. We need the light of God to guide us, we need the revelation of God to determine for us the solution of life's problems. We may exalt science to the highest, yet it never We may exalt reaches beyond the natural and the natural can never be fully known ex-cept by the light of the supernatural. Religion is needed in the life of the most noted acholar as it is needed in the university as well as in the preparatory school. In fact to some extent it is the simple reason that the dangerous principles are more likely to present

The collegeran who has had his mind trained under the illumination of the Divine Faith of the Catholic Church has received a blessing for which he can never be sufficiently grateful. is a blessing which bears with it a responsibility, for his college educa and social endesver into which he might not otherwise be competent to be a leader in the morals of the people be an influence for good along the lines of the higher truths. His character formed in school and college under religious training should be the character that the world needs to day to save it from its threatened dangers — the character of a man of faith, a man of virtue, because a man of know-ledge along the lines of natural and supernatural truth. The world needs to day men who have the courage of their convictions, especially those who have the courage to be virtuous and to stand for the right things of the mind and heart, and who are unwilling to who recognize that the fourtain of true citizenship is in the unyielding mor-ality of the individual.

THE ROSARY.

As the month of October is the month of the Rosary, a few words on the devotion is timely. The rosary or the beads, as it is most commonly called, is the best of prayers, for it combines meditation and vocal prayer. It is so simple that even the little child or most untutored person can easily learn it, and yet so sublime that no one can find any better form, contemplating as it does the chief mysteries of our religion. The rosary has come di-rectly from the hands of the Blessed Virgin, for it is of pious belief that she herself gave it to St. Dominic in the time of the Albigensian heresy, and taught him the way to recite it. It i-called the "Psalter of Mary," because the one hundred and fifty Hail Marys that make up with the Creed and the Our Fathers, the full three parts of the our rathers, the tint three parts of the rosary, are like the one hundred and fifty psalms of David. It is called the rosary, for it is like so many roses which we lay at the feet of the Queen of Heaven. Like the perfume of the roses, the prayers of the rosary are sweet and grateful, their fragrance ascends to heaven and is the delight of the whole heavenly court: and they of the whole heavenly court; and they leave their scent after them, in the oder of sanctity they give to the soul

using that form of prayer.

There are some who affect to despise this prayer because of its simplicity but its very simplicity is its highest claim to sublimity. It is universal in its application ard hence its greatness in supplying the needs of all. It is easy of grasp to the simple and unlettered and yet so profound and far-reaching as to be worthy the admiration and use of the most learned. All good souls in and out of religion make the resarya daily prayer. The amiable St. Francis de Sales, notwithstanding his great episcopal cares, vowed to say it daily, and no one can pretend to

eal holy life without this daily habit October is the month of the angels as well as the month of the holy ros ary. It begins with devotion to the angels guardian, those heavenly spirits angels guardian, those heavenly spirits who watch so faithfully over each and every soul; but its daily important devotions are signalized by the feast of the Holy Rosary on the first Sunday of the month, which, with the prescribed daily recitation of the rosary. he Holy Rosary.

Prayer to God, which is so sweet and

consoling, is doubly sweet and tender when addressed to Him through the medium of the Blessed Virgin. The rosary is the most effective way praying to her. Well is it called th roses and just as loving in its sig nificance. We cannot forget the moth er's love she gives us and we wish to love her in return. Nor should we for get her power. It is this that bids us not only love and honor her for her goodness and worth, but likewise to pray to her on account of our helpless-ness and our want. Thus the words of holy Church: "Pray for us sinners now the refrain of the Hail Mary or angel to a salutation, and it is this that is used over and over again in the rosary. It is the old told tale of love and the

cry of distress alternating, and our heavenly queen receives our love and hears our call, and from the treasury of God's graces showers upon us countless blessings. All through Oc-tober let our prayers reach up to God's throne through Mary, the Mother of God, and favors will be returned in -Bishop Colton in Catholic Union and Times.

DR. CAMPBELL'S NEW CHRISTIAN DOCTRINE.

The Protestant world is discussing at the present moment the Rev. Mr. Campbell's "New Theology," which asks for nothing less than a complete revision of the Christian doctrine.

The Rev. Mr. Campbell, it may be The Rev. Mr. Campbell, it may be rell to state, succeeded the Rev. Doctor Parker of the City Temple on Holborn Viaduct, London, on the death of the well-known preacher.

The nomination or "call" of this young, Offord-bred, nonconformist minister—he is now but forty—to so important a pulpit as that occupied for many years by Doctor Parker, caused much fluttering in the nonconformist dovecotes of Great Britain. At least score of experienced ministers ex the nomination of the present incum bent was the cause of more private heartburnings and journalistic acrim onies than had heretofore been heard of in London church circles. Some said that the newly chosen was

of ambiguous crthodoxy-if English nonconformy can be said to possess orthodox views about anything; others said that his appointment was due more to boudoir influence (if Eaglish nonconformity can be said to be so mundane as to boast boudoils) than to his own intrinsic merit or ability; and all the disappointed ministers who had been passed over, agreed that the chosen one was far too young and didn't possess in sufficient measure that general air of unctuous provincialism that invariably characterizes the English non-conformist, to make his election justifiable.

Soon, however the doctor became a force that filled his temple to overflowing and among the preachers of the English metropolis he became a well-known figure. Men and women were always, however, questioning his orthodoxy, and it has yet to be shown that the publication of his new views may not have rendered him a most unpleasing, if not actually impossible person to his very influential congregation.

That ablest of writers, Dr. J. J. O'Shea, in a contribution to the American Catholic Quarterly Review (Philadelphia), tells us very succinctly what Mr. Campbell's views really are. The "New Theology," he says, disclaims pantheism; but the disclaimer is useless. Mr. Campbell cannot place limiand hell, says Mr. Campbell, are states of the soul; everlasting punishment is impossible: the true resurrection (the only) is spiritual not material; when a guilty soul awakens to the truth, hell

one form or other they go back to Luther, were touched upon by Spinoza, the greatest of all Pantheists, were enunciated by Bishop Berke ley and finally propounded anew by

Nevertheless the Protestant world is being much influenced by the new work, and nothing published since the days of Cardinal Newman has had so great a vogue in church circles. Nev ertheless the Anglican newspapers af-fect to make light of the new work. The London Morning Post, the organ of the Church and State party, de-clares that it is impossible to take the book seriously and that there is not enough brain work behind it to make it of the least value to philosophical discussion. Still, twenty thousand copies of the "New Theology" were sold within ten days of its publication.

Everybody is discussing it in England, says Mr. O Shea, including railway porters, salesmen, even cattleealers. Again, says the reviewer in a pregnant passage: "There is nothing pregnant passage: "There is nothing more striking in the moral phenomena of our age than the avidity with which the unreasoning world—the man in the street-snatches at novelties in the sphere of religion and particularly at such new ideas as tend to lessen its obligations as to practical fulfillment and conscientious satisfaction. The argument from conscience once removed, all restraint must be cast to the winds by the many. Fear of future punishment vanishes in the contemplation of a diety who looks with equal complacency on sin and holi

Mahomet, Dowle and Mrs. Eddy ave demonstrated that the most sucessful theology is that which teaches that the "easiest way is the best way." There is no essential difference between the Hedonism of Aristippus and this modern Theology as propounded by Doctor Campbell.

Human nature, says the reviewer, divested of responsibility before God, irresistibly inclines toward unlawful pleasure and the desire of gain * * * The gratification of sensuality is

looked upon as a mere foible * * *
To maintain (as Doctor Campbell vir-

mutually destructive can meet and mingle in safety-to maintain that wisdom and madness, love and hatred, purity and lewdness are indistinguish.

And it is precisely this ridiculous sort of proposition which the new school of homileties has been started to maintain.—N. Y. Freeman's Journal.

CATHOLIC NOTES.

Brother Dominic, provincial of the averian Brothers in America, died suddenly of apoplexy last Saturday at St. Mary's Industrial School, Balti-Catholic population in Prussia is 35

per cent of the total; the Protestants have fallen from 65 per cent in 1867 to 32 per cent in 1905. In Berlin there are 228.984 Catholics. The sister of the President of the

Republic of Pern, Signorina Pardoy Barreda, has entered the novitiate of the Ladies of the Sacred Heart at the Ladi Madrid.

The Sacred Heart Academy of Boston The Sacred Heart Academy of Boston has reopened in its new quarters in the Back Bay district. This is one of the most eligible of the residential districts, and is close to Boston's great art and iterary centers.

It is announced that the Rev. John Eveleigh Woodruff, formerly curate at St. John's Arglican church, Gaines-borough, England, was received into the Catholic Church at Folksstone, by Msgr. Coote. He received Anglican Orders in 1904.

Saturday last, in the chapel of St. Joseph's Seminary, Baltimore, Rev. J. J. Plantevigne, the third Negro priest sent from that institution and the fifth member of the colored race raised to the sacred ministry in the United States, was ordained by Right Rev. A. A. Curtis, D. D.

Dr. Daniel Murphy, Catholic Archbishop of Hobart, Tasmania (says the Daily Chronicle.) and the oldest work-ing prelate in Christendom, has entered on his ninety-third year—in good health and spirits. Sir Robert Strickland, the Governor of Tasmania, and a representative deputation visited the venerable prelate to tender congratulations and good wishes.

The Schweizer Kirchen Zeitung publishes some striking statistics of Catholic progress in Switzerland. In 1800 there were 400,000 Catholics in the country. To day there are 1,400,000. This is an increase of about 10,000 a year. While part of it is due to immi-gration from Italy and Alsace-Lorraine, the greater part is due to conversions from Protestantism,

The Oblate Fathers of the Buffalo provin e are about to establish a headquarters at Duck Creek, four miles fron Green Bay, Wis., which will govless. Mr. Campbell cannot place limitations on logical inference, no more than he can sweep away limitations, and then try to establish others. The doctrine he preaches as to sin and its punishment, sweeps away the whole punishment, sweeps away the whole punishment, sweeps away the doc christian system resting on the dcc trine of atonement * * * Heaven and hell, says Mr. Campbell, are states and Father Nolin will be placed at the

It is proposed to form a great international association among Catholics As Mr. O'Shea points out, these theories are really very, very old. In men of science, but all Catholics who take any interest in the promotion of science. The new association is to be under the direction of Cardinals Rampolo, Mercier and Maffi, each of them eminently distinguished in his own branch of study. Rampolla, in History; Mercier, in Philosophy, and Maffi in Mathematics.

A writer in a Southern paper mentions the interesting fact that the four patriotic songs of the South were written by Irishmen or men of Irish de-scent. Dixie was the work of Dan Emmett. The Bonnie Blue Flag was written by Harry McCarthy, and the Conquered Banner by Father Ryan, while Maryland, My Maryland is the work of James Ryder Randall, who says that on his father's side he is of Irish By the death of Archbishop Williams

Archbishop Ryan, of Philadelphia, be-comes the dean of the American hierarchy, he being seventy-six years of age. Cardinal Gibbons is seventy-three, and next in point of years is His Grace of St. Paul, Archbishop Ireland, who is seventy. Archbishop Keane, of Dubuque, is sixty-eight, and archbishop Farley, of New York, and Archbishop Riordan, of San Francisco,

Of 80,000 Catholics in the diocese of Antigonish, Nova Scotia, 45,000 are Highland exiles or their descendants, 20,000 are French and 15,000 Irish. Paere are sixty Gaelic speaking priests of whom the doyen is Bishop Cameron. himself seen Popes Gregory XVI., Plus IX., Leo XIII. and Pius X. Besides the sixty priests there are about fity Gaelic-speaking nuns in the diocese, who are chiefly engaged in the schools.

Rt. Rev. Bishop Danne dedicated a church last Sunday in the little town of Brownwood, Tex., of which Rev. P. J. Cusick is pastor. Father Cusick attributes the credit for the erection of the church to Father Lawbert, of the Freeman's Journal, who devoted a special editorial to Father Cusick's case in response to the latter's appeal for aid in replacing the little ch that had been destroyed by fire and could never be rebuilt unless through some such extraordinary aid as was secured through Father Lambert's

LUKE DELMEGE.

BY THE REV P. A. SHEEHAN, AUTHOR O MY NEW CURATE," "GEOFFREY
AUSTIN: STUDENT," "THE
TRIUMPH OF FAILURE,"
"CITHARA MEA," ETC.

CHAPTER XXVII.

A GREAT TREASURE.

Luke did not remain long with the quaint pastor, who was also a saint. This latter fact Luke took a long time to realize, although he had the Bishop's lor it. He could not quite under stand how the aureole of sanctity hung around that old man, who apparently did His books ? nothing but examine his hay and turnips and varied his visits to the barn and and varied his visits to the barn and haggart by strolling down to the front gate to get a chance conversation with a passing parishioner. Then the strange blending of rare old Irish melodies with fervent prayer almost shocked Luke. He often listened at his bed-room window to his pastor, soving leisurely about the little garden beneath, and humming, alternately with the psalms of his office, that loveliest of all Irish songs, that always reminds one of the wind wailing over the misty, wet mountains—Sapourneen dheelish, Eileen Oge 1 But it sounded very sweet, and sad and lonely—there in that lonely place, with nothing to break the silences but the querulous cries of fowls, or the swift exultant chant of a bird, or the wind, that always, even in summer, wailed, like a haggart by strolling down to the front ways, even in summer, wailed, like a ghost seeking rest. But gradually Luke felt himself in a kind of sanctuary, the very atmosphere of which was prayer.
The old priest moving about the room,
the old housekeeper in her kitchen,
Ellie in the yard—all seemed to be holding an eternal unbroken commun ing with the Unseen. So too with the people. The old women, bending be neath the brosna of twigs and branche for the scanty fire, the young mother rocking their children's cradles, the old men bent over the ashes in the hearth, the young men in the fields— all, all appeared to think and live in which was only suspended to prayer, which was only suspended by ness of life. And if the old priest broke through the psalter, in a moment of regretful unconsciousness, to mur-mur Savourneen nheelish, the young mother would sometimes break in upor ber lullaby, Cusheen Loo, to whisper a p'ayer to the ever present Mother and Divine Babe for her own sleeping child. And the sweet salutations: "God save you!" "God save you kindly, agra!" spoken in the honeyed Gaelle — all bawildered Luke. agra!" spoken in the honeyed - all bewildered Luke. The visible and tangible were in close communion with the unseen but not less real world behind the veils of time and

It was this want of touch with the supernatural that was the immediate cause of Luke's removal. The remote cause was the kindly letter that Father Martin wrote to the Bishop about the young, and so far, unhappy priest. Surrounded in spirit with the grosser atmosphere which he had brought from abroad with him, he failed to enter into the traditions and beliefs of the people-not, of course, in essential dogmas, but in the minor matters that go to make up the life and character of people. In trying to modify these for better and more modern practices, he was right and wrong. He could never understand why the people should not fit in their ideas with his; or the necessity of proceeding slowly in up-rooting ancient traditions, and conserving whatever was useful in them. Hence he was often in conflict with the people's ideas. They were puzzled at what they deemed an almost sacrilegi ous interference with their habits; he was annoyed at their unwillingness to adopt his ideals. But they had too deep and reverential a fear and re-spect for his sacred character to say eter to say Luke. anything but what was deferential. But the old men shook their heads. At last, he touched a delicate nerve in Irish mind, and there was a protest, deep, angry and determined. He had touched their dead.

He had protested often and preached against Irish funerals and Irish wakes. He could not understand the sacred instinct that led people, at enormous ex pense and great waste of time, to bury their dead far away from home, sometimes on the side of a steep hill, sometimes in a well-covered in closure in the midst of a meadox sometimes It was with a certain feeling of impatience and disgust he headed lonely processions of cars and and horsemen across the muddy and dusty roads, winding in and out in nity for afteen or twenty miles, until at last they stopped; and the orfin was borne on men's shoulders across the wet field to where a ruined, moss-grown gable was almost covered with a forest of hemlocks or nettles. Then there was a long dreary search for the grave; and at last the poor remains were deposited under the shadow of the crumbling ruin, ivy covered and yielding to the slow corrosion of whilst the mourners departed, and thought no more of the silent slumber-Luke could not under beneath. it. He preached against the waste of time involved, the numbers of farmers brought away from their daily work, the absurdity of separating husband from wife, in compliance with an absurd custom. He had never heard of the tradition that had come down unbroken for a thousand years — that there in that lonely abbey was the dust of a saint; and that he had promised on his deathbed that every one buried with him there should rise with him to glorious resurrection. And these strange people looked askance at the new trim countery, laid on.

Board of Guardians, with its two
chapels and its marble monuments
creected over one or two of the Protestcreected over one or two of the crumbtrim cometery, laid out ant dead. They preferred the crumb-ling walls, the nettles and hemlock, and the saint, and the abbey, and the resurrection.

Luke was called to see an old parlay, a figure of perfect manhood even in age, on a low bed, under a chiniz canopy, to which were pinned various pictures of the saints. The pricet disishioner who was dying. The old

charged his duties with precision, and "Your reverence?"
"Yes," said Luke.

" Can I do any I want you to say a word to rise me heart for me long journey, your rever-

"To be sure," said Luke, who then and there gave a long dissertation immortality, chiefly culled from

"Your reverence, I don't under-stand wan worrd of what you're sayin'; but I suppose you mane well. Will the Man above have anything agin me in

This dread simile, prompted by sad experiences of the agent's office, shocked

Luke.

"I'm sure," he said, "Almighty
God has pardoned you. You have made
a good confession; and your life has
been a holy and pure one."

"And did your reverence give me a
clare resate? asked the old man.
Here was the agent's office again.

"I've given you absolution, my rooman," said Luke. "You must know that God has pardoned you all." "Thanks, your reverence," said the

Luke said Mass rejuctantly in the house when the old man had made hated the thought of saying Mass under the poor and even sordid circumstance; the poor and even sordid circumstance; of these country houses. The funers was fixed to leave at 11 o'clock.

"Eleven o'clock is 11 o'clock," said Luke, with emphasis. "It is not 5 minutes to 11, or 5 minutes after 11; but 11, you understand ?"

"Av course yer reverence. 'Tis a long journey to the abbey and we must "I can't see why you wouldn't bury

your father over there in the new come tery," said Luke. "He wished to go with his own,"

vas the reply.

Luke was at the house of mourning t 5 minutes to 11. There was no sign of a funeral. He protested.
"The hearse and the coffin have not

ome, yer reverence," was the reply.
"But why not? Were they ordered?"

"They were ordhered to be here on the athroke of tin," was the answer.
At about 11:30 the hearse was driven

up leisurely.
"Why weren't you here at the time appointed?" said Luke, angrily.
appointed?" said the The toime appointed?" Yerra, what harry is

driver, coolly. "Yerra, what hurry is there? Isn't the day long?"

Luke gave up the riddle. Half past eleven came, 12, 12 30 and then the neighbors began to gather. Luke's temper was rising with every minute that was thus lost. And then he began to notice the young girls of the house pashing out frantically, and dragging out frantically, and dragging rushing out frantically, and traggling in the drivers and jarvies to the house of mourning, from which these soon emergea, suspiciously wiping their mouths with the back of the hand. Luke seized on one.

You've had drink there ?" said.

"A little taste agin the road, yer reverence," the man said. "That's enough," said Luke. He

tore off the cypress-lawn, which the priests in Ireland wear in the form of a priests in Ireland wear in the form of a deacon's stole, and flung it on the ground. Then he turned the horse's head hemeward. There was a cry of consternation, and a shout. But Luke was determined. He peremptorily ordered the man to drive forward. One or two farmers begged and besought him to remain, and even caught his horse's head. Luke took the whip and drove his horse into a gallop; and never drew rein till he entered the

"You're home early," said the old

"Yes," said Lnke, laconically. "You didn't go the whole Anything wrong with the mare?" the whole way I didn't attend the funeral," said "I saw them dispensing drink and the statutes forbade me to attend

further."
"The whs-at?" said the old priest.

Luke, impatiently.
"Phew-ew-ew-ew!" whistled the old man. And after a panse: "You'll have a nice row over this, young man. They may forgive all your abuse of the country, and your comparisons with England; but they'll never forgive you for turning your back on the dead.
And Myles McLoughlin was the decentest man in the parish."

" But, are not the statutes clear and determinate on the point?" said Luke.
"And where is the use of legislation, if it is not carried out ?

You're not long in this country ?" said the old man.

"No-no!" said Luke.
"I thought so," said the good pastor.

rising in a pre-occupied manner. He the window and looked went over out. He then began to hum savourneer neelish, and Luke knew there was an

end to the dialogue.
The following Sunday, after last Mass, at which Luke had explained and justified his action very much to his own satisfaction, a deputation called on the parish priest. They demanded the in-stant removal of this Englishman. The old man tried to "soother them down," as he said. He might as well have tried to extinguish a volcano. They

left in silence. One said:
"You wouldn't have dene it, yer reverence; nor any of our ould, decent prieshts, who felt for the people."

Luke thought it was all over. His arguments were crushing and invisci-There was no answer possible He thought men were led by logic one of his many mistakes. The following logieone of his many mistakes. ing Sunday, when he turne ing Sunday, when he turned around to say the acts, there was no congregation. ounted scouts had been out all the morning to turn the people away from Mass. No one dared come. The following Sunday the same thing occurred. Then Luke felt it was serious. He wrote a long letter in self justification to the Bishop, and then demanded his removal. The Bishop would have supported him and fought with him for the maintenance of a great principle, but the old quiet pastor implored him with

and wrote a long, kind, firm letter, which made a deep impression on his young friend. The closing sentence young friend. The closing statements was a strong recommendation to be "all things to all men," like St. Paul, and to remember "that life required its adjustments, and even its stratagems," from time to time.

gems," from time to time.

It was a happy change in more senses than one. The moment the people had won the victory, they relented. They were really sorry for their young priest. Several assured him that it was "only a parcel of blagards, who weren't good for king or country," that had caused all the row. Luke aid nothing; but left, a mortified, humbled man. He knew well that although he had maintained a great principle, it had left a stain on his character forever.

He was promoted, however, and this time to a pretty village, hidden away in a wilderness of forest—a clean, pretty hamlet, with roses and woodbine trailed around the trellised windows, and dainty gardens full of begonias and geraniums before each door.

"It's a piece of Kent or Sussex, which some good angel has wafted hither," said Luke.

Everything was in uniformity with Everything was in uniformity with this external aspect. There was a fine church at one end of the viliage, a neat presbytery, and the dearest, gentlest old pastor that ever lived, even in holy Ireland. He was an old man, and stooped from an affection in the neck, like St. Alphonsus; his face was marble white, and his long hair snowwhite. And he spoke so softly, so sweetly, that it was an education to listen to him. Like so many of his class in Ireland, experience and love in Ireland, experience and has taught him to show the toleration of Providence and the gentleness of Christ towards every aspec of wayward humanity.
"You will find," said Father Mar

tin, in his letter to Luke, "your America here. If Rossmore and Father tin, in Keating do not suit you, nothing will Try and relax your horrible stiffness, that freezes the people's hearts to-wards you, and be 'all things to all men,' like that great lover of Christ, St. Paul.

So Luke made frantic resolutions, a So Luke made frantic resolutions, as he settled down in a neat two-story cottage in the village, and unpacked his books, and arranged his furniture, that this should be a happy resting-place, at least for a time, and that he would adapt himself to his surroundings, and be very cordial and friendly with the people.

with the people.
"All things to all men!" Dear St. Paul, did you know what elasticity and plasmatism, what a spirit of bonhommie and compromise, what vast, divine toleration of human eccentricity you demanded when you laid down that demanded when you late to realiz-noble, far-reaching, but not too realiz-able principle? Noble and sacred it is: but in what environments soever, how difficult! This fitting in of human practice, indurated into the granite of habit, with all the hollows and crevices of our brothers' ways, ah! it needs a saint, and even such a saint as thou, tent maker of Tarsus, and see and sage unto all generations !

Luke found it hard. Cast into new environments, how could he fit in sud-denly with them? Suave, gentle, polished, cultivated, through secret re-flection, large reading, and daily inter-course with all that had been filed down into tranquil and composed mannerism, how was he to adapt himself to circumstances, where a boisterous and turbul-ent manner would be interpreted as an indication of a strong, free, generous mind, and where his gentle urbanity would be equally interpreted as th outer and visible sign of a weak, timid outer and visible sign of a weak, timid disposition, with too great a bias to-wards gentility. Yet he must try. "Well, Mary, how are all the bairns?" he said cheerfully to a young

buxom mother, who carried one chubby youngster in her arms, and was conroyed by two or three more. "Wishs, begor, your reverence, we have but one barn; and 'tis nearly al

ways impty."
"I meant the children," said Luke, flushing.
"Oh, the childre! All well, your the new priest,

reverence. Spake to the new priest, Katie; there now, ducky, spake to the But Katie was shy, and put her fin-

er in her mouth, and looked up in s ger in her mouth, and to re-frightened way at his reverence.
"Shake hands, little woman," said
Luke, cheerily, "and we'll be good Luke, cheerily, "and friends. Shake hands!"

But Katie declined. Probably she had heard that it was not considered polite for a lady to offer her hand to a rentleman on a first introduction. if Luke had been wise he would have closed the conference there. But he was determined to win that child.

"What have I done to you, little he said. 'Let us be friends. roman ?' Come, now, shake hands." Katie still

'Shake hands, miss, with the priest,' said the mother, shaking her angrily.
"Let her alone," said Luke. "She'll come round immediately." Bu. Katie

was not coming round.
"Shake hands, miss, I tell you," said the mother, now fast losing control of her temper. Katie wept the

tears of childhood.
"Begor, we'll see," said the mother, "begor, we'll see, said the mother, "who'll be mistress here. Hould him," she cried to a servant girl, transferring the baby to her arms. Then Katie was spanked, nowithstanding the piteous appeals of Luke, who was horrified at the results of his intended kindness He put his fingers in his ears to keep out the screams of the child, at which ceremony the servant maid laughed rudely; and Luke rushed from the

cabin Wishs, 'twasn't the poor child's fault," said the mother in subsequent explanations to a neighbor "but his gran' accint. 'Twa 'Twas enough to frighter

One would have thought that this was a lesson. But to Luke's mind babies were irresistible. The cold, calm way in which their wide round so frank and honest, stared at him he winked; the unfathomsbl

nade Luke half a heretic. He was beginning to believe in the anamnesis of the human mind, and the faculty of recalling a previous existence. This was confirmed by the free and active inter-pretation of the nurses or mothers.

"Sure, she knows you yer reverence. Look at the way she looks at you. You know the priest, ducky, don't you? What's his name, dan'in'?"

"Glack! glack," says baby.
"Luke! Luke!" echoes mother.
"Glory be to you, sweet and Holy
Mother, did ye iver hear the likes be-

mother, did ye iver hear the likes be-fore? And sure she's as like your reverence as two pins."
"She's an uncommonly pretty child," said Luke, in unconscious sell-flattery.
"I never saw such eyes before."

"I never saw such eyes before."

"And she's as cute as a fox," echoes mother. "Wisha, thin, yer reverence, though I shouldn't say it, I had priests in my family, too. We have come down low in the world enough; but there was thim that wance held their heads high. Did ye ever hear of wan Father Clifford, yer reverence, who lived over at Caragh? "Twas he built that gran' chapel, the likes of which isn't in the country. Well, sure he was my mother's gossip. And I had more of them, too. But let byegones be byegones. Sure, when you're down, you're down!" be byegones. Syon're down!"

During this modest assertion of high respectability (for "to have a priest in the family," is, thank God, the patent of honor in Ireland), Luke and the babe stared wonderingly at each other. Now, he had read somewhere, how on one occasion, a party of rough miners out West, who had been banished from out West, who had been banished from civilization for years, on coming down from the gold-pitted Sierras, with their wallets stuffed with nuggets and their very clothes saturated with gold dust, had met a nurse and a child. They stared and stared at the apparition. And one huge giant, who had not bee washed since his baptism, and who wa a walking armory of revolvers and bowie knives, stepped before his fellows, and offered the girl two handfuls of gold dust if she would allow him to kiss the child. The young lady herself was not consulted. But, as the big miner stooped down and touched the pure lips of the child, a cold sweat broke out on his face and forehead, and he trembled

nder the fever of a sweet emotion. Luke thought, and was tempted. He said good-bye to the mother, and stooping down touched with his lips the wet, sweet mouth of the child. He walked away, leaving serious wonderment in the child's mind, but infinite gratitude in the mother's; but he had to steady himself against a tree for a fe moments, whilst the currents of strange, unwonted feelings surged through his

'That's a good man," said a rough and ready farmer, who had begun the process of "edjication," and was supposed to be critical, and even anti clerical in his sympathies. watched the whole proceeding proceeding from behind a hawthorn hedge.

"He has a soft corner in his heart, however," said the happy mother.

But it was a fatal kiss! Luke had examined his conscience rather too scrupulously that night, and decided that these little amenities were rather enervating, and were not for him. And there was deep disappointment and even the resenting in the position when it was not seen that the position when the position where the position when the position wh esentment in the parish, when it was found that the superior attractions of of other babies were overlooked, and that there was but one who was highly

favored.
All this was a fair attempt for one who was working by the rules of art, as well as by the inspirations of nature. But he was a foreigner and awkward in

his approaches towards an impressionable and sensitive people.

His really serious troubles commenced when he had to get a "boy." We say "serious," for in this quaint, old-fash-ioned country it is the "minor humanat cataclysms, social and political, that constitute the factors of daily existence. Luke had been assured that a "boy" was a necessary and indispensable evil. "You must get him, but he'll break your heart." It might be imagined that, reared in country house, and with a young Irish-man's innate love and knowledge of man's innace love and knowledge of horses, Luke would have understood perfectly how to deal with a servant. But, no! He had been so completely enervated and washed out by his intercourse with the soft refinement of his English home, that he was almost help less. Then his tastes were of the library, not of the stables; of the kings gardens of books, not of mangolds and otatoes; and he looked around helppotatoes; and he loaged around help-lessly for a qualified man to see after his horse and cultivate his garden. He had not far to seek. Dowered with the highest recommendations from the arch deacon of the diocese, a young man, neatly dressed, and with a decidedly

military appearance, proffered his ser " Did he understand horses Horses? Everything, except that was not born amongst them. He then and there told Luke awful things about

spavins, ring-bones and staggers, that Luke had never heard of, or had completely forgotten. "But if her feet are right, and she takes her oats, she's all right. Lave

her to me!" She has a white star on her forehead," said Luke, anxious to show the mare's high breeding.
"What?" said the boy, as his face

lengthened. "She has a white star on her fore-

"Sne has a white star on her fore-head," stammered Luke.
"That's pad," said the boy, splemn-ly. "No matter," he said, in a pro-fessional tone, "I'll make up for it." "Do you know anything about flowers?" asked Luke, timidly. The fellow saw the timidity, for he was

fellow saw the studying Luke closely.

Ax Lord Cardoyne's at the "Flowers? AI Lord Cardoyne's gardener, who took first prize at the 'Articultural Show in Dublin last summer, what he knew. Yes! Ax him, who reared the Mary Antinetty Rose, that-

There was a long discussion about ages. A king's ransom was demanded; and it was asked, as a sine qua non that he should be "ate" in the house. Luke demurred, but no use. Luke cut

his trump card. Taking out a dirty his trump card. Taking out a cirty toll of yellow papers, tobacco-stained and scented, he profered one with the cool air of having thereby victoriously settled the question. From this it appeared that John Glavin was an honest, industrious young man, with a good knowledge of the management of horses, and some ideas of horti and flori-culture. He was recommended, his wages ture. He was recommend having been paid in full.

"The archdeacon does not mention sobriety?" said Luke.
"What?" said John, indignantly.
"Who says I'm not sober? The archdayken knew better than to insult me!"
"He would be more satisfactory, how.

dayken knew better than to insult me!"
"It would be more satisfactory, how ever," said Luke.
"I wouldn't lave him," said John.

"I wouldn't lave him," said John.
"He says to me, 'John,' he says, 'ti is
usual to put in timperate in a discharge;
but John,' says he, 'I've too much
respec' for your feelings, an' I won't.
But if iver anny one hints,' sez he,
'that you are not a sober man, remim
ber you've an action agin him for libel,
or eyen.' sez he, sez the archdayken. even,' sez he, sez the archdayken "I see," said Luke. "Now, what wages were you getting?"

"I'd be afeared to tell yer rever-nce," said John in a soothing and

ence," said John in merciful tone.
"Oh, never mind!" said Luke. "I merciful tone.
"Oh, never mind!" said Luke. can bear a good deal."
"Well, thin," said the rascal, putting his hand rapidly across his lips,
"as yer reverence forces me to tell ye,
I suppose I must—£30 a year. Not a
pinny less!"

pinny less!"
"I shall give you £12," said Luke,

decisively.

John wslked away. His feelings were hurt. He came back.
"Your reverence wouldn't insult a poor boy. But come now, let us say twinty, an' be done."
"That'll do," said Luke. "Be off."

To Luke's intense surprise John was cracking jokes with the housemaid, and eracking jokes with the housemain, and er joying an excellent dinner, at 1 o'clock in the kitchen. He then took possession of the place. But on many an evening, in the local public house, he uttered his jeremiads over his downfail. From having been 'archdayken's to be reduced to a "curate's man " what a fall !

boy," what a fall!

It need not be difficult to ascertain the precise cause of John Glavin's dethronement. Perhaps he had exhausted too many "tail-ends" on the kitchen stairs; perhaps he had been stairs; perhaps he had been to the keyhole on caught with his ear to the keyhole on some official occasion; perhaps some important letters looked as if other than the master's eyes had seen them. But, he was dismissed; and the archdeacon had to undergo a severe cross-examination as to the cause. Because a great Archbishop fron foreign parts, being on a visit to the archdeacon, had taken a violent fancy to the fellow and expressed a desire to secure him for his own service at a handsome salary. He had taken a violent fancy to John, for at had taken a violent tancy to John, for at dinner John, whose speech was ap proaching the inarticulate, and whose eyes had a far away look in them and were decidedly squeous, invariably ad-dressed the Archbish pas: "Me Grace!" Oh! yes. John had been to school in his younger days, and had been subjected for several hours that day to a most careful tuition on the housekeeper's part as to the use of possessive pro-nouns in addressing dignitaries.

"'My Lord,' and 'your Grace,' said the housekeeper. 'Do you understand, you fool?"

said he did, and he went around all day muttering the talismanic words. But, alas! what can a poor fellow do, when his nerves fail under the eyes of "the farseers," and especially, when the wheels of thought are inclined to

" John, a potato, please."

"Yes, me Grace!"
"John, would you get me the salt? "To be stu', me Grace!"
John, pass that wine."

"No. The claret."

John's watery gaze floated over the table, where things had become horribly confused and exaggerated; but he failed to see the claret decanter.

" John !"

" Yes, me Grace !" " Cummin', me Grace

" John!" thundered the archdeacon Yes. me Grace ! " Go down stairs and stay there !"

" More likel? to stop half way," aid the Archbishop. "He's sitting said the Archbishop. Hes sitting now on the top step, weeping. Arch-deacop, that fellow is a treasure. Will you give him to me ?" The archdeacon was annoyed at the

exhibition. Besides, the archdeacon was nowhere. John worshipped the star of the first magnitude, particularly as it had developed into a constellation. When he noticed the bishop, he called him by way of com-pensation, "Your Lord!" The Archnoticed pensation, "Your Lord!" The bishop maintained that it was he said; but that was a mistake. Then and there, however, the Archbishop saw a prize and coveted it. Alas! for John, and all human attach-ments. The master clung to him, and then—dismissed him. It happened then—dismissed him. It happened thus. The archdeacon had been absent from home for a few days. His car riage was waiting for him at the rail way station; but to his surprise, John, instead of alighting with his usual alacrity, clung with statuesque tenseity to the second statue tenseity tenseity to the second statue tenseity to the second statue tenseity tenseity to the second statue tenseity tenseit acity to the sest. A porter profered his services and opened the carriage door. When they reached home, John door. When they reached home, John was still statuesque. The archdeacon suspected a great deal, but said nothing. A few hours later, just as the archdeacon was sitting at dinner, he heard the rumble of carriage wheels in the yard and the heavy traup of the horse's feat. "What's up now?" said horse's feet. "What's up now?" said the archdescon. He went to the front door just as John was leading the horse and carriage from the yard, and looked and carriage from the yard, and looked on for a few moments in silence. John, too, was silent and abstracted, and preoccupied with deep thought. At last the archdeacon said:

Where 'ud I be goin,' Grashe ?'

" Yes! that's what I asked. Where -are—you—going?"

"Where 'ad I be goin' but down to By the time the visitor was gone

th-train ? "For what?"
"For whash? To meet your Grashe, to be shu!"
"I see. Going to the train to meet

"Yesh, m' Grashe. D'ye think I'd lave yere all ni, mi' Grashe?" John was looking far away over the arch. con's head.
Take back that horse at once,"

said the archdeacon.
"An'm I no' gon' to meet your Grashe? "Take back that horse at once, I

say."
"Bush you'll ketch yer det o' cowld,

me Grashe!"
"Take back that horse, I say."
"If you diesh, what'll become o'
me? Boo-hoo!" wept John. The next day he was dismissed, and the archdeacon was left to his fate. But he had to stand a terrible cross-

examination at a subsequent visit from his guest, the Archb'shop, who could only by the greatest difficulty be restrained from making an effort to secure "the treasure."
"I'd have taken the fellow at any cost," said the Archbishop, as he re-lated the episode to a friend in after years, "but the doctor told me I should take my choice between apop-lexy and asphyxia, if ever I brought

to table. Luke drew the prize, and secured the treasure.

TO BE CONTINUED.

THE TERRIBLE QUEEN.

It was an October evening. In Killarney the trees were turning red and golden and brown, but here in West Kerry were no trees. The Atlantic beat against bare cliffs, and above the cliffs was a sandy soil bearing nothing but short-cropped grass and tiny wild flowers.

Across the grass walked two figures —a tall girl of about twenty, with large, clear gray eyes and beautiful hair, and a lad four or five years older, who bore the well-formed limbs and look of perfect health, which speak of a life lived among the mountains. They walked briskly, but stopped now and then to look at the sunset, at the waves, or at some treasure in the grass. Every fresh discovery seemed to

new pleasure.

Here and there the smooth outline of the hill was broken by a low fence of sods. These fences were made to divide grazing rights, and ran down to the edge of the cliff. As the pair neared one the lad moved forward, apparently with the intention of the girl over, but she was too quick for him, and, with a little run, sprang upon the fence, jumping lightly down on the other side. "Well done!" he cried, and then

gathering himself up, cleared the fence at a bound, and alighted close to her. She turned to him not the laughing face he had expected, but one white

"The Quern," she gasped, "the Quern!"

The what?' he inquired mystified. "The Fairy Quern," she said under her breath. "Listen!" her breath. "Listen!" He stood listening. From the ground

beneath certainly came a rumbling sound, not unlike that produced by grinding one stone on another.
"You hear it, Willie?" said the girl.

"It's nonsense," he said, "it must be the sea or something that way. There's cave all along under the cliff." "The tide is out, 'she said, shivering a

little. "It isn't the sea."

He threw himself on the grass and put his ear to the ground. He could hear the rumbling more distinctly. "Who said fairies were in it?" he

asked angrily, sitting up, with his face just a shade paler than before. "Mrs. Hartigan," the girl answered, "She said it brought ill-luck."
"Then you've no business to listen to any such rubbish," he declared.
"Mrs. Hartigan talks a lot of nonsense, just to be called a wise woman. You won't find anybody with sense believ-

won t find anybody with sense believering in ill-luck and such things."
"I don't know, Willie," she said sadly "sometimes one can't help believing in ill-luck and such things."
"You ought to know better than to

listen to Mrs. Hartigan,"
"Don't think of it any mo like ask her to prove that it ever brought ill-luck to anyone." She lo ked a little brighter. "Perhaps it is nonsense," she said "How could it bring ill luck after all?" "You're a sensible girl, Breda," said

ill-luck, if there is a quern itself; and I won't believe that it's something in the sea: maybe a loose work their in the sea: maybe a loose rock that's get-ting moved about by the waves, the ame as the upper stone in a quern."

They walked on together, but much of their enjoyment was gone. Their roads soon parted, and Breda turned down a narrow boreen leading to a small cottage, neatly thatched, and well

protected against the winter storms by a series of ropes laid over the roof, held in place at the ends by heavy stones. She entered a clean, sanded kitchen, with a cheerful turf fire burning on the hearth. By the fire sat Breda's mother -a small, alert, bright-eyed body, and on the other side of the chimney corner sat another woman-a large, comfortable looking person, with pleasant, kindly eyes, and a general look of being on good terms with all the world, herself included.

She rose with a laugh as the girl

came in.
"'Tis as good for me to be cetting
"'Tis as good for me to be cetting
home," she said. "'Tis likely Wille
home," she said. "'Tis likely Wille
home," she said. "'Tis likely Wille home," she said. "Tis likely Willie will be in, and wanting his tea. You're growing overy day, Breda" (she touched the girl's arm kindly.) "You'll be as handsome as your mother by the time you're as old.

Little Mrs. O'Hara laughed con-tentedly; she was evidently in high

good humor tonight.
"You know how to say a pleasant word, Mrs. Sheridan," she said "Well, word, Mrs. Sheridan, "Sheridan," she said "Well, word, Mrs. Sheridan," she said "Well, word, Mrs. Sheridan, "Well, word, "Well, " I'll think over what you've been say-ing. Good night ma'am, and safe home

Breda's two young be rived, and were calling the next hour was spen Then the kitchen was neighbors began to dr was a small, dark won plain shawl wrapped head. She stepped s feet, and gave no gre tled herself near the f "Is it all well with Hartigan?" asked "Tis well tonight,

in the same language trouble coming to son is out."
"And good luck t

white hair came in an "God save all here with a glance round.
"God save you kind We were missing you sald Mrs. O'Hara.
"The little pig that O'Rourke answered. the door for fear he

A few more neighb O'Hara's house wa kitchen had the adva over full of furniture were sure of a welcon anxiously at the do expected Willie Sh not appear. Present began to sing. She tional way, with her moving her lips only words. She had cho and the sourds, swe made Breda shiver. were applauding, sh Mrs. Hartigan and "Mrs. Hartigan,

"did you ever hear to "Did I?" Mrs. loudly, and the ey were turned on her say such things, chi to be spoke of." to be spoke of."
"But did you ryourself?" asked B
"I did," said Mrs
"Did it bring you b
inquired Mrs. O'Ha
"Bad," was the
ing along with a ba

eggs, when a heard grinding of it below earth, and with tha of me, and I fell, as under me, and the nieces. Some of the blaughed, and Mrs

angry. ...'Tis all very said : "but the pair leg, nor it isn't in eggs."Well, it might an; way," said Mr.
didn't follow you l

Mrs. Hartigan teriously. "'Tis this is t said; "if you're or over by yourself li you. "Tis if you you in earnest, like rying, that harm There was Kathlee married to they heard the Q thing was the ma

and he went to "And a good rid suggested a red ha

"And there was out walking with heard it, and what dead on the spot; heard it the sam girl he was cour advised to break i he'd be a dead ma "Ah, sure, you things," said Mrs

"They can't s Mrs. Hartigan; break off the mate kill the man.' "Don't be talki fore all the boys O'Hara. "Come Who's goi They got up a concertina and more dances aft

song ; but at last to bed in the i neighbors went O Hara, her sm with triumph, tu You don't kno Sheridan here to What was it heart beginning Willie," announce Breda sat do

rested her head "'Tis a good mistake," contin I will say Mrs. woman. 'Tis have a girl that up, and saving, than one with would waste mor be trapzing ab before the neig says she, 'Willie mon fancy to woman,' continu woman," continuit she finds you you'll find her be interfering,

enough to think
"I—I'm fright "Well, so w many girls ; bu Sheridan so lo such friends; ought to be.
just tell Mrs frightened," sl ly, "and not le had for the asl on all the same Mother.'

"I don't knomarried at all."

"There, the soothingly; 's any more to-n

your

ink I'd John e arch.

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EN.

Breds's two young brothers had arrived, and were calling for supper, and the next hour was spent busily enough. Then the kitchen was cleared, and the Then the strength was clearly began to drop in. The first was a small, dark woman, who wore a plain shawl wrapped closely round her head. She stepped softly in her bare

feet, and gave no greeting as she set-tled herself near the fire.

"Is it all well with you tonisht, Mrs. Hartigan?" asked Mrs. O'Hara in

Gaello.
"Tis well tonight," was the answer in the same language; "but there's trouble coming to some before the year "And good luck to others," said a new voice, and a little woman with white hair came in and seated herself.

A few more neignbors came in. Mrs. O'Hara's house was small, but the kitchen had the advantage of not being over full of furniture, and all who came were sure of a welcome. Breda looked anxiously at the door; she had half expected Willie Sheridan, but he did not appear. Presently Mrs. O'Ropeka not appear. Presently Mrs. O'Rourke began to sing. She sang in the tradi-tional way, with her mouth nearly shut, moving her lips only enough to form the words. She had chosen a mournful air, words. She had chosen a mourning air, and the sourds, sweet as they were, made Breda shiver. While the others were applauding, she slipped over to Mrs. Hartigan and sat down near her.

"Mrs. Hartigan," she whispered,
"did you ever hear the Fairy Quern?"
"Did I?" Mrs. Hartigan spoke out
loudly, and the eyes of all the room
were turned on her. "You shouldn't say such things, child; they don't like to be spoke of."

"But did you really ever hear it yourself?" asked Breda anxiously. "I did," said Mrs. Hartigan.

"I did," said Mrs. Hartigan.
"Did it bring you bad luck or good?"
inquired Mrs. O'Hara.
"Bad," was the answer. "I was go
ing along with a basket of fresh turkey
eggs, when a heard the rumbling and
grinding of it below in the heart of the
earth, and with that I let a screech cut of me, and I fell, and my leg twisted under me, and the eggs in a hundred

Some of the boys near the door laughed, and Mrs. Hartigan looked

angry.
"'Tis all very well to laugh," she said; "but the pain isn't in your own leg, nor it isn't in your own turkey

eggs."
"Well, it might have been worse,
an;way," said Mrs. O'Hara; "ill luck
didn't follow you long."
Mrs. Hartigan leaned forward mys-

teriously.
"'Tis this is the way it is," she "'Tis this is the way it is," she said; "if you're only going hither an over by yourself like, they don't mind you. 'Tis if you have something on you in earnest, like courting or marrying, that harm will come to you. There was Kathleen Dooney, that was to be married to Michael Shea: sure married to Michael Shea; sure they heard the Quern, and the next thing was the match was broken off, and he went to America and died

"And a good riddance for her, too," suggested a red haired man who sat on

"And there was Johnny Sullivan was out walking with his girl, and they heard it, and what did he do but drop heard it, and what did he do but drop dead on the spot; and Patsy Spillane heard it the same day, him and the girl he was courting, and they were advised to break it off, and they did or he'd be a dead man now."

"Ah, sure, you don't believe those things," said Mrs. O'Hara, uneasily.

"Don't be talking about courting before all the boys and girls," said Mrs. O'Hara. "Come we're wasting all the

O'Hara. "Come we're wasting all the time. Who's going to dance?"

They got up a reel, and Breda, who was in no humor to dance, took the concertina and played. They had more dances afterwards and another song; but at last the little boys went to hed in the inner room, and the to bed in the inner room, and the neighbors went away. Then Mrs. O Hara, her small frame sweltering with triumph, turned to her daughter

"You don't know what brought Mrs. Sheridan here today," she said. "What was it?" asked Breda, her

"To know would we have you marry Willie," announced Mrs. O'Hara.

Breda sat down by the table, and rested her head on her hard.

"'Tis a good match for you, and n mistake," continued her mother; "an "Tis a good match for you, and no mistake," continued her mother; "and I will say Mrs. Sheridan is a sensible woman. 'Tis better,' says she, 'to have a girl that would be well brought up, and 'aving, and nice in her ways, than one with a fortune that maybe would waste more than she brings, and be trapzing about in her fine clothes before the neighbors; and besides,' before the neighbors; and besides, says she, Willie have took an uncom mon fancy to her.' She's a nice woman," continued Mrs. O'Hara; "and

pleasant dreams to you. We'll let them wait a bit for an answer. It does a boy no harm to keep him waiting, so you don't keep him too long. And we'll just look over the hens tomorrow. and see which you can take; for I won't have you go empty handed. 'Tis a deal a better match that we could have expected for you, not that I told Mrs. Sheridan so.''

She talked on, while Breda went to

Mrs. Sheridan so."

She talked on, while Breda went to bed, but not to dream of Willie.

"They can't bear courting, and if they can't break it off any other way they kill the man," she murmured to herself again and again, as she lay sleepless. Evidently no comfort was to be had from Mrs. Hartigan; but Mrs. O'Rourke was a wise woman of another description, and as soon as the morning's work was over Breda had thrown her grey shawl over her head, with a glance round.

"God save you kindly, Mrs. O'Rourke.
We were missing you this long time," said Mrs. O'Hara.

"The little pig that was sick," Mrs. O'Rourke snswered. "I daren't cross the door for fear he might slip away on me." and thrown her grey shawl over her head, and was crossing the field to Mrs. O'Rourke's cottage. The old woman was sitting by the fire knitting. She looked up pleasantly in response to Breda's greeting. "I thought I'd look in and ask how was the little hopping getting on "said"."

Breda's greeting.
"I thought I'd look in and ask how was the little bonniv getting on," said

e."
A few more neighbors came in. Mrs.
Hara's house was small, but the girl, timidly.
"Oh, he's mending finely," Mrs.
O'Rourke answered. "Sit down by the fire, and tell me what news have

Mrs. O'Rourke talk.

"'Tis a fine autumn," said Mrs.
O'Rourke, "and the sea is wonderful
quiet. All the same there's a great
voice in it around by the cliffs, and a strange sound sometimes in among the

"You don't think 'tis anything else but the sea, do you?" Breda asked,

eagerly.

"Well, you know," Mrs. O'Rourke looked hard at her kuitting: "they say the Quern is within there."

"But you don't think it's any horm, do you?" asked Breda. "I mean, I—I heard it myself yesterday, and then Mrs. Hartigan—" she broke off,

and whether or no, I never heard of any harm coming through it to a girl." "Oh, but——" Breda broke off, con-usedly. "Did you ever hear it your

fusedly. "Did you ever hear it your self?" she asked. "I did so," Mrs. O'Rourke laughed. "I was courting when I heard it," she

"Oh, then, it was all right that time," Breda cried. "You married all the

"I married sure enough." Mrs.
O'Rourbe rested her knitting on her knees, and gazed through the open door with a smile on her lips. "He was a nice boy, after all, she said.

"And sure , ill-luck couldn't come except it was the will of the Almighty," continued Breda.
"Well, I don't know, my dear," said

Mrs. O'Rourke. "Sometimes I think there's more wills than the Almighty's in the world; and besides, it isn't one in the world; and besides, it isn't one thing that does the good or the harm straight away, but one thing touches nother, and that touches something else, and so on—like it won't be be-cause I saw a bunch of pink heather, and I going into Dingle, that you'll maybe marry Willie Sheridan, and yet you mightn't only for I seeing it."

Breda jumped as probably Mrs. O'Rourke had intended she should. "It was Willie Sheridau I was walking things," said Mrs. O'Hara, uneasily.

"They can't stand courting," said Mrs. Hartigan; j"ard if they can't break off the match any other way they kill the man."

"Don't be an't."

"Don't be an't."

"I was Willie Sheridan I was walking with on the cliff.," she confessed. "We weren't courting, you know, only talking; but what would the pink heather have to do with it?"

"It was last July trail."

"It was last July twelvemonth," began Mrs. O'Rourke. "I was going into Dingle on a Saturday, and your mother says, 'Hannah,' says she, 'will you bring me the makings of a blouse for Breda, and please yourself about the color.' Well, presently I saw on the bank ab ve me a bunch of heather, very bright and rosy, and what should I see in Dingle but a piece of print the very same, rosy pluk, with little markings on it that were like the sprigs of heather themselves. 'Give

little markings on it that were like the sprigs of heather themselves. 'Give me two and a half yards of that,' says I. Well, my dear, you made the blouse, and you wore it one fine Sunday. "Who's the girl in the pink blouse?' says Willie Sheridan. "Don't you know Breda O'Hare?' says L. 'I blouse? says Willie Sheridan. "Don't you know Breda O'Hara? says I. 'I didn't see her face, 'says he. 'I only thought 'twas a pretty color.' Now I'm not saying," continued Mrs. O'Renrke impressively, "that he mightn't have noticed you in a blue blouse, or in a white one; or that if he hadn't noticed you that day he mightn't have another, but he never took his eyes off that pink blouse all the time you were coming along the

the time you were coming along the road, and 'twas from that day out he seemed to take a fancy to you. "His mother came over yesterday to know would I marry him," whispered

Breda, blushing furiously.

It did not seem to be news to Mrs.

tried various experiments in jumping and stamping on the ground, and re-mained for some time lying flat and listening hard, he secured a large red handkerchief to the end of a short stick O'Rourke answered. "Sit down by the fire, and tell me what news have you."

Breda sat down and took off her shawl; but if she had news she did not care to tell it. She sat still and let Mrs. O'Rourke talk.

handkerchief to the end a large red which he carried, and inserted the other end of the stick firmly in a crack, just below the edge of the cliff. That done he walked home, and presently caught Breda's young brother Mike

Willie produced a big piece of homemade cake and an apple.

"You can eat those while we go along," he said. "We're going to get out the boat."

The boat was of tarred canvas on a skeleton of laths. Lying face downwards, it looked like an enormous mussel shell. Like the thatch, it was tied down with heavy stones. These were quickly unfastened, and the boat was soon tossing as light as a cork was cord to stone a cord of the supernatural than he had yet felt. Willie might laugh at Mrs. Hartigan's stories, but he would have been great.

To look at him, and then vanishing be neath the water; for he could now see that he was up to his knees in a pool that cliff, and was rather more than half as broad as it was long.

"Seals!" he shouted suddenly, and with the uttering of the words he experienced a more real sensation of the supernatural than he had yet felt.

Willie might laugh at Mrs. Hartigan's stories, but he would have been great.

Quern that's frightened Breda is made of," said Willie. "I'm going in with a torch and matches, and you'll stop out side and mind the neavogue."

Mike stared with wide open eyes.
"Won't you be in dread?" he asked.

"Won't you be in dread?" he asked.
"I won't have Breda be fretting any longer," said Willie stoutly.
"Mightn't I go in with you just a little bit of the way?" asked Mike, divided between a longing for adventure and a dread of the supernatural.
"No," Willie decreed, "you stay in the neavogue, and just keep paddling about till I come to you. The tide is going out, so don't come in too near, but don't go too far away or you won't be able to get her in by yourseit."

be able to get her in by yourself.' They were near the cliff by this time. Willie's red handkerchief hung down and marked the exact spot they wanted, but Willie felt a momentary disappoint ment for there was no cave directly

underneath. "There's a cave a little bit to the east," suggested Mike, but Willie had "No," he said, "the cave's mostly hollow into the east. We'll try round

the little bit of a corner here. They rowed carefully for there were They rowed carefully for there were many rocks to threaten the neavogue, but a few yards to the left, and hidden, as Willie had suspected, by the corner of the cliff, they found what they wanted—a low, dark opening in the rock. There were a few feet of shingley

beach between them and it. Willie took off his shoes and stockings, and turned up his trousers before stepping over the side.
"What will I do if you don't come

back?" asked Mike anxiously. back?" asked Mike anxiously.

"If I don't come back you may call me a fool," answered Willie, as he stooped low to enter the cave. It was very wet and slippery. He had to kneel as he struck a match and lit his torch. The light revealed a cave like many others he had been in. There was solid rock all round, and it was evident that at full tide it was very pearly if not completely, filled with evident that at full the it was very nearly, if not completely, filled with water. It was no great height any-where, and at the opposite end to that by which he had entered it sank and narrowed, at the same time apparently turning a little towards the right.
Willie had brought some candles with
him as well as his torch. He lit one him as well as his toren. He is one and fixed it, not without difficulty, on the wet rock. The additional light showed him that he was now at the entrance to a narrow tunnel. It was entrance to a narrow tunnel. It was too low to enter except on hands and knees, and it sloped gradually inwards and downwards. Holding his torch within at arm's length Willie could only discern that it seemed to continue at the same height for some distance, and the same neight for some distance, and that it was very wet—in fact a little stream of water, partly dropping from the roof, partly, perhaps, left by the time, was constantly trickling down. And now something made his heart first stand still, and then began to thump violently. So far there had been in-tense silence, but now suddenly the sounds which he had heard before from

woman," continued Mrs. O'Hara; "and it she finds you pleasant in the house, you'll find her the same. She won't be interfering, nor nagging, nor outrageous in any way. Why don't ye speak, Breda? You've had time enough to think about it now."

"I—I'm frightened," gasped Breda.

"Well, so was I frightened," administed Mrs. O'Hara, "and so are many girls; but you've known Willie Sheridan so long, and you and him such friends; 't is jumping for joy you ought to be. But for all I think I'll just tell Mrs. Sheridan you were frightened," she continued, reflectively, "and not let them think you can be had for the asking. We can be going on all the same about your olothes."

"Mother," Breda roused herself. "I don't know that I want to get married at all."

"I here, there," said Mrs. O'Hara, soothingly; 'we won't talk about it any more to-night. Go to sleep, and is shed, with a flerceness which she ladesing to make the had heard before from o'Rourke. "God luck, and the blessings of God to you," she said in Gaelic.

"But I'm frightened." Breda whis-pered, "suppose any harm should come thim."

"Willie Sheridan's a good, steady boy," said Mrs. O'Rourke. "You've no call to be frightened."

"He says 't is all just nonsense," will gast nonsense," will the saw ellow to the said Breda, "that the noise is nothing but the sea."

"Well, I wouldn't say that," said Mrs. O'Rourke. "It's as well not to call the frightened." said bread, "that the noise is nothing but the sea."

"Well, I wouldn't say that," said Mrs. O'Rourke. "It's as well not to call the frightened." said Breda, "that the noise is nothing but the sea."

"Well, I wouldn't say that," said Mrs. O'Rourke. "It's as well not to call the frightened." said Breda, "that the noise is nothing but the sea."

"Well, I wouldn't say that," said look at the daylight. Then another thought struck him. The sea was not entering through

knew meant shyness turned the wrong way about.

"Not vet, Willie," she faltered.

"You've known me long enough," he declared.

"It isn't that," Breda stammered.

"Tis because of what you and I heard. It may be nothing at all, but all the same it anything were to happen to you I'd never—never—she broke "Not vet, Willie," she faltered.

"You've known me long enough," he declared.

"It isn't that," Breda stammered.

"Tis because of what you and I heard. It may be nothing at all, but all the same if anything were to happen to you I'd never—never——she broke off sobbing.

Willie scolded and coaxed to no purpose. Then he appealed to Breda's mother and to his own, and found to his digust that they would not support him in denying the possibility of the Quern's existence. It might be there or it might not, and they did not believe it need hinder him and Breda from marrying. But Breda shook her head, and went about so white and sad that Willie's heart sank lower every day.

One morning, however, he woke bright and purposeful. After breakfast he walked out to the cliff, and having tried various experiments in jumping and exemping on the ground and recaping on the ground and recaping on the ground and recaping and the come of now rose overhead he was able roof now rose overhead he was able accounted to that they did indicate the same if anything a state to the candle he had lighted was extinguished by the droppings from the roof, and in his efforts to relight it he fell flat on his face on the slippery floor, scattering matches round him in the wet. Happily the torch survived, and there were a few matches still in the box. He began to work his way quickly backwards, using his feet and his right hand—his left held the torch. All at once the noise stopped, and then come to a sudden pause. Suddenly he felt his feet sink into water. There was firm ground underneath, and as the roof now rose overhead he was able

firm ground underneath, and as the roof now rose overhead he was able cautiously to raise his torch and himself stand upright and turn round. He was too much excited now to feel son scious of fear, and yet what he saw was alarming enough. All round him in the uncertain torchlight were faces -strange, dark, doglike faces-gazing at the intruder with eager curiosity. They did not approach any nearer. He and they stood and mutually studied one another for some time;

coming out of school.

"Tell your mother that you're coming along with me," he said, "and that you won't be back till late."

Mike ran off obediently, and returned quickly.

Willie produced a big piece of home-

was soon tossing as light as a cork under the two lads. was soon tossing as light as a cork under the two lads.

'Those heavy swells do no harm,' said Willie, 'but we'll have to keep her off the rocks.'

'Where are we going?' Mike asked eagerly.

'We're going to find out what the Quern that's frightened Breda is made of,' said Willie. 'I'm going in with a torch and matches, and you'll stop out.

stories, but he would have been great is surprised if he had wounded a seal and it had not instantly turned into a human being. In fact Mrs. Hartigan avers to this day that the good people only put on the shape of seals for the occasion, but Mrs. O'Rourke declares that if that were the case they must show special favor to Willie, since they allowed him to depart undurt. As to Breda, her pride in her lover's courage was so great that she would now rather have braved the auger of the Sidhe than have disappointed

So the neighbors around, and the parishes behind, and the districts beyond, all came to the wedding, and they danced steps and reels, and last of all, the Rince Fada and the rediction of the read the rediction of the read the rediction of the r haired man sang "Paisdin Fionn," and they all joined in the chorus.—Isabella D. Tuckey in the Freeman's Journal,

MEMBERS OF CHRIST'S CHURCH.

Editor Intermountain Catholie: I was present and listened to an argument of a Protestant and a Catholic on the subject of "Who Are Members of Christ's Church?" One, the Protestant, maintained that only the elect, or those who were free from all worldly contamination, could claim membership in the Church of Christ; the other, the Catholic, claimed that both the good and the bad were recognized as members of the Catholic Church. I said I would write to your paper for in-formation on the subject, I was entire-ly incompetent to take part in the discussion, being as I am,
An Unbeliever.
Salt Lake, Sept. 16, 1907.

The question propounded by "Unbeliever" is an old one, that has been frequently discussed. The Church of Christ is defined the congregation, or society of all the true followers of Jesus Christ throughout the whole world, united together in one body, under one head. St. Paul virtually gives this definition: "We being gives this definition: "We being many are one body in Christ, and every one members one of another." St. John also wrote; "There shall be

one fold, and one Shepherd." In discussing the question at the Council of Constance, John Huss maintained that there was one holy church whose members were confined to those predestined to glory. Others taught that none, save those who are perfect, e., free from sin, are or could be ers of the Church of Christ. The Catholic Church teaches that Church of Christ consists not only of Church of Christ consists not only of the just and perfect, but also of the unjust and imperfect. This is in ac cordance with the parable of the sower and the cockle, where the husbandman found in his field the cockle growing with the good seed and to which he compared the vineyard of the Lord. "The kingdom of heaven is likened to a The kingdom of neaven is likened to a man that sowed good seed in his field. His enemy oversowed cockle." The cockle did not grow separately or distinctly from the good seed, but among the wheat. The danger, too, in weeding the cockle, "lest perhaps gathering up the cockle, they root up the wheat also," shows how closely both the wheat and noxious plants grew up together. Finally it was to be the work of the angels "to gather out of his kingdom all scandals, and them that work iniquity." Then according poise so Educational.

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aration takes place. Therefore the good and bad seed, are in the Church of Church, i. e., constitute its members. The parable, where he compares the kingdom of heaven to a net cast into the sea proves the same. The net contained all kinds of fishes, and of these tained all kinds of usnes, and of these
the fishermen chose out the good into
vessels, but the bad they cast forth.
So shall it be at the end of the world.
The angels shall go out, and shall sep
vest the gradual from any shall sep arate the wicked from among the just, the penitents from the impenitents. By the kingdom of heaven all understand Christ's Church. The fishes gathered into the net are mankind who gathered into the net are mankind who are gathered together in the Church of Christ, i. e., they are members of the Church. But, as among the fish, they were some good which they chose into vessels, and bad which they cast forth, so also among the members of Christ's Church, of whom the fish are a type are to be found the good and the bad, who to be found the good and the bad, who mingle together on earth awaiting the mingle together on earth awaiting the final separation which takes place after the judgment of God is pronounced. From these parables intended as an object lesson to impress practical truths the conclusion is inevitable, viz., that among the members of the Church of Christ are to be found both the good and the bad. — Intermountain Catholic.

NO TIME TO THINK.

We read in a current magazine that Dr. Woodrow Wilson, the president of Princeton College, declares that in the East men have no opinions of their

own, because they have no time to think. Dr. Wilson goes on to say:

"People who have their heads bur-ied in the morning paper in the morning to the morning paper." ing and in the evening paper in the afternoon, have no ideas except those which the newspapers give them. This is the kind of people that are found in the East, where the people think about nothing else except what they see in the newspapers and their business."

It is evidently the opinion of the learned doctor that the newspapers do the thinking and serve the opinions, the thinking and serve the warm and well-baked as the baker does the rolls for the breakfast table. We agree with him that the busy men We agree with him that the busy men of affairs in our day have little time for speculative thinking. Taey read as they eat in a hurry and their mental digestion is often as much out of gear as their bedily. But where do the newspapers get time to think? Is it not the blind leading the blind? Who not the blind feading the blind? Who is more pushed than the tireless writers of daily papers? They have acquired a wonderful fluency of composition and they must grind out so many columns in so many hours on varied topics—often within earshot of the hungry presses, who roar for conveniences. hungry presses, who roar for copy. How could men be expected to think in these circumstances? Where is the these circumstances? constant reference to competent authority? Where are the calm and necessary for straight think that work iniquity." Then according to the plain and simple meaning of the parable in its application the unjust as ing the art of thinking. The writers ing the art of thinking. The writers in the rest just read.—The well as the just are members of Curist's just write and the rest just read.—The Church and remain so till the final sep-

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AS MEANS OF SETTL CULTIES.

Cardinal Gibbons, in an

titled "Organized Labor,' appear within a few days in number of Putnam's M

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OCTOBER 12, 1907.

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The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Cofley:

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, shove all, that it is much with a strong Catholic spirit. It strennents is defended Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, carnestly recommend it to Catholic famil'ss. With my blessing on your work, and best visites for its continued success,

Yours very sincerely in Christ,

BONATUS, Archbishop of Ephesus,

Apostolic Delegate. Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 1th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
your estimable paper, The CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleas
nre, I can recommend it to the fathful.
Blessing you and wishing you success, believe
me to remain.

ain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Aoost. Deleg.

LONDON, SATURDAY, OCT. 12, 1907.

ST. CYPRIAN, PATRON AND WITNESS. Not long ago we had occasion to call attention to the claim advanced by Archbishop Sweatman of Toronto, that Bishop Ingram of London, England, is the one-hundred and sixth in the succession of that See. Another opportunity is at hand of calling His Grace's theology and history in question by his sermon on the occasion of the dedication of a new Anglican Church, St. Cyprian's. Archbishop Sweatman is reported by the Toronto Globe as follows: The English Church is the true way and the old way. The only Church claiming with her any degree of antiquity was the Roman Catholic Church, and the latter had forfeited her claim to being the 'original' when she had adopted the doctrine of purgatory and the invocation of saints and images. She had overlaid and obscured the doctrine delivered to the saints, and in the features in which she is best known of men she was a new creation." Heed. less of the innuendo contained in the same maple tree. What is also gratifylatter we take the liberty of pointing out that the Archbishop was unfortunate either in the selection of the patron of his new Church or in the doctrines of the Roman Catholic Church which he specializes as false. Our Church is deliberately charged with having forfeited her claim to being the "original" church on the ground that it adopted the doctrine of purgatory and the invocation of saints and images. At the very time that the Archbishop was making this charge he was dedicating a church to a saint, St. Cyprian, who maintained these same doctrines. Purgatory was clearly taught by St. testant Farmers." Our advice, before Cyprian in the third century as it had been by Tertullian in the second, whom our saint so earnestly admired. "In short," writes Tertullian, "inasmuch as we understand 'the prison' pointed out in the gospel (St. Matt. v, 25, 26) to be Hades, and as we also interpret 'the uttermost farthing' to be the very smallest offence which has to be atoned for these before the resurrection, no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline without prejudice to the full process of the resurrection when the recompense will be administered through the flesh "besides." Again, Tertullian, writing of a widow and ber departed husband, says: "Indeed, she prays for his soul and requests refreshment for him meanwhile, and fellowship (with him) in the first resurrec tion; and she offers (her sacrifices) on the anniversary of him falling asleep." Now for St. Cyprian. Arguing in favor of readmitting the lapsed when penitent he seems to argue that it does not follow that we absolve them simply be cause we restore them to the Church. He writes: "It is one thing to stand for pardon, another to arrive at glory; one to be sent to prison and not go out till the last farthing be paid, another to receive at once the reward of faith and virtue; one thing to be tormented for sin in long pain, and so to be cleansed and purged a long while by fire, another to be washed from all sin in martyrdom; one thing in short to wait for the Lord's sentence in the Day of Judgment, another at once to be dominant influence of the hierarchy in crowned by Him." The acts of the martyrs, the liturgy of the Blessed to sentiment, be pictures the abandoned Encharist, tradition, oriental as well as western, testify to the antiquity of the ciations of Irish, Scot and English,

doctrine of Purgatory. Prayers for

the dead are frequently insisted upon

by St. Basil, St. Chrysostom, St. Cyril All is now changed. A fine Catholic

stitutions" specially commends prayers for those who rest in Christ, that God Who in His mercy received the soul, may parden all sin to His servant much for Mr. Sellar. "These acres," and place him in the land of the blessed." St. Cyril of Alexandria wrote a book of controversy against those who presumed to say that no sacrifice should be offered for those who slept in faith. In the Syriac Church we have St. Ephraem in his will asking that there be no pomp at his funeral but that prayers and sacrifices be offered for him. There is no necessity to continue. We have an Anglican Archbishop, in the face of this universal, uninterrupted tradition. charging the Roman Church with adopting the doctrine, as if it were novel, and thereby forfeiting her claim to be the "original" Church of Christ. For the most excellent reasons His Grace does not give any date either official or unofficial on the part of Rome when this adoption took place, and prior to which it was not part of the Roman Creed. Surely, supposing favor. Her work and success in Quebec we pass over the Roman Church, Archbishop Sweatman cannot expect us to turn to the Anglican Church for antiquity. Let us consider again this great St. Cyprian, this patron of a new Toronto Anglican Church. Few of the Fathers were so eloquent and none wrote better upon the unity of the Church. His eyes were always fixed on Rome. One of his letters he closes with an exhortation now appropriate from us to His Grace: "Because we cannot forsake the Church, and go outside her to come to you, we beg and entreat you with what exhortations we can, rather to return to the Church, your Mother and to our brotherhood.' We just as forcibly maintain St. Cyprian to be a witness against the Archbishop in the invocation of saints. Concerning the last point, the images -he is silent. His contemporaries are enough.

FRENCH CANADIANS.

It is a matter of patriotic gratification that, taken all in all, the two great races of the Dominion pull well together and make for national union and prosperity. What one may lack the other supplies. Differences buried or at least aside these two peoples who in Europe stood apart for centuries are in the new world a living example that union is strength, and they give fair promise that Canadian soil is rich enough and deep and broad enough for them all provided always they work in the same field and rest under the ing is that thoughtful men and leaders amongst us are by their prudence and forbearance giving encouragement to this cementing of the races in one harmonious whole. Now and again we hear a discordant note-distant, harsh and strife-creating - as it were the cry of envy and hatred. Here and there we find this spirit of darkness sowing the seeds of discord, as if either race in its legitimate pathways were treading upon the other. The latest example is Mr. Robert Sellar, the author of a new book : "The Tragedy of Quebec, the Expulsion of its Progoing farther, is that Mr. Sellar should leave Quebec quietly, come to Oatario and start up as an Orangeman. He cannot feel at home amongst so many Catholics-and, howl as he may, he cannot stop the old - fashioned love-making and the early marri ages and the large families amongst these French Canadians. For his own peace of mind, and likewise for the community, since he shows a quarrelsome disposition, he had better pitch his tent where French is not the mother tongue and Catholics are a minority. His great complaint is that Protestants are decreasing and that French Canadians are increasing-God be praised for the latter anyway. Before modern tricks came to be known and practised the French Canadians had not the monopoly of matrimonial virtue. There is no use looking at facts with a jaundiced eye. What he finds to be the case with English-speaking people in the Eastern townships is the case with many Irish settlements in Ontario. It is the case with the Scotch of Glengarry. These people had land and large families. As the young generation grew up they moved away, some going West to purchase more land, others to cities, giving up what they should have retained. We may regret such an unstable condition, deplore the rush to cities; but we do not quarrel with the purchasers of these lands and successors of our people. Not so with Mr. Sellar. He sees in this new order

and where the three races met there are to be found only French-strangers in religion, race and language. It is too he writes, "were meant by the King and Parliament of England to be free land: the blight of servitude to Church is now upon them." Whose fault is this? Why did not the Protestant farmers of the Eastern townships carry out more loyally these pretended intentions of the King and Parliament? Why did they, if they thought their sale would blight their land, sell to Catholics? We suppose the King and Parliament left them free, to be sold or rented to the best advantage. If there is a blight on these lands now it is the loss, not of Mr. Sellar or his co-religionists, but of the French Canadians. They, like ourselves, ask no sympathy where we get no quarter. It is a gratification that neither upon the land nor the families of the French Canadians is there a blight. The Church knows no servitude and asks no are the result of devotion and organiza tion amongst a free religious people. It is well for the peace of the country that such men as Mr. Sellar are few in number, more prudent in tone, and more correct in reasoning. If any blight is now, or hereafter maybe, upon the vast rich acreage of Canadian land. ic is from this man and his ilk. We reserve for another article his historical references.

THE ODD FELLOWS AGAIN.

A correspondent writes us that a friend of his, applying for membership in the Independent Order of Odd-Fellows, was blackballed on the ground that the applicant was a Roman Catholic. "The grounds," says the letter, were that a Catholic could not be true to his oath of secrecy as an Odd fellow and also to his Church." Our correspondent then asks, "if it be true that a Catholic may belong to no secret society without revealing its secrets.' Before entering upon the question we think the members of this Lodge acted quite judiciously. With them we do not see how a man can be true to his Church, which severely forbids secret societies, and the society, not that he may reveal the secrets, but that he will not keep the oath which, if he were true to God, Whom he is calling to witness, he could not in conscience take. The circumstance ought to be an object lesson to the applicant. It he would start by fidelity to God he would find himself more trusted by his fellows-so much so, that he need not seek the support of associations which under all circumstances must regard Catholic applicants and Catholic members with more or less suspicion. We approach the question by calling attention to the term secret." The Church might deem it right to demand the secrets under very special circumstances. The state, so far as the secret goes, stands much in the same relation to it as the Church. It must not be assumed that these societies are merely philanthropic, mutually benevolent associations. Else. why the secret? It is one thing to keep the left hand ignorant of what the right does, and quite another to take an oath not to reveal the secrets of and gave expression to the high esteen meetings of a lodge-room. It is not in which the Bishop of Pembroke is idle curiosity which prompts the Church in her condemnation of secret societies, nor any morbid vain desire of knowing what is said or done within their closed doors. If that were the only motive the Church had, her position would be altogether untenable. The Church is not anxious to know the secret; but why need there be any? There are family secrets, professional secrets, confessional secrets, all of which the Church re spects, and requires from her children that they be respected. Why would she show curiosity in regard to cath bound associations? She has no curiosity in the matter : but she has no confidence in them. An oath bound secret is a danger. When a man takes an oath to guard the secrets of his association he exposes himself to be made the tool of demagogic or other ulterior purposes which may tell against the State as well as the Church. This is the history of nearly all these secret societies. Started with whatever ideas they may in the beginning have possessed, they have before long become machines for crushing opposi tion or for advancing selfishness. An example in point is the Orange Society. We are not now touching upon its anti-Catholic vows. The point to which we call our correspondent's attention is the stand this society took at the time of Queen Victoria's accesthe hard of the Catholic priesthood, sion. There was an attempt to place the union of Church and State, the her cousin upon the throne, and the plained why he held the good will of Orange society was implicated in it. all the councils of Quebec. Appealing For many years the War Department saw that no Orangeman was admitted meeting-house and the neighborly assointo the army. Our correspondent sociation this message: "Rest assured, need not look farther abroad than the which once were the scene of pleasant gatherings and old-time merry-making. limits of his own city, and if he is can-

did he will admit the dangers to so-

lodge room methods. This is an experience which extends and deepens as time advances in these days when secret societies are so multiplied, and one plot is balanced by a counterplot. Now besides the long experience of centuries during which the Church suffered much from secret societies, there is the principle that no man must give up his liberty to such an extent that he may be made a mere tool. Nor must be place himself in danger of offending against charity, of entering into any league which might be used against his Church or his country. There is, thirdly, a common vicious principle in nearly all, and we may say, all of these societies. It is their naturalism, the

unsupernatural character of their bond.

the Church can appreciate or recognize,

the only fraternity which looks earn-

estly to the common good, which fills

the demands of patriotism, which, while

The only common brotherhood which

it fulfils its own duties, respects the rights of all, is the brotherhood of the Church of God. It takes no oath and has no secret. It has professed its faith before tyrants and practised its creed before the world. Its temples are open and its ritual is sealed only with the Blood of the Lamb. Sonship and brotherhood, mutual benefit, patriotic devotion, eternal glory-these find their highest development and widest expansion in that Church whose history has been so severely tried by secret societies. Another objection to secret societies is the ritual itself-not its form only but its origin. Its source is not authoritative. The Church, jealously careful of the worship of God, will not allow her children to join in any act of worship which, directly or indirectly, she has not authorized. These are some of the objections maintained by the Catholic Church against all secret societies, which prove too frequently to be uncontrollable forces or controlled for undesirable purposes. Our correspondent may not agree with this stand; but we hope we have made clear that in opposing secret societies the Church is actuated by a very different and much higher motive than the desire of having the secrets of the lodge room revealed to her ministers.

THE SILVER JUBILEE OF BISHOP LORRAIN.

The CATHOLIC RECORD sends beartest congratulations to His Lordship Rt. Rev. N. Z. Lorrain, Bishop of Pem broke, on the attainment of his silver jubilee. This happy event was cele brated last week with a heartiness and a unanimity which proves that the extensive diocese of Pembroke possesses a Bishop whose apostolic zeal, and earnest and untiring labors means much for the Church of Christ in that section of the province of Ontario. While, however, His Lordship was the recipient of pleasant messages and befitting tokens of esteem from those of his own immediate household, whose spiritual welfare has been ever dear to him, testimonials of regard came also from those outside his own flock. One of the first addresses presented to him came from the clergymen of the different non Catholic churches throughout the district. This meesage came from the North Renfrew Ministerial Association held by all classes and by all creeds in his diocese. The address from the Protestant clergy was read by Rev. Mr. Bonsfield, rector of Holy Trinity Church, Pembroke, as president of the Ministerial Association, and the presentation was made by Rev. F. G. Lett, president of the Methodist Conference and pastor of the Methodist Church of Pembroke.

In replying Bishop Lorrain said he very feelingly appreciated the act of courtesy by which the North Renfrew Ministerial Association had kindly joined with the Catholic people to offer him their good wishes and their greet ings on this occasion of the twenty-fifth anniversary of his episcopal consecra-

tion and his arrival in Pembroke. "It is a proof," he continued, "of the good feeling that prevails in this part of the country, perhaps the one most beautiful in our grand Dominion, between Catholic and non-Catholic clergy, between Catholic and non Catholic citizens. There is no doubt the prosperity, the comfort and the home and social happiness that exists in our community is due to that broadness of mind which buries prejudice and fos-

ters a social Christian spirit. For his part, he had kept in mind, he continued, the lesson early learned in school, and since in the Church, that his neighbor was mankind without exception. He had endeavored to practice the virtues, and this probably exnon-Catholics. In concluding the Bishop spoke most feelingly, giving the representatives of the Ministerial Asyou and the people of your flocks, that I will do my best, during the few years Almighty God may spare me, to be as

past, yes, and even to amend and do etter.

An address was also presented His Lordship from his clergy. It was read by Rev. Father Chene, the oldest priest in the Pembroke diocese. The Bishop replied in Latin. Then came the French and English addresses from the people of the whole diocese. Mr. Thos McGarry, M. P. P., of Ren frew, read the latter, and Mayor Martin of Pembroke read the former.

With these testimonials was presented a nurse of money amounting to \$15,000, to form the nucleus of a fund with which to build a wing to the General Hospital, this new addition to be called "Bishop Lorrain Jubilee Memorial Wing." An album containing the name, by parishes, of the subscribers and the amounts subscribed was presented to His Lordship at the same time.

In reply to the addresses His Lord ship said he was happy to speak of the great cordiality that had existed be tween them for a quarter of a century. All those years you have been faithful he said, and as God is my witness my intentions; have ever been for your welfare. He thanked them most heart ily for their generosity in donating money for the hospital wing. "The new wing," concluded His Lordship, "shall stand, not only as a memorial of my silver jubilee, but also as a memorial of the open-heartedness of the people of the diocese of Pembroke."

An entertainment was given by the

children in the Separate school in

honor of His Lordship's jubilee. The Bishop and a number of the clergy were present on the occasion as well as a large audience. The concert feature was a great success from every standpoint. On this occasion addresses were also presented to His Lordship on behalf of the children. The one in French was read by Miss F. Martin and that in English by Miss Clara Gorman. Accompanying the addresses was a jewel case containing a substantial purse of money. The Bishop spoke to the children in most touching terms. That he was laboring under great emotion was quite visible, Altogether the celebration was worthy of the good Bishop of Pembroke, and the knowledge that he possesses in a marked degree the affection of his fellow citizens will be a solace to him in all the trials which belong to the administration of his high and holy office. When the time comes for him to lay down his burden, his successor will have reason to say that Bishop Lorrain builded well, but all wish that when that time comes it will be far beyond his golden jubilee. Such at least will be the prayer of his spiritual children for whom he has done so much-such, too, will be the prayer of all who know how scrupulously he has carried out the vows made on the day of his ordination as a priest, and the vows made on the day of his consecration as a Bishop. May his remaining years bring to him the joy of the reflection that he has Church of the living God is all the richer because of his efforts to plant in the hearts and minds of his people, young and old, an abiding love of our in San Francisco. George Kennan ivine Redeemer and a faithful observ

A JOYOUS CELEBRATION.

Church.

tained its Silver Jubilee, and the CATHOLIC RECORD begs to send greetthe spiritual affairs of that very extensive tract of country. We publish in another column an

account of the celebration. Few there are who have any conception of the work connected with the administration of this diocese, large as some of the kingdoms of Europe. In performance of his duties Dr. O'Connor has had an experience somewhat similar to that of the early missisparies, and we have evidence on every hand that law literature, entirely devoid of truth, he has performed his part with apostolic zeal. He is in truth a missionary Bishop, and the hardships he has endured in breaking the bread of life to zine to which Mr. Kennan sent his his flock, scattered at great distances from centres of population, it were difficult to recount, and is known only to Him to Whom he has so unselfishly devoted all the energies of his life. May he be spared yet many years to continue this noble work for God and country.

WELL DONE, HAMILTON.

Some months ago the Board of Separate School Trustees of Hamilton resolved to adopt the ballot for the election of trustees. This action of the Board was prompted solely by a desire to prevent in future elections a degree of bitterness which had unhappily been injected into a local election previously held. The gentlemen of the Board are loyal Catholics, and when they discovered that their action was misconof Jerusalem. The "Apostolic Con- Church replaces the meeting-house; clety and the commonwealth from good a neighbor as I have been in the structed abroad, and that it might be the world.

made a precedent elsewhere to covertly open the door to much greater and more serious evils than the particular one it was designed to remedy, they promptly and unanimously rescinded their former motion and resolved to stick to open voting. That the Separate School Board of Hamilton is a live body may be seen from the well-known efficiency of the Hamilton schools. We congratulate the gentlemen of the Board on realizing their responsibility and on being able to look beyond the parish horizon to the wider field whereon the Church, in obedience to her divine mission, is ever fighting the battle of Catholic education.

From time to time we are called upon to notice advertisements reflecting upon Catholics, both in this country as well as in the United States, These notices, however, do not appear as frequently as in the old days, for the reason chiefly that it has come to pass that the authors suddenly take a step downward in the estimation of members of the community whose good opinion is of value. The latest example of this crass ignorance and prejudice comes to us from the United States. In the New York Herald, of Sept. 9. appeared the following:

This particular incident is all the more extraordinary when it is remembered that Bellevue Hospital in New York city is one of the several hospitals managed and financed by the city of New York, which, for convenience of administrative and departmental purposes, are known as "Bellevue and Allied Hospitals." The Government of these hospitals is under the control of a Board of Trustees appointed by His Honor Mayor George B. McClellan, of New York city. If the General Superintendent of Nurses of Bellevue Hospital has not shown, by this advertisement, her unfitness for her position, she has at least shown that the conditions in Bellevue and Allied Hospitals. which result in discrimination in favor of Protestants against Catholics, Jews and other non-Protestant sects, demand an immediate investigation by the authorities of New York city.

When in public institutions or in all the industrial avenues of our country any one in authority draws the religious line and uses his position to refuse employment to applicants because of religious intolerance, he should be called to order sharply and quickly by his superiors, or, if he be at the top of the ladder, by public opinion. Nothing will cure a bigot so quickly as dread of financial loss. The cases where he is not an arrant coward are very rare.

> DECRYING THE IRISH CATHOLICS.

A man named George Kennan, who lives somewhere in the great Republic, been faithful to his trust, and that the it matters not where, has succeeded in getting an article into one of the monthly magazines. It deals with the grafting and boodling transactions in ries to cast odium up ance of those precepts which have Catholics in that city in this connecbeen handed down to us through His tion. But for this outrageous misrepresentation he has been quickly brought to task by the press of the United States. The assertions made The diocese of Peterborough has at- in Mr. Kennan's paper are all the more astounding when we reco'lect that those who have been found guilty ings to its Bishop, Right Rev. Dr. of dishonesty in the management of O'Connor, who now so worthily directs civic affairs in San Francisco after the great earthquake bear names which were never known amongst the people in Ireland. However, in this matter the magazine has a reputation which will no doubt be injured, but Mr. Kennan is in quite a different position. The loss of such a reputation as his would be welcomed by men who have regard for honor. Mr. Kennan, it appears, was ordered out of Russia some years ago for writing yelfrom that country. He had the same reputation when reporting the Russo-Japanese War. No doubt the magacontribution will in future give him a wide berth. We do not wish to be understood as claiming that all the Irish Catholics of the United States are above reproach. Some there are who have disgraced their nationality and faith, but taken as a class they stand for all that is good and noble and patriotic in their adopted country. Mayor Collins of Boston and Mayor Dunn of Chicago have given an example of honesty and capacity in the administration of civic affairs which is

> believes that the sole design of Providence is the perfecting of mankind. A great sorrow does not always contain the ruin of a great joy. But I see none except God who can reconcile us with

Misfortune has few riddles for him who

worthy of emulation in all the other

cities of the Great Republic.

A CASE OF BIGOTRY.

Elective courses for post graduate work are open to surses at Bellevue and Allied Hospitals Protestants preferred Apply to General Superintendent of Nurses, Bellevue Hospital, East Twenty-sixth street.

the Atlantic. After p welfare of those they Eminence turns to the cr tions in their relations He says, in part:

No friend of his ra plate without painful heartless monopolists. sole aim is to realize la without regard to the pa of justice and Chri se trusts and mono of Juggernaut, cr stacle that stands in the endeavor-not always, without success — to national and State L municipal councils. T lawful means in dri market all competing in compel their operator starving wages, mining districts and protests have but a feel easily stifled by intimic places the corporation the monopoly of stores exorbitant prices are necessaries of life; bill which the workmen ar from their scanty w forced insolvency place mercy of their tass supreme law of the lan dicated and enforced, tection should be affor

competing corporation laboring classes, agai monopolies.' BOYCOTTI Continuing, His Em the subject of boycott

says, in part:
"I am persuaded th boycotting. by which unions are instructed certain obnoxious bu not only disapproved public sentiment, but commend itself to the to select the establish he wishes to deal, a from one in prefere is not violating justic is altered when, by society, he is debar from a particular fire sition assails the liber er and the rights of an unwarrantable inv mercial privileges g the Government to b If such a social ostracin vogue, a process of naturally follow, the cantile intercourse every centre of pop divided into hostile of feelings which ought community would be a 'Live and let live' dictated alike by the

WARNS AGAINS Cardinal Gibbons against tolerating e to their own well-bei

by Christian charity.

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IZED LABOR." CYPOSED TO STRIKES AND BOYCOTTS AS MEANS OF SETTLING DIFFI-CULTIES.

Cardinal Gibbons, in an article en titled "Organized Labor," which will appear within a few days in the October number of Petram's Monthly, dsnumber of Prinam's anotherly, de-clares himself as strongly opposed to strikes and boycotts as means of settl ing differences between the employers and the employed, and makes an urgent appeal for the pacific adjustment of in-dustrial difficulties.

With candor, but in a kindly spirit, he makes several out-poken admoni-tions to organized labor. He expresses clearly in detail his views regarding capital and labor, and finally urges workingmen to strive constantly and zealously toward an uplifting of the moral and social standard of their

organizations.
Although his theme is "Organized and much of the article is addressed to the labor organizations Car dinal Gibbons does not spare the trusts and corporations. He is unsparing in his denunciation of those monopolists who, he says, "exhibit a grasping avarice which has dried up every sen-timent of sympathy and a sordid selfish-ness that is deaf to the cries of dis-

STRIKES INJURE THE WORKERS. While he approves the banding to-gether of workingmen for their own protection, His Eminence denounces those elements of organized labor which seek to stir up unnecessary discord.

Regarding the evils of strikes, which subject he discusses at length, he says,

in part : Experience has shown that strikes are a drastic and at best a very ques-tionable remedy for the redress of the tionable remedy for the redress of the laborer's grievances. They paralyze industry, they often foment flerce pas-sions and lead to the destruction of property; and, above all, they result in inflicting grievous injury on the laborer himself by keeping him in entorced idleness, during which time his mind is clouded by discontent while brooding over his situation; and his famliy not infrequently suffers from want of the infrequently suffers from want of the necessaries of life. The loss inflicted by strikes on the employers is not much more than half as great as that which is sustained by the employed, who can

much less afford to hear it.

"It would be a vast stride in the interests of peace and of the laboring classes if the policy of arbitration, which is now gaining favor for the settlement of international quarrels, were also availed of for the adjustment of disputes between capital and lab.r. Many blessings would result from the adoption of this method, for while strikes, as the name implies, are agressive and destructive, arbitration is concilatory and constructive. The result in the former case is determined the weight of the purse, in the atter by the weight of the argument.'

CRIMINAL CORPORATIONS. Cardinal Gibbons believes that the American workingman is better paid and lives better than his brethren across the Atlantic. After praising briefly the employers who have at heart the welfare of those they employ, His Eminence turns to the criminal corporations in their relations with the work-

He says, in part:
"No friend of his race can contemplate without painful emotions these heartless monopolists. * * * Their sole aim is to realize large dividends, without regard to the paramount claims of justice and Christian charity. trusts and monopolies, like the car of Juggernaut, crush every ob-stacle that stands in their way. They endeavor—not always, it is alleged, without success — to corrupt our national and State Legislatures and nunicipal councils. They are so intolerant of honest rivalry as to use unmunicipal councils. They are so intolerant of honest rivalry as to use unlawful means in driving from the market all competing industries. They compel their operatives to work for starving wages, especially in mining districts and factories, where protests have but a feeble echo, and are protests have been easily stifled by intimidation. In many places the corporation are said to have easily stifled by intimidation. In many places the corporation are said to have the monopoly of stores of supply, where exorbitant prices are charged for the necessaries of life; bills are contracted which the workmen are unable to pay from their scanty wages, and their forced insolvency places them at the mercy of their taskmasters. The supreme law of the land should be vindicated and enforced, and ample pro-tection should be afforded to legitimate competing corporations, as well as the laboring classes, against unscrapulous monopolies.' BOYCOTTING.

Continuing, His Eminence discusses the subject of boycotting of which he

says, in part:
"I am persuaded that the system of boycotting, by which members of labor unions are instructed not to patronize certain obnoxious business houses, is not only disapproved by an impartial public sentiment, but that it does not commend itself to the more thoughtul and conservative portion of the guilds themselves. Every man is free indeed to select the establishment with which by wholes to deal and in purchasing he wishes to deal, and in purchasing from one in preference to another he is not violating justice. But the case is altered when, by a mandate of the society, he is debarred from buying from a particular firm. Such a proposition assails the liberty of the purchase er and the rights of the seller, and is an unwarrantable invasion of the com-mercial privileges guaranteed by the the Government to business concerns. the Government to business concerns. If such a social ostracism was generally in vogue, a process of retaliation would naturally follow, the current of mercantile intercourse would be checked, every centre of population would be divided into hostile camps and the good feelings which ought to prevail in every community would be seriously impaired. 'Live and let live' is a wise maxim, dictated alike by the law of trade and by Christian charity.''

that the unions " have need of leaders | During the week His Holiness has re- capitalists have felt themselves secure possessed of great firmness, tact and superior executive ability, who will honestly aim at consulting the welfare of the society they represent, without infringing on the rights of their employers. They should exercise unceasing vigilance in securing their body from the control of designing demagogues, who would make it subservient o their own selfish ends or convert it into a political engine. They should be careful to exclude from their ranks that turbulent element who boldly preach the gospel of anarchy, Socialism and nihilism; those land pirates who are preying on the industry, commerce and t ade of the country, whose mission is to pull down and not to build up; who, instead of upholding the hands of the Government that projects them, are bent on its destruction and instead of blessing the mother that opens her arms to welcome them, insult and defy her. If such revolutionists had their way despotism would supplant legiti mate authority, license would reign without liberty, and gaunt poverty would stalk throughout the land."

Continuing he says:

'The expulsion from membership in the unions of any men who have been guilty of outrages of one kind or an other against the peace of the community or the rights of their felllow citizens would secure for the unions the respect and sympathy of the community, and would greatly further the best

interests of organized labor."
THE GOLDEN MAXIM. The article contains advice to the capitalist, the heads of corporations and the workingmen, and shows methods whereby the employer and employee should work together harmoniously. To the employers Cardinal Gibbons

says, in part:
"There would be less ground for complaint against employers if they kept in view the golden maxim of the Gospel, 'Whatsoever ye would men Gospel, 'Whatsoever ye would men should do unto you, do ye also unto them.' Our sympathy with those in employ, whether in the household, the mines or the factory, is wonderfully quickened by putting ourselves in their place and by asking ourselves how we would wish to be treated in similar circumstances. We should remember that they are our fellow beings; that they have feelings like ourselves: they are stung by a feeling of injustice repelled by an overbearing spirit and softened by kindness, and that it rests largely with us whether their hearts and homes are to be clouded with sor-row or radiant with joy."

Finally, His Eminence directs a little ermon to the workingmen, part of which

"Take an active, personal interest in the business of your employer; be as much concerned about its prosperi y as if it were your own. And are not your employer's affairs in a measure yours? For your wages come from the profits of the concern, and the more you contribute to its success the better can he afford to compensate you for your services. He will be impelled by an enlightened self-interest, as well as by a sense of justice, to requite you for your services with a generous hand."

LETTERS FROM ROME

IN DEFENSE OF PUBLIC MORALITY

The league formed by fathers of families in Rome has continued to grow and gather wonderful vigor since its inception a few weeks ago. At its last meeting a strenuou programme came up for discussion, and it was decided to affiliate branches throughout Italy with the main one in

Those who are aware of the cleverly planned campaign to make immorality the order of the day in Italy will agree that a determined opposition to stamp out of social status those men who go under the auspices of the "neither God

and morals.

Some years ago, at a congress of free-thinkers, a speaker declared that if he could get a huncred men like himself to live in Rome, the world should see, within the space of ten years, the Vatican walls toppling down. Well, hundreds of the worst of men flocked to Rome and have not succeeded in injuring the Rock of Peteryet. Calumny, unblushing wickedness, sacrilege and paganism have followed in their wake, but the Old Man of the Vatican still shows the way to heaven, always making fresh conquests and never dising fresh conquests and never dis-

mayed.

To oppose men of this class, to pro tect the beauty of their children's minds, to clean Rome's streets of all that presently soils them, these are the aims of the league of fathers in

A GREAT GREEK PRIEST. Fifty years ago Nichola Papas Franco received priesly ordination in the Greek Church, Rome, and last Sunday

Greek Church, Rome, and last Sunday he celebrated High Mass at the same altar amid a throng of friends gathered to commemorate that auspicious event.

Though the aged Greek priest has been for many years assistant librarian in the Vatican, his dominant idea is that of the union of the Latin and Greek Churches. For many years the Holy See has entrusted Father Franco with delicate missions throughout Europe, still the object of his life was never for a moment obscured. Article after article appeared in various magazines suggesting means of reconciliaazines suggesting means of reconcilia-tion: appeals followed each other to ton: appears followed each other to to his countrymen to return to Peter's bark. At length many of the Greeks show anxiety to die in cummunion with Rome; and now, according to what Greek ecclesiastics have declared to us, thousands of the old Greek Church

will be remembered, was latery made a victim of the Masonic campaign on the public road; Archbishop Glamini, Delegate Apostolic of Syria; His Excellency M. Martins d'antas, Spanish Ambassador to the Holy See, and many

Each day the Pope gives the cus-tomary time to home and foreign visitors, always giving the preference to the latter class anxious to leave

Italy.

As might be expected, the continuance of the insults to which dignitaries of the Roman court and simple priests are being subjected is to him the cause of sorrow. Scarcely a day passes now that such a case does not occur, al-though the dominant Catholic popula tion in every city has shown signs of the greatest indignation. Yet the Gover ment of "United Italy" is either unable or unwilling to afford ordinary projection to cleries, and thus matters remain in statu quo —Roman Corres pondence of Philadelphia Catholic pondence of Philac Standard and Times.

"REBELLY BELFAST."

An old lady, whose memory whose back to the early years of the nine-teenth century, once told me that in her young days she hardly ever heard An old lady, whose memory went Belfast mentioned among the "loyalists" of Ulster except as "rebelly Belfast," says Robert Ellis Thompson, in The Freeman's Journal, of New York. The memories of '98 clung to the place, and its Presbyterian population which was the majority at the strike? They have learned to think for themselves as men who have tion, which was the majority at that time, could not forget that they had been harried like wild beasts by the British troops and the "loyal" yeo-manry, that some of their ministers had been hurg before their own doors, others carried into a prolonged exile, and others obliged to fly the country, for the offence of desiring and planning

Nor could they forget that Robert Stuart, whom they had sent to Parliament as the representative of their as pirations, had sold out to the British Government, and as Lord Cartleville. Government, and, as Lord Castlereagh, had bribed and wheedled the Irish Parliament into committing a suicide as real as that with which he was to end his own worse than wasted life.

Dr. Henry Cook had not yet bargained with the "Garrison Church" for a "Protestant peace," in which patriotism and self-respect were bartered away, and sectarian enmity to the Catholic Church replaced every generous and charitable feeling the Presbyterians had cherished toward the majority of their countrymen.

Before the century was half over,

however, it seemed as if Castlereagh and Cook had completed their work. Belfast began to plume itself upon its "loyalty," and its Sandy Row became the headquarters of Orange fanaticism for Ulster.

O'Connell was refused a hearing when he came to urge a policy far less national than that of '98. Here and there a Presbyterian minister stood by the national Government, or fell into line, as did Rev. Isaac Nelson, for Home

But respectability and trade worked o denationalize the city, and to make 'rebelly Belfast' the place in all Ulster least responsive to any sugges-tion that Ireland needed any sort of radical alteration to make its Govern-

ment suitable to its people.

The Northern Whig went on preaching a mild sort of Liberalism, but fell into the Unionist ranks when Mr. Gladstone came forward for Home Rule. But th

tion as an agrarian confiscator.

But new industries came to Belfast, But new industries came to Belfast, and drew from other parts of the island an element which is not in tune with its willing provincialism. This excited no alarm at first, as the suffrage laws kept these new residents out of the list of voters; and both in the selection of members of Parliament and in the choice of mayors and councilmen the Toyles had everything their own way.

choice of mayors and councilmen the Tories had everything their own way. But with the advent of household suffrage the scene changed. A strong body of voters were found to agree with the National League, and wrested one Belfast seat in Parliament from the University although both Tories and

one Belfast seat in Parliament from the Unionists, although both Torles and Whigs tried to prevent this.

And with the steady march of national feeling into every corner of Ulster, it is not impossible that the majority of the "loyal" city will yet be as "rebelly" as it was a hundred years

"rebelly" as it was a hundred years ago.

Professor Richard G. Moulton, of the University of Chicago, told me that when lecturing there he found a great amount of nationalist feeling among the commercial class, which dared not find expression for commercial reasons. The day is coming for even Belfast, when it will be more profitable to speak out such feelings than to suppress them.

Belfast prides herself on the growth of her local industries, which have ranked her above Dublin as the most populous city in the island. A visitor to the city is not impressed by the evidences of growth of wealth in the general character of its buildings, the paving of its streets, the magnificence of its public buildings or any other feature of civic expansion.

There is hardly a monument in the city, except a statue to Henry Cook, and a clock-tween to George IV.

divided into hostile camps and the good feelings which ought to prevail in every community would be seriously impaired. 'Live and let live' is a wise maxin, dictated alike by the law of trade and by Christian charity.''

WARNS AGAINST SOCIALISTS.

Cardinal Gibbons warns labor unions against tolerating elements dangerous to their own well-being. He points out

During the week his Hollness has re-ceived Cardinal Steinhuber (German). Prefect of the Sacted Congregation of the Index; Cardinal Gennari, who, it will be remembered, was lately made a

Ambassador to the Holy See, and many prelates and functionaries of lower rank.

Each day the Pene gives the one wages and less work, and they put their demands before the Government terms as unmistakable as any trade's union could have used. They plainly intimated that they would stop work unless both their demands were com-plied with; and officialdom was shocked beyond its power of expression. The city has had to be policed by soldiers, seven thousand of whom have been

The whole situation is ominous for the stability of British rule in Ireland. The Irish police are the right arm of that rule. They were devised by Sir Robert Peel to hold the people down, after it became certain that Catholic Emarcipation had begun a new era in the politics of the island. They were the chief agents in holding the Repeal movement in check. They assisted at the long series of iniquitous evictions, THE STRIKE OF ITS POLICE OMINOUS driven from the land. They harassed the Home Rale movement in every that they or their employers could devise; and it is a matter of official record that some of them went into the ness of manufacturing crimes, when the actual offences against the law were not

> on the strike! They have learned to think for themselves as men who have rights, and not mere tools of an alien government. And they have learned through the atmosphere which now per-vades Ireland—an atmosphere or selfrespect and personal dignity, which al-ways belongs to national movements. They see men everywhere around them standing on their rights as men; and these beings in the form of men, who

might have been expected to be utterly asphyxiated by local miasmas, the police stand up like men and insist on being treated as such.

Their leader had uttered words which

show that he and his friends are neither blind nor indifferent to the hatefulness of the position they have been made to hold. He declares that the manufacture of crimes by a system of provocation is well known to the police at large, and that only those who engaged in it have had an oppor-

tunity of promotion.

He might have added that they also have had the certainty of escape should their acts be laid bare, and he could have pointed to the notorious case in Munster in which the Government had to throw open the prison doors to the victims of a police conspiracy, but took care to have its principal author wel out of the reach of justice, before he could be arrested and prosecuted for

THE OPENING OF THE MISSION HOUSE.

The Apostolic Mission House at Washington began its lecture courses on Tuesday, Oct. 1st. There were present

an unusually large number of priest students for the opening day. The roster of priests who have signified their desire to follow the lectures given by Father Elliott at the Mission House includes two Josephites, who are

been eager to avail themselves of them. Among the best works that have been done at the Mission House is the inauguration of bands of missionarie ong the religious orders.

among the rengious orders.

One of the Josephites is one of the newly ordained colored priests, Rev. J. J. Plantevigne. Father Plantevigne is from Louisiana and has made very and its best of the state creditable studies, ranking high in his class and his purpose in following the lectures is to give missions throughout the South to the colored people in as-

the south to the colored people in association with his conferes among the Josephites.

Besides the religious, there is a goodly number of secular priests, two from the diocese of Altona, one from St. Paul, another from Dubuque and other dioceses of the Mississippi val-

ley.
The Mission House is training a band of missionaries for the extensive cese of Baker City and the existing Apostolate of St. Augustine, Florida, will be strengthened by the addition of It is gratifying to note the wonder-

ful growth of the mission work. A few years ago a couple of rooms in the upper story of Keane Hall were sufficient to accommodate the priests who came, now the resources of the spa ious Mission House are taxed to their atmost to afford opportunities to those who desire to attend the lectures.

It is interesting to note that not all in attendance expect to devote their time exclusively to the giving of Mistime exclusively to the giving of Missions to non-Catholics. There are some who have been in the position of parish priests for some years and who find that a year's study and preparation of sermons will be of great advantage in the efficiency of their ministerial duties.

Happy are the hands that are accus-tomed in life to be lifted up as we shall long to lift them up in the lonely night of death; happy the hands that are pure and free, and know where to find their

THE "MODERNISM" THAT IS CONDEMNED

Writes Father Lambert in the Free-

man's Journal:

"Some of the headlines the daily press
has placed over the cable dispatch aunouncing Rome's condemnation of anti-Christian teaching are somewhat mis leading. Thus one of the New York drilles announces that "Pope Pius X. "Now, for the man in the street the

word modernism stands for the great progress made in real science in our day. He, therefore, having no inclina tion to read the Encyclical in order to learn what the Holy See condemns, takes it for granted that Pius X, is the avowed enemy of all that has shed so much glory upon the nineteenth and twentieth centuries. Of course there is no real basis for this belief. What hurried to this service. is no real basis for this belief. What the Holy Father condemns are the in sidious attempts to substitute for Christianity a form of religion, which n the last analysis is undiluted theism. What else, pray, is the "New Theology," which as taught by an Theology," which as taught by an English clergyman, the Rev. Mr. Campbell, has been making such headway in England. It was only the other day that the ecclesiastical authorities of the episcopal diocese of western New York deposed the Rev. Dr. Crapsey from the ministry, advocating this form of 'medernism,' which would strip our Lord of His divine character and would make nature itself, and the whole framework of things 'the school, the law of the hightest kind of living, which we call religion.

"In such vague language as this the attempt is made to do away with a personal God. The Protestant churches themselves, unless they would surrender the last vestiges of Christianity. should be as one with the Pope in condemning and decouncing this sort of modernism."

A BEAUTIFUL AND HISTORIC COUNTRY.

CATHOLIC BELGIUM AN "INFINITE TREASURE IN A LITTLE ROOM."

What I particularly like about the ringdom of Belgium is its compactness, says a writer in The Bookman. Everything lies, so to speak, right under your hand, and you can go from Anywhere to Anywhere Else in about an hour's time. Of course this in itself ould be of no especial consequence there were little to see and to excite our imagination.

But every inch of Belgian territory eems with memories and assocations f incomparable richness. The present ringdom is a purely modern creation. On its soil, however, there have been wraught out some of the most tremenlously cataclysmic episodes of history The Roman legions thundered over its ooded slopes. It drank the blood of unnumbered patriots under Spanish rule. It witnessed the barbarities of Alva and his black-browed torture-mongers. It saw, upon the field of Waterloo, the downfall of the most marvellous man who ever trod the earth and who forced the haughtiest of king

and emperors to become his lackeys.

And yet all this is but a small part of what Belgium brings to mind. Every city street, every gabled mansion, almost every farmhouse that you pass unthinkingly is linked with some tradition or with some familiar name belonging to the imperishable records of statesmanship or scholarship or art.

"Infinite treasure in a little room -the well worn phrase might properly be made the motto of a country which of all the countries in the world is the most charming, and, if I may use the adjective, the most lovable.

THE POPE AND THE LITTLE BOY.

There is going the rounds at present a pretty anecdote of His Holiness and a little boy. The Holy Father, as is well known, has a great love for the little ones, and they with a child's unerring instinct know at once that they are dear to him. Marchese Francesco Patrizi, whose wife is an American lady, has a dear little son five years old, whose many scrapes have for him the name of "Baster Brown. The other day several children with their parents had a private au lience with their parents had a private sulience with His Holiness. Little Bernard knelt down and kissed the foot of the Sovereign Pontiff, as he had been told he will continue what you will have begun-

dest Medicine for omen's Complaints

Women certainly do neglect hard—over-tax their strength—and then wonder why they suffer with diseases peculiar

to their sex. Most cases of female trouble start when the bowels become inactive—the kidneys strained -and the skin not cared for. Poisons, which should leave the system by these organs, are taken up by the blood and inflame the delicate female organs.

on (FRUIT LIVER TABLETS.) remove the CAUSE of these diseases. "Fruit-a-tives"

sweeten the stomach-make the bowels move regularly every day - strengthen the kidneys-improve the action of the skin-and thus purify

should do. and then with a surprise pulse he jumped on the Holy Father's knee, threw his arms around his neek and kissed him on both cheeks, and Pins X. folded him close in his embrace. "Why did you do that, Bernard?" he was asked afterwards, and he looked up at us with big innocent eyes. "Be-cause the Holy Father looked like mother does when we are good."

CHINESE BISHOP.

SURPRISES EUCHARISTIC CONGRESS

BY ADDRESSING IT IN GERMAN. The greatest interest was aroused in the course of the recent Eucharistic congress in Metz, Germany, by the presence of an ecclesiantic with fully developed pigtail and drooping mustache, dressed in Chinese raiment,

over which was borne a Bishop's cassock.

Curiosity was further intensified when the Bishop of Shan-Tang—for such was the strange churchman's title—addressed the meeting in German with a pronounced Lorraine accent. Later t was discovered that the supposed Chinese was a native of Lorraine named Wittner, who had been a Catholic missionary in the far east since 187%, during which period he had so lived himself into the life of the people that he had adopted their habit and mode of dress, and hardly ever spoke anything ut Chinese.

He found he thus was able to reach

the heathen with added facility. til the meeting of the Eucharistic Con-gress he had not been home for nearly thirty years.

A Brave Priest.

Application has been made to the Carnegie Hero Fund Commission for a medal and other recognition for the Rev. Thomas Dougherty, of the Catholic Church at Bridgeville, about fifteen miles from Pittsburg. One night last week the quick wit and strong arm of the priest saved six lives. He was go-ing home from a sick call when he saw building in flames. It was a grocery tore. Above the store lived the famstore. ily of H. J. Mueller, consisting of himself, wife and two children. The Mueliers were asleep, and would have perished, but the athletic priest bat-tered the door down by throwing himself against it, and, groping his way upstairs, carried out the family. upstairs, carried out the lamily. The priest then rescued some persons from another upper window by getting in the branches of a tree. He was slightly burned, and is still laid up from the experience.

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LONDON, CANADA

THE AIM OF THE RELIGIOUS OF THE Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

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FIVE-MINUTE SERMON.

Twenty first Sunday after Pentecost. FEAST OF THE MATERNITY OF THE

To day, my dear brethren, the Church celebrates the feast of the Maternity of the most Blessed Virgin Mary. This maternity, or motherhood, is usually taken in one of two senses; first with regard to the glorious privilege by which she was selected to be the Mother of Him Who was and is God of God. Light of Light, true, God of tangents. Mother of Him Who was and is God of God, Light of Light, true God of true God, born of the Father before all ages; secondly, as referring to that gift of her made to us by her Divine Son on the cross, by which she became our Mother, and watches over and de fends us with more than a mother's

But there is another sense still in which her maternity, or motherhood, may be taken. And this seems to be especially conveyed in the lesson read at Mass for this feast, the words of which are applied to the Blessed Virgin by the Church. "I am the mother," we read in this lesson, "of fair love, and of fear, and of knowledge, and of holy hope." By which it would seem, evidently, we are to understand that it is she who brings forth in our hearts those virtues of the love and fear of G d, of hope in Him, and of the knowledge of His will. And if we read still further, we shall find even more. "In me," the lesson continues. "is all grace of the way and of the truth; in me is all hope of life and virtue." Now, our Lord expressly tells us that He Hirself is the way, the truth, and the life; if then, indeed, it is true that in our Blessed Lady is all grace of the way and of the truth, and all hope of life, it would seem the same thing to say what some of the saints have said of her, that all the graces of our Lord, Who is the way, the truth, and the life, are distributed to us through His Blessed Mother, who thus becomes really the mother of grace in us; and But there is another sense still in

Blessed Mother, who thus becomes really the mother of grace in us; and that not only the virtues named that not only the virtues named, on also all others, come to us by her inter-

But however this may be, it is very certain that the Church does wish to understand, at this feast and at all times, that devotion to the Blessed Virgin is not merely an ornament the Christian religion, but that it enters into its very substance. We should not have had our Lord Himself, except by means of His Blessed Mother. As her co operation in the work of ou redemption was absolutely indispensable, so we may safely say that her cooperation is practically indispensable in the application of the fruits of that redemption to our souls. Practically, we should not have the superabundan graces which we actually have, and by means of which we are saved, did she not by her loving intercession obtain them for us. No doubt we should have enough in any case by which to be saved if our will was good enough to make use of them. God loves us, and wills to save us; but the fact is that, though His goodness and love for us is unbounded. He has chosen to put a great deal of the richness of His trea ures in the hands of His and our Mother, that she may give of them liberally to those that ask. How foolish, then, should we be if we

should put aside devotion to the Blessed should put aside devotion to the Blessed Mother of God as something for which we have no special attraction; which is, no doubt, profitable to others, but without which we can get along very well "No man," says our Lord, "cometh to the Father but by me;" and though we cannot say with truth that no man cometh to our Lord, except by the Hely Mother since He is, no by His Holy Mother, since He is, no doubt, always ready to receive all that seek Him in any way, still there can be little question that the way He pre-fers we should come to Him is in her company, and that those who seek Him in this way get nearer to Him than any ay get nearer to Him than any

It is, indeed, true that our Blessed Mother will pray for us and try to bring us to her Son, even if we do not ask her, and that we receive many graces unawares for which we have her to tbank; but it is equally true that we shall receive many more if we make curselves her loving and devoted children; nay, even so many more that our salvation will be practically secure.

HOW FATHER MATTHEW ACHIEVED HIS END.

Some people think that a temperance pledge where it is necessary is a very good thing, but that otherwise it is superfinity. Giving the pledge, for in-stance, to children they consider as bordering on fanaticism, and the formwomen who have never drunk intoxicating liquors, and probably never would drink them, is to these same people rather a foolish undertaking. Not in this way thought Father Mathew. He sought not only to reform the drunkard but he desired also the co-operation of those who had never been addicted to intemperance. He sought the co operation of the good, and particularly the young of both sexes. He used to say in his gracious and familiar way: Wour example, my dear children, is mecessary; it will work wonders; come and take the pledge; do it for the honor and glory of God and the salvation of immortal souls, as well as for your own good; it will be a great security for your future prosperity and happiness, and remember that strong drink is by no means necessary to heatth." 'Come then,' he would now again, to these who had gathered say again, to those who had gathered around him, "Kneel down and take the pledge in God's name;" and every where his appeal was generously re-aponded to, and five, ten, fifteen, and sometimes twenty thousand people sometimes twenty thousand people knelt before him and took the pledge of total abstinence. In Galway a hun-dred thousand took it in two days, and seventy thousand in Dublin in five

days.
By some who opposed his work he was called a Manichean, and by others a farstio, just as total abstinence ad-

the people upon the evils of intemperance, and upon the true nature of the pledge; and it is estimated that in Ireland, England, and Scotland, well nigh four millions of people took the pledge of Father Mathew.—Sacred Heart Review.

IN TOUCH WITH WORLD. ANECDOTES OF ARCHBISHOP WILLIAMS THAT SHOW THE HUMAN INTEREST HE TOOK IN AFFAIRS.

There are many ancedetes recalled of the late Archbishop Williams, show ing how closely he kept in touch with

ing how closely he kept in touch with worldly events.

On one occasion His Grace was called into the Superior Civil Court to give testimony in which the Church was concerned. The prescribed oath of the court had to be administered, which provides that the witness shall tell "the truth, the whole truth and nothing but the truth, so help you God." As a prominent lawyer said when the great churchman arose to perform his As a prominent lawyer said when the great churchman arose to perform his civic duties the judge and lawyers present arose voluntarily with him. It was an unexpected tribute. "Not a man present but felt," said he, "that the oath in this case was not necessary to guard against perjore." The author to guard against perjury." The author of this suit against the Archbishop lost his case. He was afterwards in dire straits and the Archbishop came to his

One of his favorite priests was the One of his lavorite priests was the clate Vicar General Lyndon. It was the custom for His Grace to visit the parsonage of Father Lyndon on Allen street at the West End. He was standing in the cutside vestibule one night waiting for a response to the ring of the bell. A woman and a man entered. It soon became evident that it was a wife trying to induce her husband to take the pledge. She had got the hus-band that far by coaxing and pleading with him. He was balking at the last

minute. PLEDGES NEVER BROKEN.

He saw the tall figure of the Archbishop in the dim light. He did not know who he was.

He appealed to him somewhat after this style: "I say, sir, my wife wants me to take the pledge. What's the use? I'll break it." 'No you won't." user I'll break it." No you won t, came in a quiet voice from the stranger. "No man breaks a pledge to his God." About this time the door opened and

the man and woman saw the maid kneel and kiss the ring on the extended hand of the tall man, to them a stranger. The man and woman being Catholics knew that he must be some one high in ecolesiastical authority.

The Archbishop was present when father Lyndon gave the pledge. He talked with the man. The pledge has never been broken. EVICTION WAS STOPPED

One of the young men of the diocese once decided that his forte was the world rather than the Church. He talked with Archbishop Williams, who flading him determined to go forth, al-though he was counselled not to do so, finally decided he could do nothing further in the matter.

The young man started on bravely to make his way. He had others dependent upon him. He found it a difficult task. Then came sickness, lack of employment, and finally threatened eviction. When he returned one night all discouraged through failure to secure work, a letter awaited him. It was from Archbishop Williams. It con-tained a check for \$25. The eviction was stopped. From time to time thereafter he received help from the same source until he was placed on his feet.

The Archbishop was a man of regular habits, and could work through a long day tirelessly and persistently until every detail was attended to. When the time for retiring came the worrie and troubles of the day were immedi laid aside. He was no sooner

He attributed his long life to this blessing. It was the same way when he was travelling, testifies the clergyman whose custom it was to accompany

him. "We would no sooner reach the sleeping car than he would find his berth, He went to sleep immediately, and no matter how much jolting o shaking or stopping accompanied the journey be slept through it all calmly and peacefully until the regular tim for awakening in the morning.

FOE OF INTEMPERANCE. He was a strenuous foe of intemperance. His continued advice to his clergy was to combat liquor drinking

He was wont to say:
"I hope with the blessing of God to I nope with the blessing of God to live to s.e the day when there will not be a Christian in the liquor business. No good living Catholic can follow such a business. There is no luck comes from it."

the believed that one of the best ways to combat the drinking of liquor to enlist children in the cause of temperance. Every child in his diocess was asked to take the pleige at the time of receiving the sacrament of con ting drink unless they were ordered by a physician until they were out of their minority. He was also an earnest opponent of the treating habit and a supporter of the plan that if a man wanted to take a drink he should never supporter of the

do so outside of his own home. Zealous in the performance of his duties, he abhorred scandals of all kinds. It was well known to his clergy that he demanded that his chur should not be involved in any way by its members. But, on the other hand, he was forgiving and charitable in all cases brought to his attention.

No matter how great the scandal his hand was ever ready to retrieve the man or woman involved. He treated all as if they were his children. It is but a short time ago that he placed aright a man who had by his habits lost all respect and standing. The man is even now in a retreat, having changed his whole course of life.

HAD BUSINESS ABILITY.

During his long life he had handled vast sums of money. In this respect he showed remarkable business ability. vocates are called to-day; but guided the believed that homes, hospitals, by the sound principles of Catholic schools and churches could never be

and he saw to it that once a church,

and he saw to it that once a church, home, hospital or school was started it should be carried through to completion. It is said of him in the matter of church enterprises, and they were the only enterprises he engaged in, that he never misplaced a dollar.

He was much opposed to any of his clergymen dealing in stocks or in anything that might smack of stock operations. If he heard of the slightest transgression in this respect, with apparently the dread that while nothing really had been done to transgress the rules, through fear that something might result, he immediately sent an invitation to his fellow associate to see invitation to his fellow associate to see him. A long fatherly talk was sure to

THE FACE OF AN IRISH GIRL.

A ridiculous story comes from Harris-burg, Pa., to the effect that the Inde-pendent Order of Americans (whatever pendent Order of Americans (whatever that is) is protesting against placing the face of an Irish girl on the new United States gold coins. It seems that the late Augustus St. Gaudens, the great sculptor, having been commissioned by the Treasury Department to make designs for our new coins, found in an Irish girl at work in a restaurant the ideal face for his purpose. With true artistic indifference to geographical boundaries, St. Gaudens never stopped to inquire where she was born but, delighted at having "discovered" a profile that exactly fuifilled his ideal beauty, closed a barrain for her to get a bar model. The gain for her to sit as a model. The members of the Independent Order of Americans, however, with that asininity which distinguishes their tribe, regard it as "unpatriotic" to stamp the money of the United States with the features of a foreign-born girl. We wonder if it ever entered their silly heads that S. Gaudens the sculptor was himself foreign born. Protesting against having an Irish girl's face on the coins! We wonder they do not protest because an Irishman designed them. The comment of the Baltimore Sun on this incident is worth reproduc-

ing. It says:
Evidently there are some of us who take life too seriously. In respect to "patriotism" the Irishman has played "patriotism" the Irishman has played an admirable part in this country, from Revolutionary days dawn. North and South, East and West, from 1776 to 1898 the sons of Ireland have been found wherever duty called. Is it possible that the face af an "Irish-born girl" really strikes terror to the hearts of "patriots" in this twentieth century? Are we see timid that the profile of an Irish maiden on an American coin makes strong men shiver? ican coin makes strong men shiver? We know, of course, that the daughters of Erin are beautiful and fascinating and are to be avoided by all men who desire to live a life of single blessed ness. It is a matter of record that many an Englishman and many a Scotchman who have resisted the charms of the maidens of their native land have capitulated when the Irish girl brought her fascinations to bear upon It is conceded, therefore, that the daughters of Erin are a menace to the peace of mind of all men who are trying to keep single. But to attack them on the ground of patriotism, to invoke the aid of a Government of 80,000,000 persons for protection from the profile of one Irish girl on certain the profile of one frish girl on certain American coins is a manifestation of "nerves" utterly beyond comprehen sion. Really, this is a case for the neurologists. It is to be hoped that the Government has competent experts in its employments.

A LOURDES CURE.

SISTER OF CLEVELAND RESIDENT RECEIVES MIRACULOUS HELP AT

France, records the remarkable im-provement wrought in the latter, who was a hopeless invalid, by her participation in the recent great pilgrimage to the famous shrine of Our Lady at Lourdes. The young woman was suffering from tuberculesis of the bone in a most malignant and advanced form, and she writes that the running sores which afflicted her are almost en tirely healed and that she returned from the long journey to the shrine strong and unfatigued. The letter is written in French and is dated from

My Dear Brother and Sister: I just returned the day before yesterday, and I am very much pleased with my pilgrimage. My wounds are nearly all well. Since the day I started till my return I did not dress my wounds, and generally I had to do it twice a day. I was seven times in the pascina and each time I came out I felt very much better. I am not at all fatigued after my long journey, and this is very asto because when at home generally I felt tired and much fatigued for a less

" My dear Harriett, if you but knew how pretty the shrine is: I frequently heard of Lourdes before, but I never could imagine how beautiful it is. It you could see how well all pray there— especially the men. They all kneel on ground, the highest with the lowest invoking the Blessed Virgin. The hardest man on earth is forced to cry.

"I saw three miracles during the pro-cession of the Blessed Sacrament. One young girl, about eighteen years of age, who had been paralyzed for six years, walked. Another person of fifty years, afflicted with bone disease for lour years, and unable to move at all, com-menced to walk and move her arms. I saw also a young lady, deaf and dumbshe was about my age—who suddenly began talking. You cannot imagine began talking. You cannot imagine how we were moved at the sight of how we were moved at the sight of those miracles, nor can you fancy how greatly we were impressed in that beautiful country of the Blessed Virgin. She is most beautiful in the grotto. We think we are in heaven there—it seems like another world. You feel so happy, with no fear or uneasiness. You secured a Manicheau, and by others was sums of money. In this respect has the part of the showed remarkable business ability. In the showed remarkable business ability cates are called to-day; but guided the scund principles of Catholic schools and churches could never be sching on this subject he instructed too many in a Christian community, the Blessed Virgin to give me courage vegetables.

and resignation. She has given me more than I asked for. She gave me a great amelioration of my infirmities. I great amelioration of my infirmities. I repeat again, my dear Harriett, that my sores are nearly entirely healed. There is no more superation, and with two or three more applications of water of Lourdes, I hope to be entirely cured."—Catholic Universe, Cleveland.

WHEN LABOR TROUBLES WERE UNKNOWN.

The following quotation from a speech of an English Socialist, M. P., referring to the magnificent old York Cathedral, is obviously true—with the addition, remarks the Catholic Universe, that the love of God was the love that animated the old cathedral builders and that religion has always been the inspiration of the best efforts of men.

"That beautiful old pile," said he, "the despair of modern architects, the impossible dream of modern builders, was not built under the stress of com was not unit under the stress of com-petition. It was of the dark ages'— before the days of modern progress of which they heard so much—when men created these poems in stone, when men sought to realize in their work the very soul that was in thum. York Minster was not built by mer who

slaved unwillingly for a pittance under the stress of industrial competition. It was built by men who loved their work and had time to love it and the grand old pile will remain through the centuries, when modern jerry buildings have crumbled to dust, a constant reminder that men work better for love than for gain, and of their own free will than under compul-

A Timely Word.

"Catholics," says the Catholic Telegraph, are bound to bring their rel gion with them into politics, just as rel gion with them into politics, just as well as they are bound to bring it into every phase of family, social and business life. The principles of Catholic morality are binding in secret as well as in public. They apply in the street as well as in the home, in political office as well as in private trust.

There is but one ode of morals for the There is but one code of morals for the Catholic citizen. Boodling, malfeasance, misfeasance, nonfe in office, as far as he is concerned, are not only civil wrongs—they are griev-ons sins, for which God will call him to a strict account. . Would-be politicians, who are only Catholics in name, should not be endorsed for any office by our people. Self-complacency and egotistic ambition, devoid of steriing morality—the hall-marks of the tribe, that would bring contempt upon

TRUE ROAD TO HEALTH.

our religion - are not recommendations which should appeal to the Catholic

FOOD HAS AN IMPORTANT PART IN THE SHAPING OF MAN'S COURSE THROUGH

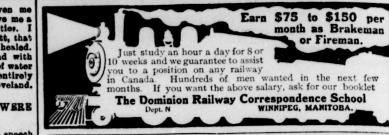
In these days of strenuous endeavor when in so far as Canada is concerned history is in the making, one has to have a clear brain and a stout heart in order to make the most of one's opportunities. Man is undoubtedly a crea ture of his environment, but the food he eats plays a great part in shaping his course through life. That heavy. irresponsible don't care sort of feeling. ecutive task, comes almost invariably from improper dieting. Nervousness and irratibility can be traced to dys-pepsia, superinduced by the eating of a class of food which the stomach refuses to assimilate.

In the white flour of to-day, the real RECEIVES MIRACULOUS HELP AT FAMOUS GROTTO.

The following letter received by Mrs. Alphonse Sins, of East Twenty-second street, from her sister in Nancy, France, records the manylable. wheat berry, rich in phosphates, has been discarded in the making of the white flour. In other words, the life-giving, brain-feeding, muscle-building properties have been removed from the whole wheat berry, which properly treated is undoubtedly nature's best gitt to man. In Niagara Falls the proper method of treating the whole wheat has been adopted by The Canadian Shredded Wheat Co. where the choicest whole wheat is selected, and after being thoroughly cleansed is steam-cooked, shredded and baked. This is all done by electricity, in the cleanest, finest and most hygienic factory in the world. Human hands do not come in contact with the product during the process of manufacture. There is nothing in shredded wheat to cause fermentation or distress. It con tains no yeast, no baking powder or chemicals of any kind, nothing but the pure whole wheat, steam cooked, shred ded and baked. The essential to perfect digestion is

thorough mastication. Shredded Wheat by reason of its crispness must be thor oughly chewed, and therefore become letely mixed with the saliva and hence is perfectly digested, something which does not obtain in the eating of mushy porridge and like foods. fine porous shreds of the Shredded Wheat product makes it easily assimilated by the most delicate stomach, while it is a natural fee to anaemia and

constipation.
The North American Indian before he fell under the civilizing influence of the white man was a fine example of the health and physique which comes the health and physique which comes from a close walk with nature. In the primitive state of the Indian, he gathered his wheat carefully and the only preparation he put it through was to simply crush the whole wheat grains, then bake them between heated stones. He was been of haden and the stones. stones. He was keen of brain, robust and tireless. The Shredded Wheat Co. have gone back to first principles, simply rendering this natural food palatable and appetizing by the application of scientific methods and adherence to hygienic rules. Tired, dyspeptic and impoverished mortals can renew their health and increase their brain power and activity by making Shredded Wheat a component part of each meal.





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When at Mass

Some time ago there was a discussion in The Tablet in regard to whether those assisting at Mass should bow their heads during the Consecration or look at the Sacred Host at the Eleva-

The controversy may now perhaps be considered closed, by the grant on May 18 last, by the Sacred Congrega-May 18 last, by the Sacred Congrega-tion of Indulgences, of an Indulgence of seven years and seven quarantines for looking with "faith, devotion and love" at the Sacred Host at the moment of the Elevation, saying at the same time the words, "My Lord and my God." A further plenary Indul-gence may be gained once each week by those who, having heard Mass daily by those who, having heard Mass daily as above, receive Holy Communion. The first named Indulgence may also be gained by looking devoutedly upon the Sacred Host whenever it is solemnly exposed, saying the aforesaid words.

A MOTHER IN ISRAEL

There was buried in the little ceme tery at Cheektowaga (N. Y.) last Thursday, a woman who had brought up a remarkable family, and who herself was an exemplar of the saintly life. Mr. Margaret Lutz was the wife of a pros-Margaret Lutz was the wife of a pros-perous farmer in Lancaster. To the worthy couple eleven children were born. Of these nine were called to the religious life. Three sons joined the Jesuits. One is now a scholastic in Canisius College and hopes to be ordained in the same order. Of the daughters, three are members of the daughters, three are members of the Sisters of St. Francis, having taken yows at the Sacred Heart Convent, this city. One is a novice in the same

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institution, and one is a member of the Ladies of the Sacred Heart of Mary. The latter months of her life Mrs. Lutz spent at the Sacred Heart Con-vent, where she could be near her sacramental Lord and where she was per-mitted to approach the altar every day.

That is the simple story of a beauti-ul life. Eulogy is not necessary. ful life. Eulogy is not necessary. What a delight it must have been to the grand old mother to realize that her children had given themselves to the loving Saviour who was so dear to is the memory of such a mother to her children !

God rest her soul .- Catholic Union



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CHATS WITH YOU

Marshal Field was alw his employees and trying futures. Nothing escape eye. Even when those a not know that he was thin not know that he was thin he was taking their meas opportunity. His ability to weigh and measure the missed a man from a cell he missed a man from a cell he would often ask his had become of him. Whe was promoted, he wor of him until he missed he ways wanted to see how came to his estimate of kept track of men of memploy and watched to ment. In this way, he pert in buman nature results.

pert in human nature red Mr. Field would some mr. Field would some a man for a position whe would tell him that th had made a mistake; but always right, because it power of discernment the He did not pay much at claims of the applicant said, because he could s surface and measure the had wonderful power for mental caliber. He cou direction his strength la see his weak points as A man who had bee

man ger for many years very suddenly to go in himself. Without the stien or concern, Mr. Fie office a man whom he is man know it. With v he made him general so great was his confide measured the man correct very next day he sai He did not think it no and see how his new out. He believed he ha and that he could trus not disappointed. Me employ men who are st are weak, to surround men who have the ab lack, who can supplet ness and shortcoming and ability. Thus, in power, they make an Why Some Men of G The trouble is that cause of their inabilit

nature duplicate their their employees, thus chances of failure. to see their own weak tions, and those who themselves with mer same weak links in th the result is that th tion is weak. The leader must n

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have made a great ielt his weakness in he was not fitted made the fatal mis self into the hands M. in Success.

Three things to tleness, and affection of three things to dignity, and grace Three things to gance, and ingration of the things to the things frankness, and free Three things Three things to quacity, and flipp Three things books, good friend Thies things to country, and fried tongue, and cond Two things to

eternity.

The B If it is praisew altars, home an more sublime is evil inclination ptations. It is shine before mer external glamot strife of the b heaven, who w clinations, will to victory.—Ca

Devotion to t jesus for men; eminently fitte maintaining of Master and Rec for the souls H broken and ble give except the offering of our and our fellow degree like Hi

CHATS WITH YOUNG MEN.

Marshal Field was always studying his employees and trying to read their futures. Nothing escaped his keen eye. Even when those about him did not know that he was thinking of them, he was taking their measure at every he was taking their measure at every opportunity. His ability to place men, to weigh and measure them, to pierce all pretense, amounted to genius. When he missed a man from a certain counter, he would often ask his manager what had become of him. When told that he wont of him. When told that he was promoted, he would keep track of him until he missed him again, and then would ask where he was. He always wanted to see how near the man came to his estimate of him. He thus kept track of men of promise in his employ and watched their advancement. In this way, he became an expert in human nature reading.

Mr. Field would sometimes pick out a man for a position when his advisers would tell him that they thought he had made a mistake; but he was nearly always right, because he had greater power of discernment than the others. He did not pay much attention to the

He did not pay much attention to the claims of the applicant or to what he said, because he could see through the surface and measure the real man. He had wonderful power for taking a man's mental caliber. He could see in which direction his strength lay, and he could see his weak points as few men could.

an wan on an oven his general man ger for many years, once resigned very suddenly to go into business for himself. Without the slightest tesita-tion or concern, Mr. Field called to his office a man whom he had been watching for a long time without letting the man know it. With very few wor he made him general manager. And so great was his confidence that he had measured the man correctly, that the very next day he sailed for Europe. He did not think it necessary to wait and see how his new manager turned out. He believed he had the right man and that he could trust him. He was not disappointed. Men who are capable of succeeding in a large way are shrewd enough to know that they do not "know it all," shrewd enough to employ men who are strong where they are weak, to surround themselves with men who have the ability which they lack, who can supplement their weakness and shortcomings with strength and ability. Thus, in their combined power, they make an effective force. Why Schie Men of Great Ability Fail,

The trouble is that many men, be-cause of their inability to read human nature duplicate their own weaknesses in their employees, thus multiplying their chances of failure. Few men are able to see their own weaknesses and limita-tions, and those who do not, surround themselves with men who have the same weak links in their character, and the result is that their whole institu-

tion is weak.

The leader must not only be a good judge of others, but he must also be able to read himself, to take an invent ory of his own strong points and weak

Men have often been elected to high office or to fill very important positions at the head of great concerns because of their recognized ability, who have disappointed the expectations of those disappointed the expectations of those who placed their hopes in them, simply because they could not read people. They may have been well educated, well posted, strong intellectually, may have had a great deal of general ability; but they lacked the skill to read men, to measure them, to weigh them, to place them where they belonged.

gance, and ingratitude.

Three things to delight in—Beauty, frankness, and freedom.

Three things to like — Cordiality, good-humor, and cheerfulness.

Three things to avoid—ldleness, loquacity, and flippant jesting.

Three things to cultivate — Good books, good friends, and good humor. books, good friends, and good humor.
These things to contend for—Honor,

Three things to content.

Three things to govern — Temper, tongue, and conduct.

Two things to think of—Death and

eternity.

The Bravest Fight.

If it is praiseworthy to fight for our altars, home and country, how much more sublime is it to fight against our wore sublime is it to ngin against our evil inclinations, desires and temptations. It is true our valor will not shine before men, there will not be the external glamour attendant upon the strife of the battlefield, but God in the strife who watches the contact be strife of the natification, but God in heaven, who watches the contest be-tween His grace and our corrupt in-clinations, will bless and cheer us on to victory.—Catholic Sun.

Devotion to the Sacred Heart of Jesus is the worship rendered to the love of Jesus for men; and it is also a devotion eminently fitted for enkindling and maintaining our love for our Blessed Master and Redeemer Jesus Christ, and for the souls He came to save. To His broken and bleeding Heart what can we give except the entire and unreserved offering of our own heart, to serve Him and our fellow-men with a love in some degree like His? Devotion to the Sacred Heart of Jesus

OUR BOYS AND GIRLS. A SALUTE

It was only a small thing apparently, but the sum of small things makes a world. Experience shows us this; and many a trifling incident acts and react many a trilling incident acts and reacts the largest and highests interests. So when Harry Watson raised his hat in reverence as he passed the Church door, he little dreamed what would hang from the chain whose first link he forged that

A knot of young men stood at a street corner for a final word before setting out homeward after their days' Their discussions were neither deep nor very serious, and they soon parted. Three of them with whom we are most concerned, passed up the street, and their chatter ebbed and dowed on sport and amusement. and again they saluted friends are and again they sautted friends at a acquaintances, also homeward bound, and many a half curious glance was directed at the stranger, for Harry Watson had only arrived a few days before on relieving duty at the bank whilst his companions were almost uni

versally known.

There was a luli in the chatter when There was a lull in the coachanically Harry raised his hat. Mechanically Harry raised theirs. "Hullo his companions raised theirs. "Hullo, Watson," said one of them—Phil Norris—"who is your lady friend? I thought you were a stranger to all here, and did not rejoice in any lady's

acquaintance."
"Which lady?" asked Harry, sur-"That's what I want to know," re-joined Norris—" the lady you salut-

"I did not salute any lady," said

Harry, still surprised.
"But you raised your hat to some one," chimed in Jack Richardson.
"for I know I followed suit."

Harry was silent. The others looked curiously at their companions, and Norris laughingly rallied him. "We seem to have stumbled on a budding romance or something, and certainly your diffidence and hedging are now exyour diffidence and hedging are now ex citing our curiosity. Out with it, man; and if you need advice—"out of our mouths shall flow the words of wisdom."

Harry smiled. "You would not un-

"Too deep for us, eh! Well, let us have the opportunity of trying. "But," he hesitated, " of course if you have any reason, don't let our chaff worry you."

you. "Lest you imagine all kinds of mysteries," said Harry, "it was simply because we passed the Church. Naturally, I raised my hat. That was all.

Norris looked hard at him. "Didn't know you were a Catholic, Watson; and, besides, you have only been here three days, and how——"He stopped. "Oh, there is nothing strange in

it, "said Harry. "You can generally tell a Catholic Church, and besides, I

tell a Catholic Church, and besides, I enquired when I came here."

"But anyway, even if you did pass your Church, why did you lift your hat," queried Richardson, inquisitively. "I know I pass the Church of England every day as I go to the office and never dream of lifting my hat. And I've never seen anyone else do it."

"Watson," said Norris, with mock solemnity, "you have been found guilty of deliberately inflaming our cariosity; and the sentence of the court is that you explain forthwith—

They may have been well educated, well posted, strong intellectually, may have had a great deal of general ability; but they lacked the skill to read men, to measure them, to weigh them, to place them where they belonged.

Grant was cut out for a general, a military leader; but when he got into the White House he felt out of place, he was shorn of his great power. He could not use his greatest ability. He was obliged to depend too much upon the advice of friends. The result was that, as President, he did not maintain the high reputation he had made as a general.

If he had had the same ability to read politicians and to estimate men for Government positions that he had for judging of military ability, he would have made a great President; but he felt his weakness in the position which he was not fitted by nature to fill and made the fatal mistake of putting himself into the hands of his friends.—O. S. M. in Success.

Three things to love—Courage, gentleness, and affection.

Three things to admire—Intellect, dignity, and gracefulness.

Three things to admire—Intellect, dignity, and gracefulness.

Three things to delight in—Beauty, frankness, and freedom.

Time speeds on when there is work to do, and it is done honestly and conscientiously; and the three years that elapsed since Harry Watson paid his brief relieving visit North left him more mature indeed, but little changed. He had lately married and rented a He had lately married and rented a pretty residence in the suburbs with easy access to the city by the cable tram. Just now he was very busy at the annual balancing, and could snatch but a brief half-hour for lunch in town but a brief half-hour for funch in town.

As he was rather late, the crush was
over, and there was but one other at
the little table where he sat. He
glanced carelessly at him, but the face

glanced carelessly at him, but the face was unfamiliar, so he busied himself with the luncheon. His table companion—no other than Phil Norris—eyed him intently for a little time and at last broke the silence.

"I beg your pardon, but is your name Watson," he asked.

"Yes," said Harry, with a look of polite surprise.

Norris went on, "my name is Norris; I think I met you some years ago when you went North relieving, but you would hardly remember me. I was in the bank at B——"

Watson remembered, and after a pleasant reminiscent chat, invited him

out." And with a cordial shake hands they parted. As the tramswung round from King street past St. Mary's the two young men raised their hats quietly but reverently, and an old priest, a fellow passenger, murmured a "Bene dicite" on their manly faith.

Soon round the cosy table at Watson's home the time was passing pleasantly, and the friendly chat turned naturally to the visitor's impressions of Sydney. Norris was enthaliastic about everything. "It is simply magnificent and, with a smile, to a poor rustic like myself, an education. The Cathedral especially is beautiful and to me like great religious poem. It is an epic in stone. "Watson cordially assented Yes and though to me so familiar, its beauty seems ever to grow more and

beauty seems ever to grow more ammore upon me—though I am prosaic enough. I did not know you were a Catholic," he added, "till I saw you raise your hat at St. Mary's."

"Do you know, Mrs. Watson," said Phil turning to his hostess, "that, Phil turning to his hostess, "that, humanly speaking, it is to your husband I owe my Catholic faith: for I only entered the Catholic fold some two years ago."

"To me! " ejaculated his host. Norris smiled, and went on quietly but earnestly. "Yes to you and so you may realize my pleasure at our meeting today." Then he recalled the little incide t of three years ago in the Northey town. Northern town. "The silent homage of the act," he went on, "more telling than any words had made an impression on me; and when some days later we passed the Church as usual on our way passed the Church as usual on our way home, Richardson spoke of you, and I found he too had been thinking of it. I suggested we should go in, more for curiosity than anything else, and for the first time we entered a Catholic Church. The little lamp burning there, solitary in the stillness seemed there, solitary in the stillness seemed there, solitary in the stillness seemed to suggest permanent and continuous homage to a Presence—just as your act was a passing one—and though the building itself and fittings seemed mean and foor compared to our own, it seemed to have something ours lacked. Well, we came away, but the impression remained deep seated in us. To make it more than an impression or to put it aside altogether, I determined to go into the Catholic question seriously; and—to be brief—after some little trials and difficulties, God was very good to me and gave me the grace of faith. I was received into the Church; and as I said, I look gratefully

Church; and as I said, I look gracefully on you as the one who first turned my steps into the right path. " There was a pause. Mrs. Watson— g.od little soul—was beaming; her eyes a little misty but glowing with joy. On Watson's face ther was a graver look

than usual. "What of Richardson, " he asked. "He is not yet a Catholic, I regret to say, but every day he tends more and more, and as he is engaged to be married to a good Catholic convinced it is only a matter of a very

short time now."
Then they chatted about other things, till Norris had to leave. Watson went down to the tram with him.
"Well, Norris," he said, "you have outstripped Richardson in one thing; take a leaf out of his book in another.
Marry a good Catholic girl, and when you are on your wedding trip don't for-get to come and see us."

"I do not intend to marry," he an-"Not marry! Nonsense, man. Why

"Well I am only waiting to arrange matters, and then I leave for Rome to study for the priesthood. Good-bye!"

When Norris's plans were told her, Mrs. Watson fairly beamed with joy on her husband. "Oh! Harry, isn't it splendid. And to think he owes the splendid. And to think he owes the beginning to you. Didn't I always say you were so good—the best man in the world, "she oried enthusiastically, "I am afraid I am very far from it; and my part was but a small one though great things did result." Anyway, he went on earnestly. "even if my actions should not be a stimulant to good for others, I hope at least that never an act or duty omitted on my part may prove a stumbling block or hindrance in another man's way to truth or a bet. in another man's way to truth or a bet-ter life. "

Is there a needed lesson here?—Bris-

WHO SAVED THE SCRIPTURES.

CARDINAL MORAN OF AUSTRALIA SHOWS WORK OF IRISH MONKS OF OLD IN COPYING SACRED MS. AND REBUILDING CIVILIZATION.

REBUILDING CIVILIZATION.
Recently, at Sydney, New South
Wales, the Ancient Order of Hibernians presented Cardinal Moran with a
handsome sum to be used in promoting
the study of Irish history and language
in the parochial schools.
In thanking the Hibernians the great
scholar and venerable Cardinal said
that the history and language of Ireland
were matters which deserved attention.
A university in Germany had a special were matters which deserved attention. A university in Germany had a special chair for the study of the Celtic language, and in Manchester and Liverpool they had similar chairs. In the United States several universities recognized that the study of the Celtic language held an important place, and as to Irish history no higher ideal could be presented to the students of the present day. In the early days, continued his Eminence, Ireland was studded with seats of learning, piety, and enlightenment, from which true studded with seats of learning, piety, and enlightenment, from which true civilization was spread through distant lands. His Eminence quoted from the writings of Lady Ferguson, a Protestant lady, who was distinguished for her ability in the pursuit of literature and science, and who said:

"The Irish monks were the transcributed whose means of Holy

Norris went on, "my name is Norris;
I think I met you some years ago when you went North relieving, but you would hardly remember me. I was in the bank at B—."

Watson remembered, and after a pleasant reminiscent chat, invited him out for supper. "If you are not otherwise engaged and could manage. I would be very pleased to have you come out this evening to supper."

"I should be very glad indeed."

"Well then that's settled," sald Harry. "Meet me at the King street treasures, evincing the most refined perception of grace and beauty, with delicacy of execution, which has never been surpassed, and place Iraliand, between the fifth and ninth centuries—a period when Western Europe was sunk in barbarism—among the foremost seats of plety and learning, and in a position, as regards the arts of

decoration, as applied to manuscripts and ecclesiastical object, unapproached by any of the nations of Christendom."

Such was glorious evidence of the perfection attained in Irish history in the early days. It was from the Irish missionaries that most of the Anglo-Saxons received the blessings of the Christian faith, and missionaries went forth from the Irish churches and sanctuaries bringing the blessings of enlight ment and truth to most of the nations of Europe. nations of Europe.

IGNORANCE AND ATHEISM.

It is not Science that threatens Chris tianity, writes M. Lacombe, in that ignorance which Bossnet called most dangerous of the sicknesses of the soul, and the origin of all others. yet on all sides we find the self-styled atheist and the "esprit fort" assure us that human faith in supernatural revelation is making its last vain fight against the irreststible truths of cold

There was a time when one of the greatest thinkers the world has known, leclared the same sentiments. This was Taine, who in the latter days when he asserted that if France regain her ol prestige and her happi-ness, it behooved her to destroy what had brought about their loss, namely, wake up hard. Don't m

materialism and atheism.
"These new dectrines kill, I will admit;" he exclaimed, "but they do not regenerate. Do not listen to those superficial minds that pretend to a deep philosophy, simply because they have found, like Voltaire, certain difficulties in Christianity. Measure your process in Philosophy by the veneration gress in Philosophy by the veneration it creates within you for the religion of

the Gospel."

There can be no question of the greatness of Taine's intellect. He must rank with thinkers like Goethe.

Lessing and Newman in point of sheer it tellectuality, and it is consequently not surprising that he had courage enough to avow in after years, that his carly atheism grew out of his ignorance. the Gospel." early atheism grew out of his ignorance of the teachings of the Christian faith; that as he put it, he declared sgainst Christianity after perusing one of the Epistles in the New Testament.

There came a time, nevertheless, when his artificial ideology was insuf ficient of itself to explain to him the mysterious evolution of history and politics, by processes whice defied hu-man analysis, and the origins of which he could only refer to a Supernatural Mind which constituted the Absolute, after which he had so long been the most indefatigable of searchers. It was then that he addressed himself to young minds counselling them that Christianity was not only the sole hope of man's regeneration, but that a nega-tian of it involved a negation of Art and Knowledge, and invited the stulti fication of the human mind. Of all the striking examples of return to the early truths, that of Taine is the most prominent.

Yet, says M. Lacombe, if ignorance of Christian teaching is excessive among those who combat it, is it less so among those who profess it? The spec-tacle which the French nation presents at this moment in its tragic would unfailingly show that the dis-ease among the people is not only a moral one, but an intellectual phemoral one, but an intellectual phe-nomenon. Here we have an eruption of satanic implety which is based up-on assertions by wilfully distorted minds and of which no proofs have minds and of which no proofs been asked by those most affected.

A century of philosophy seems to be about to start in which scientific truth is to be sought to the exclusion of all other truths, and if it be not arrested, Christian beliefs, already wavering in the minds of many, must be entirely

gether without fear and with the spirit of peace in their hearts. Of science he only asked research in good faith and not the declaration of scientific dogma based upon assumptions alone. Scientific experiments and inventions have produced nothing absoluts. Nothing that science has accomplished of itself has provided men with light or consolation in the dark hours of the human has provided men with light or consola-tion in the dark hours of the human pilgrimage. For two thousand years, there has been but one certainty and one truth, namely, the influence of the doctrine of Christ.—N. Y. Freeman's Jongnal.

If thou carry thy cross willingly, it will carry thee, and bring thee to thy desired end; to wit, to that place where there shall be an end of suffering, though here will be none.



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HE PUT HIM OFF.

"Now, see here, porter," said he briskly, "I want you to put me off at Syracuse. You know we get in there about 6 o'clock in the morning, and I may oversleep myself. But it is important that I about a said to the said of t portant that I should get out. Here's a five-dollar gold piece. Now, I may a five-dollar gold piece. Now, I may wake up hard. Don't mind it I kick. Pay no attention if I'm ugly. I want you to put me off the train no matter how hard I fight. Understand?"

"Yes, sah," answered the sturdy Nubian. "I shall be did, sah!"

The next meaning the actin gives may

The next morning the coin giver was awakened by a stentorian voice call

ing, "Rochester!"
"Rochester!" he exclaimed, sitting
up. "Where's the porter?" Hastily slipping on his trousers, he went in search of the negro and found him in the porter's closet, huddled up,

with his head in a bandage, his clothes torn a d his arm in a sling.

"Well," says the drummer, "you are a sight. Why didn't you put me off at Syracuse?"

"Wha-at!" gasped the porter, jump-ing, at his eyes bulged from his head. "Was you de gemman dat give me a

"We dollah gold piece?"
"Of course I was, you idiot!"
"Well, den, befoah de Lawd, who
was the gemman I put off at Syracuse?"

God does not ask too much of us. We may be all willing to die for Him. b.t He makes no such demand. He but He makes no such demand. He only requiries that we succeed in living for Him. Whatever our path in life may be, along the easy roads of the valley, or scaling the tortuous and difficult ascents of the world's mountains, we must athere steadfastly to the work hears are as to as the armine in done. work before us, so as to arrive in due time at a glorious immortality.

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TWO POINTS OF VIEW. A difficult thing for the average Catholic to understand is the point of view from which many intelligent Protestants look at social and political conditions in Catholic communities. If the conditions are low in their estimates they at once jump to the conclusion that the teaching of the Catholic Church is to blame. Unfortunately some Protestant cl. rgymen are grisvously afflicted with that ane grievously afflicted with that species of strabismus. One of the ciergymen who adds D. D. to his mame, and who consequently might be expected to take a broad view of things, has been recently in Mexico "doing" the country and recording "doing" the country and recording his doings in one of our esteemed Protestant contemporaries. This Protestant contemporaries. This reverend gentleman declares that he attended an eucharistic service in the Make afternoon in the Cathedral; a strange statement for a D. D. who should know that the eucharistic service, called by Catholics the Sacrifice of the Mass, is always celebrated in every part of the world in the morning. But this is not all. He found himself travelling on the public cars with dirty and ignorant Icdians, which widently made him feel very uncom-fortable and induced him to moralize on their inferior condition, by ascribing to the debilitating influence of the Remish Church." Probably the rev. erend D. D. has more respect for ex-ternal appearances than for interior conditions, for good, well made clothes than for a good conscience, and as he shows his ignorance of the language spoken by these Mexican Indians, he is probably a bad judge of their mental cultivation. When Christ gathered the fishermen about Him on the shore of the Galilean lake there were doubtless acome well meaning Phartises and Levites who objected to them because they were coarse fishermen, with possibly the odor of fish on their garments. But it seems passing strange that it did nor occur to this reverend gentleman in Mexico to ask himself what Is the mental and social condition of the Indians in that part of North America in which the Simon pure Protestants the Paritans of New England, came into contact with him for over a cer-tury and a half. The Puritans simply exterminated the Red men without mercy or compunction. They exterm facted them and took their lands. There is not a full-blooded living Indian to-day in the New England States save those in Maine, who were fostered, Christianized and preserved from ex tinction by the Catholic missionaries, several of whom laid down their lives for their red-skinned sheep. Such a broad-minded Protestant D. D. The Indians are living, thriv ing and multiplying in that country, as they are in Chile, Peru, Paraguay, the Argentina and every other South American country. Many of the leading statesmen in these countries are at Indian blood. Had our Protestant D. D. called upon President Diaz he would have found him a whole or Indian was saved in South America by the Catholic missionaries who pro rested in season and out of season against the exactions and cruelties perpetrated upon them by many of the Spanish and Portugese conquerors. Alas! the Paritan elergymen with the exception of the gentle Eliot, of Boston, were among the foremost in every war against the aborigine. It is passage strange the thought does not accur to even the casual observer in Secure to even the casual observer in Severy country where the aborigine has been civilized and Christianized that the civilizing and Christianizing has been accomplished by Catholic mischonaries. In other words, wherever throughout the world so called Catholic countries acquired domination over uncivilized communities the aborand preserved, and wherever so called Protestant countries dominated uncivilized communities the latter have been practically exterminated, as the Redmon over a large portion of Snorth America, and the Macri in Aus-mond, will recognize the wisdom of the tralia .- Boston Pilot.

THE HOLY FATHER AND " MOD-ERNISM.

Again our stead(ast Pontiff, the of the recent Syllabus, and in a formal cyclical gives explicit directions that the teaching of the errors condemned under that heading be sternly stamped universities, colleges and that such teaching was becoming a positive menace to the faith of millions, wise it would not have elicited such a sided verdict of condemnation from the Holy Father. He is fully ecgnizant of all the circumstances of the case, and knows the need has arisen, and he rises to the responsibility of his sublime pastoral cflice. He speaks as the Father of Christendom, and his voice will be heard with attention and reverby his faithful children all o er

As yet we have received no more than the cabled summary of the more apportant portions of the Encyclical, It is not likely, however, that the full text will modify in any degree the mandatory character of the instructions Essued to teachers and ordinaries as to their duty in the removal of dangerous literature from the classes in univer-

t is a matter of course that a howl til disapprobation awaits the Encyclical from those whom it does not concern. The usual cry of obscurantism and he enemies of the Church. The Pope is prepared for this. Measures have been taken to prove to those who are not averse from the acknowledgment of the truth that the Church is not the oo of science or physical truth, but is determined to preserve the delimitation and the theories of empiricists. The is still " the pillar and the ground of Truth," let Simon Magus be Those are not new storms that break at the base of the Rock, though they be called modern. They

are as old as the days of Augustine and Dominic. They will reappear, under a different name, some day in the future, when their present rage shall have spent itself. We may listen to their uproar with the equanimity of William Tell harkening to the tunult of the winds in his Alpine home, knowing that though deep-mouthed and onrushing, they exhibit their power in valu on the immovable hills.—Philadelphia Catholic Standard and Times.

FATHER VAUGHAN'S VISION.

The celebrated English Jesuit, Father Bernard Vaughan, in a lecture recently in Dublin said there was no country in Christendom so Catholic as Irelan², and no capital so teeming with faith and the practice of it as Dub-lin. While across the water (in Eng lin. While across the water (in England) divorce was so common, in Ireland it was practically unknown. While the domestic ties in that country were being loosened, in Ireland they were as closely knit as ever. While the birth-rate was such as to be a plague spet on the country, in Ireland the birth-rate was normal. The Irish said their prayers and went to the sac raments believing in both, and that was, in a single sentence, the explanation of their high spirits, of their light hearts, as well as of their keen intel-

Father Vanghan can turn an anec dote to good account and he did so in this lecture. He said that going the round of the clubs in London was a story about a certain noted gambler who died and found himself by some good luck in Heaven. Being out of place there he asked leave to go down to his own quarters, and there he bled away his return ticket. The cheat who won it thereby got to heaven according to the club story. Father Vaughan said that he, too, had a dream

Vaughan said that he, too had a dream about the subject.

As he lay awake in Dublin on Tuesday night he fancied he saw in one of the outer courts of heaven the well-known London gambler referred to, pacing to and fro in search of a pal, but none such came. A last he went to St. Peter at the Golden Gate, and confersing that it was by chestier he confessing that it was by cheating he had passed through, he begged for a pass out ticket to see how his old friends were doing down below. There he found an enormous crowd of wellknown betting men and women in a low and sufficiating room. They were being forced to play bridge with no

speed one of the state of the control of the contro We are justified in concluding three days ago with a very leading the teaching was becoming a and influential member of John Redmenace to the faith of millions, mond's party, and he assured me that

realization of such a measure for Ireland, and the failure of that mere first step in the path of "devolution," the Irish Councils Bill, is but an accidental mishap in the progress of a great constitutional reform. Ireland has, according to my conviction, but to hold on steadily to that course of action which her national party in the House of Commons has so long main tained and she is sure before long to find her best hopes brought to a full realization.

SOCIALISM DISCUSSED BY ENG-LISH CATHOLICS.

Socialism was one of the questions discussed at the recent English Catholic Congress in Preston, Lancashire, the most Catholic town in England. One of the speakers, Rev. Father Hughes of Liverpool, went to the heart of the problem in his remarks on wages which, he said, are notoriously unjust. The wages of labor, he continued, are practically nothing. The wages of vice and luxury are as high as man could make them. He instances a case of two girls of the age of about twentybree, which had come under his notice One went into a shop and worked from eight in the morning till eight at night for six days a week and received 3 a a week. The other, a girl, who desired to give up her evil life, had in her possession jewels and presents which were assessed by a Liverpool jeweller to be worth not less than £10,000, gathered in two years as the wages of vice. Until they could bring the wages of labor above the wages of vice, they need not wonder that the streets of their cities were teeming with immoral-

But Father Hughes did not tell how But Father Hugnes and not tell now this could be done. If the labors, the ordinary laborer at least, got the whole product of his labor, and he could hard-ly expect more, it would not amount to the "wages of vice" as instanced by Father Hughes.

Father Hughes.

Another speaker at the Congress,
Right Rev. Mgr. Parkinson, D. D.,
dealing with the subject of "Catholics
and the Social Movement," said that:
The central point of the whole social
question is how to gain a decent living,
or how to procure the wherewithal to
be properly fed, clothed, housed, educated, and recreated, or to not it is a cated, and recreated; or to put it in a single word, the question is one of suitable maintenance. Every indivisuitable maintenance. Every individual of our teeming population, Mgr. Parkinson went on to say, yearns to live as easily, as comfortably, and as efficiently as the inevitable conditions of human life will permit. Strange though it may seem when thus crudely stated, it is nevertheless true that uphan overcrowding infant most all in the conditions.

evil powers were invoked were sup-posed to suffer torments in the corres-spending portions of their anatomy. Something similar to this superstition appears to be that of the founder of "Christian Science."

"Christian Science."

It is a great pity that the book has been closed at this particular chapter, since the undisclosed ones must have proved of inestimable value in opening the eyes of dupes.—Catholic Standard and Times.

WHAT ARE YOU GOING TO LO ABOUT IT?

When the demon of drink enters the home the angel of peace departs; poverty follows in the demon s wake, poverty follows in the demon's wake, for drink is a spend'hritt vice. It is terrible to ruin the body, it is te rible to ruin the home, but it is more terrible to ruin the soul, that spark of God's intelligence. We despise the thief; we surink in horror from the murderer, but they are men. But the drunkard—who will say that this unloving, unthinking, unreasoning thing is a man? God made man little less than the angels, but the drunkard makes him angels, but the drunkard makes him self little less than the brute. There are seventy five thousand drunkards going down to their graves every year. If this is what drink will do what will you do? We can not sit down and fold our hands. If we have a heart that loves humanity we must do something, and there is one thing we can do: we can abstain from the use of intexi-cating liquors. The way to straighten a crooked stick is to bend it in the opposite direction. If you are strong, opposite direction. If you are strong, give to your neighbor of your strength if be is weak .- Sacred Heart Review

DIOCESE OF PETERBOROUGH.

REAT GROWTH OF THE DIOCESE DURING THE PAST TWENTY-FIVE YEARS.

From Peterborough Examiner, From Peterborough Examiner.

The Silver Jubilee of the Catholice diocese of Peterborough and the ostabilehment of St. Peter's as the cathedral for Bishop Jamet and his successors was colebrated last week by a Pointifical High Mass at 10.30 a. m., and Pointifical Vespers in the evening. The occasion was quiety spent by the clergy and laity, and was merely a thanksgiving offered to God for His graces and blessings in the past, and a petition that they mighe be continued in the future, The High Mass was sung by His Lordship Bishop O Connor assisted by R.v. Archdeacon Casey, Rev. Father McColi and the Rev. Father Kelly. Amongst the other clergy were Rev. Dr. O'Brien, Kev. Father Gavyin, Rev. Dr. Teefy of Toronto, R.v. Father Lynch, one of the oldest priests in the parish, and in charge of St. Poter's before Bishop Jamet was installed, and Rev. Father O'Connell, After the sermon His Lordship gave the Papal Benediction.

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the Benediction a duet was sung by E. Keon and H. Brady, and the Tantum E. go' by Miss L. Hailighan and Mr. J. Weir, assisted by the full choir.

At Vespers the sermon was preached by Ven. Archdeacon Casey, at one time Rector of the Oathedral, but now of Lindaay. While in this city he won many friends among the general public, and with his congregation he was highly esteemed and beloved. His address last night was in his sucual finished style, and was a vivid portrayal of the life of Christ so far as the establishment of His Church was concerned, and the means He took of teaching this truths to the aposiles, and of ensuring that the faith would be safeguard through all time. Ven Archdeacon Casey spoke from the 21st verse of the 20th chapter of 8a. John-" Peace be with you; as My Father hath sent Me, so also I send you."

Twenty five years ago, he began, the late Right Rev. John Francis Jamot came to this city to rule as Bishop, the city of Peterborough as the representative of 8b. Peter, to whom Christ had said. Thu art Peter and upon this rock I shall build My Churce, and the gates of hell shall not prevail against it. Then the Catholic prople of Peterborough promised obscience and help to their Bishop and to him, as to his several successors, they had always shown the deepest devotion and zeal in their religious duties and had gladdened the hearts of the clergy by their continued assistance in temporal as well as spirtual affaire. Ven, Archdeacon Casey, referring to the successful work that had been done in the diocese, said it was mostly due to the efforts of the present Bishop whom he congratulated on the oclebration of such an important ecclesiastical event. The speaker added to the eulogistic words that R.v. Dr. Teefy has said to His Lordship. He said that Bishop O'Connor's name was held in esteem throughout the city, and to many as a buediction, especially in the diocese where he was intimately associated with the members of his own flock. Ven. Archdeacon Casey expressed the prayer that His Lordship woul



The St. Lawrence Miver.

This is the title of a very clever book poem, by Judith Julia Farley. It will well, pay a careful reading. Copies may be he from the writer, Miss Judith Julia Furley, S Anthony Villa, Notre Dame, Quebec, P, Price 15 cents.

As the Hotel-Dieu intends opening their training school for nurses, in the near future; applications for candidates may be forwarded at any time, to the Mother Superior. Hotel Dieu Hoepital, Windsor, Ont.

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VOLUME X

The Catholi

LONDON, SATURDAY,

A FRANK ADM

"It is astonishing, teemed contemporary, Fortnightly Review, " tant canonist of the int of Professor Emil Frie the abrogation of the la the Jesuits, qua Jesuits many. " As to the me position the Professor of we have but little co ability of the Evange overcome the compact Jesuits." So much at the Evangelical Church oped any such ability the three centuries di has lived and wrough with the Jesuit order.

ANOTHER W

From the many who Jesuit educational me their approbation we James Mackintosh, v may be instructive to editor. He says in " of the Reign of James the Jesuits "cultivat ture with splendid suc the earliest, and perh tensive reformers of tion, which in their sc ger stride than it has a moment : and by the ju their learning, as well ons with which it ar were enabled to carr, contest against the m pugners of the au Church."

THE HERITAGE

M. Brunetiere said for the Catholic Churc infidelity in every ag proof of her vitality. living force she would turbed. A KANSAN ON TH

A Kansas Socialist pleased with the attit ican Federation of C towards Socialism. the effect that the pl ciples on which the national Socialism bas demands, constitute materialism, evokes t this is a " vicious libe

fled falsehood." We may also menti ture delivered in Cl lished in the Catholic views, March 1904, said, that Socialism Marx and its other rests on a basis of atheism, and is the f the fundamental econ but of the monogam

Christian Church as v Socialism has faile isolated communities attempt to establish scheme can be made s who mould public op believe in the param life of the spirit : and lose this faith it will cept the autocracy of tyranny of collectivi of the intellectual Spalding declares the on a basis of materi we may be sure that

misrepresentation. JUDGED BY ITS

We judge Socialism If these be false, S And to know these go to the authorita Socialism, Marx, fo 44 Secret Societies Writes:

"We wage war aga ideas about religion. is the keystone civilization, and it is from the face of the

In France the mos ist orators are as on the only possible re education must be th religion of the past

of the future. Prof. Geo. D. H. unknown to American clares that "Christi for what is lowest as

In Germany, the Bebel, has said th bring forth their ch

stitutions and then