

# The Catholic Record.

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

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## SUMMER SCHOOL.

Judging from press notices the Catholic Summer School must be blessed with lecturers of extraordinary ability. Perhaps it is, and perhaps also the extravagant eulogy may be classed with the reports of those "able and scholarly sermons" that were wont to be recorded by the religious weekly.

But while we are not willing to be beguiled into believing that the School is educationally the greatest thing that has ever happened, we admit that it deserves the support of Catholics. It is in an experimental stage at present, and keen-eyed critics would do well to study its proceedings by the light of the enthusiasm of its projectors and lecturers. At any rate it may serve as a barrier to mixed marriages, and it is decidedly a better and safer place than the popular beach and summer resort. Besides it cannot fail to awaken thought in some who attend its sessions, and upon all it must have a refining, that is, a thoroughly Catholic influence.

## WANTED, MORE CATECHISM.

We are not inclined to be pessimistic, but we cannot repress a feeling of sadness at the meagre amount of Catholic literature that is absorbed by too many of our brethren. When we were very young we hugged the opinion that in knowledge of Christian doctrine our congregations were above censure; but the experience of years has forced us to modify if not to reject that opinion. We do not refer to knowledge acquired through much consulting of theological masters, but to that which is easily obtainable from standard works of instruction. In this latter respect too many of us are deplorably ignorant. Hence we are unable to give reason for the faith within us, and our piety, such as it is without the foundation of dogma, is merely an affair of blue lights and pretty vestments. It is shallow as may be expected of a product of moods or of temperament or external surroundings. But the piety that shines in the lives of well instructed Catholics is rooted in doctrine, and because of that it endures and fills the heart of its possessor, no matter whether the skies be golden or grey, with peace and joy. Piety that is purely sentimental does harm not only to its victims, but to those also who are witnesses of it. And we think that it often flows from an inadequate and imperfect idea of the doctrine of the Incarnation. When once we obtain a knowledge of the beauty of that wondrous proof of love our devotion becomes virile and more befitting beings endowed with reason and the Redeemer to Whom it is directed.

One might indeed in this matter trench on the function of the pulpit, but we may be pardoned for saying that in view of opinions disseminated through magazines and books, and utterances from high quarters, all tending to either the rejection of Christ or to the substitution of a Christ that can never have a place in Catholicity, our safeguard is the study of Him Who dwelt amongst men.

In the words of the Bishop of Amiens, "The most splendid garment in Truth's wardrobe is light. When religion is better understood, stripped of pitiful disguises, seriously studied, it will quickly assume with us the place of importance it has a right to occupy. With the catechism we know why we are Christians; without it we can answer never a word to the stupid fellows who accuse us of denying all reason and all science. And if we have no answer ready, why after all should these men have any respect for us or our tenets?"

## THE KING OF FLORIDA.

There is an old gentleman of the name of Flagler down in Florida. He is seventy-two years of age and his other name is Henry M. He is a multi-millionaire. He controls railroads, steamships and transportation lines galore. He is so mighty in the state that he is known as the king of Florida—in a word, he is a Standard Oil magnate. Well, this Henry M. at the age of seventy-two seems to have taken a dislike to the woman who was the wife of his bosom in youth, matur-

ity and old age, until by some accident she became mentally deranged. And what does Flagler? He simply sued for divorce. But on what grounds in Florida? There comes the rub. By some blunder that would freeze out of power any self-respecting legislature in Ohio or Connecticut, not forgetting New Hampshire, there was no provision made in Florida for divorce on the ground of insanity. And so what does Flagler? Why, he simply "sets 'em up for the boys," i. e., the legislators, and Judge Raney is credited with the distribution of the boodle, and with engineering the Bill through the House. And so the law by which insanity of four years' standing is declared sufficient for divorce in Florida, is run through with three cheers and a tiger; and Flagler at the age of seventy-two is now, we presume, on the hunt for another wife, unless he has had his eye on one, these four years past or more.

We only mention these facts, which are corroborated by a recent despatch from Miami, Fla., to show to what a disgusting extent the divorce evil has forged its way in the United States; and what a melancholy spectacle is presented by this old Falstaff of seventy-two seeking a divorce—bless the mark—at an age when an undertaker and a grave digger would stand him in better stead. There is no divorce in the Catholic Church. Neither insanity, incompatibility of temperament, length of nose, leprosy, incarceration for six months, receiving callers in your bare feet, nor any of the latest arguments can get a divorce in Rome. "What God hath joined together let no man put asunder."

## A GOOD MAN GONE WRONG.

Our attention has been directed to an article on the Vatican and House of Savoy. We glanced over it, and it had about the same effect upon us as a very bad odor. The person who perpetrated this literary atrocity is an adept in the subtlety of a certain kind of logic, and has apparently learned nothing since his youthful imagination was fired with the traditional fairy story. And he takes himself so seriously. "I am often asked," he writes, "what is the exact relationship of the King and Pope in Italy?" Sounds like the communications one sees in the daily press from "Constant Reader" and "Oldest Inhabitant." Mayhap some old lady with a taste for trading degrees of consanguinity gave him the conundrum. And think of the charity and time demanded of him by this off-reiterated question!

But he keeps to his work—the good man!—doling out information precise and exact, and once in a while folds it up neatly and sends it to our contemporary the Presbyterian Review, as reading for the family circle or as a notable contribution to polemical literature.

One word to the editor: Do you not think that if you have a case against Catholicity you can support and advance it by some other means than dirt supplied by a far away parson? Or do you believe that you may forswear truth and decency in order to allow a correspondent who has nothing—neither style nor imagination nor humor nor knowledge—to commend him, to declare that "the Papal Church is simply a political conspiracy, an immoral institution; that the Pope sits in his ease and grows at pilgrims," etc. Must we judge by you that, in the words of Dean Farrar, "theological partisans are less truthful, less candid, less high-minded, less honorable than the partisans of political and social causes who make no profession as to the duty of love." Play the game like a man and off your own bat, and do not permit every foul mouthed ministerial tourist to befoul your columns. And to give you a chance for instructive copy, we humbly request you to read again the opening sentences of your correspondent, Rev. Alex. Robertson, D. D. He says: "The Pope claims to be king. He is therefore a pretender. He is therefore a traitor. If he had his will he would make short work of the king of Italy!" Is not that beautiful and convincing! When we first read it, we had to put on blue spectacles to protect our orbs from its dazzling logic, and we fell to wondering why, oh why, the gentleman is wasting his gray matter on the unappreciative

Latin whilst he might be here a valued member of the staff of the Toronto Evening News. Call him home, Mr. Editor, and tell him to sit down and keep still and that he will have plenty of chances yet to make a fool of himself before he dies. Or you might ask him to read the following by Rev. Mr. Huss, another Presbyterian on Pope Leo:

"He is a man, austere and dignified, thoroughly consecrated to his priestly office, and to his Maker; venerable, a man of impressive features, exceedingly grey, and showing plainly his considerable years, yet withal a man of kindly and sympathetic face. As the Pope spoke he manifested his characteristics—conservativeness, great learning and firmness of purpose. We spoke informally of the prospect of Papal government in Italy and of Catholicism in Europe. He believed that the establishment of universal Catholicism would be a thing of the near future, and that the day was not far off when all religions would become one religion, and that one the religion of the Catholic Church. Of politics in Italy he was not communicative."

## A CATHOLIC SCIENTIST WHOM THE WHOLE WORLD HONORS.

In the New York Tribune of July 28 appeared a tribute to the distinguished scientist, Louis Pasteur, which deserves to be widely republished, for the instruction of those mistaken people who foolishly imagine that a scientist cannot be a Catholic or a Catholic a scientist. Pasteur, throughout a life devoted to scientific research, always was a loyal, true hearted and devout Catholic. The tribute which we quote shows in what esteem he is held in the world of science:

"The world to day gives honor to Louis Pasteur. It has honored him so in no uncertain manner. Long ago its best judgment enrolled his name among those of its great beneficient geniuses. But to-day, in a peculiar and special manner, it pays him a peculiar and special tribute, which is none the less marked because it is not ostensibly intended. What was practically an international tuberculosis congress was last week in session in London. It was attended by some of the foremost physicians and scientists of the world. It was regarded with intense interest the world around. Its purpose was to devise means of mitigating if not of wholly extirpating the great physical scourge of the human race. And it acted in every step on lines laid down by Louis Pasteur. We may not say it would never have met had it not been for him. America might have been discovered and colonized had there been no Columbus. But without hesitation it may be said that the congress merely continued and elaborated the work of him who more than any other man was the founder.

"We must give high credit to the distinguished men who participated in that congress and who for the last score of years have been successfully laboring in the science of bacteriology. But we must not forget that it was Pasteur who chided the Holy Spirit into the science, and made possible the invention and development thereof. Others have followed; he led. Others have won much well deserved credit; he suffered all the undeserved abuse and obliquity. Seldom in history has a great benefactor of the race been so misunderstood, so unjustly criticized, so foolishly and wickedly condemned. Never, perhaps, has one more modestly and bravely persisted in his work. He was at the very beginning scorned and raged against because, being a mere chemist, he ventured to meddle with biology and the mysteries of life. He was next anatomized because he dared in the name of truth to lay hands upon that sacrosanct feticus of materialism, 'spontaneous generation.' It was in his destruction of that feticus that the gates were opened to the immeasurable good of antiseptic treatment, of disinfection and of modern sanitary science. Finally, when at last he proclaimed the possibility of curing and even preventing all germ diseases through the application of the biological principles which he had discovered, pandemonium was loosed against him.

"Amidst it all he stood, patient, serene and undisturbed, strong in simple Christian faith and in the demonstrated truths of science. At the beginning of his public career he said of silkworms' eggs, 'These will hatch out sound and these will hatch out diseased larvae.' And it was so. Later dealing with anthrax and with hydrophobia, he said, 'These patients will recover and these will die.' And it was so. Finally, looking upon the human race with the discerning precision of absolute truth, he said, 'We shall one day learn to banish all germ diseases from the world.' That time is not yet. But this very congress last week in session was proof of men's faith that it will come. Lister, teaching the world to avoid and to destroy infection; Koch, discovering the germ

nature of the deadliest diseases and devising means of combating them; Kitasato and Fraser and Calmette, and many others working on the same lines, are carrying Pasteur's principles in realms of which Pasteur himself perhaps did not dream. But all the value and all the splendor of their achievements are tributes to him, the great pioneer, and are steps toward the fulfillment of his crowning prophecy. And the supreme tribute comes in this world-wide demonstration against tuberculosis. To day the world is organizing for the banishment of the deadliest of all germ diseases. That is the highest tribute it could pay to Louis Pasteur."

## PROTESTANT VARIATIONS.

N. Y. Freeman's Journal.

The Zion's Herald has taken what may be called a census of the variations in the religious opinions of the Methodist Episcopal ministers during the last decade. To Catholics such a census seems odd enough, but to Protestants, who are accustomed to see Protestant doctrines fluctuating from year to year, it will not seem so strange. Here is the Zion's Herald's question, to which many Methodist ministers have returned replies:

"What changes, if any, have occurred in your theological views, your purposes and your methods during the last ten years?"

The answers in some cases are interesting as showing the process of disintegration in Protestantism which has been steadily progressing under the effect of the higher criticism.

Without a rule of faith, except such as is supplied by private interpretation of the Bible, the Protestant sects necessarily modify their cardinal doctrines from time to time. So long as they held to the belief that the Holy Scriptures are divinely inspired, they possessed a sort of supreme court to which they could appeal; but now that many of them have rejected the authority of that court, they have nothing to fall back upon except a vague sort of humanitarianism, which indicates the need of living the higher and the purer life as exemplified in Christ, the noblest type of manhood the world has yet seen.

The question whether Christ was really and truly the Son of God, who, according to the doctrine of atonement, became man and died on the cross for mankind, is shirked. The answer of the Rev. Mr. Davis, of Boston, to the Zion's Herald's question is a specimen of this shirking. "Others," he writes, "may theorize to advantage as to the atonement, etc.; I have tried to do so in years gone. Dissatisfaction crowned my efforts. I have one object before me now—to follow Jesus, to preach Jesus, and lead men to Jesus."

But why should the Methodist minister who writes these words follow Jesus, preach Jesus, or lead men to Jesus any more than he should follow Socrates, preach Socrates, or lead men to Socrates? From the Rev. Mr. Davis's point of view the difference between the two is only one of degree. The Rev. H. L. Dorchester, of Boston, has, like the Rev. Mr. Davis, hazy notions of Christ. As far as we can make out, he believes that the Founder of Christianity is simply the highest type of altruism, and as such is to be held up as a model for men to shape their conduct by. We quote from the Rev. Mr. Dorchester's words, as they appear in the Zion's Herald:

"Christ is the embodiment of divine altruism, the example and the inspiration for all service. A Pantheist might use this language, while at the same time strenuously rejecting Christianity. Why the Protestant ministers whom we have quoted speak in this manner of Our Lord is explained by the testimony given by the Rev. George S. Butler, of Somerville, Mass., in the Zion's Herald symposium. Here it is: 'The theory of the inspiration of the Scriptures which I have steadily held I have been obliged to discard, hold strongly to the fact of inspiration without a satisfactory theory. Ten years ago I was strictly Wesleyan on the question of entire sanctification. To-day I do not regard that theory in either Scriptural or practical.' In this confession we have the true explanation of the unloosening of disintegrating forces, which before they spend their strength, will reduce Protestantism to a mere school of philosophy, claiming no divine sanction for its teachings.

If the Scriptures are not divinely inspired, and Protestants have no infallible means of proving that they are, the whole superstructure of Protestantism has built upon them must come tumbling to the ground, burying in its ruins Protestantism itself.

The testimony of the Protestant ministers we have quoted above helps to draw attention to the shifting character of Protestantism. The Catholic Church, with her proud boast of "always the same," has come down through the ages delivering to each successive generation of men the great truths she was commissioned to teach by her Divine Founder. In marked contrast is the teaching of the Protestant sects, which change their cardinal doctrines from time to time to make them harmonize with the latest Bibli-

cal interpretation. The result is that ministers of the various Protestant sects are rejecting to day what yesterday they accepted as divine truth. Hence the need of such a census as the Zion's Herald has taken.

Now, as truth never changes, the Protestant sects virtually confess by their variations in doctrine that at one time they taught was not true. The methods of presenting truth may vary, but the truth itself cannot. Is it any wonder that thoughtful men, even though they be not Catholics, cannot help entertaining a feeling of profound respect for the Catholic Church when they compare her and her teachings with the Protestant churches and their chameleon-like changes?

## REQUIREMENTS OF THE CATECHISM.

Much has been written lately concerning the ideal catechism by those engaged in teaching, and in the September issue of the Catholic World Magazine Rev. Alexander Klauder, who has made a revision of the Baltimore Catechism, gives his views on the matter. Among other things he writes:

"If a catechism must be complete, it is, on the other hand, not expected to be a manual of theology. In stating a theological truth it is not necessary to give all the divisions and distinctions of theologians. Only familiarity with catechetical manuals can guide the compiler in this matter. Critics who have little experience in this field are frequently unjust to a compiler in this respect. Some demand a complete division of grace, for instance, as made by theologians. But no catechism of repute gives any further division of grace than that of sanctifying, actual, and sacramental grace. If a compiler, in view of the peculiar wants of the American student, lays down a rule to employ no difficult word in the manual without giving at least some explanation of it, he does not thereby oblige himself in every case, in defining such a term, to state the full theological doctrine involved. Hence, if in the definition of inspiration only the general meaning of the term is given, the student is put into a partial and incipient understanding of the word used at least, with no danger of getting a false idea of inspiration because all the various notions claimed by theologians for the true character of inspiration are not included in the word-meaning given by the compiler. No elementary catechism treats the matter of inspiration, although all of them use the word in the definition of Sacred Scripture. There are the extremes of defining no terms and of taking the knowledge of Latin words on the part of the child for granted, or of asking the compiler, because he endeavors to be helpful to the child, to turn the child's catechism into a manual of theology."

## "DON'T KNOCK"

It is seldom that social clubs have for their prime object the furtherance of a religious principle. On the contrary, the aims of many of them are often found to be directly opposed to some one or other evangelical precept or counsel, not because the members of the club are professedly irreligious, but because the pursuit of social while is the ordinary purpose of social clubs, is generally incompatible with the more rigorous demands of Christian life. But here in our midst, and that, too, in a season when rivalry in business is expected to beget more or less personal hostility, we find a social organization formed for the sole purpose of sustaining individual character. Its title "Don't Knock," is negative and somewhat slangy, but its fundamental canon is as wholesome and solid as any in the whole range of Christian morality. In a word, "Don't Knock" is an admonition to the members of the society to be careful of the neighbor's character; to spare it by suppressing the unkind, injurious words, to follow the golden rule of silence in cases where nothing good can be said of one who has been summoned before the awful tribunal ruled over by inexorable dame Gossip.

How many a promising career has been blasted by a single word of adverse criticism! What bright hopes have been quenched by the artful insinuations of gossippers whose pretense in conversation, but whose purpose is the slaughter of the unoffending. "Don't Knock" is a homely phrase, but it will be a byword of great potency long before the Pan-American gates are closed to visitors, for it strikes a sympathetic chord in our better nature, and in spite of our contracted meanness we are,—"thank God!"—ever on the alert for ennobling ideal seven though we don't always follow them.

The fundamental law of charity as promulgated by the old and only Church of God, unwittingly, perhaps, but truly endorsed by this latest addition to social organizations, and if its members will adhere to the mandate especially to the spirit of the letter and upon which their society rests, their roster soon boast of having roots, their every conscientious Catholic within reach of their influence. For if there be one thing more than another which the Catholic Church labors to propagate among her children it is the law of

charity as applicable to the neighbor. And if that same Church have any special test by which it gauges the fitness of its subjects to be numbered in the "communion of saints," it is the test of fraternal charity. This teaches us to keep unspoken the disparaging word, to utter with generosity the complimentary word, to give whenever possible to the neighbor, as we would give to God Himself, service which honors and testimony which exalts.—Buffalo Union and Times.

## WILL GO TO MOLOKAI.

Father Conrardy Will be Placed in Charge of the Lepers in Hawaii.

The announcement is made that Father L. L. Conrardy, of Belgium, the Belgian-American priest who administered the last rites to Father Damien on the island of Molokai, will probably be placed in charge of the lepers of that island by the United States Government.

The statement recalls the fact that several weeks ago Father Conrardy wrote to a gentleman in Philadelphia offering his services. In Liege, Belgium, he had heard that the Government intended collecting the one hundred and forty seven known lepers in Porto Rico and the five hundred in Cuba with a view of transporting them to the melancholy island. At once he wrote, saying:

"Should it prove true that the United States Government intends to transport the lepers of those islands to Molokai you may offer my services, as I should be very glad indeed to do some good to the unfortunates, no matter where."

Father Conrardy is also a physician, having taken a degree some years ago in Oregon. Before the outbreak of the Chinese war it was his intention to engage in caring for the several thousand lepers of China. The Boxer uprising, however, made this temporarily impossible, and now it appears a nobler work has fallen into his hands. Familiar with leprosy in India, China, Japan, the Philippines and Molokai, certainly his appointment would appear highly desirable.

When one reflects, however, that the appointment inevitably is equivalent to a death sentence, he begins to perceive the sacrifice in its fullness. It is the going forth of another martyr, one who shall lose his life healing the wounds of the most afflicted of God's creatures. Verily, "Greater love than this no man hath, that he lay down his life for his friend," believing that "He who loatheth his life shall find it."

## Begging for a Priest.

It is noteworthy that in Italy even the worst enemies of the Church ask for religious assistance when they are dying, though they do not always receive it. A notable instance of this has just occurred in Rome. Some years ago Italy was flooded with the immortal novels of Ernesto Mezzabotta, a Roman professor, an editor of several Liberal papers, and correspondent of the Steels of Paris. Lately he had experienced a change of heart, and endeavored to undo a part of the evil of his writing by publications of a moral kind, but he kept his conversion a secret, owing, as he says himself in a private letter to a friend, "to the certainty that being weak and alone I would be immediately crushed by the Freemasons." The Freemasons won at least half the battle against poor Mezzabotta, for he died vainly asking his attendants to send for the priest, and with the words of the Hall Mary on his lips.—Catholic Transcript.

## A Power For Good.

Commenting on the work of the Catholic Total Abstinence Union of America, as shown at the Hartford convention recently, the Hartford Gazette remarks: "The Catholic Church has a right to demand that credit be given her for such an important work in the battle against the evil of drunkenness, not only is this army of young men held from the evil themselves, but as an influence for the popularizing of total abstinence among young men, it wields a power that is not always reckoned upon. The man who does not drink and who declines the invitation of his friends to a glass, is more numerous to-day than at any previous time, and the total abstinence societies of the Catholic Church have done much to increase his number."

## Making Young Masons.

According to the Lausanne Gazette a widespread effort is being made in the Camarac to organize Masonic lodges among youths of from fifteen to twenty years. The purpose is to early indoctrinate the young with anti-Christian principles. More than thirty boy's lodges already have been organized.

If any more horrible system could be invented the same is not now apparent. As of old, Christ said, "so to day little children to come to Me," so to day the evil one is seeking their souls. What terrible civilization must grow under such influences!

"God be with thee! He is with thee, only my prayer is that thou mayst know it."



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forgot. So ever since July, when you left us, we have all remembered you in prayer, and have been keeping count of the petitions and sacrifices offered to God for you, that he might bless you and your work and reward you for what you did for us.

ST. MARY MAGDALEN'S PENITENT CLASS OF THE GOOD SHEPHERD CONVENT, N.Y.

In silence Rob glanced at the Christmas card, tastefully lettered in gold and read: Spiritual bouquet to dear Father Desmond, as a Christmas offering from his dear children of St. Mary Magdalen's class:

Masses heard..... 200 Holy Communions..... 50 Visits to Blessed Sacrament..... 1,000 Pater Nosters..... 5,000 Ave Marias..... 5,000 Memoranda..... 5,000 Aspirations..... 20,000 Salve Regina..... 5,000 Hours of Silence..... 200 Beads..... 1,000

"Phil," said Rob, after a long pause, "that is simply divine; let me kiss your hand, and never again consider a worm of the earth like me your competitor in anything."

"No, Rob, I still say that according to the standard that Father Baxter most likely had in mind, you have won. But, Rob, dear, and there was a light on his face as he raised his swimming eyes to his friends—" Rob, dear, I wouldn't swap."—Roselyn Bayard Lee.

A TRUE TEST OF RESPECTIVE RELIGIOUS INFLUENCES.

Biased or ignorant writers are not infrequently found insisting on the superiority of Protestant countries, in the matter of morality, over Catholic ones. The natives of Spain and Italy and other hot countries are held up as especially lax, as contrasted with the populations of the sterner North.

Were the facts really in accordance with the theory, one might reasonably ask why should the Catholic Church be held accountable—for such is really the design of those who use such an argument—for what ought to be ascribed to climatic conditions. But the theory is all wrong, as every honest statistician has long ago found out.

Longfellow. The Great Poet's Debt to Catholic Legendary Lore. Boston Republic.

should be treated as a deceiver for attempting to persuade them of what they account an impossibility. \* \* \* No person can become familiar with a Catholic college or with Catholic boys at home under the parental roof without remarking this extraordinary contrast. However deficient may be the Catholic seminaries in many things which cultivate the intellect, however far they may occasionally fall short of that perfection or discipline which the Catholic Church requires of them, no man can compare their inmates with the inmates of Protestant schools and with the general run of young men of respectable character and fall to be astonished at what he sees.

Herein there is no room for fallacies founded upon theories of climate or difference of latitudes as affecting the moral system. This gentleman, a man of unexceptionable character and man of unexceptionable intelligence of which and the respective influence of their systems upon the people, he is personally cognizant. But he is not satisfied to leave the inquiry at this point. It is not sufficient that he has established a difference; he must ascertain why the difference exists and explain its causes. Further on he says:

"I must remind the Protestant readers that the Catholic Church claims to possess a power of communicating to her children a certain definite spiritual gift which she terms faith, by which a pious Catholic is not only morally certain of the truth of all Catholic doctrines and contemplates the actual spiritual realities which these doctrines speak of as realities, and not as mere opinions, figments of the human mind or logical deductions having no existence apart from the faith which professes to communicate originally at baptism to a worthy participation in the sacrament of penance. It is the result of indwelling of the Holy Spirit in the soul which accompanies baptism in the case of all infants whatsoever and of all adults who receive baptism with the proper dispositions."

In the case of an adult receiving this new gift through baptism the results as described by Mr. Capes—speaking, doubtless, from his own mental experience as well as that of others whom he knew—are wonderful. Such a one, he says, "has literally acquired a new faculty; the unseen world has become to him what it was not before; the range of his intellect, his vision is not only far wider, but far keener and more sure than while he continued a member of any Protestant communion."

This side of the Church, its supernatural attribute, is too often left out of sight in these practical busy days of the world. It is well to be reminded by those who once were disbelievers in the Church's claims that such a grace accords man admission into it when the mature mind in search of truth is honestly and receptively absorbing what it learns and perceives.—Philadelphia Catholic Standard and Times.

LONGFELLOW.

I am not going to tell the story of Longfellow's indebtedness to the "grand old faith." To do this even superficially would require a deeper range of thought and expression than I propose to cover. My theme is a narrower one—his debt to Catholic legendary lore. There have been great writers who delving deep into the resources of history and romance, have brought forth into verse. Such a one was Longfellow. It is said that all great men owe their success in life to the seizing of a golden opportunity. So Longfellow owes his everlasting fame to his exquisite rendering of the quaint old Catholic legends that he loved so well. Into their narration he puts the noblest and best of his thoughts; his fairest and sweetest sentiments. For their inspiration his master opportunity, which he seized as he did, has immortalized his name. Had these legends not been in existence, or being in existence had Longfellow passed them by, he would never have occupied the place in American literature which he holds to-day and will hold forever. He took the tide at its flood, and it led him on to greatness.

Because Longfellow was of Puritan ancestry does not necessarily imply that he was a bigot. He was too highly minded to admit of ignoble feeling, and being gifted with wonderful powers of perception and that love of the beautiful which is innate in every poet, he could not but admire the grandeur of the Catholic Church, which in her glittering candles burning up on her altars; in the grand old master paintings that adorn her walls; in her melodious strains of music—the great, triumphant Alleluia, and the plaintive wail of the Miserere—all this is poetry. There is poetry also in the founder upon a depth of practical wisdom and accompanied by a supernatural influence which places her children, when tolerably obedient to her commands, so far above the level of the gross, sensual world in which they live that by most Protestants I

Without these legends literature would have lost much that is grand and elevating. Take from his works "Robert of Sicily," "The Legend Beautiful," "Evangeline" and "St. Francis of Assisi," and you take from the crown its richest jewels—the poet is no longer "golden mouthed." Therefore as long as his works are read, as long as his peerless legendary characters hold their supremacy among all others, the world will owe to the Catholic Church a debt of gratitude.

A FATAL LEGACY: "HIS FATHER DRANK." The following paper under the title "Hereditary as a Factor in Mental Deficiency" was read recently before the New York Academy of Medicine. In its preparation ten thousand children were examined:—

Were men as careful in laying the foundations of a good posterity as they are of maintaining the lineage of a horse or the blood of a barnyard fowl, such a human monstrosity as the sixteen year old murderer executed in Connecticut last July would become an impossibility.

This lad, held in the hereditary clutch of two or more generations of depraved ancestors, started life a moral pervert, cruel and remorseless. His father was weak-minded and a drunkard; his mother was feeble-minded, a prostitute, and died drunk in the street; his mother's sisters were all drunkards; his mother's brother died insane; his paternal grandfather was an epileptic; his maternal grandfather died insane; his maternal grand-mother was an epileptic, a drunkard and a prostitute.

Hereditarily prepared the soil and implanted the tendencies; environment may modify them. Depravity of the system in one or through successive generations, and the sum total is mental deficiency, loss of organic integrity, dipsomania, epilepsy and other psychoses.

In the opinion of most critics, "Robert of Sicily" is the best tale told in "The Wayside Inn." Although shorter than the others, in clarity, clearness of expression and beauty of meaning it certainly leads the rest. Like the "Legend Beautiful" it is known and admired by every child at school old enough to understand its meaning. Told as only that sweet singer could tell a Catholic legend, is it any wonder that its melody sinks deep into our hearts and finds there an answering chord, for the music that Longfellow wrote is all lying unwritten within every one of us. We may not be gifted with his powers of expression, but we can sing it in our lives, even as he sang it from his pen. Perhaps the most beautiful passages in this famous Scitilian tale are those lines which show the poet's love and reverence for the holy and sublime.

And when they were alone the angel said, "Art thou the King?" then bowing down his head, King Robert crossed both hands upon his breast and meekly answered him, "Thou knowest best my sins as scarlet are; let me go hence. And in some cloister's school of penitence, across the stones that pave the way to heaven, walk barefoot, till my guilty soul be shriven!"

Never perhaps was a title more fitting bestowed on a poem than that of "Legend Beautiful" on the theologian's tale. What could be more beautiful than those words of the Blessed Virgin: "Hast thou stayed I must have fled." They tell the whole story of the monk's obedience to the voice of duty whispering within his breast, and his reward when the Vision awaited his return from the convent portals.

But he paused with awe-struck feeling At the threshold of his door, For the Vision still was standing As he left it there before. When the convent bell, appalling, From its bellry, calling, calling, Summoned him to feed the poor.

After Longfellow's death many religious denominations claimed him as a sympathizer, and it is any wonder that all we wished to claim so rare a flower as he whose whole life was such an open sermon? According to his biographer, however, he was not a regular attendant at any Church and belonged to no school of dogmatic theology; but if we are to judge his religion through his poems (and he, who was sincerity itself, could hardly have written what he did not believe), in spirit, and sympathy, if not in practice, Longfellow was a Catholic. This is not asserting much, for anyone not blinded by religious prejudice must see it for himself.

In his Catholic legends the poet dealt not only with the aesthetic aspects, but with the grand spiritual truths which awaken the noblest impulses of the soul. Many writers assume a so-called religious style, and in a misty, obscure manner speak of incense, myrrh, lighted candles, statues of the Virgin Mary and altars of the religious picture, and, as such, are indispensable, but in the description of the true and the sublime in the Catholic Church Longfellow excelled.

For my purpose I have chosen only the few of his legends with which we are most familiar. From the vast collection of his poems I could quote numberless passages where the glories of Catholic legendary inspired his muse, but the fact of his indebtedness is too obvious to need further exposition.

familes of drunken parents shows 113 children, of whom 93 had organic diseases, 66 mentally deficient, 7 idiots, 8 dwarfs, 7 epileptics and 16 drunkards. Seventy-six families of moderate drinkers had 236 children, of whom 186 had organic diseases, 196 mentally deficient, 8 idiots, 8 insane, and 21 drunkards.

Thirty-one families having neither neurotic nor drinking ancestry, had 116 children; 30 had organic diseases, 3 mentally deficient, 1 a drunkard. In other words, while the children of drinking parents' show less than 12 per cent. normal in mind and body, the children of total abstainers show over 82 per cent. normals. Thus the families of drink imbibers in large measure augment the number of drunk, diseased and defective members of society.—Dr. Macnicol.

BEFORE NOT BEHIND. If we are to act upon an inner line upon the life of the world, we must bring to the task a divine confidence that our Catholic faith is akin to whatever is true or good or fair; that as it allied itself with the philosophy, the literature, the art, and the forms of government of Greece and Rome, so it is prepared to welcome whatever it be material or moral or intellectual; nay, that it is prepared to cooperate, without misgivings or afterthought, in whatever promises to make for higher and holier life. Why turn regretful eyes to some buried century, which if we knew it better, we should esteem it less? The best things lie before, not behind us.—New World.

Christianity without the Cross, is nothing. The Cross was the fitting close of a life of rejection, scorn and defeat. But in no true sense have these things ceased or changed. Jesus thus died for the world, for the world has never admitted Jesus, for moral courage is yet needed in every one of its high places by him who would "confess" Christ. The "offense of the Cross," therefore, has led men in all ages to endeavor to be rid of it, and deny that it is the power of God in the world.—William H. Thompson.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly, subdues the pain and disease.

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

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.

London, Saturday, Sept. 14, 1901.

RITUALISM AND SOME OTHER MATTERS.

Bishop Whittaker of the Protestant Episcopal Church of Pennsylvania has recently been on a visit to Canada, and in Montreal was interviewed by a representative of the Witness in regard to the attitude of the American Protestant Episcopal Church toward Ritualism, and other matters.

Bishop Whittaker declares that "as a matter of fact there is the utmost freedom of interpretation in that Church, and it would be extremely difficult to secure a conviction before any of the tribunals of the Church in case of a man who had insisted upon a liberal interpretation of the Bible or of the Prayer-Book in regard to aesthetic effects."

"There is, of course, very elaborate machinery in England for dealing with excessive ritual or in teaching; but we have not got anything like it on this side. In any case we would not think it wise to resort to any extreme measures, for peace is promoted by ignoring such cases so long as there is nothing to scandalize the Church."

"This is a very euphemistic way of saying that the Protestant Episcopal Church is the refuge of discordant teachings of every degree, from the outspoken Latitudinarianism of Professor Briggs, formerly of Union Presbyterian Theological College of New York, who was ordained to the Protestant Episcopal Ministry by Bishop Potter of New York, up to the highest views on Church authority, and the teachings of antiquity found in the Catholic Church, as maintained by most of the Bishops and clergy of the Protestant Episcopal Church of the West."

"The teaching of the advanced Catholic party of the English Church is, as far as I understand, to be by their publications, in harmony with the formularies of our Church. This party teaches the doctrine of the Real Presence in the sacrament of the altar. It does not hold nor teach the metaphysical explanation of this doctrine enjoined by the Church of Rome, commonly called Transubstantiation."

"Permit me to add a word about the term Mass. It is innocent of all objection save the association with Rome, and that must soon wear away if we persistently appropriate it and use it. Mass is embedded in our common speech already. It is familiar to our ears in Christmas, Candlemas, etc. In the West it must naturalize itself readily because it is a monosyllable, and the West loves to make everything as short as possible."

"Considering that the Low Church party regard the Real Presence and the Mass as idolatrous teachings, it will be seen that the liberty of acceptance or rejection of doctrine allowed in the Protestant Episcopal Church on this side of the Atlantic, as well as in its Mother Church of England, do not concern merely matters of slight importance, but are on the most vital matters of the religion of Christ."

"Where are the watchmen on the tower walls, who are never to hold their peace when the lambs of the flock are being pastured on the grass of false doctrine?"

"Bishop Whittaker's delight at the liberty of belief allowed in the Church is of a piece with the sentiments frequently expressed by prominent clergymen of the Church of England who profess to glory in the dimensions which are at the present moment tearing the vitals of that Church and threatening its very existence."

"We must candidly say that we are not believers in the pretended joy of these rev. gentlemen that the Church of England and its American daughter Church allows so much liberty of contradictory doctrines. They are merely putting a good face on a matter which they admit that the Church has no power to control. They are quite aware of the Scriptural teaching that the diversity of degrees and orders in the Church of Christ was instituted by our Lord for the express purpose of saving the lambs of His flock from being nourished on false doctrine, and from being tossed about by the waves of error, like little children, and carried about by every wind of doctrine, as St. Paul teaches in Ephesians iv, 14."

undoubtedly alarm other continental powers, and especially France, who would consider such action as a direct menace against themselves, and would almost undoubtedly lead to a coalition of continental powers to put a stop to such aggressiveness on the part of Britain. It can hardly be supposed that any such action as this will be attempted.

Preparations are being made on a vast scale to honor duly the Czar of Russia on the occasion of his visit to Paris and other cities of France. It is fully expected that the alliance of these two great powers will be cemented more closely than ever by this visit, and the French are taking extraordinary precautions against possible attempts by Anarchists on the Czar's life.

President Loubet is quoted by the Patrie as placing great hope on the Czar's visit as a means of strengthening the friendship between France and Russia. He said: "I always considered the Franco-Russian alliance exceedingly useful and fruitful to our country. I thought the moment opportune to obtain the Czar's presence at the manoeuvres. We first intended inviting him to the western manoeuvres, which are of greater importance, but the Czar preferred the eastern."

A despatch from Copenhagen says that immediately after the Czar's arrival there on his way to France, the police arrested on the castle grounds two suspected men who spoke Italian and German. The men arrested are said to be Anarchists.

The Second Adventists are not deterred by the awfully bad success which has attended their former dabbling in prophecy from again making alarming predictions in regard to the near approach of the end of the world. It is the sensation of keeping the people agitated which keeps up this sect, and year after year they have been foretelling the immediate end of things created, and at their annual gatherings, the people have been over and over again wound up to the highest pitch of excitement through being assured that at some fixed hour—which is usually at midnight of some near at hand date—Gabriel's trumpet will sound, and the last day will arrive when "we shall all be summoned to the valley of Jehoshaphat to be judged according to our works."

Scores of times within our memory there have been such prophecies uttered by itinerant preachers and lecturers, and thousands of credulous listeners to their prophecies with ready ears, and have even sold their property, and betaken themselves to high hills or to the house-tops that they might be nearer to heaven when the call should come, but they have been invariably disappointed.

Now the Second Adventist Convention camp has been pitched near Oswego, and the usual prophecies are being uttered. A preacher, by name John S. Wightmore, has announced to the assembly that the present trouble between France and Turkey will inevitably result in a general war in Europe during which the Turkish Empire will be destroyed, and world-wide suffering will result, the end of which will be the "second coming of Christ" as the judge of mankind. He bases his belief in these predictions on Daniel, first and second verses of the 12th chapter.

It is true that both in this passage, and in parts of the New Testament certain signs are given which shall precede the day of judgment, and among these are mentioned in St. Matthew xxiv, and xxv, and St. Luke xxi, great tribulation and distress of nations which shall precede the judgment; but as Christ says of the last day, "But of that day and hour no one knoweth, no, not the Angels of heaven but the Father only," (St. Matt. xxiv., 36). It seems idle for any human being to pretend to know so exactly when the great catastrophe will occur.

Numerous ridiculous theories on this matter have been invented by various would-be prophets; but all have been equally futile.

The Lutheran pastor and theologian Jurien appears to have been the first among moderns who ventured upon foretelling the exact date of the day of judgment. He fixed upon two dates successively, namely 1680 and 1689 and lived long enough to find that his prophecies were futile. He then fixed upon a third date 1715, before the arrival of which he died.

About forty five or fifty years ago

one Miller created a great sensation in America by fixing upon a date for the end of the world, and he quoted many texts of Scripture in support of his theory, but the date passed and the expected catastrophe did not occur. We may safely presume that the day fixed by Mr. Wightmore will also pass by in an equally uneventful manner. Miller's followers were known by the name "Millerites."

THE CZAR AND FRANCE.

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THE SECOND ADVENTISTS' PROPHECIES.

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five members of that lodge have been arrested.

THE LANGUAGE OF THE CHURCH.

In reply to our correspondent, "Would-be Reformer," in our issue of Sept. 6 we treated at some length of the chief reason on account of which the Catholic Church has deemed it advisable that the public offices of the Church should be said in the universal language of the Church, which is Latin, and we may here add that it is appropriate that the universal Church should have as far as possible a universal language for the purpose of preserving everywhere the same faith expressed in the same words.

Nevertheless, as this is a matter of Church discipline and not of divine law, we have already said that there is not the necessity of absolute uniformity in language, and as a matter of fact there is not absolute uniformity. Concessions to celebrate the Holy Sacrifice of the Mass in other than the Latin language are very rarely granted, but when they are so granted, it is usually because the liturgy used is equally, or almost equally ancient with the Latin liturgy of the Western Church, and thus the main object of the Church is attained, namely, the preservation of the unity of faith; and even as a testimony to this unity of faith, this limited variety of language is useful, inasmuch as it is an object lesson which shows that amid all the changes of language in different countries, the unity of faith has been preserved. For this reason, besides the Latin tongue, Mass is offered in divers Eastern countries in Greek, Syriac, Chaldeic, Slavonic, Wallachian, Armenian, Coptic, and Ethiopic. About one tenth of the dioceses of the world use these languages.

There is another advantage in the use of a universal language in the Mass, at least, and this advantage is very striking on the American continent where there are so many people of diverse nationalities who have come to settle here as immigrants. These people at once feel at home in the exercise of their religion, because on their arrival in the country they find that the great act of worship in the Catholic Church is the same as that to which they have been accustomed in their own land. It is in a great measure owing to this that we seldom hear of these foreign nationalities creating schisms in the Church in America, on the ground of nationality, or if such schisms do sometimes occur, as has been the case, they are confined to narrow limits, and usually last but a short time. Thus we have Germans, French, Italians, Poles, Spaniards, Bohemians, Galicians, and even Asiatics, such as Syrians and Armenians, who at once recognize the Catholic Church in America as teaching the same faith which they learned in childhood in their own country—the faith of the universal Church of Christ.

The case is very different with German Protestants who settle in this country. These at once discover that their religion is here regarded as an exotic plant, and they set about erecting Lutheran or Calvinistic Churches, which differ both in faith and form of worship from all the Churches they find existing in the country of their adoption.

Catholic priests also, who visit any of the countries of Europe, Asia, or Africa, find themselves at once at home in any Catholic Church in which they present themselves to be allowed to offer up the Holy Sacrifice of the Mass. They have only to show their documents which prove that they are Catholic priests in good standing in their own diocese, and at once they are given all the privileges attached to their sacred office. They may celebrate or assist at Mass, preach, administer sacraments, or fulfil any sacerdotal function, just as if they were at home, the only limit being that they must know the language of the country in order that they may be able to instruct others.

It is easy to understand that these privileges cannot exist with the variety of sects which have sprung out of Protestantism, so that in the sects of Protestantism, which are independent and distinct local organizations, it is natural that each should have its own language, but it is also natural and appropriate that the universal Church should use a universal language.

We should add also that the passages of Holy Scripture which are frequently quoted by Protestants to prove that "an unknown tongue" should not be used in the Church liturgy, have no reference to the liturgy. The 14th

chapter of St. Paul's first epistle to the Corinthians is usually quoted for this purpose, from verse 2 to 39. But the tongues here spoken of refer to the miraculous gift of speaking in many tongues, which was frequently given by God to the early Christian converts, as it was given to the Apostles at Pentecost. (Acts ii. 4 etc.) The Protestant translators of the Bible have introduced many times throughout this chapter the word "unknown" in order to make it appear that the use of Latin in the services of the Church is forbidden in Scripture; but when the chapter is read with the knowledge that this word is not used by St. Paul, but is an interpolation by the Protestant translators, it will be seen that there is no condemnation here of the usage of the Catholic Church.

The revised version of the New Testament issued in 1884 rejects the word "unknown" which was introduced by the translators of the King James' version, and the comparison of the two versions will show what a change was made in the sense by the interpolation.

The Latin of the Catholic liturgy, however, is not an unknown tongue, as the Latin language is still studied by learned men of all countries; and, further, the liturgy is carefully translated in many Catholic prayer books so that the people may become thoroughly acquainted with it, and for the most part Catholics actually familiarize themselves with it, so far as it is necessary for them to understand it. Also, the prayer books which do not actually give the translation of the Mass, give appropriate prayers which may be recited by the people who assist at Mass, and thus the object of public worship is attained.

The sacrifice is offered by the priest only, for the people, and God understands the prayer thus offered. It is not, however, essential that the people should understand every word; but it suffices that the people assisting should offer appropriate prayers in union with the intention of the priest. They may, therefore, recite the prayers given in their prayer-books for the different parts of the Mass, or such other prayers as their devotion may suggest. It is clear, at all events, that the Church has good reasons for its general use of the Latin language, and it is not lawful for any priest to celebrate the Mass in other manner than that which the Church has approved.

Our correspondent complains also that too many sermons are delivered in Catholic churches on the honor due to the Blessed Virgin Mary, and to St. Joseph, the foster father of our Lord Jesus Christ.

As a proof of this he states that a friend of his heard in one church, on two successive Sundays, sermons on these two subjects, instead of explanations of the beautiful gospels which have been selected by the Church to be read at Mass on the Sundays of the year.

We suspect that our friend, "Would-be Reformer," is hypercritical on this point. There is necessarily a great variety in the subjects for sermons by so many priests in so many Churches, and it is quite possible that the Blessed Virgin and St. Joseph were the subjects of sermons in some of these on successive Sundays; but the explanation of the great moral lessons inculcated in the gospels are not neglected by the clergy. At the same time we must call our correspondent's attention to the fact that by secretaries the Blessed Virgin and other saints, including St. Joseph, are frequently spoken of with disrespect, and it is necessary at times to pay them special respect, and to indicate the honor due to them according to the words of Scripture: "Glory, and honor, and peace, to every one that worketh good." (Rom. ii, 10)

It might easily happen that sermons should be preached on these two great saints on successive Sundays. Their regular feasts occur within one week, viz., St. Joseph's day on March 19th, and the feast of the Annunciation, which is at the same time the feast of the Incarnation of our Lord, on March 25th. But both these feasts are specially solemnized on certain Sundays, and usually these are successive Sundays, apart from those Sundays on which are celebrated the mysteries of religion specially connected with our redemption, such as Passion, Palm, and Easter Sundays.

This year the feasts of St. Joseph and the Annunciation were solemnized on March 10 and 17 respectively, so that we do not doubt that these were the subjects of sermons preached in many churches on those days. But our correspondent is in error if he

supposes that such subjects are unscriptural or unevangelical. From St. Matthew's gospel 1, 19-24 we learn that St. Joseph was a "just man" who "did as the Angel of the Lord had commanded him," and from St. Luke 1, 48-50, that God "regarded the humility" of Mary and did for her "great things" on account of which "all generations shall call her blessed." Surely there is in these revelations sufficient ground for preaching on the virtues and dignity of these two great saints.

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The Rev. Mr. Walkely of the Unitarian Church in Ottawa has called down upon himself the animadversion of the Protestant press—secular and religious—on account of an alleged anti-English, anti-Imperialist speech delivered in Boston. Yet the same gentleman, as well as his predecessor in the "Church of our Father," as they style it, has been holding forth week in and week out blasphemously denying the Divinity of Jesus Christ—denying that He is God the Son—and not one of those rappers have attempted to raise a voice in defence of the Saviour of the world.

METHODIST ECUMENICAL CONFERENCE.

It was never expected by any one who knew the inner workings of ecumenical conferences, that the Pan-Methodist Ecumenical Methodist Conference now in session in London, England, would do any practical work. How could Council which has, admittedly, no authority, whether divine or human, rule a Church, make a decree binding on the conscience of any one? So the Ecumenical Conference has already dribbled away in trifling three or four days of the ten during which it is to be in session. The first grave matter discussed was the manner in which the greetings of the Archbishop of Canterbury and the Bishop of London should be received. The greetings of the dignitaries were friendly enough, but they carefully gave it to be understood that Methodism is but a schism which the Anglican cannot regard as being part of the Church of God. Both dignitaries wished the Conference to be a pleasant one to all members, but they expressed the hope that Methodism might return to Anglican fold from which it seceded little more than a century ago.

This gave great offence to the members of the Conference, and the letters of two Anglican dignitaries were unanimously voted as not worthy of being received by the Conference. The was aggravated by the fact that Bishops' letters in reply to the invitations sent were addressed, not to the Conference, but to London newspapers.

On Sept. 6 there was a very stirring discussion in the Conference on Boer War. The Rev. George Eliot, Detroit bitterly denounced the Boer Government for its determined opposition of the war. The Rev. Cooke of Chattanooga declared hostilities were necessary in order vindicate the principle of equality to British subjects who had shabbily treated under Boer rule. Rev. E. Hoss of Nashville, Tenn. declared that it would be a plain impertinence for the Conference to the British Government what to do in South Africa. The Rev. Parks of London thought that a manifesto on the occasion would very much out of place. Pro members of the Conference to part in this discussion and no decision was taken on the matter.

Shortly after the opening of the Conference, Bishop Walters, of the Methodist Church of Jersey City, complained that white Americans had endeavored to destroy the good entertained in England of the people of America, and of the delegates to the Conference. He stated that "the crimes of people in the Southern States have exaggerated in order to create opinion unfavorable to the race. Out of ninety lynch colored people which had taken place in 1900," he said, "only eleven occurred in consequence of assaults upon white women. English portion of the audience the Bishop; but the Southern delegates were greatly offended, and their indignation at the kind given to a colored Bishop. Southerners left the Conference. The discussion on the brought up was very fiery, a language was used both in and defending the colored race

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Shortly after the opening of the Conference, Bishop Walters, of the colored Methodist Church of Jersey City, complained that white Americans had endeavored to destroy the good opinion entertained in England of the colored people of America, and of the colored delegates to the Conference. He maintained that "the crimes of colored people in the Southern States had been exaggerated in order to create a public opinion unfavorable to the colored race. Out of ninety lynchings of colored people which had taken place in 1900," he said, "only eleven had occurred in consequence of criminal assaults upon white women." The English portion of the audience cheered the Bishop; but the Southern delegates were greatly offended, and expressed their indignation at the kind reception given to a colored Bishop. Many Southerners left the Conference in disgust. The discussion on the subject brought up was very fiery, and sharp language was used both in attacking and defending the colored race.

HARDSHIPS OF PRIESTS.

Causes to Which a High Mortality is Ascribed.

Twenty-five priests are reported to have died in the Catholic diocese of New York in the past ecclesiastical year. The mortality in the Brooklyn diocese is also notable. The vacancies thus created the fact that other priests are incapacitated for various causes and the leaves of absence and vacations cause a demand for the immediate services of the young priests just out of the seminaries and their places in the training schools must be filled to keep up the supply.

Some recruits are to be expected from the classes that are now being graduated from the various Catholic colleges, and the official notice of the date on which they must present themselves to the diocesan authorities for examination has just been issued. The board of examiners require them to show that they are in perfect health, of legitimate birth, and that no hereditary taint of insanity may be feared. The mental qualifications of the candidate must be indicated by his ability to translate passages from Latin and Greek into English and vice versa, by an English composition and by a knowledge of Christian philosophy. His moral status is vouched for by his pastor. The best candidates are apt to be sent to Rome or to take some other Continental course in which there may be a vacancy.

The life of a young priest is hard and exacting. Long hours of fasting and confinement in the confessional, and irregular and unwholesome meals tell on his constitution as the long death list above cited shows. It is charged also that seminary life has something to do with it. The Rev. Dr. John Talbot Smith, who has written an elaborate work, "Our Seminaries, an Essay on Clerical Training," goes so far as to assert "that 50 per cent. of the newly ordained need nursing for months and sometimes years, after ordination." He adds: "Parents are weary of welcoming at ordination the weak, bloodless, emaciated ill shaped dyspeptic bodies of their sons, who entered the seminary with the vigor and vitality of the average collegian."

The picture he draws is not an inviting one; or rather he says he "presents to dispassionate consideration two pictures on this side a graduating class from any of our colleges, robust, cheerful, muscular, active, healthy men, strong enough for any tussel that life may give them; on that side the same class five years later going up for ordination after the seminary career, every man lean or worn in appearance, the little flash left them of a fleshy texture, their stomachs and nerves played out, and the pleasant certainty ahead that an ordinary attack of disease will end them, or that years of recuperation will be required or that real health will never be theirs again."

The cause of this he describes as an insistence on European ideas of clerical decorum in the seminaries, lack of proper exercise in deference to a theory of clerical physique and activity that does not belong to this country and the sudden and cheerless change of food. He had yet to meet the priest who could speak in praise of his seminary refectory. It was usually run on the simplicity basis.

"The writer had seen many clerical tables," he continued, "set forth after this simplicity, and knew that the diners carried away dyspepsia and bad temper from them. All institutions of learning follow this simple regime nowadays; but the butter is poor for really good butter never yet reached a seminary's table; the coffee and tea always pure slop; the fruit and vegetables are without character; and so through the list until simplicity becomes a horrible thing to the student."

Enforced silence and spiritual reading at meals he also severely condemns.

In this he has a strong ally in Bishop McQuaid, of Rochester, who has written also on American seminaries in somewhat the same vein. The Bishop, speaking of the last cited phases of seminary life, declares that priests "do not care to recall their sufferings and hardships, nor count up the number of their associates who fell by the way, victims of unwholesome food, unhealthy housing, nor think of the broken down constitution leaving the seminary, that soon succumbed to the exhausting labor of the ministry."

He frankly states that "there is no justifiable reason why Church authorities in America should be hampered by the customs and usages of older countries where innovations are looked on as sacrileges."

The Bishop has had more than sixty years' experience as pupil, professor and superior in college and seminary life. He puts himself on record against silence and reading at meals, and at his seminary in Rochester he discarded the custom "for hygienic reasons, for better relaxation of the mind, and for the improvement of the students as conversationalists."

He has returned from Rome recently with the authority of the Pope for the raising of this seminary to the dignity of a pontifical university, conferring the highest degrees on its successful students. The approval of his methods and ideas there by the supreme authority of the Church may therefore be inferred.

"It has been objected," says the Bishop, "that the nicety and refinement introduced at St. Bernard's will tend to make its young men effeminate and less prepared to endure the hardships of missionary life. My experience has satisfied me that the finely cultured and trained student is

the one of which to make a hero. It is your coarse nature that grovels in selfishness and low ways. The latter never rises to the sublime dignity of the priesthood, nor to the fearful responsibility of its sacred obligation."

Two of the most interesting and life-like pictures of a hardworking priest's career are Yves de Querelles' "Letters of a Country Vicar" and Father Sheehan's "My New Curate." In the latter the old pastor, Father Dan, thus opens the story by relating how he once asked:

"What can a Bishop do with a parish priest? He's independent of him."

"It was not grammatical and it was not respectful," the writer goes on. "But the bad grammar and the impertinence were carried to his lordship, and he answered:

"What can I do? I can send him a curate who will break his heart in six months."

That is the system in Ireland, but the boot seems to be on the other foot here, as many a young priest just from the seminary has just discovered. Not all his woes come from the seminary ideals complained of above. When he gets out on the mission he has the pastor's household to deal with. Many men, many minds hold as well among the clerics as it does in lay circles. Some people have queer ideas about diet and viands, and as the pastor is head of the house he whims rules.

And then there's the housekeeper! Who has had any dealings with the rectory, and does not know the terrors she inspires? It has long been suggested that something in the nature of the ancient order of deaconesses ought to be revived to bring about a reform of priests' housekeepers.

Then a chapter might be written of how his smallest faults are conned and he is passed along asked for and rejected by the diocesan curia. No wonder some of them die young.—N. Y. Sun.

MOSTLY FOOLS.

Mrs. Eddy, the astute old dame who is responsible for the invention called Christian Science, proves her respect for Christianity by contradicting Christ. He speaks of His "Father" and she sent Him "Mrs. Eddy says God is not my Father, but Mother as well. What shocking blasphemy!

Here we behold the logical climax of rationalism in religion. Because we are unable to conceive of the attributes of a pure spirit, we must, perforce, clothe that spirit with a human envelope and invest it with all the weaknesses of mere morality. At the beginning of the twentieth century, while commentators all around us are assuring us that the world is making splendid progress in knowledge, enlightenment, art and freedom, find ourselves face to face with a Babel of religious mountebanks, male and female, who, is not physically epinephrine, are intellectually so, and seek to confuse the moral barriers set up by the Almighty between the sexes by propounding a theory of Divine authority for such a condition. But the question is, shall we blame this artificial old female or the dupes who have surrendered their birth-right of intelligence to her sway? One fool makes many, the old saw says, but the new reading is, one rogue makes many fools. So, swaggering charlatan is able to get men—thinking, rational men, be it minded—to give credence to the cool proposition that he is the prophet Elijah returned to earth to carry on business in the real estate line and found a knee Zion on the very unromantic prairie waste about Chicago!

If prophets are to revisit again the glimpes of the moon, it were to be, wished that they were of the tribe of Balaam, and each one of them accompanied by his donkey to remind them of their proper vocation. An extraordinary position does State government occupy when, while it can prevent the running of pool rooms and policy shops, it cannot muzzle or check impostures which are in spirit a bold defiance of the law. If any male or female sharper were to attempt to cheat the inmates of a lunatic asylum by working on their credulity to get hold of their money, they would be quickly put in a place where they could do no harm. But so long as people are not technically insane, rogues, it seems, are at full liberty to practise the most barefaced imposture with regard to them and fleece them for all they are worth.—Philadelphia Catholic Standard and Times.

THE POPULARITY OF FABIOLA.

Rev. Francis A. Cunningham in Donahoe's, for September.

The popularity of "Fabiola" became immediately evident. It was published in all the languages of Europe while in Italy alone there were at least seven versions. Newman said of it: "It is impossible, I think for anyone to read it without finding himself more or less in the times of which it treats, and drawn in devotion to the great actors who have enabled them." The King of Prussia read it like an Eastern tale. One night when he could not sleep he sent for it and read it through at once. On the continent it was the topic in all Catholic circles, and found favorable recognition in many Protestant journals. Orestes Brownson wrote of it: "It is a most charming book, a truly popular work, and alike pleasing to the scholar and to the general reader. It is the first of the kind that we have read in any language in which truly pious and devout sentiment, and the loftiest and richest imagination, are so blended, so fused together, that the one never

the omission fret him, but keeps on the even tenor of his way, doing good and making men better Christians and better citizens. The third class is made up of scholastics—young men who, aspiring to the sacerdotal dignity, have already made their vows, and are either pursuing their course of studies, or at work as teachers in the colleges of the orders. The fourth rank is held by the Brothers, who are otherwise known as the Temporal Coadjutors. They are the laymen, and have no intention to become clerics. They take the three vows of poverty, chastity and obedience, and act as laborers and domestics in the houses of the society. These humble lay Brothers are men of the most exalted piety, and there is not one of them who could not teach both Bishop Cox and the whole bench of Episcopal Bishops in the United States.

STRIVING FOR THE INFINITE.

Struggle is the order of our earthly existence. Labor exists for us from the first moment of dawn to the last of life. By it we are developed—made stronger and purer, or weaker and lower, as our purpose may lie. Usually we strive for wealth, or fame or power. A few, a very few, struggle to obtain knowledge. Unfortunately, however, the desire of wealth often sways the soul that things of the mind cease to appeal to us. Even ambition frequently proves a blight, the restless heart leaving little leisure in which the soul may gather and quaff sweet water from cool fountains. It is true moreover, that among those who strive for knowledge often mind develops more rapidly than does the heart, and the result almost invariably, is much intellect and little morality. The assertion may seem rash, yet really is not blank ignorance preferable to such a condition? It is nowhere written that wealth or fame, or intellectual culture, shall bring us into the kingdom of Heaven.

It is true there is a certain pleasure in amassing wealth. In the struggle to attain distinction, now and then (alas! now infrequently), there are moments of gladness, and the patient student has his periods of deep enjoyment, when, after hours of unrewarded toil, he is able to add a grain of knowledge to his hoard. Yet intense as are all these delights they are transitory at best. Something higher, something purer lies beyond; and instinctively every toiler ought to feel that it is his duty to attain the highest. A Latin proverb has it that wealth does not bring happiness; fame at last proves a fleeting bubble, while the ripest scholar finds at the end that his struggle has only sufficed to bring him to the ocean of knowledge. The mightiest telescopes reveal that beyond the stars seen exist other stars unseen—steps on the awful stairway that leads to God. So far as it may, it is the duty of every soul to essay ascent of that stairway.

And in the doing so begin a struggle that never ends in disappointment—a striving full of delight too deep for words. It is the culture of the Spiritual—the ordered development of the highest activity of the soul. Nowaday our age is run mad in effort to advance mind-culture; inside the Church who hears aught of any effort toward soul-culture, the Spiritual is the highest—higher than art, music, poetry, philosophy; all else—yet few give it a thought; many even scorn its claim to consideration. It is the vestibule of the Infinite. A door opens and we stand in the presence of God. "It is not possible to find true joy except in striving for the infinite," truthfully declares Bishop Spalding, adding, "The higher man rises in power of thought and love, the more that which he thinks and loves seems to disappear in the abyssal depths of the All perfect Being who is forever and forever." We have theories of education in abundance, yet how few of the theorists deem it necessary to include culture of the spiritual in any list of studies. That which is lowest, the material, is exalted; that which is highest is ignored. Is it any wonder the world is filled with unfaith, bitterness and doubt? Many who would have chosen the highest, through misdirection have taken the lowest and are ill at ease. The supreme need of the age is at more general striving for the infinite.

A FEW FACTS ABOUT THE JESUITS.

The writers in the non-Catholic papers who ridicule religious orders and denounce the Society of Jesus, anything about the Society of Jesus. It is the purpose of this article to give both the friends and the enemies of the Jesuits some facts about the Pope's bodyguard. The society was established in 1540. Sixteen years afterward, at the death of St. Ignatius Loyola, the founder, it numbered more than 1,000 members. In 1615 it counted 18,000 followers. In 1773, when it was suppressed by Pope Clement XIV., it had 22,782 adherents. To-day it has probably 13,000 members, including 1,000 in this country. The Society of Jesus comprises five classes of members. In the first of these are the Jesuits par excellence. They are priests, all of them, picked men, distinguished for virtue and learning, of mature age, long in the society, who have taken the fourth vow, to obedience to the Pope, so as to be always ready at his bidding to go at a moment's notice to the ends of the earth in the interests of religion and humanity. They are called the Professors. From them the General, as the head Superior is called, his chief assistants and the provincials are chosen.

The second grade is composed of priests, who are called Spiritual Coadjutors, and assist the Professors in their mission of education and evangelization. Some of them are, in the course of time, called up higher, but many of them never reach the first rank. As all the members are explicitly forbidden to seek promotion, either in or outside the organization, there is no wire pulling for offices or distinction; so that if the invitation comes from Rome to a Jesuit Father to make the fourth vow, he makes it. If it is never tendered to him he does not let

ance on the lives of their hands. When an employe is permanently disabled, he must be paid his wages for, I think, three years.

"Do you believe labor in this country is better off than in England?" was asked.

"That, too," replied the Cardinal, "is a subject for much investigation. Condition is a relative term. There is more in the question than wages alone. One must ascertain the cost of living in each country in order to answer it intelligently."

The Pope Writes Another Latin Poem.

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Catholics and Socialists. It is satisfactory to note that the Italian clergy have adopted the best and most telling weapons against their Socialist calumniators and backbiters, namely, the law. In my last letter I announced how the editor of an Ancona and clerical paper had to climb down, apologize and pay a fine, besides being sentenced to a short term of imprisonment for libel against Catholic priests. This week I have pleasure in mentioning another Catholic victory, the Socialist organ of Sondrio, "Il Lavoratore Valtellinese" having been successfully sued for libel by two priests and forced to publish a most humiliating apology in its own columns. The anti-clerical press are beginning to find out that deliberate and systematic lying is rather an expensive and not always a winning game.—Roman Correspondent Catholic Times.

Episcopalian Rector Forbids Odd Fellow Funeral in Church.

Brooklyn, August 29.—National feeling is running high in the Protestant Episcopal Church of the Epiphany, Brooklyn, over the refusal of the rector, the Rev. Dean Richmond Babbitt, to allow Cores Lodge, I. O. O. F., to hold funeral services over the body of Charles E. B. Gouge in the church building. Dr. Babbitt's action in refusing to allow the Odd Fellows to hold services was based, he said, on a Church canon which forbids any rites except those of the Established Church being held in a consecrated building. Many of the parishioners, however, think the point could have been waived, and much bitter feeling has resulted. Resignations of prominent vestrymen are looked for as an outcome of the trouble.

THAT "JESUIT'S OATH."

New York Freeman's Journal.

The Jesuits have always been fair game for Protestant bigots. It is safe to say that no body of men ever had so many alleged crimes laid at their doors, what is known as the "Jesuit's oath," which obligates a member of the Society of Jesus to do all sorts of criminal acts, has long done service in the cause of anti-Catholic bigotry. It mattered not that it had been shown over and over again that the oath had been framed by the enemies of the Jesuits for the purpose of arousing prejudice against them. The oath was part of the stock in trade of anti-Catholic bigots, which they were unwilling to part with, and so it has continued to render them the sort of service they want it to perform. Cardinal Vaughan, brother, the Rev. Bernard Vaughan, S. J., having been accused by a correspondent of the Chatham and Rochester News of having taken this oath promptly brought an action for libel against that paper, which thereupon made the following apology to Father Vaughan: "We applied to Father Vaughan to furnish us with the evidence upon which he had made such a definite and emphatic statement, and our correspondent was then obliged to admit that he could produce none. He had seen the so-called 'Jesuit oath' in print somewhere, and assumed and took it for granted that, as the Rev. Father Bernard Vaughan is a member of the Society of Jesus, he must have taken that oath."

"We then went carefully into the matter of the 'Jesuit oath' ourselves, and, having come to the conclusion that the statement of 'Loyal Protestant' is absolutely unfounded, and that the Jesuits take no such oath as that alleged, we felt in honor bound to express our regret that we had inadvertently allowed any such fraudulent imputation upon the loyalty and good faith of the Rev. Bernard Vaughan to appear in the columns of the News."

Don't think for a moment, reader, that this exposure of the "Jesuit oath" will have the effect of preventing anti-Catholic bigots in England and in other countries from making use of it in the future. The enemies of the Catholic Church, who are also haters of the Jesuits, believe that if a lie is told often enough about both it will serve their purpose as effectively as if it were the truth. We may therefore, expect that the "Jesuit's oath" will be quoted for years to come as proof positive of the utter depravity of every Jesuit.

EMPLOYEES' LIVES GUARDED.

Cardinal Gibbons Impressed by Careless Use in England.

Cardinal Gibbons, who has arrived from his recent European tour talks entertainingly on conditions abroad. He was much interested in the status of the steel strike, and said he hoped it would be settled soon. When asked about the relations between capital and labor in Europe, he said: "That is an economic question, and I did not study it. I am not able to confirm or deny the claims made that unions have the manufacturers in England so bound down with their rules as to lessen the capacity of the work, with the result that England is not able to compete with this country in many lines of trade. It would require much study to learn all the details of that subject."

"We were, however, struck with the care taken to guard against accidents to employes in England. Somewhat more value is placed upon human life there than on here. Rules are made by a board of commissioners, and these are rigidly enforced. In many instances, employes take out insur-

ance on the lives of their hands. When an employe is permanently disabled, he must be paid his wages for, I think, three years.

"Do you believe labor in this country is better off than in England?" was asked.

"That, too," replied the Cardinal, "is a subject for much investigation. Condition is a relative term. There is more in the question than wages alone. One must ascertain the cost of living in each country in order to answer it intelligently."

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The Convert.

"The Convert!" How lightly is that little word spoken, as though signifying merely the passage from one church to another! But how much it stands for! For what agonizing wrestlings and torture of mind, unseen and unknown! What rendings and bendings of the conscience! What struggles and calls long resisted and finally obeyed! What tearing of the heart-strings! How awful and almost cruel disregard of family ties and interests—the light and truth having to be purchased often at the sacrifice of all that is dearest in the world!

How many a noble soul—says some vicar or curate—has had to go through the agony of witnessing the tears and miseries of wife and little children, whom he was leading way to privation and starvation! What could be finer than that martyrdom—that sealing of conviction by such sacrifice!—From "Fifty Years of Catholic Progress in England," by Percy Fitzgerald.

A New Jesuit Saint.

Amidst the trials which they have to bear it is a great consolation to the Jesuit Fathers to learn that the Holy Father has just published the decree of beatification and canonization of a member of the society—the Venerable Father Claudio de la Colombiere. Father Martin, the general, was present at the publication on August 11, and in an address to the Holy Father thanked him both for the publication of the decree and the letter sent by His Holiness to the heads of the religious orders. One was, remarked the general, a cause of deep joy; the other a source of great encouragement. The Holy Father expressed the satisfaction he felt in publishing the decree as to the virtues of the Blessed Colombiere because of the impulse which would thus be given to devotion towards the Sacred Heart of Our Lord. Father Colombiere, our readers will remember, was confessor to the Blessed Margaret Mary Alacoque, the foundress of this devotion. Father Colombiere preached it at the Court of St. James, whither he came, and such was his zeal that he made a mark for the attacks of heretics he was cast into prison. The sufferings he endured probably hastened his death, which took place in February, 1682, and which the Blessed Margaret Mary is said to have foretold.

At all times kindness is better than ill-nature, and courtesy is a nobler thing than disrespect. Nothing can be much more foolish than to go out of our way to make enemies for the mere sake of making them, when a very little patience, forbearance, and self-restraint would have given us instead a helper, a friend, a panegyrist, and a backer.

THE CATHOLIC RECORD

OUR BOYS AND GIRLS.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLV.

John Swinton's school history has been submitted to my examination by the editors of the Review, as complaint has been made of it by Catholics.

I do not know what these complaints are, but I am sure that the author, as he is profoundly respectful to Christianity, means to be thoroughly respectful to every form of Christianity.

The difficulty with school histories describing the Reformation is, that, let us be as respectful as we may, our underlying sympathies will always be either for or against it.

He describes the Edict of Spire, passed in 1529, as an attempt to check the Reformation, against which, therefore, the reformers are said to have protested.

On page 323 Swinton says: "The triumph of the Emperor seemed now to be complete. Encouraged by this, Charles V. became thoroughly tyrannical."

On page 329 Swinton (who, however, has no love for Henry VIII.) gives weight to Froide's position, that Henry was moved to the separation from Catherine by the wish to have an undisputed heir by a new marriage.

Let us revert now to Professor Foster. On page 37 he says, speaking of the long train of those who have left the Anglican for the Roman Church, "Except a man have within him the witness of the Spirit, and know in whom he has believed, he is likely to fall a prey to the Roman claims."

England and America gone into the Catholic Church have been shown, by that fact, to be unconverted persons, not having the witness of the Spirit in themselves?

Neither Newman nor Manning doubted that the converting Spirit of God works largely within Protestant bounds. They have both expressed this emphatically.

Dr. Foster's reasoning from Irenaeus and Cyprian respecting the primacy, pages 58-65, mostly agrees with my own opinion. Yet it would have been well to cite that thorough-going Protestant, and hater of Rome, Richard Rothe, who says that as the original parity of the presbyters in each congregation found its completeness in the individual bishop, so the collective episcopate, varying in degree, pointed forward to an individual pastor of the whole Church.

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hideousness because, forsooth, your self-conceit or self-will has been offended by those who are wiser and better than you, and this galls you.

St. Bernard says that in order to cure pride we should reflect upon three questions: "First, what was I before I was created? Absolute nothingness. And in what state did I come into the world? It was as a poor, helpless infant that would have perished but for the care of others."

But we have, besides these reflections on our own misery, the example of our Divine Saviour to teach us humility. He came down upon the earth to cure men of pride.

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It is probably a low estimate when one says nine boys out of ten make up their minds at some time during their careers to run away from home. There are various causes that contribute to the forming of such resolutions, but whatever the cause, the boy is always firm in the belief that he is not being used right, and that the only way to better his condition is to gather up such personal property as he can conveniently carry and get out into the world, where he can make a name for himself by killing Indians or pirates, or by becoming a great detective.

Sometimes the boy resolves to become a pirate, or highwayman, and is not always the most vicious when form such a determination. To the mind of the average boy there seems great deal of romance in such a career. For many weeks Rob Norton has been planning to leave the paternal roof tree, and it must be confessed that of a most improbable and irresponsible pirate yaru had brought about this reckless determination. Rob had made up his mind to become a pirate!

Many a night he dreamed of treating the quarter deck and roaring of his orders to his gallant crew. Many a rich prize had he captured—in his mind. He had fancied himself performing all manner of desperate and daring deeds, and had even decided would be known as "Red Bob, Rover of the Deep." He thrilled over whenever he contemplated the magnificence of the title. Working on a farm was "de slow"—if I may be allowed to quote Rob's own definition of it. Hoosh potatoes and chasing cows his mind revolted against.

By shrewd dickering he had been able to get hold of a cheap revolver, and this he concealed under the eaves in the open chamber, where likewise he had hidden a quantity of dynamite. The pirate yaru that had so incited and bewitched him. If Rob's father had known he possessed the revolver there would have been trouble, and the weapon would have been confiscated. It was some time after he obtained possession of the revolver before he really settled on the time of his departure. For two or three days he shirked about his work, and the result was he got a good "dressing down" and was told he would get another if he did not complete a certain amount of work the following day. "I'll never do it as long as I live," declared Rob. But he took good care not to utter the words aloud.

That night, when all the house still, he gathered up a few things tied them in a small bundle, and the revolver and the wild pirate yaru were brought from their place of concealment. A window of his chamber opened on the sloping roof of a shed, holding his shoes in his hand, the crept silently forth. The night was dark, as the moon had not yet risen, but Rob knew the inch of the vicinity. He crept to the lower edge of the roof and slid down board he had leaned in a sid position for that purpose. "I'll never come back here again," he muttered.

Somehow, the thought did not him feel as hilariously happy might. He remembered he was lying away from his mother, hard lump formed in his throat, quickly choked it down. It was beneath the dignity pirate to feel any regret! He slipped over the fence in cornfield, where he hesitated moment. A light breeze was stirring, about him the long leaves whispering, mysteriously. The sound made him shiver, almost wished that he was back comfortable bed. After a little time he put shoes and started down between long rows of corn. The shadow deep about him, but he saw of silvery light appearing eastern horizon, and he knew moon would be up within half an hour. He had almost reached the cornfield when, of a sudden, heart gave a great thump, for form seemed to rise before him few steps away. It was a human figure—there doubt about that—and Rob found self motionless—was it? Could it be the bold Rover of it was scared?

He did not make a sound as to the ground keeping his eyes tall, figure looming up before him. He remembered hearing his reading in the weekly newspaper about a desperate wretch who had nearly murdered a man in a ring town, and it was said the rator of the deed was still at large. Had Rob suddenly come upon a desperado? He began to tremble for a faint cold, despite the fact that he was warm and pleasant. He ground, and longed to see known move away. But the stranger stood perfectly seeming to be listening with tentness. Rob wondered if had seen him, and decided he The minutes dragged slow. The boy on the ground could heart thumping vigorously on. Still the dark figure motionless. Rob thought of creeping he believed the man was w him to make such a move.



