



IMPORTANT NEWS

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WRITE FOR OUR CATALOGUE Write To-Day! Don't Delay! THE ROBERT SIMPSON COMPANY, LIMITED. TORONTO, CANADA

THE HEAD OF THE FIRM.

Mr. Lindley, of the firm of Lindley & Ferran, had been giving one of the young men in his employ a very bad quarter of an hour. He sat in his revolving chair now, half turned from his desk and facing the culprit. The cashier stood by, formal and solemn, with certain incriminating papers in his hand. "I don't suppose there is anything that could be said on your side," said the head of the firm, irritated at the young man's continued silence. He had always been known as an especially merciful man to wrongdoers, "But have you anything to say, Graham?" "Nothing, sir," he replied. "It is a misfortune," Mr. Lindley said in his hardest manner, "that a young man just starting out in life, with all his prospects favorable, should throw away his chances through petty dishonesty. So far as you are concerned your career is finished right here, and I should think it would be at an end in this city. You will go to Mr. Sayers' room and make out a memorandum of all the business that has passed through your hands during the past week. He will then pay you the small amount due you. You are fortunate in one thing. In view of your youth we will spare you to a certain extent. We will not prosecute."

"I meant to pay it back," he murmured, miserably. The gray haired man at the desk smiled bitterly. "When young men begin stealing," he said with a point, "they always mean to pay it back, but I have never known one to carry out his intention."

threadbare silk gloves, darned to the last degree, appealed to him with an old memory. She was looking anxiously up at the name in big gold letters over the door. He was about to hurry on with an absent smile when she intercepted him. "I see this is the right place," she said, with a friendly smile on her brown face. "The policeman showed me the way. Do you work here, now? Could you tell me if Bennie Graham is here?" "He is here," he said. "He is in the office."

the very first one!" she cried, holding out the rough, worn hand and shaking hands with him earnestly. His own hand was white and soft and well kept but he grasped hers with a strong pressure. "It's been the best thing for Bennie, coming here!" she said, after a minute wiping her eyes quite unobtrusively. "He'll make a fine man, I know, being with you. It ain't every day a boy has a chance to come on in the world like that—an' with such a man guidin' him. I told Bennie it was almost like havin' his father back again. An' Bennie's such a good boy. I couldn't tell in a year how good that boy's been to me and his sisters there at home. There ain't a month that he hasn't sent us money. I've been afraid he'd stint himself. An' last month when the mortgage came due, we thought the place was gone sure; but on the very day here come the two hundred dollars you sent him—an' me an' the girls just set down an' most cried our eyes out. It was good to know that nobody couldn't take our little home. We're going to get on fine now."

"The—two hundred dollars?" gasped Mr. Lindley. "Yes; it was so good of you to let him have it," said the old woman, folding and unfolding the comforter she had knitted for Bennie, and folding unnumbered tears into it. "O' course, if he had asked me, I'd a' said not to borrow it we had to let the place go. The mortgage was put on by Bennie's father, heipin' one of his friends out of a tight place years ago—but we never borrowed, not so much as a cup of meal from a neighbor. What we couldn't pay for we did without. That's the way Bennie's been raised, an' I know it must hurt him to ask you for a loan; but he was near crazy about me an' his sisters losin' our home, I reckon. However, we'll all work together to pay it back. It may take a little longer than you think it ought to, but we'll pay it; you needn't be afraid of that."

The young man came in, his face looking drawn and old. At sight of the old woman, who started up with a glad cry, he fell against the door, with a look like death on his face. "Graham," said Mr. Lindley, briskly, before he could say a word—and Mr. Lindley knew how to speak in the most business like manner, though there was a curious break in his voice. "Graham, your mother and I have been talking over that \$200 I let you head—because I am going to let you head—that boy here with you to spend a week and rest up and get acqainted with his mother. He'll find the comforter hanging over his desk when he comes back. I think it'll be a good thing to keep it hanging there—make him think of his mother all day long. It's a good thing for a boy to think of his mother pretty often."

"A PAGE FROM A MEMOIR." The relatives of the famous beauty, Gracia Wells, who was so greatly admired at Newport, when the French officers were there in the days of the American Revolution, were shocked when she married a "Papist," the Count de Lae-Joselle.

with a face, as De Brugere said, "like that of the Princess de Lamballe, only beautiful," waited for him. He started and flashed when he saw her, and he began to apologize. "I am far from home," he said, "and my mother—" "Why is it," she asked, with sternness in her blue eyes, "that you French are ashamed of all that is good and of nothing that is bad? If your nation is all like you, there must come a terrible reckoning!" He blushed again and fumbled with his gold-laced hat. "You are right," he said, gravely, "but you must not judge all our nation by myself, or by my friends, De Brugere, De Lanzun—" "The two walked in silence eastward to the Delaware, and thence to Gracia's aunt's house in Trent street. But the silence brought them together in a way that the white heron's plume, the fan painted by Fraguard, and the scented gloves, which Gracia's mother had allowed her to accept in the simple American way, or a thousand witty speeches had never done."

In time, Gracia had her way, in spite of all arguments, and in the "Popish chapel," she consented to become Madame Lae-Joselle, having adopted the faith of her forefathers, and she and her husband sailed, with the troops of the Count de Rochambeau, to France. Her husband's friends, who were very gay, called her "Mees Prim," but they admired her, and the songs and speeches of mere poetical license, which some of the ladies of society did not object to, were hushed in her presence. Once she had a stormy scene with the Count de Brugere, one of her husband's friends. It was after dinner at the Chateau de Lae-Joselle. De Brugere had joined the party of Robespierre, and he had come, very amicably, to say good-bye to the aristocrat, Lae-Joselle. The thunders of the Terror were beginning to be heard.

"I drink to Reason, the goddess of Reason," De Brugere said, raising his glass; "Reason, the enemy of lies, of superstition, of religion," and he laughed. Lae-Joselle knew De Brugere's power, and his heart sank as he saw his wife rising to her chair, and take her boy's hand in hers. "Monsieur de Brugere," said she, "you must respect children and women. You were once an innocent child, though I can scarcely believe it—and you mother would do what I do now." She curtsied very low, drew her boy of ten after her, and left the room. De Brugere did not rise; he lolled in his chair lazily, but his eyes flashed.

"The American blood!" he laughed harshly. "I told her once that if you were dead, I would marry her. I did it. She is splendid, and I believe that my mother would have done the same thing. I told her once—and I will swear to her again—that I will be even for her soon of me! She knows that I shall soon hold your fate and hers in the hollow of my hand, and yet, for her religion she defies me! Good-bye, Lae-Joselle. I came to dinner to-day only for a sight of her. Henceforth we are enemies."

people. Let your wife lie with grace," he said, in a low tone to Lae-Joselle, "and disown you. You and the boy may go then." Gracia stood erect, facing her husband, and the boy, who dropped his hands to his sides at a sharp, low word from his father. "Ah, citizeness of America, formerly the Countess Lae-Joselle," said De Brugere, with evident enjoyment of the situation. "These papers are claim, from pride or foolishness, to be your former husband and son. They are fools, idiots! And the guillotine is not for fools." The circle about the table were breathless. What would the do? To deny her child, to lie in his face, to cast him off, to save the two she loved most in life by a falsehood? Her husband looked at her, hope and love in his eyes. To lie in her child's presence, even to save his life? It would be but to die with him.

"These are my husband and my son," she said, in a low voice. There was silence in the group immediately around the table, but loud cries came from the courtyard. De Brugere started and looked straight into her eyes. "The goodness of my wife has destroyed us!" Lae-Joselle muttered. De Brugere heard him, and laughed. "A good woman!" he said, solemnly. "Of the race of Regulus!" cried the stony-faced man at his side. The mob took up the shout. "Your goodness," he said, half-mockingly, "has enabled you to live. If you had lied," he added, in her ear, "I would have killed them and you. The loss of one bad woman would not have mattered; but you are too rare a creature to kill. Go with your husband and child. The way will be made for you."

"Of the race of Regulus!" the mob said. "And drunken murderers in the courtyard echoed it, as she passed with her precious ones to freedom!" When Madame de Lae-Joselle died, twenty years after, the lawyers found, in her will, a bequest of perpetual Masses for the soul of Bernard de Brugere. "At least," he said, when he was on his way to the guillotine with the Duke of Orleans, "I can recall one good deed!" Orleans laughed. "You have an unusual memory," he answered. — Maurice Francis Egan in Benziger's.

solomon was right when he said, "There is nothing new under the sun." The early heralds of the cross were often men of genius as well as heroes, and not a few were statesmen. The Catholic Church has blazed the way into all lands and the islands of the seas and in self-supporting missions she stands at the head in our day as of old.

IGNOMINIOUS MARRIAGE AN INFAMOUS MAN IN relation to any race whatsoever a paradox, says the National Geographic Journal. The flag honored by it. A not patriots, but ideals representing of the republic. Then, since bigotry not be less than a national principles, of its activity, the Catholic discover the first exploration, where devotion the of the early section witness; of the men grant of religious, established freedom. What shall be able stand against the Irish race whose ranks of Washington victory in the civil are devoting their and valor to the army and navy? The base ingratitude folly, the ignominious, the bigotry in these would be indeed dishonor, a national vengeance upon a morbid and abominably ingratitude. rise to the dignity of financial prizes losing more than stiveness to the It is losing, at the saving sense of rise of an anti-Columbian recognize the iron petty project. The appeal to the broad-minded and physical that much must of heredity. The fanatical fires of religious persecuting the intellectual bright generations Plymouth Rock. west have no assimilating or neither heritage trust upon the conciliably alien there. Hence the attention throughout of Catholic or Gaelic were not its sister appeal which takes the heel of Comedy 1 A time was, ago, when in the acceding the of "ex priests," "cloister," and otionous certium room or brethren tioning the unignorant and ally disproved the intelligent, as the sensation hypocritical churches and believed that the vulgar count bigotry, had ex for our content; that we under capacities for dent by the ad current press, and landladies sorts of American the enervation readers.

Mr. Robinson woods of Beye of No Man's dome to the county boarding board of the Americans are \$5 weekly dren, Irish a the day! For us of Irish ancestry exclusive who what though houses and pose their hospitallity a representative the Cape Co musquito, the whom Christi disowns as so Go to! I tolic history race, with the famous hero of classic art ility of virtu noble Presc with thy friendly han and thy nances for religious way per Spangled B free, under bravo! Human com litical extirp al shame patriotic A to touch t un-American What is the ence of this is the secret progress and the of the Irish honorable. Duty all unavailing hell, for the racial, preced a composi ousy of u malice of I



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LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa, June 12th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and shows all that is best in a strong Catholic spirit.

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gates to the supreme ruling body of a Church undertaking to establish what should be the course of the whole Christian Church in administering one of the sacraments instituted by Christ, but a totally irresponsible association called the "Women's Christian Temperance Association" deciding how the most important of the Christian sacraments should be administered!

At a meeting of this Association held in Toronto on Sept. 28 it was decided that fermented wine should not be used in the Lord's supper. One of the speakers who took part in the discussion of the matter said that the "greater number of the Churches of the city now use unfermented wine, the only exceptions among the Protestant bodies being four Presbyterian and all the Anglican Churches. The rule of the Church of England requires the use of fermented wine, and this canon can be changed only by consent of the synods of the Church." This consent the temperance ladies intend to make an effort to obtain. We cannot suppose that such an effort will be successful, as the Church of England, so far as we know, is too conservative to change easily a practice which Christ established by a positive commandment: "Do this for the commemoration of Me..." for as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come."

There is not the least doubt that our Divine Lord used the wine which was in common use in the country, and which is referred to in Ezechiel xxvii. 18. This is called in Hebrew yayin, in Greek oinos, and in Latin vinum. The constant tradition and usage of the Church has been to use this wine, and it is folly for the Women's Temperance Association to disapprove Christ's institution or to attempt to abolish it.

Our stand on the question of temperance is by no means an uncertain one. We are in favor of temperance to the fullest extent, but we do not take the extreme view that a really moderate use of this or any other alcoholic liquor is absolutely forbidden in scripture. Timothy, being an invalid, was advised by St. Paul to use a little wine for his stomach's sake, that is, because of the weakness of his stomach. A moderate use of wine, especially when it is used for a remedy, and is advised by a physician, is perfectly lawful. Still we would and we do counsel total abstinence on account of the insidiousness of the drinking habit, and to make it certain that no one may contract by degrees a habit so pernicious.

But a sacrament of the Church must be administered as it was instituted by Christ, and it is a piece of impertinence for the Women's Christian Temperance Society to condemn its ministrations as commanded. This society in its condemnation mentioned specially the Peller Island wines, because they contain 1 per cent. of alcohol.

We cannot understand on what principle the Presbyterian churches have ceased to use real wine in their so-called sacrament of the Lord's Supper, as their standards of faith specifically deny the authority of the Church to introduce any novelty which is not commanded in Scripture. Surely the use of unfermented wine comes under this description. However, we have learned before now not to be surprised at any whimsicality or inconsistency of the Protestant sects. They imagine that the practices they think proper to adopt for themselves are quite correct, and even obligatory on their neighbors; but the commandments of the real Church of God, the pillar and ground of truth, which has come down to us from the Apostolic age and which Christ's commands us under heavy penalties to hear, are not deserving of any attention.

IS THE TYPE OF CATHOLIC HIGHER IN ENGLAND? Generous rivalry is very wholesome. In England they have about two million Catholics, but some one has said recently that the type of Catholic is far higher and more intelligent in England than it is in the United States. We have very grave reasons for doubting this statement, and the abundant evidence of intelligent lay activity on this side of the water show that we have as high, as earnest and as devoted lay Catholics here as can be found anywhere else.

In England, however, there seems to be a very eminent faculty for constructive organization. Recently a scheme for a country-wide lay organization having as its object the promotion of the conversion of England, has been drawn up and received the approbation of His Grace the Archbishop of Westminster, and when practical work begins, no doubt, the sanction of the local ecclesiastical authorities will also be obtained. The principal aim of the association, of which Mr. Leonard Smith, Birmingham, is secretary, will be to remove misunderstandings and prejudices by the circulation of Catholic controversial literature and the support of the Catholic press. It is surprising to what silly and stupid misrepresentations of Catholics and Catholic doctrine some Protestants will give credence. The only remedy is the constant iteration of the truth.

We must repeat in circular, leaflet, newspaper, pamphlet, and book what Catholics believe, and show how ridiculous are the views and doctrines attributed to them by many Protestant writers. If this is done so effectually that ignorance of the cardinal principles of the Catholic faith will be removed from the minds of the great masses of the people, a large accession of converts may be expected.

We have Catholic Truth Societies in this country, but they do not begin to cover the vast field of non-Catholics. More individual activity and more disinterested zeal in distribution are necessary among us in order to secure the results that the English Catholics are about to obtain.—The Missionary.

AS TO CATHOLIC BOYS IN NON CATHOLIC COLLEGES. We often see it offered as an excuse for Catholic young men going to non-Catholic colleges, that if their religion is worth anything they will not lose it. Such an argument was once presented to Henry Parry Liddon, when he was pleading that the religious character of Oxford should be maintained. "Is not this manifestly a confession," he was asked, "that religious truth needs a special protection for its existence?" To which question he replied: "Speaking absolutely, we know that religious truth can take good care of itself, or rather that, in history, in the long run, God will take very good care of it because it is His Truth. But in the concrete and particular case of young men living together, tempted to every sort of moral mischief, and eager to get rid of their worst moments of the sanction and control of religion, it is no disparagement to religious truth to say that it does need protection. . . . To treat Oxford under graduates as in all respects men, appears to me the greatest possible mistake." The patrons of the other idea are, consciously or unconsciously, believers in "the survival of the fittest." If they see a Catholic young man make shipwreck of faith or morals in a non-Catholic university, they conclude that he was a wretched weakling who would have never done the Church credit anyhow. But what about his individual soul? Christ Our Lord thought it worth saving at an infinite cost, and shall we look on its loss as a matter of small account?—Casket.

A true follower of Christ might well say, I wish that I had not thought but for the making of caskets, and establishing the reign of Christ in men's hearts. What other thought has He put out rather violently. If he does not buy any drink, he is not wanted at all.

ST. MICHAEL'S COLLEGE ALUMNI. The Alumni Association of St. Michael's college held its annual meeting on Thursday, Sept. 28th, in the Exhibition Hall of the college, at 4 o'clock p. m.

In the absence of the President, the Hon. J. J. Foy, Q. C., Judge P. J. Curry of Parry Sound presided.

There was a good attendance of priests and laymen who had formerly been students of the college. The secretary, Mr. Hugh Kelly, K. C., read the minutes of the meeting of 1904, which were adopted.

A resolution was passed unanimously to the effect that a committee be appointed to make an appeal by circular to all the alumni of St. Michael's College, requesting them as a mark of their gratitude to their Alma Mater to contribute a certain sum towards aiding the college to become yet more efficient than it has been in the past, it being understood that the precise purpose to which the gift shall be applied is to be hereafter agreed upon after consultation with the authorities of the college.

Several of the alumni, priests and laymen, addressed the meeting on the subjects which came before it, and many pleasant reminiscences of the past were recalled to mind by the speakers, who all referred to the great benefits which have been accured to the

THE CHURCH IN AUSTRIA AND GERMANY. It is but a short time since the papers were full of reports from Austria of a movement which was called "Los von Rom," whereby it was insinuated that the Teutonic population of the Austrian Empire was prepared in a body to leave the Catholic Church in order to embrace Lutheranism.

There was, indeed, a slight movement which made the expression "Los von Rom" its watchword, but it was soon discovered that its importance was over-estimated, and that but a small number of individuals were influenced by it; and that it was not at all religious but solely a political movement which had for its object a transference of allegiance to the German Empire, and now there is almost nothing heard of the Los von Rom agitation, the people of Austria being generally thoroughly loyal to the Hapsburg dynasty, and

course to the sovereignty of Great Britain, on terms similar to those under which other British colonies have prospered. This offer was definitely declined by the Zionists' Congress which met some months ago, on the plea that the territory offered them would not be suitable to the majority of the Jews who might be expected to take advantage of the generous offer, as these have been accustomed to climatic conditions very different from those existing in the part of Africa which was offered them.

A considerable minority of the Congress were, however, well pleased with the offer made, and it is not beyond probability that there may be yet a large immigration of Jews to the territory designated. These would go into Africa not as proteges of the Zionist Association, but on their own responsibility, and no doubt they would be good settlers should this be the case. They would, indeed, most probably, be the most desirable of the proposed emigrants, inasmuch as they would be the most self-reliant, as their action would be on their own motion, instead of being under the management of the Zionist Congress. The quality of self-reliance would of itself make up for the lack of numbers, and would be a guarantee for the success of the colony so far as worldly prosperity is concerned.

Herr Zangwill, who is now in London, England, has been recently interviewed by a representative of one of the London papers, and his views on the present intentions of the Zionist leaders have been cabled in a despatch dated Sept. 21. He said that "the Canadian West and North-West comes within the possibilities for Zionist settlement, the only objection being that such a settlement would raise the problem of a State within a State." He has evidently made a strange mistake in regard to the conditions under which the Western and North-Western territories of the Dominion are open for settlement.

There cannot be any question in the Dominion of "a State within a State." Suitable settlers of any race or creed will be welcomed to Canada, not to set up a State within a State, but to conform themselves to the laws of the country, which make every citizen a free-man without special privileges from which other citizens are to be debarred. If Russian and Roumanian Jews emigrate from their own country owing to the persecutions they endure there, and settle in Canada, they must be subject to the same laws and conditions as are enjoyed by Canadians. There can be no other autonomy than that of the various provinces of the Dominion, subject to the conditions of Canadian supreme law.

It is open to the Jews to settle in the North West if they are willing to submit to Canadian law, but they cannot be offered exemption from the laws to which all Canadians submit. It would not be desirable for the Jewish immigrants themselves to be dealt with in any other way. They may themselves become citizens in the regular way, and so far they will be able to wield a certain influence in legislation, but they must not expect more than this, and it is well they should know this before they come to settle in the country. Canada has had trouble enough from Doukhobor vagaries during the last three years, and Canadians have no wish to have to deal with similar problems which may be thrown upon them by other races.

There are already many Jews in Canada, and they are a law-abiding people. We are willing to receive others under the same conditions; but if any do not like the conditions, they need not come here to seek for homes.

Under Turkish rule, the Zionists might after a while be subjected to periodical massacres such as are regularly perpetrated upon Christian races in the Empire. There will be no such outrages inflicted upon them in Canada; and certainly this will be a by far preferable condition of things to what they may expect under the government of the cruel Turk.

THE HOLLY OF "THE POOR MAN'S CLUB" PARTY. Referring to the failure of the Subway Tavern, otherwise known as the Religions Rum-shop, in New York, the Sun of that city says: "The theory on which this rumshop was started is that the liquor saloon is 'the poor man's club,' and needs only to be conducted in a moral way to remove the objections to such a place of refreshment. Incidentally, on the assumption that the liquors furnished in the rum of saloons are inferior or of poor quality, the religious rum-shop was to serve the cause of both good morals and good health by purveying a better article.

"Of course the thing has not worked. The humorous incident of the opening of a religious rum-shop gave notoriety to the place at the start, but that curiosity soon passed away, and the concern was not prosperous. It was beaten in the competition with the saloons in the business to make money, and not to mix philanthropy with whisky.

"Of course, the talk about the liquor saloon being 'the poor man's club' is nonsense. It is no more his club than is his grocery. He goes to it to get a drink, and not for moral and intellectual improvement, and not for conversation on high subjects. If he lingers a long while after he has had his drink, he is long welcome interloper, who is likely to be put out rather violently. If he does not buy any drink, he is not wanted at all.

RACE SUICIDE URGED AS A CURE FOR POVERTY. The great social problem has received a fresh impetus from a Chicago justice, who asks, Which should it be, race suicide, or hunger and rags for helpless children. To raise offspring in hopeless poverty, or not to raise young at all? With an easy conscience and a vicious moral sentiment, the gentleman elicits to conclude that race suicide is defensible where parents are too poor to provide homes.

To some it might seem a waste of time and effort to dignify such damnable doctrine with a denial. But the reason for it is found in the fact that the gentleman is not alone in his conclusion, and the opinions have been wide circulation through the secular press. Moreover, it is safe to conclude that this publicity and the authority quoted for the sentiment have been sufficient to add many to the ranks of the already too numerous class of murderers of their character.

The Chicago justice and all his fellows of like opinion demonstrate nothing to our mind save their total ignorance and disregard of the law of God. The propagation of the human species, is in accordance with a divine command. Its purpose is the glorification of God by the populating of heaven with immortal souls. Hunger, rags and hopeless poverty are accidental temporal conditions. In nowise are they related to the law and purpose of propagation.

Moreover, God, not man is the author of life. Therefore to God alone belongs the right to say when life shall cease. And that may fully understand that this is His right alone He has given to man the law, "Thou Shalt Not Kill." Hunger, rags and helplessness are not enumerated as excepted conditions under the law, hence the recent Chicago contention is nothing more than an effort to abrogate the law of God. Those who follow the diabolical suggestion will have an awful penalty to pay.—Church Progress.

DEBAUCHERY OF THE PRESS. These who read last week of how a certain insurance company sent to the leading daily papers of this city a paid advertisement to appear as a news item, thereby seeking to avert adverse criticism of its dabbling in the stock markets, should learn therefrom a very important lesson. While some of them printed it, "making a price to suit," and some refused to thus debauch their honor, still it should make the readers of the daily press slow to place absolute credence in all that appears as "news," "Railroading," or guessing at the news, is now a fine art in daily journalism.

The incident above referred to shows that many papers are ready at any time to sell their honor. All that is necessary is to offer the price. There is no language sufficiently strong and decent to characterize such debauchery of the press. Goldbricking the readers of the daily paper in the way of news is not a new trick of the profession of journalism. Even the above sample is one of the most degrading that has been offered of late.

Another instance of like character has just come to our observation. It involves the Peruna fakir, against whom the Catholic press has made such vigorous protest. In some papers of the Southern states may be found what purports to be an interview with one Dr. Hartman touching the yellow plague. This Dr. Hartman is none other than the Columbus, O., gentleman who has been faking the indorsements of Sisters who have no existence and of Catholic institutions. A gentleman who has extracted large sums of money from the people by selling them a compound of low grade whisky, the alcoholic taste of which is obliterated with cheap bitters.

The substance of this interview which is nothing more than a paid advertisement, directs people who would avoid the cause of the epidemic, and those who follow the advice are sure not to take yellow fever.

Could anything be more damnable on the part of the press than lending itself to such an effort to defraud its readers for the price paid for such "news"? Could anything be less humane and more insulting? Is there no way to put an end to such perdition on the part of those guilty of the debauchery?—Church Progress.

Catholic body not only of Ontario, but of the United States, and the various Provinces of the Dominion of Canada through St. Michael's College, which has sent forth many Catholics of influence and learning to fill most important positions in Church and State, and has by its good work raised the status of the Catholic Church in the Dominion of Canada.

The officers of the Association for the ensuing year were then chosen, all the old occupants of offices being re-elected to the same positions which they had held before.

The thanks of the association were then tendered to Mr. Hugh Kelly, K. C., for the ability and efficiency with which he had filled the office of secretary during the past five years.

In the evening at 7 o'clock there was a banquet at which the alumni partook of the good cheer which had been prepared for the celebration of the occasion. The best of feeling was manifested between the alumni, and all were highly pleased with the entertainment afforded by the proceedings of the day.

We desire to draw special attention to the fact that there is a great scarcity of teachers in the North West Territories, and we have no hesitation in recommending those who are without employment to go to that country in preference to seeking to better their condition outside of Canada. Full information may be obtained by writing to Rev. Father Jan, O. M. I., Edmonton, N. W. T.

IS THE TYPE OF CATHOLIC HIGHER IN ENGLAND? Generous rivalry is very wholesome. In England they have about two million Catholics, but some one has said recently that the type of Catholic is far higher and more intelligent in England than it is in the United States. We have very grave reasons for doubting this statement, and the abundant evidence of intelligent lay activity on this side of the water show that we have as high, as earnest and as devoted lay Catholics here as can be found anywhere else.

In England, however, there seems to be a very eminent faculty for constructive organization. Recently a scheme for a country-wide lay organization having as its object the promotion of the conversion of England, has been drawn up and received the approbation of His Grace the Archbishop of Westminster, and when practical work begins, no doubt, the sanction of the local ecclesiastical authorities will also be obtained. The principal aim of the association, of which Mr. Leonard Smith, Birmingham, is secretary, will be to remove misunderstandings and prejudices by the circulation of Catholic controversial literature and the support of the Catholic press. It is surprising to what silly and stupid misrepresentations of Catholics and Catholic doctrine some Protestants will give credence. The only remedy is the constant iteration of the truth.

We must repeat in circular, leaflet, newspaper, pamphlet, and book what Catholics believe, and show how ridiculous are the views and doctrines attributed to them by many Protestant writers. If this is done so effectually that ignorance of the cardinal principles of the Catholic faith will be removed from the minds of the great masses of the people, a large accession of converts may be expected.

We have Catholic Truth Societies in this country, but they do not begin to cover the vast field of non-Catholics. More individual activity and more disinterested zeal in distribution are necessary among us in order to secure the results that the English Catholics are about to obtain.—The Missionary.

AS TO CATHOLIC BOYS IN NON CATHOLIC COLLEGES. We often see it offered as an excuse for Catholic young men going to non-Catholic colleges, that if their religion is worth anything they will not lose it. Such an argument was once presented to Henry Parry Liddon, when he was pleading that the religious character of Oxford should be maintained. "Is not this manifestly a confession," he was asked, "that religious truth needs a special protection for its existence?" To which question he replied: "Speaking absolutely, we know that religious truth can take good care of itself, or rather that, in history, in the long run, God will take very good care of it because it is His Truth. But in the concrete and particular case of young men living together, tempted to every sort of moral mischief, and eager to get rid of their worst moments of the sanction and control of religion, it is no disparagement to religious truth to say that it does need protection. . . . To treat Oxford under graduates as in all respects men, appears to me the greatest possible mistake." The patrons of the other idea are, consciously or unconsciously, believers in "the survival of the fittest." If they see a Catholic young man make shipwreck of faith or morals in a non-Catholic university, they conclude that he was a wretched weakling who would have never done the Church credit anyhow. But what about his individual soul? Christ Our Lord thought it worth saving at an infinite cost, and shall we look on its loss as a matter of small account?—Casket.

A true follower of Christ might well say, I wish that I had not thought but for the making of caskets, and establishing the reign of Christ in men's hearts. What other thought has He put out rather violently. If he does not buy any drink, he is not wanted at all.

ST. MICHAEL'S COLLEGE ALUMNI. The Alumni Association of St. Michael's college held its annual meeting on Thursday, Sept. 28th, in the Exhibition Hall of the college, at 4 o'clock p. m.

In the absence of the President, the Hon. J. J. Foy, Q. C., Judge P. J. Curry of Parry Sound presided.

There was a good attendance of priests and laymen who had formerly been students of the college. The secretary, Mr. Hugh Kelly, K. C., read the minutes of the meeting of 1904, which were adopted.

A resolution was passed unanimously to the effect that a committee be appointed to make an appeal by circular to all the alumni of St. Michael's College, requesting them as a mark of their gratitude to their Alma Mater to contribute a certain sum towards aiding the college to become yet more efficient than it has been in the past, it being understood that the precise purpose to which the gift shall be applied is to be hereafter agreed upon after consultation with the authorities of the college.

Several of the alumni, priests and laymen, addressed the meeting on the subjects which came before it, and many pleasant reminiscences of the past were recalled to mind by the speakers, who all referred to the great benefits which have been accured to the

THE CHURCH IN AUSTRIA AND GERMANY. It is but a short time since the papers were full of reports from Austria of a movement which was called "Los von Rom," whereby it was insinuated that the Teutonic population of the Austrian Empire was prepared in a body to leave the Catholic Church in order to embrace Lutheranism.

There was, indeed, a slight movement which made the expression "Los von Rom" its watchword, but it was soon discovered that its importance was over-estimated, and that but a small number of individuals were influenced by it; and that it was not at all religious but solely a political movement which had for its object a transference of allegiance to the German Empire, and now there is almost nothing heard of the Los von Rom agitation, the people of Austria being generally thoroughly loyal to the Hapsburg dynasty, and

particularly to the personality of the aged occupant of the Imperial throne, Francis Joseph, who is regarded as a most amiable and benevolent ruler, personally well beloved by all the various nationalities which compose the dual Empire.

The Hungarians, indeed, are restless under the union of Austria with Hungary, because they imagine that Hungary is governed in the interests of the Germanic part of the Empire; but even the Huns admire and love the Emperor to such a degree that they have no wish to separate themselves from the Empire during the life of Francis Joseph, whatever they may desire to do after his death.

The diversity of races in the Empire is undoubtedly a source of weakness, and will be so as long as any one race is suspected of a design to tyrannize or dominate over the others, but there is not any prevalent desire on the part of the Germanic Austrians either to overthrow the Hapsburg dynasty or to go over to Lutheranism.

It will be remembered that in 1870, after the decrees of the Vatican Council were published, there were a few persons in Germany, Austria, France and Switzerland who rebelled against the decree of the Pope's infallibility, and formed what was called the "Old Catholic Church." This rebellion against Church authority was a rallying point chiefly for a few priests who were under censure of the ecclesiastical authorities in all these countries, and Otto von Bismarck was authorized by the Emperor William I. to encourage this schism with the hope of turning the Catholic Church of Germany into a State institution subject to the Emperor, just as the Oriental schismatic churches and the Church of England are completely subject to their respective monarchs or Parliaments; but the plan did not succeed, and the so called "Old Catholic Church" has practically ceased to exist in all these countries.

Altogether there are now believed to be only two diminishing congregations which still claim to belong to the "Old Catholic" heresy. These are, one in Baden-Baden, and one in Erfurt. There was one at Constance, which, under protection of the Government, kept possession of one of the Churches of that city, but the congregation attending there having dwindled away to nothing, this Church has been restored to the Catholics.

Thus the Old Catholic movement has worn itself out, and the Los von Rom movement has also ceased to attract any notice.

It is further to be remarked that within the German Empire the Catholic revival has been so marked as to cast completely into the shade both the two anti-Catholic movements of Old Catholicism and Los von Rom. The Catholics of the German Empire are steadily increasing in their ratio to the whole population; and though there has been a small decrease of ratio in Saxony, in the whole German Empire the ratio of the Catholic population has increased in fifteen years, from 33 1/2 to 36 1/2 per cent.; and the present Kaiser, realizing the inherent vitality of the Church, and that it is the sole power which can successfully combat Socialism, shows himself to be a sincere friend of the Church and its venerable chief pastor, Pope Pius X.

In the other Lutheran countries, Denmark, Sweden, and Norway there is also a forward movement among Catholics, which has been uninterrupted since liberty of conscience has been established in them.

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THE POOR MAN'S

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A GIMPSE OF CATHOLIC CANADA.

A GIMPSE OF CATHOLIC CANADA. Maud Gong gives a pleasing description, in the New York Evening Post of a trip down the St. Lawrence to Berthier en-haut. She says: "The tourist who has done Montreal and is about to undertake Quebec travels down the St. Lawrence by night boat, and in memory's record of his itinerary the intervening river shores are as vague as the sources of the Nile in a map fifty years old. If he is in a hurry, or if he merely visits places in order to 'have been there' he does well. But he misses an interesting region full of genre pictures and local color, by taking a ship that passes in the night.

TRAIL OF THE SERPENT.

TRAIL OF THE SERPENT. REMARKABLE ARTICLE FROM PROTESTANT EPISCOPAL NEWSPAPER—THE CHIEF MARKS OF THE DEVIL'S HANDIWORK—HONOR TO BLESSED VIRGIN URGED. The Lamp, Garrison, N. Y. Since the outset of the Oxford Movement in nothing have Anglo-Catholics been more backward than in the efforts they have made to re-instate the Immaculate Mother of God in the place of honor which she held in the English Church prior to the Erastian Captivity. The trail of the serpent across the English Reformation is indicated most clearly by three chief marks of the devil's handiwork, viz., the abolition of objective worship offered to Jesus Christ present in Mass; devotion to the Mother of God throned beside her Son in Heaven, and obedience to Christ's Vicar throned in the Chair of Peter on earth.

SUN TALKS OF GOLDWIN SMITH.

SUN TALKS OF GOLDWIN SMITH. It is strange that a scholar and philosopher like Goldwin Smith should make use of such an agnostic and unscientific term as "unthinkable." In a recent letter to the New York Sun he writes: "Immortality in the strict sense is unthinkable." Now if immortality in "the strict sense" be unthinkable how can Goldwin Smith think enough about it to affirm or deny anything about it? Does he not have to think about it before he can think or say that it is unthinkable? And how can he talk about that which he cannot and therefore does not think about? A somnambulist or a parrot might talk without thinking and not surprise any one who thinks. But when Goldwin Smith talks about that which he declares he cannot think, that which is unthinkable, he gives reason for staring-eyed astonishment.

ides, of that which he knows not and cannot know?

ides, of that which he knows not and cannot know? Again, what does he mean by immortality "in the strict sense?" There are no degrees in immortality; no greater or less. Whatever is, is immortal or it is not. That which is immortal is not immortal in any sense strict or otherwise. That which is immortal is immortal in every sense, worthy of the consideration of the theologian and the metaphysician. Why then the phrase, "in the strict sense?" It is the result of careless thinking, or careless writing? Or was it used to confuse the mental vision by throwing dust?

THE LITHUANIANS AND THE BIBLE.

THE LITHUANIANS AND THE BIBLE. TAKING A SLAP AT THE CATHOLIC CHURCH, "THE LUTHERAN" FALLS INTO A CURIOUS BLUNDER. The Lithuanians are found in large numbers in the United States and Canada. We have many of them in Pennsylvania. Shemandoah, Schuylkill county, now a town of more than 20,000 inhabitants, includes so many of the native Americans, Germans and Irishmen combined. Their church is seen from a distance, an imposing structure. Most of them are Roman Catholics. This accounts for the fact that they have no complete Bible in their tongue. The one in existence is printed in Gothic characters which only the priests can read. The British and Foreign Bible Society in London, in a word, the Protestants of the district had received the most valuable and kindly help from their French neighbors. He regretted that he had been informed of the day's ceremony

What the Catholic Paper Does.

What the Catholic Paper Does. Father Hudson says: A devoted parish priest of our acquaintance declares he finds his ablest assistant in the Catholic periodical circulating in his parish, and considers it an obligation to promote its circulation. A Catholic journal worthy of the name is an educator in sound opinion of all sorts, of Catholic faith. The effect of its reading is to make Catholics proud of their religion, zealous for its progress, earnest in their endeavors to live up to its teachings.

Christ, her Son, and giving her command over a great retinue of ministering spirits, to go her bidding in ministering to those who look up to her from every part of our far-off world and who never cease to cry, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

Christ, her Son, and giving her command over a great retinue of ministering spirits, to go her bidding in ministering to those who look up to her from every part of our far-off world and who never cease to cry, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death." A WONDERFUL CATHEDRAL. A JOURNALIST'S IMPRESSION OF THE GREAT AND STILL UNFINISHED BASILICA AT WESTMINSTER. A contributor to the London Daily News who has been writing a series of sketches entitled "Sunday Mornings in London," thus describes his impressions of the immensities of a tolerant unbent liver with an eye for the picturesque:— "I enter the porch, and my eye is held, not by the mighty building, but by the great golden crucifix which hangs suspended from the chancel arch, as if the Man of Sorrows would welcome and warn every crosser of the threshold—the arms outstretched in welcome, the hands pierced with warning." A vast yellow brick building of immense proportions, with four mighty domes the westernmost in strong light, the next in shadow, the third in still darker shade; the fourth, above the high altar, illuminated by twelve windows. The size is impressive, overwhelming. The wide areas of space enclosed forbid the emptiness of noise. Here, where the loudest shout would be dashed by its liltiness, the voice is hushed to a whisper. The naked majesty of the place demands and secures homage; here at least is a worthy symbol of an awe-inspiring faith. The architect has planned the builders have builded, but the believers must adorn, and these yellow cliffs are at once a challenge and a prayer. No one ever living will witness the temple completed, no pious priest see the travail of his soul and be satisfied; masons, priests, worshippers will long have been dust ere the last stone is encased with gems, the last brick covered with gold. But the present is profuse. Already marble columns, rich and rare, the votive offerings of benefactors, support the vaulting of arches and niches. To walk round the Cathedral is a pilgrimage through Europe. Monoliths from the ancient classical quarries of Thessaly and Euboea stand beside Verona's grey and purple treasures. Norway bends her crimson granite to wear the white crown of Carrara's famous mines. The chapels are fair with delicate stones and intricate mosaics; marbles green and translucent as the sea, marbles black and impenetrable as the tempest; marbles violet, and marbles rose-red with jasper and lapis lazuli, and mother-of-pearl and porphyry. The worshippers stream in, men and women, poor and rich, hale and infirm, old and young. Each as he or she enters sinks on one knee to the temporary high altar, which stands before a green curtain stretched across the Cathedral, and which scaffolding can be seen, stands in lonely simplicity beneath its green canopy, bearing six giant candlesticks, three on either side of a crucifix. A green carpet leads down from the altar to the base of the choir steps. To right and left sits the altar. The congregation increases until the Cathedral is well filled. The six lighted candles burn steadily at the end of what, from where I sit, is a dark vista. The chanting of the priest reaches me as from across a valley; the sound ebbs and flows, now swelling high, rushing against the arches and roof to be sucked back in echoes and tossed to and fro, now sinking to a suspiration, the murmur of a summer sea. From time to time the organ is heard, but it never becomes more than a background for the voices, deep, sonorous, which roll their syllables richly forth. To and fro in front of the altar move the white figures, advancing, retreating, bowing, kneeling, weaving this, to me, complicated pattern with infinite ease and dignity. The smoke of the incense floats up, thinly veiling the bleak scaffold poles, the great congregation silent and still watches the white figures, rises as one man to kneel with the black canopy, the bell rings, with bowed head the priest uplifts the Host, the climax is reached, the tension relaxed. A few yards away from me is a man of about thirty five, whose coat is tightly buttoned to conceal his lack of a shirt, the coat itself is torn and ragged, and as he kneels I see the soles of his boots are almost gone. The face is a sad, weary face, tanned by exposure, lined by anxiety, the features are small and refined. No one is more devout. He sets me musing. Into how many of our churches could you have wandered, my brother, without being stared at with eyes not altogether friendly—supposing, indeed, you had been admitted and given a seat. But here thou canst sit beside ladies in dresses the most exquisite brains in every age and by every author to the miraculous and supernatural. And this surely no one who is Catholic enough to believe that the religion of Jesus Christ is itself the most stupendous of miracles would wish to do.

HOW DOES IT SEEM TO YOU?

HOW DOES IT SEEM TO YOU? If I were not a man I'd like to go Where bells don't ring, nor whistles blow, Nor clocks don't strike, nor guns don't count, And I'd have stillness all around.

Not round stillness, but just the trees' Low whisperings or the hum of bees, Or brooks' faint babbling over stones In strangely soft, faint, tangled tones.

Or maybe a cricket or a fly'd, Or the song of birds in the hedge's hid, Or just some sweet sounds as these To fill a tired heart with ease.

If I weren't for sight and sound and smell I'd like a city pretty well; But when it comes to getting rest, I like the country lots the best.

Sometimes it seems to me I must Just quit the city's din and dust, And get out where the sky is blue— And I, say, how does it seem to you?

—EUGENE FIELD.

EVANGELIZING ON PRACTICAL LINES.

EVANGELIZING ON PRACTICAL LINES. It is a disagreeable surprise to learn that the Church is widely unknown or her doctrines so little appreciated in most parts of the South. There are many in the more remote mountain towns who have never heard of her teachings, and to whom the word "Catholic," when heard for the first time, is associated with the idea of some new religious institution. The Roman collar is often supposed to be the distinctive dress of a railroad prospector. This ignorance is often excusable, for these people have lived in the same locality for years. The country in which they were born is their little world, and beyond it they have never gone. The Catholic priest is a stranger to them and whatever knowledge they may have of Catholic doctrine and practices they were dependent upon ignorant or unprincipled cross-road preachers, who have reviled the Church, misinterpreted her teachings, and attributed to her practices which are abhorrent to a Catholic mind. Living amidst such surroundings, in an atmosphere of prejudice and bigotry, far from Catholic influence, with no one to teach them the truth and open to their inspection the teachings of Holy Church, they have grown up in ignorance of the true doctrine and look with suspicion upon her ministers. Literature antagonistic to Catholic belief has been widely circulated and has done much to poison the minds and hearts of a people who are deeply religious.

WOMEN DEFEND CROSS.

WOMEN DEFEND CROSS. WITH FITCHPOWERS THEY ROUT FRENCH ICONOCLASTS. A French contemporary, the "Croix de l'Allier," gives a description of a live encounter which has taken place at Lachamp between anti-Christian iconoclasts and a number of Catholic women. The enemies of the Church at Nades had resolved to destroy the crucifixes which stood on the route to be followed by religious processions. The profanity was to be indulged in during the night. Two crosses were successfully overthrown; a third, in cast iron, was broken up. There remained a fourth, in the village of Lachamp. At midnight a woman was roused from sleep by the words: "Madame, if you wish to defend your cross, now is the time!" She called up the other women of the village, and they all hid behind the hedges, each armed with a steel pitchfork. They were determined, one and all, to defend their crosses, were they to shed their blood for it. Some men also watched to help their valiant companions in case of need. The cross breakers arrived, and were met with vigorous blows from the forks. Surprised at this reception, they made use of their revolvers, for the soundrods were armed. None of the women fled, and fast. The iconoclasts took to flight, and disappeared in the congenial darkness, true children of darkness as they were.

eran, which vies with its colleague, the Lutheran Observer, in the effort to win the championship for picaresque flings at the Catholic Church. The subject of the above alleged editorial suggested an investigation that might prove of interest to the readers of the Catholic Standard and Times. A representative of this paper, therefore called on Rev. Joseph Kaulakis, rector of St. Anthony's Lithuanian Church, who vouchsafed the following information: The Lithuanians were about the last of the European peoples to become Christians. The first step in this direction resulted from the marriage of a Lithuanian ruler and a Polish princess, the latter a Catholic. A political union was formed with Poland as a kingdom and Lithuania as a dukedom. The first Lithuanians were converted late in the fifteenth century and the whole nation finally won to Christianity by Polish Jesuits. 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**SECRET HEART REVIEW.  
THE TRUTH ABOUT THE CATHOLIC CHURCH.**

BY A PROTESTANT THEOLOGIAN.  
CCLXXIII.

On page 386 of Professor Emerton's work we have: "From this time on (1230) the relations with the Mohammedan powers begin to take on the character of international dealings, which the fury of the crusading zeal had heretofore rendered impossible. The practical considerations of commercial and industrial advantage were making themselves superior to those of religious fanaticism, and with this we approach the threshold of a new period for Europe."

Were the Crusades an outbreak of religious fanaticism? That there was a good deal of this intermingled with them is indisputable, as there was also a great deal of ambition, and loose living, and other evil things. Vast movements of rude races must always be deeply defiled with the lower motives. Yet intrinsically it seems to me that it would be much more accurate to describe the Crusades as an outbreak of religious warmth and reasonable indignation than of religious fanaticism. Fanaticism is very well defined by Isaac Taylor (the elder) as malignant zeal. Now the Crusades were not essentially malignant. During the four hundred years that the Holy Places were possessed by the Arabs, who treated the Christian pilgrims with consideration, there seems to have been little or no thought of a Crusade. It was not until the savage Turks came in, who overwhelmed the pilgrims with contumely and outrage, that Western Christendom arose in its wrath. This was not fanaticism, it was a well-warranted exasperation. Even now, lukewarm as diverse as Christianity is, the Turks would soon be wiped out of Palestine if they renewed their old cruelties towards Western visitors.

However, it appears to me throughout that to Professor Emerton religious warmth and religious fanaticism are very much one and the same thing. Justly or unjustly (and probably I have not duly weighed all his expressions) his able and interesting work gives me the impression that his sensibilities to religion are very much like those of the White Lady of Avenel, as portrayed by Scott, to human affections, which she describes as passing over her being like images over a glass, leaving herself hardly touched. Almost everywhere that the author speaks of religion he seems to give the impression of a faculty.

It is not strange then that his reference to St. Lewis on page 387 has gone by no means satisfactory to Christian feeling. Says he: "The death of the king in the midst of his oriental adventures has thrown a halo about his exploits and helped to win for him later the patent of conventional sainthood."

Doubtless the two crusades of Lewis IX. contributed materially towards his canonization; but he was a saint before he was a Crusader, and might not impossibly have been canonized had he never gone to Egypt and Palestine and Tunis. A sense of justice so eminent as to move a King of France, surrounded by dubious loyal vassals, to surrender a number of fiefs which he believed to have been unrighteously resumed by the Crown; a singular but thoroughly judicious mildness towards vanquished rebels; such a love of his subjects as entitles him above almost any other king of the world to be known as "the Shepherd of his people"; perfect purity of life and married love; a cordial affection towards his children; an almost unequalled deference to his illustrious mother; a devotion at once profound and intelligent, very much like the balanced apprehensions of Massillon afterwards, and combined with a cheerful and natural interest in all the pursuits of common life, such a character might well have been raised to the honors of the altars had he never quitted France.

When that intense Protestant, Dr. Arnold, calls Lewis IX. "noblest and holiest of monarchs," he is not thinking of his crusading zeal, nor of any merely "conventional patent of sainthood." He is thinking of the many-sided and cheerful saintliness which was bound up in the man himself.

Probably Professor Emerton is not even capable of apprehending, much less of comprehending, the far to Christian feeling involved in the slight but hardly mistakable ring of contempt, not to say of contemptuous dislike, to be felt in this reference to the holy king.

Lewis IX. lived in the time of the Inquisition and of the too easy banishments of the Jews, and he did not overpass the limitations of his age, but Mr. Henry C. Lea very reasonable treats this as of small account in judging of his character. Making this due allowance, it would be hard to find a better balanced and more thoroughly healthy sanctity than his, and what king except Alfred equals him?

It is equally honorable to him and to the Papacy that while, on the one hand, he remained resolutely neutral between Rome and the Hohenstaufen, on the other hand this was judged by the Roman See no reason why he should not be canonized. On page 420 the author allows himself other incoherence in using "Plantagenet," like "Guelph," for a family surname. Geoffrey the Handsome was popularly called "Plantagenet" but this sobriquet did not become a family name until as much as two hundred and fifty years later. The anachronism may easily be allowed to Scott or Froide but hardly to an historian.

On page 411 the author, describing the contrasts between the East and West, issues in the definition of Transubstantiation (received, he is noted, by Greece and Armenia, no less than by Rome), says: "This form of the doctrine, the grossest and least spiritual possible, became the accepted belief of the church, and remains so to this day."

Now I have no great metaphysical and doctrinal scruples, and could not easily, of myself, defend the Catholic

**DOCTRINE AS THE REAL PRESENCE AGAINST THE APPROPRIATE DESCRIPTION GIVEN BY EMERTON.**

No doctrine can be so refined or sublime but that common minds will present it coarsely. Yet when a man so much better acquainted with theology as Matthew Arnold, while equally removed from a real belief in the Gospel, reproves those who call Transubstantiation unspiritual, I think I am right in giving more heed to Matthew Arnold than to Ephraim Emerton. Moreover, when even a Congregationalist, a man so peculiarly spiritual and refined in his religious apprehensions as the late Dr. John Palsford, has said to a friend of mine something, also, which he not indelicately intimates in one of his devotional works: "For my part I can not see what there is sinister in the doctrine of Transubstantiation." I beg leave to think that the Edinburgh Paritan is worthy of much more attention than the Harvard Professor.

Hyacinthe Loyson is a well instructed theologian, and having now for thirty-four years been out of communion with Rome, can not well be thought to hold any doctrine out of mere submission to authority. Yet he declares that the doctrine of Transubstantiation, as expounded by the best French theologians, with full allowance of the Holy See, is in no way amenable to the approach of irrationality and materialism, while his friend Dean Stanley, a man longed removed from Catholic ways of thinking, agrees with him in praising those doctrinal expositors as eminently religious and reasonable. I think common prudence, and the common courtesies of authorship, might well have urged our historian to abstain from flinging opprobrious epithets at the greatest Church of Christendom in a matter so obviously beyond his depth. Indeed, as we shall see, he has not even taken pains to ascertain the most transparent sacramental doctrines of the Catholic Church. On the political and purely historical side he is eminently competent, on the theological side his incompetence is past expression.

However let us do the Professor justice. Here is something, on page 508, of a far more appreciative tenor. "Another restraining force was the deep religiousness of the medieval character. The knight, the boarder, the rellian, wild marauder, plunderer of churches though he might be, was still, underneath all, a religious man—this is, he was liable to sudden gusts of passionate self accusation, for which religion alone could console. For which abundant illustration that many a man who might easily have broken through all the restraints of constitutional forms was held down to a life of comparative decency by a sense, however faint in its expression, of religious obligation."

CHARLES C. STARBUCK.  
Andover, Mass.

**FAMILY LIFE AMONG THE MEXICANS.**

Mr. Frederick R. Guernsey, writing in the Mexican Herald, says that in Mexico there is such a tendency to coddle the boys of the family, that the children lack the initiative and stamina necessary in the Mexico of today when a great commercial future is opening up for that country. He says, however, that the cause for this "coddling" is found in the affectionate family life of the Mexican people. He goes on to say:

"There is no denying that family life is very sweet and tender and gracious here in Mexico. It is as I have said, a patriarchal life. The father is the chief of the family in the full sense of the word, grandparents are affectionately cared for, and their advice taken. Children grow up together, strongly attached to one another, and, if death takes away a member of a family, the grief manifested is touching, for it is very genuine.

"Family fetes are the saint's days of the members; birthdays, unless they coincide with the saint's days, are not specially observed. On the father's or mother's saint's days, all the children are sure to be at home, all the cousins come, and friendly neighbors, and there is a jolly time and much abundant feasting. Each child's saint's day is religiously observed, and presents are made, and there is typical old-fashioned Mexican dinner, new dresses for the little girl or a new suit for the boy, as the case may be. There is a sort of prolonged Christmas all the year through in a numerous Mexican family.

"Thus families are closely knit together, and the happiness of even a brief separation is keenly felt. Any one planning a journey to a neighboring city must go around all his kin and friends and offer his services in the place he is to visit, to carry a message, to purchase anything required, etc. It is a big thing to make a journey of a hundred or two hundred miles! It is an *acontecimiento*, an event. Some daring young men have made trips to the United States. One would think they were journeying to the moon. True, well-to-do people go to Europe, but usually a whole family travels together, just as in social life a group of members of one family sail forth to make calls. The gregarious instinct is strong.

"And it all comes from the very affection of this members of a family, their sense of interdependence. Warm, hearted, charming, often lacking individual initiative, the Mexicans are true Latins. It is a pity that this commendable family unity should stand in the way of Mexican prosperity, at the outset of the new commercial era. But it does. . . . However, in an age of enlightened selfishness, of a growing cold heartedness and egoism, it is delightful to note among the Mexican people this kindly affection and harmony in the family life.

These are the people, by the way, that American Protestant missionaries want to civilize and Christianize.

The Society of Jesus was founded in 1540. It was dissolved through the intrigues of the Bourbon Courts in 1773; and was restored by our Holy Father the Pope in 1814.

**FIVE-MINUTE SERMON.  
Seventeenth Sunday After Pentecost.**

THE CHRISTIAN VOCATION.

I beseech you to walk worthy of your vocation in which you are called.—(Ephesians of the Day)

In the Gospel Our Lord says that the perfect love of God and of our neighbor fulfils all the law and the commands of God through the prophets. At another time He said: "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian has a vocation—that is, is called to a Christ-like, a God-like life. Something more is expected of him because he has received infused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spiritual state. Now, there are degrees even in this depending upon the particular grace it pleases God to give to one person or another.

One star differeth from another star in brightness and glory, and so shall the glory of the Christians differ in heaven, according to the perfection to which they have brought their souls while in this school-time of the world.

Over and above what are called saint Christian laws, which one must obey or lose heaven, there are certain principles of Christianity called Evangelical counsels—namely, poverty, chastity, and obedience. Some folks fancy these counsels apply only to monks, nuns and priests. That is a great mistake. Monks, nuns and priests receive grace and are bound by their vocation to practise these counsels in a high degree, and yet not even all these in the same manner. A secular priest, for instance, is not called to practise poverty in the same manner as a priest of a religious order, although he or even a layman living in the world may practise that counsel, as he may the other counsels, too, just as perfectly as any monk ever heard of. All depends on the grace one has. His vocation and his responsibility and his position in heaven all hang on his fidelity to grace.

All Christians should practise the counsel of poverty. Yes, both rich and poor. The spirit of poverty is detachment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not despise the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must keep his baptismal vows to renounce the devil and all his pomps. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Not because he is a monk, nun, or priest, but because he is a Christian.

Every Christian must practise the counsel of chastity. How shall we help in these degraded times, to judge by the fashionable indecencies sanctioned by so called society people—the horrible abuses of the holy state of marriage, the filthy accounts appearing every day in the newspapers—one would think that even the Sixth Commandment was abolished. Now I need not enter into particulars, but you know, without further argument or illustration, that every Christian man, woman, and child should be unworthy alike, if they did not, almost every day, make many sacrifices and struggles against temptation—all of which mean practising the counsel of the Christian perfection of chastity.

So also of obedience. One must obey the Ten Commandments and the laws of the Church. Oh yes, and have we not also to obey the special decrees of the Holy Father, of our Bishop, and of our pastor? What sort of a Christian is he who is his own shepherd or one who is always "standing up for his own rights," as they say, submitting just within law and only when he cannot help himself? And does *Christian* humility mean nothing in act? That is a narrow road of obedience and a long one, as you all know; and blessed is he who joyfully walks therein. Instead of wanting to shirk these counsels, and put all upon the shoulders of religion, every one ought to be praying hard that God will, of His divine bounty, give us, too, men and women living in the world, more and more grace to practise all that our worldly condition will allow us to do, convinced by faith that he is most truly happy here, as he will certainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his vocation" and realize in himself the picture of a perfect Christ like life.

**WHY RICH AND POOR IN THE WORLD.**

(Rev. Francis Cassidy, S. J.)

But why has God allowed such an arrangement in the social economy? Why has He made some rich and others poor? "This is an injustice," the agitators cry, "and God is not a God of injustice. No; riches and poverty come from man, and by man they can be abolished." This is the stock in trade argument of all agitators. None could be flimsier. If all were rich who would do your work in this work-a-day world? Who would plough, reap and spin? Where would our food and raiment come from? If all were rich who would you hire to do your work? If everyone were rolling in wealth the whole world would be poor. We should all starve, and the wind, moaning through the tangled weeds and forests of an uninhabited world, would chant the dirge of the human race done to death by riches.

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**CATHOLIC VIENNA.**

The Catholic spirit in the treatment of the poor is illustrated and emphasized by the correspondent of an English paper, the Manchester Guardian, who writes from Vienna, telling how they deal with the "pauper" problem in that Catholic city. He says (as quoted by the Catholic Times) that "The nicest discrimination is exercised in order to secure to each man, woman and child what is his or her due. No child there ever goes into the world with the stigma of pauperism attached to its name. If it have parents who can support it they are made to do their duty: if it be a foundling or an orphan its native town adopts it, and the Waisenrate and Waisenmutter watch over its welfare. The Vienna municipality is the owner of seven large orphanages, and in these children are trained almost as carefully and tenderly as in any private home. They are taught to consider their orphanage a home, a place where they have a right to be, not where they are upon mere sufferance; and every effort is made while they are there to render their lives bright and happy. Still more remarkable is the kindness shown to ward the aged poor in Vienna. After seventy they are not expected to work and are looked after as pensioners, being allowed complete freedom. Why should we not be equally humanitarian in this country (England)?"

Because public sentiment on the subject is not prompted from the source and by the spirit of true love for the poor. When England was Catholic the poor were not treated as "legal paupers."—N. Y. Freeman's Journal.

**OBSTINACY IN SIN.**

Among the frequent and unquestionably noteworthy pulpit themes of the day is the manifest persistency with which individuals follow lives of sin. Notwithstanding the fact that great pains have been taken to impart to their ample instruction in regard to their religious obligations and also that they are repeatedly admonished concerning the same, they willfully continue in their sinful ways. Neither the word of God nor the voice of His ministers is able to impress them. They have become deaf to both and obdurate in their evil. In a word, they are living illustrations of what we learned in our catechisms to be obstinacy in sin.

Resting judgment upon the pulpit evidence referred to, the number of the guilty is by no means small. According to the same authority, they have come to this state by easy stages and through repeated neglects. First it is a delayed repentance. This is followed by frequent relapses, which foster a habit. The habit begets obstinacy, which, in turn, leads to despising both the laws of God and the laws of man.

The dangers of the sin are clearly pointed out both by St. Peter and St. Paul. Speaking of those who are guilty of it, the former says: "It had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them." And the latter: "If we sin willfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment." How like they are to the Jews, of whom St. Stephen said: "With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost."

It is evident, therefore, that if we would save ourselves from this serious sin, we must guard against the small faults. Guard against habitual sin, which is sure to lead us to hardness of heart, obstinacy and a contempt for God's holy law.—Church Progress.


**The Drinkers Fall Out First.**

"The common notion," says the Ave Maria, "that spirits give stamina is disproved to a nicety by Sir Frederick Treve's experience among the English troops in South Africa, recounted by the Queen of London. He alludes to the enormous column of 30,000 men who marched to the relief of Ladysmith; those who wore the first to fall out were not the fat or the thin, the young or the old, the short or the tall, but those who drank. So well marked was this fact that the drinkers could have been no more clearly distinguishable if they had worn placards on their backs."

**Teach the Catechism is the latest**

admission of Pope Pius X. to the pastors of souls. But the injunction to teach also implies the duty of learning. Hence the Holy Father in his encyclical letter also addresses himself to the laity.

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**KNOWLEDGE WITHOUT SIGHT.**

(Secular Exchange.)

A clergyman was once accused by a doctor, a professed deist, who asked him: "Do you follow preaching to save souls?"

"Yes."

"Did you ever see a soul?"

"No."

"Did you ever taste a soul?"

"No."

"Did you ever smell a soul?"

"No."

"Did you ever feel a soul?"

"Yes."

"Well," said the doctor, "there are four of the five senses against you upon the question whether there be a soul." The clergyman then asked: "Are you a doctor of medicine?"

"Yes."

"Did you ever see a pain?"

"No."

"Did you ever hear a pain?"

"No."

"Did you ever taste a pain?"

"No."

"Did you ever smell a pain?"

"No."

"Did you ever feel a pain?"

"Yes."

"Well, then," said the clergyman, "there are also four of the senses against one upon the question whether there be a pain. And yet, you know that there is a pain and I know that there is a soul."

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**CHAITS WITH YOU**

No external force should to lower or weaken our tree. To draw from pleasant events alike some bit of life, the deeper significance, often overlooked, then to acquire knowledge constant for guidance and strength. Thought life fashioned and brought to bear only good actions.—M. L. Lisbrook

Fatal to Character

Wavering and inconstant are fatal to all character. One who is thus cursed with any close-knit fiber of stamina timber. Such man's confidence in himself, judgment, and are detrimental effectiveness.

Worthy of Imitation

That the qualities of the character of the great Boston, whose death recent under circumstances of suddenness, may be found upon any Canadian clip the following reference early career from our temporary, the Catholic Times.

Secure in a fame based on interpretation of public in the consciousness of a career, he passed into a place in which he had been exalted official station, lighted up in practice public office means constant public services. He tasks committed to his grasp of detail, and a visioned justice.

No backing of wealth, fluence, aided the decision struggles for a place in the coal pits delving sometimes running a street and at other times local. There was littlement at this time to even prospect, of the later years became a part in the affairs of the world.

During the time of upholstery trade, he did his leisure time to study the lack of equilibrium from the curriculum, and he make up by individual personal sacrifice, what of his early life had been haunted the libraries very best works on economy and even so could find. Works of which dealt with his wealth of his delinquent also attracted his attention an omnivorous reader he recognized that a twelve years of age required an education him for the doing of a great struggle of life to supplement the bribe received at school and intelligent system.

Boston's dead money, fickle and perishing wealth of quiet, an unsullied name be led in the honor his career in his race and religion, elevating inspiration will impart to the mind and reverend his name adopted lands.

Entangling

Look out for your Keep it clean and free. As you value freedom, clean reputation, and passage in your up the yourself up—firmly morally, or in any yourself clear of all kinds, so that freedom and with out. Keep your manhood squarely in the face, self in a position which gize or cringe or crawl before anybody.

A little ability persists at determining genius so tied up.

A productive, effective untrammelled, wielding a giant's intellectual faculties in such a do a pygmy's work, crity? Keep your costs.—Orison Sweet

Some Help

Would you cultivation and dispense to fellow-men? Then the thought that happens to you come God.

The old friends and firmly built, little thought, and us, are like those bygone days, which and are ever ready, fence.

Without religion is deprived of its riches there is no greater the evil and fostered surrounding us.

Many of God's consent us in the dignity.

Satan often sets virtue to make vice.

Many lives are are without religious because there is a lack of the gifts.

Many of us are to

CHATS WITH YOUNG MEN.

No external force should be allowed to lower or weaken our trend of thought. To draw from pleasant and unpleasant events alike some bits of learning to find the deeper significance, which we so often overlook, then to keep this acquired knowledge constantly in mind for guidance and strength, thus is our thought life fashioned aright, and so thought to bear only good fruit in our actions.—M. L. Leisbrock.

Fatal to Character Building

Wavering and inconsistency of mind are fatal to all character building. No one who is thus cursed will ever have any close-knit fiber of character or stamina timber. Such things ruin a man's confidence in himself and his own judgment, and are destructive to all mental effectiveness.

Worthy of Imitation.

That the qualities which composed the character of the Catholic Mayor of Boston, whose death recently took place under circumstances of such tragical suddenness, may be found worthy of imitation by our Canadian young men who clip the following references to his early career from our esteemed contemporary, the Catholic Union and Times.

Secure in a fame based upon a luminous interpretation of public duty, serene in the consciousness of an untarnished career, he passed into the beyond, his years garnished with good deeds.

Amid all the poison and splendor of exalted official station, Mr. Collins has lighted up in practice the theory that public office means consecration to the public service. He discharged the tasks committed to him with insight, grasp of detail, and a poised and level-headed vision.

No backing of wealth, position or influence, aided the deceased in his early struggles for a place in the community, into which he had been brought when he was a child. Not even the advantages of an early school when he was eleven years of age, to help support the little home which his mother had established in the adjoining city of Chelsea. From that time until he entered the Harvard Law School, he knew not the inside of a school room.

When he was only fifteen years of age, he was sent to Ohio, and for a year he worked in the coal pits delving night and day, sometimes running a stationary engine, and at other times leading coal on the cars. There was little in his environment at this time to give promise or even prospect of the statesman figure in later years became a prominent figure in the affairs of the world.

During the time of his service in the upholstery trade, he devoted nearly all his leisure time to study. He recognized the lack of education which resulted from the curtailment of his school term, and he was resolved to make up by individual effort and by personal sacrifice, what the necessities of his early life had deprived him of. He haunted the libraries, and read the very best works on history, political economy and even science which he could find. Works of standard fiction which dealt with historical questions and with the delineation of character also attracted his attention. He became an omnivorous reader, in a word, he recognized that a boy of eleven or twelve years of age could not have acquired an education calculated to fit him for the doing of a man's part in the great struggle of life, so he proceeded to supplement the brief training which he received at school by a systematic and intelligent system of self-education. Boston's dead mayor has more than fields and quibbles another mint—in the unsullied name he leaves behind him; in the honor his career has ever been to his race and religion; in the sword of justice he always drew in behalf of righteousness and truth; and in the elevating inspiration which his memory will impart to the millions who love and revere his name in his native and adopted lands.

Entangling Alliances.

Look out for your record, young man. Keep it clean and yourself unentangled. As you value freedom, the boon of a clean reputation, and an unobstructed passage in your upward climb, do not tie yourself up financially, socially, morally, or in any other way. Keep yourself clear of crippling obligations of all kinds, so that you can act with freedom and untrammelled faculties. Keep your manhood and independence so that you can always look the world squarely in the face. Do not put your self in a position where you must apologize or cinge or bow your head or crawl before any deity.

A little ability with freedom and a persistent determination is better than genius so tied up that it can not act. A productive, effective mind must be untrammelled. What is the use of having a giant's intellect if you bind your faculties in such a way that you must do a pygmy's work, the work of mediocrity? Keep your freedom at all costs.—Orison Swett Marden in Success.

Some Helpful Thoughts.

Would you cultivate a happy disposition and dispense sunshine among your fellow-men? Then school yourself in the thought that everything which happens to you comes from the hand of God.

The old friendships, safe, genuine and firmly built, for which we take little thought, and which always avail us, are like those good, thick walls of bygone days, which need no repair, and are ever ready for shelter or defence.

Without religious education society is deprived of its richest treasure. For there is no greater influence to destroy the evil and foster the good which we find surrounding us in life.

Many of God's choicest blessings are sent us in the disguise of sorrows. Satan often sets money in the way of virtue to make vice attractive.

Many lives are failures, and many are without religious results at their close because there has been no appreciation of the gifts received from God.

Many of us are too prone to attribute

the success we attain to our own efforts, wholly eliminating God's bounty from the results.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY.

By LOUISA EMILY DOBNER. The Nativity of our Lord. NO ROOM.

Mr. Lewis, however, was on the tack of alterations and improvements, and Susie had all she could do to keep her temper that morning when her own special work was thoroughly overhauled, criticised and found fault with. However, her post was a good one, the work suited her, and she bit her lips, held her tongue and determined to make the best of it in her own interest.

At last Mr. Lewis departed; and when she had arranged her work for the next issue and given her sub-directions about it, she began to arrange her table with its many drawers. In the course of doing so, very much to her astonishment she came across some sheets from a copy book closely written in pencil, and saw at a glance that they were the articles she had concluded Jane had thrown away. For a moment there was conflicting feeling between pleasure at finding her articles and annoyance at the remembrance of her own anger now discovered to have no solid foundation. She had not been content to quarrel with Betty and Jane, whom she chiefly accused of being the cause of the supposed loss, but she had practically sent her whole family to Coventry in a way that was most unreasonable and unjust. In one sense Susie did not care, for she knew by former experience that when she came to herself again they would meet her on the old terms and make no mention of the matter. As for saying she was sorry to any one to whom she had spoken angrily, it never entered her head to do so.

The day before Mr. Vavasour had tried to talk to her a little, and though he had not preached in a way she would be likely to resent, he had tried to bring her to her senses a bout her temper and how wrong she was in giving way to it as she did. At first she had listened in silence, and then had burst out in angry words and the recital of a great many grievances, most of which were imaginary.

However, Mr. Vavasour was patient and gentle, and after advising her strongly to get herself in hand and seek help in doing so where best it could be found, he said he must be off.

"Now, good-bye, Susie. Let me see a bright face when I come back this evening. Don't make yourself and others miserable by giving way to all this kind of thing, and Mr. Vavasour has bent over Susie and kissed her on the forehead. For one moment her better nature had asserted itself, and she had longed to throw her arms round her father's neck and tell him she would try to do right, but it passed and she held her head down, did not return the kiss and let him go.

That evening when she returned she found that her father had had to go to Ireland on business for the firm with which he worked as head clerk, and had sent for the bag which he usually took with him.

Susie did not know how long he was to be away, but having found her articles and the cause of her grievance removed she went back to Nurbiton in a better frame of mind than she had been for a week, and greatly to the relief of her aunt and sisters who chattered as usual at dinner and made no reference to the past.

"I do hope Peter will be back for Christmas," said Betty, as she and her sisters were sitting in the same room as they were in when she first made their acquaintance.

"He has been away a long while this time," said Agnes. "It is a week to-day since he left for Dublin."

"Yes, I cannot think why he has been so long, and he has not written this last week at all."

"It is altogether very dull," said Agnes. "What with the weather and my failure about the wood-carving, and Peter being away, I can't say it is cheerful."

"You must not let your not having won the prize at the school bother, said Betty. "You are sure to do so next year, and after all you have sold a good deal this year."

"Yes, I know, but it's not like winning a prize," said Agnes. "I had rather set my heart on it."

"Did I tell you that I have got some fresh work down as the East End?"

"More work!" exclaimed Ida, to whom her sister's unflagging energy was a source of continual wonder. "I wonder how much more you are going to do to-day?"

"As much as I can get and do," said Betty gaily. "I just love having plenty, it's so exciting."

"I like it too," said Susie. "The one thing that makes life worth living is the having one's day packed and crammed with work, and now I think I shall have more, for Mr. Lewis is so amiable that he was at first, and I amiable that he will let me have another collar on furniture soon, as the girl who used to do it has married, and he does not much care for Miss Jones, who has taken it pro tem. He thinks I can do the trick, and so I can, you bet, if I have the chance."

"Rather hard on Miss Jones," remarked Agnes.

Susie shrugged her shoulders. "I can't help. She has some work on a pointy little paper, the Bluebell, or Blush Rose, or something like that."

At that moment Miss Vavasour opened the door, and the girls saw that she had a telegram in her hand.

"This has just come, girls. Your father is returning this afternoon." He arrived from Dublin this morning."

"How delightful!"

"Dear old Pater, how nice it will be to have him again, it seems ages since he left," said Agnes.

The afternoon wore away quickly, for the girls were so busy that time flew fast for all of them but Ida, who generally found it extremely long.

Whatever else may bear the seal of Death, God and His goodness never die.

THE SABBATH DAY.

Remember that thou keep holy the Sabbath day." In these words, which compose the third commandment of God, we have an evidence of His wisdom and providence. God's wisdom is seen by His allotting a day to be kept in His honor, to the veneration of His majesty and to the constant remembrance on the part of man, of His origin and dependence on God; and His providence appears in His setting apart a day on which that honor, that veneration, that remembrance of Him, may be specially paid.

Man is negligent and ungrateful; God, therefore, has forestalled him by warning him to remember Him, and by appointing the day on which he should do so. It is a kindness on the part of God, and should be acknowledged with gratitude by all men. We are forgetful, and hence God says "remember." It is an admonition, therefore, and apparently of that which we are apt to forget. God being out of sight, He is, as far as we are concerned, very far away, out of mind, and hence He comes to us in the words of His commandment, and bid us remember that we keep holy the Sabbath day. He does not say "keep," but mildly "remember," acknowledging as it were that our better natures command us sufficiently as to our obligations toward Him; and that we need only be reminded because that nature, overborne by its weakness and the clamor of this life, forgets, at times, to command the inferior parts to the performance of their duty.

It is well to consider this great day, set apart by God, that we may have a knowledge of its importance. It is a question broad in itself and open to various fields of explanation. Let us confine ourselves, to day, however, with examining, firstly, what is the Sabbath day, and, secondly, whence its obligations, etc.

The Sabbath day, in the Jewish law, was the last day of the week; that is, the same as our Saturday, which is called Sabbath, and may be properly termed the Sabbath day. Sabbath means rest, and Sabbath day, a day of rest. "God blessed the Sabbath day, and rested on it from all works," says Holy Writ. It was a day, then, blessed and sanctified by God Himself. Now, man being a rational creature, and requiring, indeed, to rest from his labors, and raise his soul to God, it would naturally follow that he would select that day, as most suitable for these purposes, which His Creator chose. This, too, he undoubtedly did, for some time at least; but evermore by Satan, and carried away by idolatry, the observance of the Sabbath was forgotten. Even the chosen ones of God, the children of Abraham, failed in their observance of this great day; and hence God in His curatorial wisdom given to Moses at Mount Sinai, bade His people "Remember thou keep holy the Sabbath day."

This, then, which before was merely implied, now became a fully explained command. The finger of God had traced it on the tablet of stone in indelible characters and it was to be handed down, an admonition to all, of all ages, that day, resting from labors and giving their hearts to God.

In the new dispensation, however, under the Christian law, the first day of the week has been taken in place of the last; and now Sunday holds the place which before was occupied by Saturday or the Sabbath day. The cause of the change in the law's day is clear to all. The old law had been abrogated by the new, and among the changes was the change in the allotted day. It will be acknowledged by all that the day in itself, as long as a day is given, will not be less acceptable to the Father. But in taking Sunday for this day, more than ever we are blessed. The apostle, guided, as ever, by the Holy Spirit, adopted that day, saying that special veneration should show their special veneration to God. Christ, the old law had been regenerated in the new, and the Redeemer rose triumphant over death on the first day of the week. The Holy Ghost, when He overshadowed the apostles and filled them with tongues of fire, selected Sunday as the time of His coming. Thus was Sunday doubly blessed, and marked out by God as specially acceptable to Him. In the old law, when the Sabbath was observed in any manner, because it was blessed by God, as a day of rest and commanded by Him to the observance of the faithful. Here under the new law the first day of the week has been more than blessed by God since He selected it for the day of the Saviour's resurrection and the coming of the Holy Ghost. It was, as it were, the day on which man was renewed, for he had lost his original innocence under the old law, but now under the new he had regained it, and had been restored to friendship with God. Heaven was thrown open to mankind on that day and all the world was given up to joy.

Sunday, then, has taken the place of Saturday or the Sabbath, and now all Christians observe the new day. The matter of this or that day is of trifling importance were it not that it is right to conform to the will of God. It was His will that Saturday be observed to His honor, under the old law; but in the new law He desires that Sunday be adopted for this purpose, and hence the change instituted by the apostles, under the guidance of the Holy Ghost.—Bishop Colton in Catholic Union and Times.

I do not know of any happiness purer than that felt by disinterested souls in the happiness of others, especially if they have helped to give it. Think, then, of your joy in paradise, multiplied by the eternal happiness of souls saved by your affectionate zeal. Pray to God for that zeal. "Ask and you shall receive, that your joy may be filled."—The Missionary.

ROME'S DEBT TO THE POPE

ETERNAL CITY MAINTAINED BY TOURISTS, AND ALL TOURISTS GO IN HOPE OF SEEING THE HOLY FATHER.

Rome is undergoing a gradual transformation, writes Rev. D. S. Phelan in a letter from the Eternal City to the Western Watchman. I fear it will be soon "Rome no more." For the tourists there is still left but the Pope and the Vatican. All else has been given up to the small shopkeeper, who is the most remorseless of iconoclasts. Public buildings are encroaching on historic spots; and where in years gone by the classic traveler would stop to decipher a Latin inscription, his eyes are greeted with signs in English: Tea rooms at such a place; English goods at such another place; American drinks here; and American wares there. The old city of Romulus and Remus resembles a fair; and every citizen in it is on the qui vive for the stranger's eye. The children in the schools are being taught the modern languages with a view to manage the tourists of the future. I was astonished at the correctness with which these children spoke English. At the hotel where I stop two hundred and fifty tourists from Germany arrived in one evening. They formed a jolly party and saw the sights together. The small boy was equal to the occasion; and I was surprised to hear those small little fellows speaking even better German than they had English. I found that these two languages are down in the compulsory courses of all elementary schools. Italy has made up her mind to go into the hotel and restaurant business; and the sooner she goes out of all others, including the military, the better for the people. Rome is the Vatican can last, and the Pope continues to occupy it. For there is absolutely nothing to repay a visit to this city, but the hope of seeing the Sovereign Pontiff and the assurance of being able to visit the Vatican gallery and the churches. This attraction has lost none of its charm, and the growing enthusiasm of the visitors is proof that it is more likely to increase than to decrease. It has softened the asperity of the patriots towards the Holy Father. In 1870 they were told that the Pope could do more for Rome than the Savoyard intruder; they have learned by this time that he is the only one who can do anything for this city. Applying the words of Holy Writ to the present situation in the peninsula we can imagine the most rampant Catholic saying today; not in a god standing army, or in mighty battalions do we place our hopes; but in the temples of the Lord and his vicegerent. The King and his court and his parliament have as little to do with the temporal well-being of Italy's capital today, as has a college debating society with the material prosperity of St. Louis. I do not know whether Victor Emmanuel is in the city or not; I have not inquired; and I have heard no one inquire where his beautiful queen is; what chance there is to see her is a question that does not disturb the minds of tourists to Rome. But to come to the Eternal City and not see the Pope, is to have spent both time and money in vain. To see the long line of carriages on both sides of the Square of St. Peter's the most rampant Catholic saying today; not in a god standing army, or in mighty battalions do we place our hopes; but in the temples of the Lord and his vicegerent.

Speaking in the Christian Brothers' schools, Thurles, where years ago he was a pupil, Archbishop Ryan said: "I hope, my dear boys, that while you have great admiration, as you ought to have, for the American Republic, which has done so much for the Irish people, where they have had employment, where their talent and physical endurance have raised them to high positions—I hope as you grow up you will not be too anxious to go there, because the old land can not be abandoned. Things are doing better now, and you can help in advancing its interests. So, unless really forced by circumstances to do it in the future, it is better for Irish boys to stay at home in this beautiful land, which ought to be so prosperous, and which nature has done so much for to make prosperous. I hope you will love the old land, and remain here and endeavor to promote its prosperity."

ARCHBISHOP RYAN'S WORDS.

The So-called "Broad-minded" Catholic.

"We have met the Broad-minded Catholic in the Far South, in the Middle West, and down East, yet, wherever met, he or she is usually unworthy of trust," says the New World. "He is the one plague that incessantly assails the Catholic editor, and equally a pest to archbishops, bishops and priests. We have already a sufficient number of lay Catholic societies, but it is a pity one can not be organized to convert the Broad-minded Catholic into a credit to the Faith."

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