Catholic Record. The

" Christianus mihi nomen est Catholicus vero Cognomen."-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century. LONDON, ONTARIO, SATURDAY, AUGUST 29, 1908

VOLUME XXX.

Once in a While.

Once in a while the sun shines out. And the arching skies are a perfect blue ; Once in a while, midst clouds of doubt, Hope's brightest stars come peeping through, Our paths lead down by the meadows fair, Where the sweet blossoms nod and smile, And we lay aside our cross of care Once in a while.

Once in a while within our own We clasp the hand of a steadfast friend, Once in a while we hear a tone Of love with the heart's own voice to blend ; And the dearest of all our dreams come true. And on lafe's way is a golden mile, Each thirsting flower is kissed with dew Once in a while.

Once in a while in the desert sand We find a spot of the fairest green: Once in a while from where we stand The hills of paradise are seen And a perfect joy in our hearts we hold, A joy that the world cannot defile, We trade earth's dross for the purest gold Once in a while.

ALCOHOL A POISON.

BISHOP CANEVIN SPEAKS ON INTEMPER-ANCE FROM PHYSICAL VIEWPOINT.

Speaking at a rally held by the Father Lambing Total Abstinence So-ciety, Bishop Canevin of Pittsburg showed the real object of the total abstinence movement and gave his opinion as to the proper solution of evils attending the use of intoxicating liquors.

The Bishop considered the question more from a physical standpoint than a moral one, showing by statistics and by the opinions of eminent physicians and surgeons, that men live longer and are total abstainers than when they are temperate drinkers. Bishop Canevin spoke in part as follows :

enses.

\$25 Write

PRC

d good \$450 a e, Kil-

MALE y \$400. Apply J. G.

OUTH certifi-ioldays. .-Treas.,

ARATE

1556-2

HIGH

1557-2

R.C.

" M "

CAKE

INTRY

PRIEST

HES TO

College, Write RECORD,

ED

n of

URES

atities

15c

\$1.00

:ord

Its

lies

STOCK

RICES

AKE

:h St.

TO

BISHOP CANEVIN'S DEFINITIONS. The total abstinence society rests on the solid foundation of thousands of men and women who have never been in-temperate; many of them have never even tasted liquors. We wish to enroll and pledge men, women and children before they have established the habit or required the taste for intoxicants. Some very good men are satisfied to be temperate or moderate drinkers, and are content to admire and encourage others in total abstinence, without giving the support of example to the only efficacious means of suppressing drunk-enness and preventing the increase of intemperance in society. In this re-spect we of the movement are somewhat like the saints, more admired than imit-

Science and experience teach that solence drinking and the so-called temperate use of intoxicants are often dangerous to soul and body. To-day I am going to regard the subject more from the physical than the moral or eminimal spiritual.

Temperance may be taken to mean a certain moderation in the use of lawful things: it may also mean a virtue which restrains the appetite from things which most enlice and gratify the sense of taste. Temperance regulates the appe-tites by the judgments of reason, and keeps it within proper bounds. Intemperance is the vice of sensual appetite ithout the control of reason. Total abstinence may be called a

Total abstinence may be called a special form of temperance, which pre-serves the good reason against the assaults of passion and appetite, by teaching and strengthening man to do without creature comforts and pleasures when it is right and safer for him to do without them. Temperance means self-restraint. The wisest and most temperate man is he who is best self-governed, who acts according to the reason and conscience with which the Creator endowed him, and this distinguishes him

Whatever helps us to restrain and govern our appetites is worthy our choice and honor. Whatever tends to positively undermine, weaken and de-stroy this self-retraint, is a thing to be feared and detected. Of all account of all the second failed to do their duty by the recent

the death rate among total abstainers is 24 per cent. below that of the moder-ate drinkers. Some estimate that each year there are 50,000 deaths due to excessive alcoholism. That number, of course, does not appear in the census reports, as it is usually only the man whose body is found on the streets who is labeled with this record.

WHAT HEART FAILURE OFTEN MEANS. But there are thousands besides those in the higher walks of life whose death is called heart failure, when it is noth-ing more or less than the overuse of ining more or less than the overuse of in-toxicating liquors. This number keeps increasing each year. The recruits to take the place of those who die must come from somewhere. If all are total abstainers they certainly cannot come from out those ranks. For that reason I say this is the solution of the whole problem.

CATHOLIC SOCIAL ACTION NEEDED.

BISHOP BLAMES THE PEOPLE OF WEALTH FOR THE INFLUX OF CATH-OLICS INTO THE RANKS OF SOCIAL-ISM.

The Right Rev. Bishop Scannell, in a sermon delivered recently in his Cathe-dral, in Omaha, in no uncertain words pointed out the cause of the great social inrest from which the country is suffering.

"Why is it," asked the Bishop, "that so many who were baptized and instruct-ed in their religion have fallen away ed in their religion have failen away from the faith? It is easy perhaps to explain the falling away of this or that individual, by saying that it was due to the neglect of parents, lack of religious and moral training, false teaching and the like. But all these will not account for the attitude of large masses of people who once were Catholics and are now inwho once were Catholics and are now in-different to religion, or openly hostile to it. There is no effect without a cause; and while perhaps many causes have combined to produce this sad con-dition there can be no doubt but that one of the chief causes has been the marked difference between the belief and practice of certain classes of Chris-

"In those countries of Europe which this falling away from the faith has been most noticeable all the people have been Catholics for long ages. All have believed in the same mysteries, worshipped at the same altars, and received the same sacraments. They were, however, divided into classes. There was, first, royalty, that is, kings and queens and princes : then there was the privileged or wealthy class com-posed mostly of the nobility, and lastly there were the plain people who formed the vast majority of the population. This last class did all the hard work and produced most of the wealth of the country; but although they labored and toiled all their lives they were never toiled all their lives they were never able to retain more of the fruits of their labors than what was necessary for a bare subsistence. All the rest was squandered in idleness and dissipation by the other two classes. And worse still, it was squandered ostentatiously, provoking the anger and hatred of those who produced it. Those privileged who produced it. Those privileged classes professed the same religion as the people, but too many of them did not practice it. The people were scandal-ized by their bad example, and as they saw religion was often used only as a saw religion was often used only as a cloak for oppression and dissipation it became discredited among the people. The people, down-trodden and im-poverished and left to their own guid-ance drifted away from the Church and

be benefited by his guidance : if he be a center, the other bodies being merely provincial institutions. The Church of history is not the Church of England, disionest of ionish one he will be a solution of the base of the b

In life—to make money and amuse them-selves. It never enters their minds that the influence which their position gives them should be exercised for the public and look on with indifference while the people are being led astray by unscrupu-lous leaders and false prophets. It does not occur to them that it is their duty to lead the people, to point out to them learning, won us much of our prayers, marked out our parishes, taught us our duty to the poor, nursed our laws and the taution of our prayers, marked out our parishes, taught us our low us much of our liberty to lead the people to point out to the data the church of the poor, nursed our laws and to lead the people to point out to the marked out our parishes, taught us our low us much of our liberty to lead the people, to point out to them learning, won us much of our liberty the safe and same course to pursue in social movements, to expose and refute centuries of progress. Without knowsocial and economic fallacies, to protect the people against the wiles of profes-sional agitators and imbue them with history; and to minimize the historic im-

high aims. "But if laymen of influence are to do "But if laymen of influence are to do these things they must get into touch with these people; they must meet them and mix with them on occasions; they must show regard for them and interest in their welfare. They must treat them as equal in all essential things. The history of the Catholic Church, and any writes who wend distort the thistory of the to be an Englishman." and mix with them on occasions; they to be an Englishman. To know the history of the world for two thousand years one must know the history of the Catholic Church, and any writer who would distort that history, or pass over it in silence, is cheating his readers. To conceal the truths of his-tory to microscopt the man and the second to him or to patronize him. He wants to be treated as a man ; and when you treat him as a man only then will he listen to you. It is not enough that you feed the hungry and clothe the naked and shelter the orphan by giving money for these purposes. These things are no doubt of obligation ; but you do them for the most part, by proxy, through the clergy and the religious orders. But you do not come into personal contact with those who need your guidance and would be benefited by it. You leave to clergy and the religious orders a work which you can do better than they and you content yourself with money contributions towards that work. You will say that you have no time for such work. But you have time for money-making and amusement. And while you are so engaged the socialist and the anarchist are sowing the wind and to-morrow we

shall reap the whirlwind. "Where does socialism find its re-eruits? Among those who were once the neglected children of the streets and among careless and fallen-away Catholies. Now to save these classes and to stop the present leakage from the Church worrend samples must he made shall reap the whirlwind. Church personal sacrifices must be made by the laity — sacrifices of time, of thought and labor. Societies must be formed and clubs and guilds established where Catholic laymen can meet on a common ground. "Our educated and influential Cath-

olic laity can learn from what is happen-ing in other countries what may be in store for religion in America if they fail to do their duty by the masses of the people: that is, if they fail to recognize that their own welfare is inseparably connected with the welfare of the people, and if they fail to teach others both by word and example that man's first duty is to adore and serve God and keep His commandments." —Catholic Telegraph.

THE CHURCH AND HISTORY.

It is hard for men to tell the truth about those whom they despise or hate. Thus it is in Protestant literature that the Church is generally misrepresented, or at least the facts, as seen by the historian, are distorted or placed in an un-favorable light. Protestant writers see all the facts of history through their prejudices against a Church which has been to them for generations a false church, a usurper of authority never given to any church organization, which it is their duty to overthrow, and into

committee for safeguarding the sale of narcotics, and many others going to Albany and appearing before the com-Albany and appearing before the com-mittee, the Smith bill was passed. Father Curry stated that the evil had spread so far and eaten its way so deeply into the life of the city that the drug stores were becoming more of : menace than the saloons.

PREPARING TO LOOT SEVERAL CONVENTS.

SENTENCE OF EXPULSION ISSUED B FRENCH GOVERNMENT AGAINST PEN RELIGIOUS ORDERS THAT REMAIN.

Sentence of expulsion has been passe n another of the few religious houses ow remaining in Paris, or, indeed, in rance, and soon the Soeurs Clarisses will disappear forever from the city. The order, not a wealthy one, was in-stalled in the quarter of Les Invalides portance of the Papacy because you happen to be a Protestant is as stupid as and the Sisters had hoped to escape the attention of the government. Its prem-Abbaye-aux-Bois, were not specially tempting to the speculating builder, and, although for some time they had refrained from accepting any recruits, the nuns had hoped to end their lives quietly in the Avenue de Saxe. They have now six months' notice from the readers. To conceal the truths of history, to misrepresent them, or place them in any other than their true light, government and probably before that time has expired they will have crossed the border into the low country, where they have had offers of suitable quaris writing in value. It is truth that readers expect in history, not falsehood. The doctrines of the Church are subters. Another order that is full of anxiety

ject to misrepresentation as much as the facts of history concerning the Church. It is, therefore, heartening to read such community than the Soer Clarlisses, more numerous and more wealthy. There are several convents belonging to the weak several convents belonging an article as the following from the pen of W. H. Mallock, who, though not a " She (the Roman Catholic Church) is ideally, if not actually, the parliament of the believing world. Her doctrines, as to the rule, all within easy distance from Paris, all justifying their existence by diligent work among children. The she, one by one, unfolds them, emerge upon us like petals from a half-closed bud. They are not added arbitrarily from without; they are developed from within. They are the flowers contained order has a well-organized orphanage in the Eure-et-Loir, a large school at the parent-house in Chartres, near the fine cathedral, and a charming old house with a day and boarding school at from the first in the bud of our moral Poissy, near St. Germain. consciousness. When she formulates in these days something which she has

Poissy, near St. German. Another convent in a critical position to-day is the Jesuit monastery near Bourges. A curious situation exists here by reason of the spirited action taken by the Mother of the head of the House, a woman of large private for-tune. The government ordered the convent to be closed, the priests to be expelled and the house to be offered at expelled and the house to be offered at auction. The first part of the order was recently when the priests were in bed. They were all assembled and put out, plied in them. Thus far, then, the Church of Rome essentially is the the house was closed, ithe government seals were placed on the doors and the buildings and grounds put up at auc-tion. Then the Mother of the Superior three herself into the breach and spiritual sense of humanity, speaking to men through its proper and only posbought the property. Having entered into possession, she invited her son to return with his clergy and left them in NEW YORK PRIEST SMITES COCAINE. charge. For the moment the ruse has succeeded, but the mayor, finding him-DRUG MORE DESTRUCTIVE THAN OPIUM DRIVEN OUT BY STALWART ANTAG-ONISTS OF SOCIAL SETTLEMENT succeeded, but the mayor, many num-self without authority to eject the party has appealed to the prefect for in-structions [and, pending further action on the part of the State, the Jesuits have come by their own again. The cocaine habit is pronounced by physicians and neurologists to be the nost terrible vice ever acquired by the

WHY DON'T PRIESTS MARRY ?"

ADVANTAGES OF [CELIBACY OF THE PRIESTHOOD. - 70

estimable boon, in making possible local anaesthesia in minor surgical operations Both the Protestant who asks, "Why don't priests marry ?" and the Catholic in a very short time proved little less than a curse to a certain class of Ameri-can society. The dull white crystals, which look not unlike fine rock candy, contain the most insidious effects of any

known drug. "Despite the enactment of drastic

CATHOLIC NOTES.

1558.

According to the Rhode Island state census the total population is 480,032. Of these, 243,936, more than half, are Catholics.

Amongst public bequests amounting to \$200,000 provided for in the will of John T. Newton, a non-Catholic of Toledo, was one of \$8,000 to the Little Sisters of the Poor and another of \$200 nnually for five years to St. Vincent's Hospital.

There are over six hundred native priests in China. A number of these have joined the respective orders of the missionaries who evangelized their coun-try, and are Jesuits, Lazarists, Franciscans, etc. Others are secular priests.

The Carmelite Sisters will open a house in San Francisco, and in no less a place than the ample residence of the widow of the late Robert Louis Steven-son at the north-west corner of Hyde and Lombard streets, overlooking the bay.

Mrs. E. L. Gedge, a lady well known in connection with her work for the Anglican Church in Gravesend and Rochester, was received into the Catho-lic Church of the Catholic Church a few days since at Westmin-ster Cathedral, England, by the Very Rev. Monsignor Howlett, D. D.

Saxony's Catholic King, being asked o be the patron of an art exhibition at Dresden a few days ago, refused to serve when he learned that nudity was con-spicuous. He told the committee that he bjected to the exhibition of such paintngs which could not and ought not to be looked at without blushing.

Rev. Dr. John Talbot Smith, head of Rev. Dr. John Talbot Smith, head of the Lake Champlain Catholic Summer school, editor, author, dramatist, and critic, has been appointed to a parish at Dobbs Ferry, on the Hudson. The charge is superbly environed in a region of great natural loveliness, which should harmonic with the school of t harmonize with Dr. Smith's artistic tastes and temperament.

The Jesuit Fathers in Toledo, Ohio, have purchased a Protestant church which is to be transformed into an edi-fice after the Jesuit heart. The build-ing strade inst ing stands just across the street from their college, and was secured for its convenience, the church already in charge of the Fathers being a long dis-tance from the school tance from the school.

tance from the school. Rev. Herbert Vaughan, D. D., one of the missionaries of Willesden Green, England, has been commissioned by Archbishop Bourne, of Westminster, London, to proceed to ithe Apostolic Mission House at Washington, for the purpose of studying the methods and mission work in the United States. An Apostolic Mission House may be estab-lished in England in the near future.

The Toledo Record referring to the de-structive criticism of the Bible among people who once looked upon it as the sole rule of faith says: "Yet within the Catholic Church the Bible holds its accustomed sway. It is expounded from Catholic pulpits, read in Catholic house-holds, received in love and acceptance by Catholic heart are and acceptance by Catholic hearts everywhere.

Dr. Rivan Groot, minister of public instruction in Columbia, South America, has pronounced an admirable dis-course on "The Pope, the International Arbitrator." Abandoning the impo-tence of chancellories and of conferences, to establish a durable peace, Dr. Groot turns to the Vicar of Christ, whom he acknowleges as the Universal Arbitrator of Nations.

don't priests marry ?" and the Catholic who has never given the idea a mo-ment's serious thought, will profit by some recent observations by the Abbe Felix Klein. " Experience," he says, " proves that wherever celibacy exists, and where it is generally practiced, it also increases the influence and prestige of the priest. A few days ago Father Rockliffe, S. J., left Buffalo for Montreal, on his way to Japan to establish a Catholic university there. From Montreal he will sail for Liverpool his native city, where his relatives are still living. His way to Rome will lead him hy Stonyhurst and Feldkirch.

feared and detested. Of all agents which serve to undermine our self-mastery and make us slaves of evil passions and appetites, there is none more inimical to the human race than intoxicating liquors; none so frequently in operation and few more easily avoidable if men learn early in life to abstain.

A POISON CALLED ALCOHOL. The active principle of ordinary intoxicating beverages is a poison, called alcohol. Some persons claim that alco-hol in small doses or used in moderation is a bonest to the second se is a benefit to the system; others and the large majority of eminent physicians say that it is a poison and should not be used as such : that it is not a stimulant any more than opium; that it is a seda tive and narcotic when used in small doses; that it is not a stimulant but depressant ; that after the first tempor ary effect, due to its caustic or burning action in the throat or stomach it has a paralytic effect on the circulatory system, the blood pressure falls and the body temperature sinks. The lowest temperatures on record are in the drunkards. Years ago the Lancet called alcohol "the cases of genius of degeneration," and surely no better definition of it as a beverage could be given.

The difficulty in moderate drinking is that alcohol is capable of doing con-siderable injury, without any immediate appearance of such injury, or giving any warning to desist. The first effects of alcohol are to lead a man or a woman to believe that the victim is happier, stronger, more capable, better in every way when using it. Judging by his feelings, rather than his reason, which is temporarily impaired, he is convinced that the alcohol has done him good while the physiologist declares that it has done him harm. Sir Andrew Clark, one of the greatest physicians in England. enry Thompson, the great surgeon and 100 physicians in Germany, selected by the emperor to make an investiga-

on, and countless others, all take the same view. very simple. In religion, in politics, in social life the mass of the people will, and must follow some leader. If he be mortality experience of the lead-Ing life insurance companies in the United States and Europe proves that a good and wise leader the people will

failed to do their duty by the people, and in that country religion has been the object of a relentless persecution for many years. "And the like causes are in operation

in this country at this very time. It is true that we have no kings or emperors here; nor have we a ruling class with hereditary titles and privileges. But we have class-distinction, founded solely on wealth. We have, throughout the country, individuals with colossal for-tunes which separate them from the mass of the people as completely as if they wore crowns or coronets. And of these there are many who make as bad a use of their wealth as did the noble or royal spendthrifts of former ages. The newspapers chronicle the silly doings of persons, their scandals and their thas e people look on in sulle rimes mood, and advocate socialism as a remedy

" Let us not be under any delusion in this matter. The spirit of socialism is making considerable progress among us, and is gaining adherents every day from among workingmen-many of whom are the children of Holy Church.

"And although here in America re-ligion is not directly involved, for those who are the objects of popular dislike do not make any special profession of

religion, and rarely use it as a cloak for their misdeeds, it is nevertheless in-directly involved, and is becoming every day more and more the object of attacks for the reason that it insists on the principles of justice, on the rights of private property and on the observance Thus it becomes th of the moral law. great bulwark which protects society against the revolutionary teaching of socialism. It is therefore easy to under stand why socialists are opposed to the Church and why Catholics, who become influenced by socialistic teaching drift away from the Church and become nies of religion.

" Now why are so many of our people led astray in this way ? stray in this way? The reason is simple. In religion, in politics, in

whose fold they must prevent others from entering. It is to the credit of from entering. many Protestants that have been able to see the Church as she is, notwithstand-ing the prejudices which they once

entertained. Mr. George Sampson, dis cussing the "History of the Popes," by Von Ranke, in the London Daily Chron icle, has this to say in regard to English history:

"I am beginning to believe that English history has been written chiefly by Orangemen, so narrow and exclusive ly Protestant is its outlook. It put: forward Protestantism not as one view of things, but as the right view of things. The other day I found an elabothings. rate review of Lord Acton's published essays assuring the world that of course this Catholic historian writes with bias and cannot pretend to a Protestant can dor of judgment-a charmingly ingenious assumption in any case, but especi

ally fatuous in the case of Acton, surely the most fair of all historians. Reduced to its elements the statement comes to In a Catholic historian you will find Catholic views: in a Protestant his

torian you will find the truth. Most Englishmen read and write history on this assumption; and thus grotesqu sectarianism is taught and studied in almost every school. The only thing almost every school. which children seem to learn about the parent Church of their native land is that wicked Catholic Mary habitually burned good Protestants at Smithfield In every school manual of history there is a shameful unfairness to Catholicsunfairness of silence and unfairness of accusation, unfairness that is matched only by an equal unfairness to Ireland. "To me (a complete Englishman, and as far from being a Catholic as I am from adopting the Ulster creed), the English historical attitude to Rome is ridiculous and irritating. What has history to do

with Protestantism or Catholicism or any other ism, save phenomenally? When I read history I do not want apolegetics worthy of that pleasing body, the Pro

testant Alliance. I want adequate re-cognition of fact; and the simple fact that, in the history of Europe, the Church of Rome is the Church of the

aws looking to the suppression of illicit traffic in the deadly drug it is estimated that between 125,000 and 175,000 ounces are annually consumed in this country.

Catholic, is a fair writer :

were always implied in her teaching, though before she did not know it ; just

as gravitation was implied in many as-certained facts that men knew well enough long before they knew it was im-

civilized people, in the havoc that it works upon the mental, moral and physi-

cal life of a person that acquires it. Cocaine, the drug, the discovery of which was hailed by surgeons as an in-

sible organ."

FREAKS.

the greater part in New York City. "Father James B. Curry, pastor of St. James' Church, was one of the first men n New York to become interested in the evil. From his vantage point just off the Bowery he early saw the hold

the habit was getting upon the deni-zens of the district. When it commenced to reach out toward 'his boys, as the Father calls the young men o his parish, he rose to combat it. The matter was taken to the Department of Health, and an investigation started under Bayard C. Fuller, Supervising In spector of Foods. A terrible state of affairs was uncovered. 'Sniff parties' were found to be as frequent and in-formal in the Tenderloin and along the The weird romancings with which the

press had been surrounding the 'allight drug store' for some time were ound to be based all too strongly upon act. "Then the question arose of how to

ferret out those most responsible for the circulation of the drug and bring them The work would be dangero justice. us, difficult, and disagreeable in the extreme, necessitating mixing with all the imaginable types of the lower classes of society under all sorts of conditions and at all hours of the night. Supervisor Fuller selected one of the younger in spectors in the employ of the depart-ment, Hugh H. Masterson. He was small, wiry intelligent, afraid of nothing

and had been doing efficient original work. How wise was his judgment of the man is testified to by the fact that almost single-handed he had stopped the open sale of cocaine in the city, landed half a dozen old offenders behind the bars, and driven out of business the man probably more active than all others in the illegitimate dispensing of 'coke.' "Similar cases commenced to appear with startling regularity. Finally an

agitation was started for an amendm the Penal Code, and, after hard fight, Father Curry, A. L. Manierie chairman of the New York State genera

the influence and prestige of the priest. And it is most significant that in Christian societies, like the so-called ortho dox Church in Russia, for example which admit both a married and an un married elergy, the latter far surpass the former in the confidence and esteem of the people.

" Finally, reason is in harmony with experience. From the material point of view it is plain that the unmarried priest is much less dependent on econ-omic necessities, holds himself in greater readiness for duties or emer gencies, is, in a word, more adjustab is, in a word, more adjustable family, concerned for the health of his wife, the career of his son, the marriage of his daughters. 'Happy will those be, wrote Perreyve, at twenty years of age, ' who are not burdened with the things of this world, when need of

activity and freedom arises." There is pride and happiness fo the priest of the parish in seeing the children whom he has baptized grow up around him, to whom he has taught th

catechism, whom he has prepared for Communion, whom he has sustained in perseverance, consoled in bereavement blessed on their marriage day, them a number, great in proportion to his merits, will preserve for him a filial attachment. And as for the filial attachment. And as for the priest in the professor's chair, there is world which he would love in the prefer to that of his pupils when they are at once his friends, his disciples his sons."

Prohibition.

Cardinal Logue is quoted as saying that prohibition when placed upon an absolute basis is a practical impossibil-"It is a difficult question," said His Eminence. "Ireland has no prohi-bition by which I may judge, but from people with whom I have talked tell me

that in Norway this prohibition exists and no liquor is sold save for medical purposes." Then he added, with a twinkle in his eye: "I am told that every day all of the inhabitants suffer with pains in their stomachs."

him by Stonyhurst and Feldkirch, Austria, the two great Jesuit colleges where he received his education.

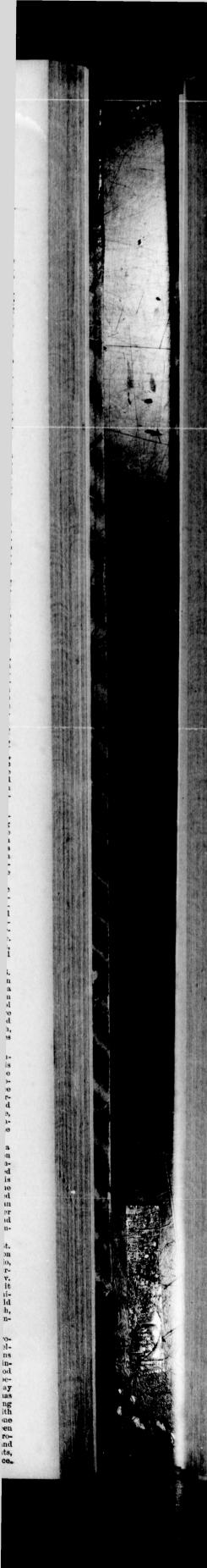
The Russian officer's name who comnands the Czar's yacht "Standart O'Hagan. This adds a new name to the Irish expatriated families that are associated with the history of Russia since the Irish exodus to the Continent dur-ing the Elizabethan, Cromwellian, and Williamite wars. Many Irishmen have, from time to time, become very promin-ort in the Dussing convicts. The the ent in the Russian service, like the famous Marshal Lacy.

There died recently in France, a Christian Brother, Brother Leobert, on whom an educational jury of the Columbian Exposition in Chicago pronounced the eulogium: "Brother Leobert is the eulogium : "Brother Leobert is perhaps the finest penman in the world." Besides being an accomplished penman, Brother Leobert was no mean pet, and the author of a great number of fugitive poems, elegies, dramas and oratorios. Brother Leobert was a mem-

ber of the order for sixty years. At the opening of the addition to St.

Bernard's seminary, Rochester, on August 20th, at which Mgr. Falconio. Papal Delegate was present, the vener-able Bishop of Rochester, Right Rev. Dr. McQuaid, took a fainting fit and it was feared that this, his fortieth anniversary of consecration as Bishop, would prove to be his last on earth. Such, owever, was not the case, as he completely recovered in a short time.

Catholicity is making gratifying progress in Finland. In a letter from Helgress in Finland. In a letter from Hel-singfors, reproduced in the Missions Catholiques, we find this interesting in-formation : " As an instance of the good understanding which begins to reign between Catholics and Protestants, I may tween Catholics and Protestants, I may mention that the prayer-book we use has been translated by a Protestant young lady, who has been studying the faith for three years and who never misses one of our services. All our music has been copied out for the choir by another Protestant lady, and the most constant and best singers in the choir are Protestants, who gratuitously render their assistance.



THE YEARS BETWEEN.

A Novel by William J. Fischer. hor of "Songs by the Wayside," "Winom Other Stories," "The Toiler and Other Poems," Etc.

2

CHAPTER XX. CONTINUED.

In the course of six weeks Dorothy was able to be up again. The fracture had united rapidly, and there was no de-formity. To be sure, at first, walking proved a difficult thing, but the days in turn be used to be able t turn brought steady improvement, and in a short time Dorothy was able to move In a short the boots was and constructed on the second sec dred other things. It was so unlike Dr. Mathers to do this. He always stood on professional ground as far as his patients were concerned, but with Dorothy it was another matter. The barriers had to be broken down in some barriers had to be broken down in some way: his heart would have no rest as long as the present conditions prevailed. He often wished to tell her just how disturbed his feelings were since she had come into his busy life. Nevertheless he thanked God for it all. She was Love's own white angel. She was so good and pure, he did not even feel worthy to touch her hand. But he loved her and there was joy and pain in that

Dorothy, too, was a changed girl since the day she first looked upon the doctor and, deep down in her heart, she placed the love she hoped might be given him some day.

given him—some day. One evening Mr. and Mrs. Fairfax One evening Mr. and Mrs. Fairfax were sitting in the drawing-room, listen-ing to Dorothy at the piano. It was the first time she had sung since her accident, and it was a treat for all con-cerned. She warbled through lullables, ballads and familiar operatic airs. Then she hit upon "Home, Sweet Home." Slowly and pathetically the old familiar words desided therough the room... words floated through the room-

It was like the song of the thrush in the fresh morning sunshine, when the fading stars hang their heads together and listen eagerly for the sound of a bird-voice, loath to depart. Her voice was full of music; it was wonderfully

tender. Just as she finished the second verse the door-bell rang loudly, and presently Bridget entered and announced with a broad smile : — " A caller for you, Miss Dorothy ! '

Who can it he ?"

"Why, Dr. Mathers, of course, Miss Dorothy," was the answer as the old cook laughed loudly and bowed herself out of the room. Dorothy's cheeks flushed crimson for

a moment. "He had only called this morning," she said to herself. "I won-der what brings him here now?" With a smile on her face she left the room.

"What's the matter, Katherine?" Mr. Fairfax asked of his wife, when he noticed that her eyes were full of tears.

"Oh, nothing much. The last song Dorothy sang always does get the better of my feelings," she answered with a touch of emotion. "And besides—" "Besides what, Katherine ?"

"Besides what, Katherine?" "Oh, do you know I am afraid we'll soon lose Dorothy." "Lose Dorothy—what do you mean?" "I mean that she will be leaving us

one of these days," "What for ? "

"Why to be married, of course. Have you noticed how attentive Dr. Mathers has been to her all during her illness. and Dorothy only told me this morning that she would lay her life down for him. Something had stolen into her heart, she said, that made her think all

heart, she said, that made her think and the world of him." "But Katherine, you should not waste any tears over that matter. You should pray that God might favor Dorothy by giving her one of such sterling character as the doctor."

"Tears are not a sign of weakness but of strength," she interposed. "A coward never shed tears. Besides, the singing was to blame for most of them. There is no mother born but hates giv-

breeze passed by slowly. It seemed to pause a while at the curtained window. Then it heard the sound of a man's voice within. It was only a whisper-"Dorothy! Dorothy! I love you!! The sentence was load enough for the woman's ears, and she laid her head upon his manly breast, and, in that brief moment, drank in the joy and eestacy that always comes with love's accept-

CHAPTER XXL

ON LIFE'S COMMON WAY.

The night Mrs. Atherton landed i Billington the streets were practically deserted. A heavy snow-storm was falling and the strong wind was busy pilling up drifts of snow. It was a stormy night in which to be out. One caught here and there only the shadow of a rolicement passing down the street policeman passing down the street. Hundreds of cheerful windows threw their pleasant light out upon the snow-filled streets, but they did not seem to attract the attention of that little woman with the thin, yellow shawl, who wandered away from the station platform, up and down, narrow, deserted streets, in and around the various public places. in and around the various public places, Poor woman! She was not a respons-ible being. God only knew what the thoughts were that tortured her. She had been an inmate of the House of Pain these long months. Poor Mrs. Atherton! Would that God might restore her senses if only to recognize the old familiar surroundings of her native city! But alas ! she stared vaguely at everything as she passed. Nothing

city: But alas : she stared vaguery at everything as she passed. Nothing seemed to attract her; nothing awakened a faint glimmering of reason within her. Her mind was active spinning out all sorts of horrible thoughts, tossed con-stantly in the frenzy of wild delirium. stantly in the frenzy of wild delirium. Yet, she sped on through the cold and snow, aimlessly but hurriedly, like a pursued hare. Oh, if Charles only knew hat on this night of nights Mrs. Ather--whom everyone thought dead, was walking the very streets of Billington, perhaps only a few blocks from his office, what a houry men he would be t. Yes if what a happy man he would be ! Yes, if

he but knew, he would rush out into that heavy snow-storm, take her into his arms and press her to his heart. It would be the grandest, noblest, proudest moment in all his life to hear her speak again, and to feel the touch of her hand For long years they had both walked the hard, bitter road of suffering.

claimed the doctor. "I expected noise and riot, but the poor things certainly Mrs. Atherton hurried on as if hounded by some terrible dread. At last she reached a place where three streets know how to behave." met. The glare of the electric lights overhead brightened the surroundings. For a moment she halted and raised her eyes to the skies. The hard look had softened on her face. Even a smile came and went shently. No one would have thought then that the poor woman was mad; she was so perfectly calm, and that wild, maniacal look had left her. The next moment her mind was upset again. Then tears came to her and she sobbed convulsively. Again she wrung her hands pitifully and cried out to the

lonely night : "They're after me-they're going to for me. Oh! 'tis terrible. Where am I, anyway?' She looked dazed. She had

what strange antice cannot a diseased mind play with one! It is almost in-comprehensible, and yet within that brain, in its bony tenement, life takes its beginnings. One little flaw in the mechanism of that central station has helped to fill hospital and asylum with the near diablice form of the set of the set.

the poor fledglings of humanity. The crazed woman pulled her yellow shawl about her and was off in a moment. One of her arms seemed powerless—she always made use of the other arm when helping herself. She heard footsteps on the creaking snow and her mind con-jured up the picture of one of those evil spirits following her to her doom. The footsteps drew nearer. The

frightened woman turned about slightly. She saw a man a block away. It was a policeman on his rounds. There were three roads for her to take. One led to the city hall, one to the city park and ran right into th

THE CATHOLIC RECORD

"She must be taken care of some-"Send her to the hospital!" exclaimed

changes in any one, and, now that Mrs. Atherton had again returned to Billing-ton, not a soul amongst all her acquaint-ances would ever recognize her in that thin, little, wasted body. Suffering, too, was written on her sad face. No one can Dorothy. "I'll pay for her. Give her one of the best rooms." change looks as quickly as when Pain th artist, takes his brush in hand.

It was a woman's sympathy for woman. "But perhaps she has a husband or a on living here," interrupted the doctor. They should be seen first." "The woman is a stranger to me."

atter

for her."

her eyes as well. She no l hands to her eyes to see.

Another six months glided by quickly

woman had said in a year, and Sister Angela felt necessarily elated. Some weeks later she called the gentle nun to

her bedside. Sister Angela obeyed. "Take this!" Mrs. Atherton remarked

as she tore a small, gold locket from her neck. It was a pretty piece of jewelry, set with a medium-sized diamond. "Take

it-you have been so good to me ! It is

all I have." Sister Angela refused the gift on

"Where am I, anyway ?" inquired the

"You are in the hospital," the nun an-

"The hospital?" she repeated doubt-

natient.

swered.

artist, takes his brush in hand. Tired and worn the poor woman was at last forced to rest herself. Presently she stood face to face with the old Woman's Refuge. Here kind friends gave weekly entertainments for the poor of the slum district. Father Salvini, the president of St. Jerome's somewhat older now than since we first met him, was the prime mover in this project. The pale, sick children of these desolate streets were very dear to him, and every after-noon he could be seen in the slum dis-trict, where misery and want walked a-pace, infusing fresh hopes into the souls of men and women to (whom life meant nothing but an ending in death. There, in the depths of life's dishonesties he taught many an inspiring lesson. Children of a selfish world—how that priest-heart loved them: Mrs. Atherton halted for a moment at "They should be seen first." "The woman is a stranger to me," said Father Salvini. "I have never seen her before. There's Strand, the policeman on this beat, just coming in. Perhaps he will know. He knows every face in these parts. Strand ! Come here! Do you know this woman?" the priest called out.

here! Do you know this woman?" the priest called out. "No, I do not, Father," was the answer. "She is a stranger to me. I saw her about an hour ago. I was a block away. She had a yellow shawl over her shoulders." "Yes, here it is," exclaimed Dorothy, as she picked it up. It had fallen to the floor.

or. "Then she is not a resident here ?"

" No, Father, she is a stranger. I received orders to be on the lookout for a woman with a yellow shawl, who was seen making her way from the depot. priest-heart loved them! Mrs. Atherton halted for a moment at the Refuge door. Half a dozen windows threw pleasant lights into the night, and from several chimneys overhead clouds of black smoke rose to the sky. It was at least warm inside, and instinctively the frozen woman opened the door and entered the building. A concert was in progress. Hurriedly the new arrival thrust herself to a seat in the rear of the hall. No one had seen her come in. The hundreds of men and women present She was thought to be a very sick wo-man. I followed her from the cross-roads, but lost track of her in the slums.

I saw light in the Refuge, and thought she might have entered here." "Then this is probably the woman," answered the priest. "Well there's answered the priest. "Well there's nothing to do but take her to the hospital. "And that as quickly as possible,"

"And that as quickly as possible," rejoined the doctor. "She is very ill. Her one arm seems to be powerless, and her eyesight also seems to be affected, and then, she is very feverish." The hundreds of men and women present were listening to the words of a speaker on the stage. It was no other than Father Salvini. He was delivering an-

"Her deranged state of mind may be due to the fever, may it not, Charles ?" Sister? It seems to have caved in." But a moment before she had felt the other message to them, and they listen-ed eagerly. Mrs. Atherton followed the gestures of the speaker, but that was all. She was tired out, and for a time her mind retained its equilibrium, but ishe was dead to all her surroundings. spot where the surgeon had made his incision and removed a piece of bone. It was the first sensible thing the poor uestioned Dorothy.

questioned Dorothy. "Yes, it may be just an ordinary de-lirium," he answered, " but I am afraid she will 'not recover. There is some-thing serious at the bottom of this." "Well, do all you can for her, Charles," said Dorothy, sadly. A few minutes later the ambulance was at the door and the sick woman was placed on the stretcher and carried out

woman stepped out unto the stage. In was Dorothy Fairfax, come to sing a Father Salvini's request for the benefit of the poor of the city. Bernice Chad placed on the stretcher and carried out. "Drive to St. Mary's quickly !" was wick, her Leipzig companion, walked over to the piano. It was Dorothy's first appearance in public since her accident. Dr. Mathers was also there Father Salvini had just joined him in "Drive to St. Mary's quickly !" was the order Charles gave the driver. "I shall go with the woman," he exclaimed hurriedly. "Father Salvini will accompany you,

general principles, but Mrs. Atherton was not satisfied. She pulled the nun Dorothy and Bernice." Slowly the ambulance passed along to her side and pressed it into her hand. Thereupon Sister Angela sat down. the snowy street, and, watchful as a nurse, Charles' eyes rested upon the little, thin body on the stretcher. Her patient was proving quite interest-ing, and she thought she would have a little chat with her.

"I have had no trouble with then At last, the two, who for years had whatever in this regard," the priest re een separated, were face to face. They plied, "since coming among them. They like the talks and they are very fond of music. I asked Dorothy to sing had met upon life's common way, strangers to each other now. God in heaven the only witness to the home-coming. Poor Charles, if he but knew ! some old song—something they all knew They will appreciate it more."

CHAPTER XXII.

SISTER ANGELA.

othy's magnificent voice echoed throug the hall in an old, familiar strain whic The next morning Dorothy was one of the earliest visitors at St. Mary's. She had always taken a great interest in the sick before leaving for Paris and Leipeveryone recognized. The men and women followed every sentence, every word, every syllable—it was all so very beautiful. Dorothy also felt elated zig. Not a day passed but she sent flowers for the poor patients in the wards. Since her return from her sing-She had never sung before so spellboun an audience in all her life, and as sh ing tour she had visited the hospital twice a week. She had a dear friend stood before the people and noticed the many to whom her voice brought tears she infused more heart and soul into he within those walls-Sister Angela-who filled the duties of head nurse, a rather remarkable woman who had the tactics singing. These poor waifs of life had given her inspiration, and she drank deeply from the Pierian springs. of nursing at her very fingers' ends. They had been girl friends at school. After all there were hearts in tho Dorothy took singing lessons and after-wards drifted to Europe. Sister Angela went to the convent, trained as a nurse desolate streets capable of changing with every thrill of emotion. It only wanted someone to move them. Love still sat reigning in the slums under adand was afterwards placed in charge of St. Mary's. But though the two were verse circumstances, perhaps, but Dor-othy felt satisfied as long as hearts ex-panded and had not yet turned to stone. parted for some time, they managed to keep the old friendship alive. Dorothy touched the button at the

Dorothy's voice had also brought resthospital entrance and presently the fulness to Mrs. Atherton. Nothing quiets a diseased mind like music, and while the singer was singing, the poor door opened. Sister Angela greeted her warmly. The gentle nun had a beautiful, spiritual face, was of medium height, and looked the ideal nurse. "Ah, Dorothy, it is you," she ex-claimed, gladly. "Step inside! I am so glad to see you." In a minute or so the two were seated in the recordion score encoded in the voman at the rear of the hall closed h tired eyes and soon drifted into a quiet

When the concert was over the crowd

filed out slowly and quietly. Mrs. Atherton was still asleep in her chair. in the reception room, engaged in lively open door. **ver**sation

"She may, certainly. She has a fair chance, but, of course, it is a serious

"It is probably her son at all events," said Dorothy. "She seemed very talkative yester-day and—" "Did you ask her who Charles was?" "No, I did not, but I asked her her "And do you think she will regain all "She may in time. Nature, you know, works wonders," he answered thought-

name. " What did she say ?" Let us hope she may, and then per-haps she will be able to tell us her life's story. Who knows perhaps even now her husband and children are waiting "What did she say ?" "She said it was Mrs. Ath-Mrs. Ath-She repeated the word twice, but somehow or other she could not finish the name."

the name." Dorothy jumped up from the bench in great excitement. "Sister! I'm sure I've found out this woman at last. For six months Mrs. Atherton lay at St. Mary's showing slight mental improve-ment. She had withstood all the immedisure I've found out this woman at last. It must be Mrs. Atherton, the woman whom Dr. Charles has been looking for all these years. She was the great ben-efractress of his life. But you know the story. I have told you it hundreds of times." ate effects of the operation. Her mind was more restless now; it did not bor-der so much on the maniacal state, but at times her lips rambled on incoherent-ly, and those around could not pick up and join the threads of her discourse.

"And the locket-" interrupted Sis-

and join the threads of her discourse. It was nothing but a mixture of people and places they had never heard before. Dorothy visited her daily. Somehow or other the strange woman drew her like a magnet. There was a certain softness about her face that appealed to her. She evidently had been a woman, Dependent thereaft who had some much do ter Angela. "You see," answered Dorothy, "it bears the inscription 'From Charles,' it Might not Charles have given it to her with his picture enclosed some time in the long ago ?" "Certainly, Dorothy. I am sure you

Dorothy thought, who had seen much of are on the right track at last." life's sunshine and later some of its shadow. In time, however, the strength

"Oh, God be thanked a thousand times !" Dorothy exclaimed joyously. times ? Dorotny exclaimed joyously. "I hope the strange woman will turn out to be Mrs. Atherton. It will make Charles very happy. His not having been able to find her and pay his debt has been the one great regret of his life. You know, Sister, he believes her came back to her paralyzed arm and to her eyes as well. She no longer put her dead. So for the present, say nothing to the doctor about the discovery." "Depend on me, Dorothy. He shall not hear of it. We will move slowly

Another six months glided by quickly and by this time Mrs. Atherton was beginning to show greater mental im-provement. One day just as Sister Angela carried in a bouquet of roses from Dorothy and placed them on the table near the bed, she exclaimed in somewhat of a whisper: "What has happened to my head, Sister? It seems to have caved in." not near of it. We will move slowly but surely in the matter. I will help you to unearth the mystery." "And then some day, Sister, I will be able to surprise him. Oh, that some day ! Wore it calls here."

day ! Were it only here now ! TO BE CONTINUED

MY FRIEND THE RAG PICKER.

She was a quaint little creature, my friend the rag-picker, with her sharp, bright eyes and nimble tongue. "Old Nance," they called her in the alley where she lived, and many a poor soul in that dismal place had good reason to love and bless the name. Her small tenement room was a haven of refuge for many an unfortunate. Poor she was in the goods of this world, as poor as were her neighbors, but rich in possess-ing an inexhaustible fund of kindness and sympathy which she lavished on all and sympathy which she lavished on all who needed it. Then, too, she was such a cheerful little old woman, with a happy way of seeing some light in even the deepest darkness. It must be a black cloud indeed for which Nancy could find no silver lining. I asked her once how it was she always was so happy and never seemed to worry about any-thing. Her answer set me thinking. "Well, child, for three score years

fully. Then she shook her head in pro-test. "No, that cannot be, I—" Sister Angela thought she would go a the Lord has taken pretty good care of old Nancy, an' I think I can trust Him step further and she began with "What's your name, my dear ?" to take care of me, for the rest of my journey. What's the use of worryin' about to-morrow? We only live one "Name? Name?" she repeated again "Name? Name? She repeated again and again, wrapped in deep thought. Somehow or other she could not catch the meaning of that word. Her mind was evidently clouded again just then. day at a time so just take to-day an' day at a time so just take to-day an' do the best you can with it an' leave to-morrow to the Lord. Many a night I've gone to bed hungry when there wouldn't be a crust in the house, but I've thanked God for the bed to sleep in, and in the mornin' somethin' would surely turn up. There'd be work to do an' a few cents to earn, or somethin' would happen. Just hold hard, my dear, trust the Lord an' He an't going to forcet you." "Ah, yes," the woman replied as a smile stole to her face, "it's Mrs. Ath—" She made several attempts to finish the word, but memory again played her false. The next morning Dorothy called at

the usual hour to see Mrs. Ather-ton. It was a delightful May day with sun overhead and vio-He ain't going to forget you." Many an afternoon when Nancy's work was slack (her occupation was day with sub overhead and vio-lets sprouting up everywhere through the green, wet earth. A pleas-ant breeze lingered about the large lawn in front of the hospital, charged picking over and sorting rags in a junk-shop,) I have sought her little room to be entertained by her amusing chatter. with the fragrance of lilacs and apple

Sometimes a neighbor or two would drop in : sometimes a whole troop of children, for she had a special fancy for little ones, and they in turn simply worshipped Sister Angela, too, had quit the hospital for a half hour or so in the open. Nature had tempted her out-of-doors to

Nature had tempted her out-of-doors to revel and exult in the quickening life that was everywhere. It was a grand awakening, ushered in by the coming of the birds and the leaves and the blos-soms. The ears of mankind seemed to One especially stormy day we were the stove, I as a guest, occupying the only chair the apartment owned; Nancy some. The ears of mankind seemed to be listening eagerly for the sound of music through the parting spring's perched on an overturned soap box, a donation from a nearby grocery. For the first since I had known her she had been silent for five consecu-

me. An' sure he did come back that

stormy night six years ago. Just such

a night as this it was, I remember what

a time I had comin' home from the shop, fightin' against the storm every step of the way. I remember, too as I passed

the barroom on the corner (you know

the place) I looked in through the window at all that crowd of men lined

up to the bar. It was Saturday night an' the place was jammed. Poor fellows

I suppose it's hard for them to keep away from it. When things look black

an' all the world seems goin' against 'em, it's so easy to turn to the stuff that'll make 'em forget their troubles for a time. You see, they never think of the seement the set of the set of the set of the the set of the

AUGUST 29, 1908.

ing up her daughter when the time Had she followed either of the other es, even though she marries a duke

Final she honoved either of the other roads, the poor woman's fate might have been a different one. But it seemed God Himself directed her steps and led her by the hand. It was the darkest, gloomiest street of the three, but she, or a prince." "But Katherine," he interrupted, "wait until the time comes. There's many a slip twist the cup and the lip, you see, and, by the way, all these things poor soul, had wandered down many are just workings of your own imagina-tion. I am sure Dr. Mathers is quite on cool terms with Cupid. Many doethorny, desolate way. She was used to the pain and misery of it all. She had tors are, you know." "Dorothy greeted Dr. Mathers with a

she entered the room where smile when he was sitting. ighter. 'I am so glad you dropped in," she

"I thought I would come in to hear said.

you sing a little, Miss Fairfax. You re member your inviting me to call some evening for that purpose. You know I am passionately fond of music." "Dorothy's invitation of some weeks

of a miniature city. It all reminded one of a miniature city. Here and there a drunkard stumbled along with the ill smell of whisky on his breath; now a door opened only to give vent to the ended for a start of the start of th previous stood the doctor in good stead. It helped him to throw a cloak over the real motive of his coming. For a half hour or so the two conversed on common-place topics. Then Dorothy rose to light the gas. sound of revelry within. On all sides violent curses sounded-so irreverent that even the wistful-eyed, pure-hearted "Ah, never mind, " he said, "the moon

hight paused on her journey and bowed her head in shame. Many a time in the years gone by, Mrs. Atherton herself will reach the window presently, and then we will have all the light we desire had threaded these lonely thoroughfares doing good and lifting wretched souls

"I love to sit in the dark, " Dorothy replied — especially on a moonlit night. There is something fascinating about it and—" She could not finish the sentence, and what matter for both under-

For some minutes neither spoke, and silence stole in between them like some happy spirit and drew their hearts closer. self had passed so often like a white

"Dorothy ! Dorothy ! " at last exclaimed Charles. "The time has come and I must tell you all."

with her gentle ministrations. The girl trembled like a frightened were the souls she had helped, where the hearts she had strengthened? Where dove. Charles could play the doctor's were the pale-cheeked mothers and th part no longer, so he stole over to the sofa whereon Dorothy was sitting and, in the fullness of his love, poured out his heart-cry to her. It was a passion-ate appeal, and she came to his rescue just as the moon stole in through the libra loca curtains and rank and the soft of the soft of the soft of the local curtain soft of the soft of the

she herself stood in these

what dark, heavy clouds might close

filmy lace curtains and painted strange All these long years of suffering and "She has pictures on the walls, A vagrant privation would have worked marvelous continued.

take any no slums. Mrs. Atherton chose the latter. her. Only a few persons passed remarks.

When the speaker finished a beautif

"They are an orderly crowd," en

Miss Chadwick played the openin

ars on the piano, and presently Dor

he audience.

plied,

beautiful.

"Too much whisky," said one. "Too much dope," said another. A few minutes later Dorothy

er Salvini came down the aisle with Dr. Mathers and Bernice Chadwick fol-"Well, Dorothy, how did all this suit

you ?" began the priest. "Oh, it was delightful. The seen and felt the thorns long enough, but perhaps now she was seeing roses. Let us hope she did. It would have helped to make her burden all the Presently she reached the very heart

finish the songs." "Yes, I know they appreciated you They'll talk about it all the week." of the slum district and here she met more people on the street. Nature had been kind and covered all the misery of

"I shall sing for them again—any time, Father. I value their good-will the squalid surroundings with her white, snowy blanket. The houses were closely more than all the gold of the managers." "Thanks, Dorothy! It is so good of huddled together. It all reminded one you. But look! do you see the woman there close to the door? She must be asleep. Come, let us see what is the matter !

The two hurried to the door, and in a few seconds the doctor and Miss Chadwick were on the spot. "I wonder what's the matter ?" the

priest exclaimed. "She seems to be fast asleep. Perhaps it's the effects of whiskey, cocaine, or morphine. I'll try

to wake her." unto a higher plane of living. To-night "The poor thing !" said Dorothy, sin-steeped nderly. treets, poorest of the poor, not knowing

"She may be ill, Father," exclaimed the doctor.

round her at any moment. But surely not one hand would be raised against But surely Let us see if we can rouse her." said Father Salvini. But before his hand touched her, the woman opened her, powerless woman that she now was, in those streets, through which she herher eyes and stared vaguely into The next minute she cried convulsively

angel of mercy, making hearts gladder and purer, which had come in touch and muttered : "Oh! they're coming to take m

those wicked men and women! Go away! Don't kill me-don't kill me! Where Oh, my head-my head !" She put her hands to the sides of her head, and her

face writhed in deep suffering. "That woman is very ill, Father," said Charles, as he strode to her side

and felt her pulse. Then he put his hand to her forchead. It was very hot. "She has also a very high fever," he

Presently Dorothy asked how the patient was that she had sent in the evening before.

"She had a very poor night." the nur went on. "She seemed to suffer a great deal of pain. At 3 o'clock I called up Dr. Mathers. It seemed a pity to get him out of bed, but it was very necessary. So he came up. A half hour later several other doctors arrived and they

decided to operate on her brain the first things, how they did enjoy it! I could have sung for them all the evening. They were so attentive. So many wept, Really, I was touched; I could hardly

the patient. Pardon me, just a minute, Dorothy. I know you are anxious about the patient, and I shall send in Dr. Mathers to see you before he leaves the hospital. I know, my dear, you will be pleased to see him," and she laughed heartily and left the room.

Soon after Dr. Mathers entered. He looked tired, worn out. " Good morning, Dorothy !" he said as

he smiled graciously " Good m

orning, Charles !' Then the surgeon seated himself.

"Oh, this chair feels fine just now,' he exclaimed. "This operation has nearly used me up. It was very difficult and so tedious," and he yawned pitfully and stretched himself with a great deal of satisfaction.

"Pardon me, Dorothy, but I really cannot help it."

cannot help it." "I believe you, Charles," she an-swered thoughtfully. "I am sure the work must be very trying. But how is the unfortunate woman?" "Oh, she stood the operation toler-

ably well, but she is a very sich woman ?"

"I was surprised to hear she way operated upon." "I am sure you must have been. But

it was high time she fell into som She had an abcess on the hands. which I opened. It was caused no doubt by the breaking down of a small tumor that had grown slowly for years.

Altogether the operation was success ful, but-" "Do you not think she will recover,

Charles? I would so like to see her ge well."

Birds sang their songs, the perfume-aden breezes joined them in happy tive minutes. I watched the old, bent figure as she leaned over and held her chorus, and the wonderful orchestra o hands to the heat. Twisted, toil-worn the trees played a sweet accompaniment through the livelong day. hands they were, and they trembled as she held them before her. Outside the

Sister Angela happened to see Dorothy come up the hospital path and went out to meet her. "Is not this a glorious day, Dorothy?"

hand.

she held them before her. Outside the storm raged wildly, the snow beating against the window and rattling the panes; inside we two sat. Nancy watching the fire and I watching her. she said as she took the girl by the Presently she looked up with a start, exclaiming. "Bless me, child, I clean forgot you were there ! It's the storm that did it. Yes, it is a perfect jewel of a morn-

ing," Dorothy answered. "I came up to take my patient out into the open air. Dr. Charles thought it would do When the wind howls an' shrieks an' beats up against the house like that as her a lot of good."

if it wanted to tear the roof off an' was mad because it couldn't, it always sets me thinkin' of my boy, Danny. It was in just much store on this that he "It will be good for her. She has been sitting up several weeks now, and surely she is strong enough to stand a little walk about the hospital grounds. But in just such a storm as this that he come home to me, come home to die. Did you ever hear tell of Danny? No? come, Dorothy, let us sit down for a minute. I have something to tell you." Well, the fine, likely lad he was an'a good boy, too, till he took to the drink. That led him into bad company, and first thing I knew he was off an away The two walked over to the bench under the large pine tree but a few feet away and then sat down.

" Do you know, Dorothy," the nun went on, " that woman of yours is getan' I never set eyes on him for nigh ten years. It was the black, bitter time for ting along splendidly. Her mental conme, those ten years, an' it's little sleep dition is improving rapidly, I think." "Is that so, Sister? I am glad to I got at night for wonderin' where he was an' what he was doin'. Still, I followed him with my prayers an' I trusted the Lord to bring him back to

hear it," interrupted Dorothy. "Yesterday she seemed very bright. I went in to see her and she made me take her locket for having been so good to her. She seemed to be perfectly sensible, though she had some trouble collecting her thoughts."

"It's wonderful !" exclaimed Dor-othy. "I am glad to hear it. And she gave you a locket? Let me see it ! Where did she get it from ?"

"She tore the chain from her neck." "It must have evidently been a very great treasure of hers in her day. May open it, Sister ?" questioned Dorothy " Certainly, dear."

Thereupon Dorothy opened the ocket. Upon the outside were engraved the two words-

"From Charles." Within, Dorothy found the picture of

of the poor women folk an' the little children that are goin' to suffer for it. "Well, as I passed the saloon that night, the door opened an' a man come the blue the stront Drunk as he young man. "That must be the Charles mentioned the locket, Dorothy. Don't you

tumblin' into the street. Drunk as he could be he was, an' he just fell down the steps an' lay there in a heap in the think so ?" said Sister Angela.

AUGUST 29, 1908.

dime for a drink.

comin' home

times

prised.

care not to fail this time

time you tried it an' failed ?'

"Well, lad, says I, 'when was the last

"Back there in the winter,' says he.

"Just before I come home.' "'Too bad !' I says, shakin' my

head. "Too bad you didn't succeed that time, if you're bent on suicidin."

"'Why ?' says he, lookin' real sur-

"Why !' says I, quite calm-like.

'Hell's a pretty hot place, they say, an' the thought of facin' it mightn't seem so

do you but for me to tell you the whole story. So I sat just here, you on my lap with your big eyes fixed on the picture, an' I told you the story of the poor, foolish little lamb who stranged areas from the fold

lamb who strayed away from the fold

one day an' wandered off to have a good time in the world outside. At first

everything seemed lovely an' he skipped

to the birds singin'. He thought how beautiful the world was and how foolish

were those good sheep to stay cooped up in the fold. The sun shone bright an' it was all just grand, an' when he saw the Shepherd following after to take him home, he kicked up his little heels an' relieved off forthog ar' for the an'

an' galloped off farther an' farther. Then the dark night came an' the poor little lamb began to shiver with cold an' fear.

By this time he was ever so far from

over

er the hills and the valleys played with the flowers an' listened

him wherever he might be.

1908. I events," ve yester-'les was ?" ed her her Ath-Mrs. twice, but not finish

the bench ster! I'm an at last. the looking for great ben. you know t hundreds upted Sis-

rothy, "it n Charles." iven it to osed some m sure you

thousand 1 joyously. a will turn will make not having d pay his egret of his pelieves her

ay nothing He shall I will help

er, I will be that some w !"

PICKER.

reature, my her sharp, ngue. "Old ngue. "Old n the alley a poor soul od reason to Her small en of refuge Poor she was , as poor as of kindness ished on all she was such with a happy in even the be a black vancy could ted her once is so happy about anythinking. score years good care of in trust Him

e rest of my of worryin' ly live one to-day an' do 7 a night I've I've thanked and in the rely turn up. 1 few cents to Just the Lord an'

ien Nancy's upation was igs in a junk-little room to using chatter. vo would drop p of children, ncy for little ly worshipped

day we were places before wned; Nancy 1 soap box, a grocery. For known her five consecuthe old, bent and held her ted, toil-worn y trembled as Outside the snow beating rattling the sat. Nancy tching her.) with a start, an forgot you rm that did it.

I'm goin have tried to save m give you one more chance to save your "'Look, Dan,' I says to him, pointin' to a little picture I'd always kept hangin' on the wall. Do you remember that picture, lad, the picture of the Good Shepherd ?

snow. Two men came out after him to pick him up and help him off home. By the light from the window I saw his face nearer an' nearer an' oh! how he wished he had stayed safe at home. "Then, when the wolves were almost on him, he heard the Shepherd callin' to him an' he wanted to jump and run to him, but the thorns in the bush held him down an' he could' be to save from them an' 'twas the face of a man I knew well, an' twas the face of a man I knew well, one of the neighbors just up the alley. I knew for a fact that his children were starvin' an' his poor wife tryin' to earn a few cents doin' a day's washin', an' her with a baby not a week old yet. Yes, indeed, 'twas I that knew it, for wasn't I there in her little kitchen the day before when some folk from the church come down with baskets of coal an' provisions? I supnose you won't Then the Shepherd come who had heard the bleating of his little lamb and had seen his blood on the leaves an pulled way all the thorns an' took the tired little thing in His arms an' started home with him. At first the lamb was church come down with baskets of coar an' provisions? I suppose you won't believe it, but the poor children were that hungry they just grabbed the raw potatoes from one of the baskets an' ate 'em up, skin an' all. An' the father afraid to look up, for he was sure the Shepherd would be angry, but soon he heard the kindest, sweetest voice sayin' to him: "Why are you frightened, my poor little lamb? Didn't I know you by em up, skin an' all. An' the father couldn't feed his starvin' family because all his money went for whiskey. They can't find a penny to buy bread for the little ones, but they can always get a the pitiful sound of your voice, and didn't I call you by your own name? Do you not know that I am the Good

Shepherd and would lay down My life for My sheep ?" Then the lamb caught sight of the Well the sight of him set me thinkin' of my own poor boy, an' when I got home, somehow I couldn't get him out of my head. The storm was beatin' flere against the window, just as it's doin' now, an' wonderin' if my lad was out in it, I was beggin' God to keep a watch over him wherever he might he Shepherd's hand and saw they were we with blood and he looked up into the Shepherd's face an' beheld there nothin but a wonderful love an' pity an' he knew he was forgiven. "Do you mind that story, Danny;

The sisters and the doctors were dis-tressed; not knowing what to think. On the evening of the third day two colored men who belonged to a livery stable appeared at the hospital door with George between them. He was snapping and growling, with saliva flowing out of his month. says I, do you mind it now, 'an' do you mind how often you made me tell it to "Then, all of a sudden, the door opened an' in he walked. I knew it was the lad flowing out of his mouth. Poor little fellow! After all the

poor

phobia.

saliva.

""Well, Dan, that's you all over. You're just like that foolish lamb, but the Good Shepherd has found you an' is bringin' you home. Look up into His face, lad, and see the blood on His hands and on the generate range His hends. the minute I set eyes on him, but I guess none but his mother would have known him, so terribly changed he was. I knew. too, why God had sent him home to me, for death was in his face even then. I and on the garment near His heart an be forgiven. Don't fight against His ess he knew it himself, though he had little to say in those first days after

goodness any longer." "Well," continued the old woman "Well, winter wore away an' the warm weather was comin' an' I began to we never said another word that night an' for several days confession wasn't mentioned between us. Still, I noticed that when he thought I wasn't lookin' worry about him. He was failin' fast. but never a thought would he give to seein' a priest an' makin' his confession. he'd keep his eyes on that little picture an' once I saw his lip movin' as if he "One evenin' I was sittin' right here, with him lyin' in the bed there as weak as a baby, an' I just made up my mind to have it out with him. We talked an 'we talked, me pleadin' with him all the were prayin.' It was early in June that his sufferin' was ended aa' the good Lord took him home, Confession? O course, he went to confession. Received all the last sacraments an the priest standin' over him when he breathed his time ; but no, he wouldn't listen to sendin' for a priest. At last he says to "'Mother,' says he, "tain't no use talkin' to me of confession. I'm too black a sheep to be washed white now. Why, "Well, when they laid him away be side his father an' the two little girls that left me go to God when they were mother,' says he, there isn't a sin you could name that I've not committed. babies, I said a great prayer of thanks-giving by the grave. I could lay my old head on the pillow at night now an' 'Oh yes there is, lad,' says I. 'You

never committed suicide.' "'No,' says he, 'but I tried three sleep in peace, for I'd know where my boy was. The Good Shepherd had heard my prayer and brought him home safe. "Well, that in a way staggered me for a moment an' I couldn't think of a word That's why I say to you an' to every

a moment an Footmark think of a word to say. Then he says kind of fierce-like an' usin' words I couldn't repeat : "'An' you can just bet that if I don't get rid of this pain pretty soon, I'll try my hand at suicide again an' I'll take "'Hold hard, trust the Lord, an' He ain't goin' to forget you.'"-Isabel Williams in the Messenger of the Sacred Heart.

EVEN THE LAST.

There was intense, yet suppressed xcitement in the Pasteur Institute o Hospital that afternoon. The Mercy long, wide corridors echoed the noise o scurrying feet, and from the operating room came sounds of weeping, with now and then a shrill note of painful protest God and the angels in heaven.' A large crowd of boys-there were six of them-had been bitten by a mad dog and their terrified parents had rushed them to the institute for treatment that would prevent the dread hydrophobia

bad in the cold winter as it would now comin' of hot summer weather. That is, if one was really bent on goin' there. Still, says I. 'I dunno but what hell's a pretty fearsome place to think of goin' to be any concerned the man of the sum of t They were all more or less severely bitten, and the dog, which had been killed, undoubtedly had the rabies to at any season of the year. It's a They were all placed in position to great pity, so it is, that people insist on goin' there when the good God is tryin' receive the treatment—injection of the serum—and both from fright and nervousness the lads gave vent to loud so hard to keep them out of it. He must want us to go to heaven pretty bad when He'd send His own Son down into the weeping and wailing. Their mothers were almost as bad, and altogether the worried nurses and doctors had their hands full.

world as a little baby to grow up an' suffer an' die for us as He did. Just think, lad of all He suffered ; the agony in the garden, the blows an' stripes and cruel scourgin'; His Precious Blood pouring down like water. Then the One of the patients was a sight neve to be forgotten. He was a colored bo of twelve. George by name, a frightfu object as he lay in his "mamm'y" lap long, wicked thorns they druv into His Head, an' His sufferin' for three long quivering but silent, while big tears splashed down her black cheeks as she rocked him to and fro. It was found he hours on the cross. An' all that, lad, to keep us from goin' to hell and make us must be put on the operating table at once. His upper lip and part of his nose to save our souls an' be with Him ringing, and as the priest crossed over to the sacristy he met the Sister who in Heaven. Then what do these same people do that He died for? They just were torn off, one evelid and cheek were hanging by shreads of skin, and his arm on the same side was horribly lacerated. Tenderly they lifted him and placed had charge of George. She whispered : turn around an' say to Him : "I don't care if you did suffer all that for me. Father ; he has just died." to hell anyway, even if you him on a stretcher carriage and rolled him to the operating room, where his

THE CATHOLIC RECORD

"'Oh, no; my sanap cunning! When-ever he got into a bad place he always that he seemed to grow thoughtful and often said he wanted to be baptised and stuck up a stick."

become pleasing to the good God who saved him from death when he knew nothing about Him. Twenty days of This ancedote gives a false and slanderous impression of what the Catholic Church teaches and practices concernthe treatment were now over, and there were great hopes that all danger of hydrophobia had passed. George found manly enough to confess their fault in printing such an unfair and offensive anecdote, and give the Church's true were great had passed. George found hydrophobia had passed. George found out from his mammy that he had "never been christened, she had no time." So it was decided that George should is handled that George should is handled that George hould is had hould the hould be hould story, but it has not even the merit of being original. It is simply an adapt-ation of a story put into the mouth of "Mickey Free" by Charles Lever in his novel, "Charles O'Malley, the Irish Dragoon." Lever was an entertaining George went home to the poor shanty his mother occupied when she was not out washing or scrubbing, but he returned every day for examination and treat-Dragoon." Lever was an entertaining writer, but he wasn't a Catholic, much The other boys were pronounced immune, but the doctors were pronounced immune, but the doctors were not so sure of George, he had been so fright-fully bitten. Three days passed, and George had not put in an appearance. The sisters and the doctors were dis-transmitted by the doctors were disa Catholic theologian, and we would warn the Youth's Companion against accepting "Mickey Free" as a correct exponent of Catholic teaching on Purgatory or anything else.

CATHOLICS AT THE THROTTLE.

EXPERIENCE ACQUIRED THROUGH ENGINE RIDE.

Some years ago that erratic genius Elbert Hubbard, wrote a paper styled The Bigotry Bacillus, directed at the A. P. A. movement, says R. C. Gleaner in the Catholic Columbian. Though one as a rule is loth to quote form him efforts that had been made he was doomed. It was the dreaded hydro-Phobia. He was perfectly conscious and im-mediately recognized the sister in whose care he had been. "Ah is gwine to be baptised right soon, Sister. Ah feel powerful surh dat he is o often wallows in the mire of mere materialism and worse yet, sensualism— still as a drop of water will often glisten even in a mud puddle, in a similar man-ner he often hears witness to a truth

ner he often bears witness to a truth or edifying incident. In the course of this

soon, Sister. An feel powerful such dat ah is a orful siek boy, ah has such a orful misery in de troat." "Yes, George, " said the Sister, deep-ly sympathetic; "we shall have you baptised very soon." Her practical eye saw evidence at one of the awful narshrai of the threat base in the says:
"Once it was my privilege to ride from New York to Albany on the engine of the Empire State Express. The engin-eer was a little, bronzed, weather-beaten once of the awful paralysis of the throat that prevented swallowing even the man of nearly fifty. I showed my permit, and without a word he motioned me to the fireman's seat in the cab. He ran George was carried to the isolated ward, where an orderly and a nurse were around his engine with oil can in hand, then climbed to his place and waited for the conductor's signal to start. I was

ward, where an orderly and a nurse were detailed to watch him. It was now nearly midnight, and soon his convul-tion sheep to the bed, but he would work out of bed onto the floor, while the wards watching, too, and back in the crowd I saw the hand swung aloft. At the in-sum the hand swung aloft. At the in-go near him; the infection might be communicated through some little cut or abrasion of the skin, and the poison go near him; the infection might be communicated through some little ent or abrasion of the skin, and the poison that dropped from the poor swollen lips never ceased. Between the convulsions he was pernever ceased. Between the convulsions he was per-fectly conscious, and would cry out pitifully that "he couldn't help it"; that "he was so sorry" and "when would he be baptised?" Poor little George! About three o'clock Sister came to the room, and, leaning over the head of the bed, looked at the poor lad. He was in no interval of quict and orhanzian. worked like a Titan. But I saw that his lips kept moving as he still forced the flying monster forward. At last we an interval of quiet and exhaustion, but she saw that the end was near. reached Albany. What a relief it was My nerves were unstrung. I had enough for a lifetime. The little engineer had "George," she said, "I am going to get the priest to baptise you. I will go at once, and then you will soon see

"Bress de good Lawd !" said the poor

for a lifetime. The little engineer had left the cab and was tenderly feeling the bearings. I turned to the fireman: "Bill, why does he keep moving his lips when there at the lever ?" "Who-th'ole man? Why, don't you know, he's a Catholic. He allus prays on a fast run. Twenty years he's run on this road with never an accident, never touches a dron he anything the nervi dying boy between his gasps. Po black Jeorge is a-gwine to see you in hebben The priest came hurriedly. George touches a drop of anything-the nervi est man that ever kicked a gauge cock was lmost impossible to touch him, and the sight of the water visibly increased his agony. "Close your eyes, George," said the chaplain, "I am going to baptise he is 'shelp me ! Hubbard adds that it is a fact that

nearly one half of the men in the employ of the railroads in the United States are George made a strong effort. "Bress de good Lawd ! Ah is longin' to be Catholics.

I know of one old engineer who told to be baptised—oh de good Lawd!" He lay quite still, and quickly and reverently the priest, leaning over the head of the me he always watched the passengers as they entered the cars, prior to starting on his "run," for he always felt some-how a bit more comfortable when he noticed a Catholic priest or even a Cathbed, poured the waters of regeneration on the poor little negro. He had indeed a "white soul" now, and with a sigh of relief he was quite calm and still. "He may last a few hours," said the priest, as he left the room. "I will come back after Mass." olic Sister going on the journey with him. He also told this bit of a joke on himself. His fireman was not a Catholic, but had become accustomed to his engineer's moods, and always knew a priest was aboard by the apparent good At six o'clock the Mass bell was

humor of his friend. "Well, Tom," the fireman said one day "what priest is aboard to-day?" "Oh," replied Tom, "I don't know his name. I "Remember George in your memento, only caught a glimpse of him as he en-tered the coach—but it is all right." Notwithstanding this assurance, matters The Lord had taken to His Sacred

in BUSINESS and

Business

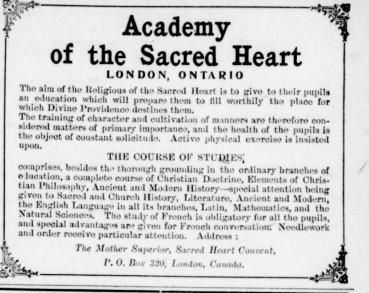
ADDRESS

SHORTHAND TRAINING Fill in and return this Coupon

Systems

52 Spadina Ave., T. F. Wright, Toronto. Principal. 4

School



3

ASSUMPTION COLLEGE SANDWICH, ONT.

(Opposite DETROIT, MICH.)

A Boarding and Day School for Young Men and Boys, conducted by the Basilian Fathers.

FOUR DEPARTMENTS

- I. Arts Course
- II. Academic Course
- III. Commercial Course
- IV. Freparatory School

The 39th year will begin September 7th, 1908. For catalogue and particulars address THE TREASURER.

St. Michael's College Federated College of Toronto University.

Junior School prepares for Matriculation, etc. Senior School prepares students for B. A. Degree of Toronto University. This department stands on exactly the same footing as University College, Victoria University, and Trinity University, The whole course is given in the college.

For admission to Senior School Matriculation standing is required.

School re-opens September 3rd. Write for calendar.

REV. N. ROCHE, President.

University of Ottawa

CANADA

Conducted by the Oblate Fathers

Founded in 1848. Degree-conferring powers from Church and State.

Theological, Philosophical, Arts, Collegiate and Business Departments.

Over Fifty Professors and Instructors.

Finest College Buildings and finest Athletic Grounds in Canada. Museum, Laboratories and Modern Equipments. Private Rooms.

For Calendar and particulars address

Rev. Wm. J. Murphy, O. M. I., Rector

Educational.

but at last it dawned on him, and after

n' shrieks an' e like that as oof off an' was it always sets anny. It was this that he home to die. Danny ? No? I he was an' a : to the drink. company, and is off an' away n for nigh ten bitter time for t's little sleep doin'. Still, I prayers an' I g him back to me back that go. Just such emember what from the shop, every step of oo as I passed ner (you know through the d of men lined Saturday night Poor fellows them to keep ngs look black goin' against n to the stuff their troubles ey never think ; an' the little suffer for it. ie saloon that in' a man come Drunk as he

st fell down the i heap in the

" Danny, boy," I says. " Do you sup-ose it was for nothin' that you failed, ashes were washed and closed, and welve stitches brought him to the these three times you tried to kill yourappearance of humanity, albeit swollen self? It was the good Lord, Danny, who wouldn't let you, for He wanted to and disfigured. The other lads were taken home by

their parents, to return daily for treat nent. But George was not able to b

moved, so weak was he after his double treatment. A little cot was placed for him in the surgical ward, and so grate ful and patient was he under his suffer ings that he soon became a general fav orite. Surprisingly soon his wounds Well, it's the Good Shepherd Who's had you in His keepin' all this time an' has followed after you an' healed, and he began to beg to be allow-ed to get up. It was found, too, that his poor "mammy" had no place to keep him, brought you back to me. I've prayed to Him for you day an' night, Danny, an' sure He's brought you home at last. Do and it was charity to allow him So he went here you mind the day you first asked me about that picture? A wee chap you remain where he was. and there, doing little turns for every one who asked them, and always with a jolly little humor of his own that made were then, the top of your curly little head no higher than that table there. It seems but yesterday, lad, that you stood an' looked at that picture an' asked me what it meant. Nothin' would do you hat for meant. every one smile.

Many a weary face smiled a ghost of a mile from its pillow as George, with his grotesquely seamed countenance, cut some caper in the middle of the ward when he thought no one was looking. No one scolded him. His mammy came at intervals, and, with uplifted hands, "blessed the Lawd foh dem ladies cah ob dah lil' raskill !" One day the Sister asked George if he said his prayers, and what church he attended. George knew no prayers, and had never been in any church before he saw the hospita chapel. He was "too bad to jine a church." By degrees he learned he had an immortal soul, and it was pathetic to see his great eyes looking out of the disfigured face as he drank in every word that Sister spoke to him of God's love for even the least of His creatures.

asked: "Ah never knawed dat de Lawd had much time foh lil' nigs like me," he said. "An' if I be baptised, am you ladies suah dat ah can sniggle into hebben ?"

home, wanderin' in a great forest where the branches of the trees caught and He was assured that such was th promise of Him who never breaks His held him an' big thorns scratched an cut divine word. "An' will mah black soul turn white ?" He was told that there him an' at last the poor lamb fell down amid the brambles an' briers an' hid his were no black souls in heaven. It took much patience and instruction to give little head an' cried. He could hear the howlin' of the wolves as they come George the spiritual side of the matter,

Heart one of His teast .- Rev. Richard W. Alexander, in the Catholic Standard and Times.

THE "YOUTH'S COMPANION'S" IDEA OF PURGATORY.

Po' lil' nigga will hab a white soul."

a terrible convulsion. It

TYPICAL SPECIMEN OF CHEAP AND IGNOR-ANT SNEERS CONCERNING A CATHOLIC DOCTRINE.

From the Sacred Heart Review

Cheap sneers about the Catholic Church's doctrine of Purgatory are usually the result of ignorance. That is at least the most charitable assumption. Such ignorant sneers were once far more common than at present. Of late years non-Catholic writers are les late years non-tanone writers are rais given to condemning, or sneering at, Catholic doctrines or practices which they do not understand. Present day scholarship demands exact knowledge of even Catholic matters, and exact

knowledge of Catholic matters is not to be found in old-time Protestant notions concerning the Church. This be ing so, we are rather surprised to find in the Youth's Companion of July 23 an anecdote which looks harml agh, but which contains a very unworthy slur at the Catholic Church's teaching on Purgatory. It is of a cer-tain Catholic Indian woman who went to consult the priest about getting her husband (sanap) out of Purgatory Here is how the Youth's Companion tells what follows :

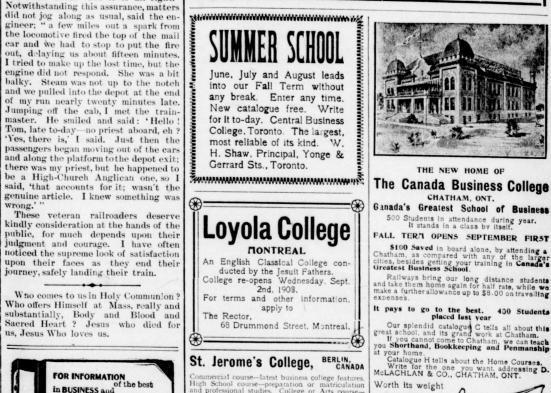
"The priest told her to put down her money, which she did without retaining any for herself. He then prayed for he When he had concluded, Moll husband.

"'Is he out?' " 'Yes. "'Are you sure?' "'Yes.'

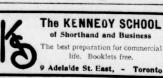
"She then snatched up the coins and started to leave. "'Hold!' cried the priest. 'If you

take that money I'll pray your husband back into Purgatory.'

"With a twinkle in her eye, she answered:



college or Arts coursessional studies, conservations Natur ourse-thoroughly equipped experiment ies. Critical English Literature recei-tention. First-class board and tuition or er annum. Send for catalogue giving f REV. A. L. ZINGER, C. R., President





To your boy or girl. Get one. It has been largely instrumental in building up this splendid school, and is now in 50-page book form arranged for Home Study. Send 30 cents for a copy, addressing as above, and mentioning this paper

The Catholic Record

Price of Subscription-\$2.00 per annum THOS. COFFEY, L.L.D., Editor and Publisher.

sement for teachers, situations wanted, etc. ved and recommended by the Archbishops o, Kingston, Ottawa and St. Boniface, th of London, Hamilton, Peterborough, an-urg, N. Y., and the clergy throughout th n.

ers changing residence will please give of uary and marriage notices cannot be insertion in the usual condensed form. Each insertion

nots. Then subscribers ask for their paper at the per-te it would be well were they to tell the clerk them their CATHOLIC RECORD. We have infi ion of carelessness in a few places on the part very clerks who will sometimes look for letter the subscription of the subscription of the subscription of the term of the subscription of the sub

s. Luke King, P. J. Neven, E. J. Bro subscriptions and transact all other bus CATHOLIC RECORD. Agent for Newfour James Power of St. John. Agent for dist seing Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. homas Coffey: Dear Sir.—Since coming to Canada I has a reader of your paper. I have noted with sati in that it is directed with intelligence ar y, and above all that it is imbued with a storo denotes Cathol spirit. It strenuously defends Cath and rights, and stands firmly by the tea authority of the Church, at the same t ings and authority of the Church, at the same to promoting the best interests of the country. Follo ing these lines it has done a great deal of good the welfare of religion and country, and it will more and more, as its wholesome influence reac tholic homes. I therefore, earnestly rec to Catholic families. With my blessing k, and best wishes for its continue testing Yours Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus Apostolic Delega

University of ottawa, Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Dear' Sir: For some time past I have read yo stimable paper, the CATHOLIC RECORD, and cong which it is publish in the Portsone the CATHOLIC RECORD, and the upon the manner in which it is public set and form are both good; and a point pervades the whole. Therefore, I can recommend it to the faithful. Be and wishing you success, believe means which are christ.

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

LONDON, SATURDAY, AUGUST 29, 1908.

FERNIE.

down in their current inestimable wealth The story of Fernie has been told s often that to mention it again seem useless repetition - and to attempt description of what was, what is, or what will be we feel beyond our power. Fire there was desolution there is, and a new and better town than the old there soon will be. This is the story. A mountain in flames-fire rushing along devouring every combustible thing in its hungry greed-graceful trees which frescoed the mountain side with arching greenlonely hamlet by the river's bank-busy little town whose industry was growing and nursing itself upon that same timber whose crackling fire now mocked man' domain as it leaped from tree to tree upon the shelving rock. Kindled we know not how-whether it was malice of some Black Hand or carelessness of visitors-on it tore aided by strong and increasing wind which its own heat aggravated. The town of Fernie lay nestling in the vale close by river. and alas ! too close to the mountain forest. It became all the more easy prey to the devouring flames. Hardly a single building left, the work of years undone-hundreds homeless, many perishing-a town wiped out-ashes and newsboy interrupting our prospective charred trees and crumbled walls-such would have been the vision of a traveller a few days afterwards. Nor was easy New York morality. the picture much changed as when a week later we passed through the dis trict. Twenty-two miles of fire formed no cheerful spectacle ; but what must it have been in the dull red days of its fury? Not Fernie alone might have been the victim. Michel another centre of coal mining, was hovering between despair and hope-and others too. Thank These things seemed beyond their reach the rivers Red and Assiniboine meeting his vote for filthy lucre or political ad-God, the fire spread no farther. Fernie is a strange little town-stranger in its by reason of the dear prices and the want of money on the part of the young almost volcanic destruction than in the people. A way was devised-not the days of its normal activity. It might have nestled in its mountain retreat for most honorable or even honest. Jewels to the value of \$3,000 disappeared from generations, advancing and prosperous. A day came-it is in ashes-and the the father's store. Next the young men world's eyes and the world's heart are were arrested for receiving stolen goods. Each of the girls was charged privately fixed upon its homeless citizens and its by the father with the grave crime buried activities. The Fernieites are undaunted: they are showing the world The elder admitted it, and told that what western courage and hope can do, they did not think they were doing and the world is showing them what it much wrong, that they wished to have a good time, and that this way can do when the cry of distress is heard they chose. The father on his part from afar. Passing through Fernie on did not wish to prosecute the young the 14th of Aug. of this present year, it men, and was anxious to make a com may be that the ruin caused by fire promise, agreeing to settle for the price occupies the attention most, for fire destroyed in two or three days what it of the stolen goods. That is surely a had taken man several years to queer mix-up. Of all the parties con build up. Nevertheless, signs were cerned we have more respect for the there that man's sceptre had not been younger girl who refuses to tell, and destroyed. He was still master, and who would not give her companions was hastening to re-establish his power. away. We have nothing but contempt Tents strewed the ground as if some for the father who is willing, as he does battalion lay encamped. The frame not lose a cent, to sacrifice honor and work of new temporary buildings was make a mockery of law and justice. The speedily put together. All seemed whole thing shows the danger of money more bent in hope upon the future than and undisciplined education. Moral in vain regret upon the bitter past rectitude is not seen in the action of any Every one was busy. No doubt some of those people whose calling is respect may leave, timid of the very situation. able and whose position required differ Yet these will not be many. And their ent conduct. If a poor laboring man places will be more than filled by newhad broken that jeweller's window and comers. Should the traveller pass stolen only a hundredth part of that through Fernie next summer he will amount there would have been no word not recognize it as the town of the about compromise. The law would have Bishop of Three Rivers, proposed La burned valley, unless thecharred trees on been an eye for an eye. True, the situation is awkward. It is most difficult to the mountain-side and the burned stumps by the river remain to recall the mem proceed against one's own flesh and ory. Another sentiment-the most re blood. What the father should have best known and as the commercial cen done was to lock the stable before the tre of the Saskatchewan district. Upon deeming feature of the disheartening horse was stolen, not wait till afterwards. the suggestion of the Bishop of Montreal, scene-was the generous charity the

Fernie was distant in its seclusion it was near to all. Unknown it might have been, uncared for, as long as it was working out its own destiny with its own normal energy. Now the whole of Canada and the neighboring States show what real generosity awaits but an appeal for help. Food

supplies, building material, as well a money, started in as soon as the wires told the tale. Those that could not give much gave little-all gave some thing. It was a sore case of need-all felt it and all responded. Sympathy came from the throned monarch, from government council, from wealthy corporations and private individuals. So

was the gold of human benevolence found in the fire of destruction and unearthed in the ashes of ruin. So does the human heart beat with common sympathy and common kindness, searching out the mountain town wherein to expand its needed help and voice its noblest sentiment. All aboard-and the conductor's practical order puts a stop to our reverie. Along the river we

pass-a new thought taking hold of usimpractical it may be, yet not solitary, for it is expressed by many. Why does Canada use so little its interminable waterways? Rich in minerals, rich in products, we are richest of all in the natural means of distributing our goods by the rivers and lakes within our borders. Water has ceased to be the dis-

tributing power. Scarcely a vessel upon our lakes as compared with the number of railway trains. But the railways keep close to the rivers, and they follow them down the mountain side, and seek their ports here and there on lakeshore. We are extravagant and impatient Water is too slow ; we wish to use steam. We are heedless how our rivers drag

of soil-heedless of the loss of vast forests by fire-and heedless of taking precautions in both regards. What our ancestors saved with hardship and selfdenial, we spend with ruthless selfishness and improvident facility. What is the wealth of a nation? It is not the length of working railways, though these are necessary. It is the productive power of a country and its facilities for distributing these products. Here in Canada are plains whose fruitful bound less acre will feed millions and whose waterways aided by portages will break bread to generations yet unborn. So dreaming we watched the river's charming scene as we curved along its tortuous banks and passed over the border to take train for Spokane. Still we keep close to the Columbia, which away down the mountain rushes along while the railway's route lies over fifteen hundred feet above. Picturesque and sublime as the scenery-and varying from point to point and from curve to curve-a nervous excitement gives special pique to the sight presented to the eye, beneath to the water, and to the mountains rising on the opposite side. Then came the

gazing. We purchased, and turned to reading, when we caught the story_of It was as follows. Two young girls,

daughters of a wealthy jeweller, had young fellows. This family of girls lived in one of the New Jersey suburbs. The young people used to meet their friends in New York and heard from them accounts of Broadway-its theatres, its restaurants and its other pleasures.

THE CATHOLIC RECORD

training of his daughters as he was eager to make money for them and easy in letting them have a good time, he would most probably be saved all this humiliation and exposure. Money making is man's chief business in this age, and woman's chief occupation is spending it. good time is what young people want: this per fas et nefas they will have.

THE MISSIONARY WEST

A strange contrast is remarked by the servants around him. It was expected author of the life of Mgr. Grandin, first to act as lightning conductor against Bishop of St. Albert. It is the differthe inroads of the wild Indians. St. ence in even the routes taken to enter Albert dates from 1861. Mgr. Tache and the North-West. The English for the Father Lacombe, looking around for a most part entered from the North. mission from which the chapel of Ed-Hudson, Davis, Baffin, James and all nonton could be served, selected a who followed them started for the un. pretty site-a hill at whose foot crept discovered country by way of that great the Sturgeon River, a branch of th bay which still holds out a hope that Saskatchewan-on the right a lake, and another generation may retrace the in front the deep forest. The name of steps of those pioneers who have left St. Albert was given to it by Mgr. their names upon the northern trail of Tache, as the patron of Father Lacombe America. It is otherwise with the St. Albert won what Edmonton might French. They came from the southern have to-day, had not the Edmonton centres. Their purpose was not trade chapel been built within the fort. At nor was their union commercial. There the time of the erection of the Dioces was a higher motive in the march of the about four or five hundred Metis and a French by way of the great lakes to the few Indians formed the congregation of conquest of a land whose boundless limits St. Albert. The Grey Nuns taught a were then unsolved problem and whose small school. Such was the beginning wealth was an unknown quantity. We of a work whose succeeding history may must not be understood as implying that be briefly and best described by the missionaries were the only French Mgr. Grandin's own words in 1890. to come North, Far from it. The These sacrfices," he wrote, " are to "North-West" Company-the great day hardly credible and in twenty years rival of the Hudson's Bay Company, they will hardly be regarded as posalthough purely English, brought with sible." It is not within our limits to it a large number of Canadians. It trace the growth of the diocese of Ststrove to win the symnathy of the sava-Albert. Over one hundred and twenty ges by assuming the title of French, by priests now serve what is only a porclaiming to represent exclusively Canation of the original diocese. Schools dian and by imposing upon its members are increasing in number and efficiency the obligation of speaking French. Be--hospitals, remarkable for their mater. sides, the immediate retinue of the two al advantages and the devotion of those companies, the hardy trappers and voywho serve them, are now in full operaageurs, had gone forth and intermarried with Indian tribes of this new territory. They became the auxiliaries of the missionaries who followed, to revive the religion of the Metis whose roaming life. nade a stronger appeal to their ancestral priesthood. Sons of that mixture of forest and city-barbarous and civilized French, a middle term between the white man and the red-these Canadian voyageurs smoothed the way for the vast and the reapers are few. black-robed band who were soon to share with their flocks the hardships of their nomadic life. Indians were here and every-THE "BOSS" IN THE GAME OF

where-Crees and Blackfeet and Assini boyan, scattered through prairie, forest and mountain. No fixed abode, no hous but a bark cabin, a few families united in camps together for strength against two frequent' foes-this was the material upon which the zealous sons of Mary Immaculate wrought in patience and with historical success. These savages all Catholics to give serious thought to walked in the darkness of the gentile world. They needed the light of gospel exhortation making appeal for a more truth. Lord Selkirk saw the want, and afforded the means by inviting missionaries to devote themselves to the work. He wrote to Mgr. Plessis, Bishop of Quebec, in 1816, asking for priests to be ent to the Red River settlement. See-

ing the hand of Providence in this call, Mgr. Plessis sent two priests. Of these Father Provencher was the leader and bore the title of Vicar-General. They established their headquarters at Fort Garry, now Winnipeg. At that time the place was called by the people of the viction and honest purpose than to the country, the Fourche, on account of

Albert, nine miles from Edmonton, was and glove with the rum-seller. Not day. The Chicago New World tells us because they have any particular love selected. This mission had been estabfor the rum-seller and his trade, but belished by the venerable and indefatigcause they fancy he is a man whose inable Father Lacombe. At the time of fluence counts for much when the day for its erection this Vicariate numbered the casting of the ballots comes around only twelve missionaries, divided into These people, who pretend to be leaders six houses, most of which were separated by enormous distances. Amongst them of Catholic thought while on the stump we select two from the life of Mgr. are seldom seen inside the four walls of Grandin. Edmonton, whose early name the Church, and rarely approach the was Fort of the Prairie, was in 1868 a sacraments. They are unsafe and un trustworthy guides in the world's mere Hudson Bay post. Its first chapel was erected by a Protestant who wished doings. to have a large number of good Catholic

THE PROTESTANT ALLIANCE AGAIN. Perhaps there are no more intolerant

r narrow-minded people in the British Empire than those gentlemen who call themselves the Protestant Alliance of England. Last week we referred to the perturbed spirit evidenced by them be ause of the prospective courtesies to be exchanged between the king and the

Papal Ablegate on the occasion of the Eucharistic congress in London. We desire now to draw attention to a deliverance of a great Catholic churchman the late Cardinal Manning, and to which we would draw the particular attention of our non-Catholic brethren who possess, from one cause or another, a wrongheaded opinion of the Catholic Church and its procedure. Twenty five years ago, at a great Catholic meeting held at Nottingham, England, the Right Rev. Bishop of the diocese being in the chair, the Cardinal thus forcibly expressed himself in regard to the coercion of non-Catholics in religious matters. Our Protestant neighbors will see therein proof positive that such bodies as the Protestant Alliance and the Orange Association have no legitimate cause for existence, and are merely kept together for the purpose of gaining prominence for men who would in no other way be noticed by their fellow citizens. Said the Cardinal :

" And here let me say in passing that tion at Edmonton, Calgary and St. have seen, I may say, a challenge hrown out to us in this form—Catholics Albert. That at Edmonton is a general hospital. The foundations of a new know that if they were in a majority their fellow country cathedral at St. Albert are laid whose they would coerce men in the matter of religious education pasement is complete. A seminary fo To that I say, absolutely, no-(hear, hear)-and I say no as a Christian, and I the recruiting of the clergy is in progress. Thus has the mustard seed say no as a Catholic, for this reason-by coercion you make hypocrites; you can-not make believers. (Hear, hear, and planted in this far West grown. Much has been done-yet much remains to be applause.) done, for the ripe fields of harvest are "If the whole English people were to

come to me to-morrow, and offer them-selves to conform to the Catholic Church without Catholic faith, I should say, 'I will not admit one of you.' (Hear, hear, and applause.) And if any man were to say that by acts of the supreme power o legislature a Catholic majority may coerce the people of England into Cathand Catholic churches, schools should say that in doing so we should violate some of the most vital principles Catholie faith. (Applause.) In the order to be as brief as I can, I will give one and only one example. What is faith ? The free spontaneous act of the intellect and the will accepting upon its the matter appearing in its columns due and proper evidence the revelation of God. And you will observe that it is not only the act of the intellect, but is

the act of the will. And the reason why multitudes of men reject the truth is not be found in their intellect, but is to be found in their will. Our Divine Ma er said, 'He that believeth and is baptized shall be saved, and he that believ eth not shall be condemned.' But can any man be condemned for an involuntary act, for an act in which his will ha no part, for an act that has no moral quality? Faith is eminently a moral act; t is an act of the will as well as the in-And if to-morrow, by an act of legislative coercion, the whole people of England were to be constrained into con-

AUGUST 29, 1908.

that

" Miss Margaret Anglin, one of Amer. ica's foremost actresses, made her first appearance in Australia on Saturday last Her Majesty's theater, Sydney, hysically she is strong and athletic. hysically she is strong and athletic, and abloom with health. Her voice is English rather than American, and its softness suggests the Celt or the Gael. Sundays Miss Anglin considers her sal-The fall of the curtain on Saturvation day nights has always been the signal for a run in her automobile to one of the rural districts in the neighborhood of New York, where her mother and sister New fork, where her mother and sister occupy an idyllic little cottage. On Sunday morning the family walk to Mass, and thereafter peacefully spend the day in old-fashioned and grateful rest."

Miss Anglin has brought honor to Canada, her native country. We have reason to be proud of her. She has now attained the highest place in her profes. sion.

SCANDALOUS READING MATTER.

A word to our esteemed contemporares, especially of the daily press :

Occasionally there comes to us from New York an account of some awful crime-man shooting his fellow-man in old blood. The story may be usually told in a few words-a wife's unfaithfulness and a husband's revenge. The proceedings of the Thaw trial became nausous. They were reported at such length that some of the daily papers were thereby rendered unfit for entrance into decent houses. We remember that one Toronto evening paper gave sixteen columns of space to the publication of the evidence in one day's proceedings. This may be called enterprise, and so it is-of a kind. There is only one way of effectually putting a stop to such reckless journalism, and that is for respectable people to notify the publisher that his paper will not again be permitted to enter their homes. Another murder, the circumstances being somewhat similar to that of the Thaw tragedy, is now occupying a largespace in each issue of some of the New York papers. The vulgar headings are there-and pictures of all the actors in the tragedy are there. Society of a sort is stirred to its deepest recesses, and the chattering reporter is ceaselessly interviewing the chattering beau and belle, and the chit-chat is duly recorded and printed in the yellow journals, and put before us at our breakfast tables. We trust our Canadian dailies will give us but little of this literature. The story of the crime and the story of the circumstances that led up to it, padded out to unreasonable length by the up-to-date reporter, is literature of a kind which tends to drag the press from the high estate it once held in the estimation of all good menand women. As a man may be judged. by the company he keeps, so will the true value of a paper be estimated by

IN LISBON, N. H., there is a Protestant minister named the Rev. Mr. Clapp, who has, we are told by the Sacred Heart Review, encouraged the young people of his congregation to form a society to be called the "St. Francis Fraternity." Its object is "to develop Christian life among its members, by healthy exercise of body, mind and soul, and to do Christian work in the world, so far as they possibly can, by living honorably before all men, by helping the sick and the unfortunate, and lending a helping hand wherever they may." The formity with the faith which I believe to Review in the states that it is interesting to note the growth among Protestants of appreciation of Catholic saints. St. Francis of Assisi has long been a favorite with Protestants; and this great friend and follower of Christ has. we may be assured, interceded successfully for the souls of his Protestant admirers, so that admiration for him hasdeveloped into admiration for the Church which produced him, and has led to many conversions. A few years agothe Rev. W. J. Clarke, a Presbyterian minister of this city, delivered a course of lectures, taking "St. Francis" as his text. The reverend gentleman's deliverances were a revelation to his congregation. It is to be regretted that our non-Catholic brethren know so little about those who, in past ages, made the Church so glorious in its history. THE HABIT of consuming intoxicants to excess, and even the use of them in a moderate form, seems to be on the wane not only in Canada but in many States of the American republic. Away off in the Carolinas there is presently much agitation as to whether those States should be "wet" or "dry." The champions of the "dry" condition would appear to have the advantage, as public sentiment is running largely in their favor. We are told that there is in those two States a tendency toward the banishment of the old-fashioned drinking habit which was a voluntary custom of society. . At tables where a score of years since a half dozen kinds of exhilarating drinks, it is asserted, were habitually offered, when more than one or two guests were entertained, and event aroused. It showed that whilst Had he been as earnest in the proper Mgr. Bourget, the new mission of St. general thing they will be found hand is another Catholic actress of our own, keep the push-button in active operation (ernm iority there a Sur SEUM write articl Irela read one h young publi expre replie conte disco to re court where Upon storie The Mr. well we co not t fathe

dren of de we fe ANA to th olse pleas he is is no are 1 and entin

pers

when

less

true

as t!

Pro

Pro

othe

larg

othe

Cat

whi

the

the

Uni

froi

800

ları

whe

His

the

A

Wi

bre

the

he

sir

rul

ch

sal

th

qu

p

tion,

desue

and p

ness (

the ca

run a

ing is

gaine

preser

puts mood

argun

A CC

Times

Augu

Gibbo

the ro

had h

only t

royalt

ing as

Anoth

Rome

king's

for a

Castl

Papal

on her

barra

to the

with

was I

courte

tion 1

Italy

never

the It

the ti



there. In 1840 there were three priests vancement is a sin against God, just as with Mgr. Provencher, who two years well as a crime against the country. It is urged that ' no Christian, unless comafter his arrival had been made Vicar Apostolic. After an experience of twenty pelled, should stay away from election years Mgr. Provencher, finding it impo To abstain from voting is always poor sible to obtain sufficient secular priests

POLITICS.

Archbishop Messmer has written

little work entitled. "Handbook for Cath-

olic Parishioners of the Archdiocese of

Milwaukee." A world of good could

be accomplished, not only in the arch-

diocese named, but the world over, were

the lessons contained in this splendid

perfect Catholic life. "The Catholic

citizen," writes the Archbishop, " can-

not throw off the 'Christian'; he must

be a Christian citizen and his politics

must be Christian politics, whether it

be in the Union or the State, or in his

township, village or city. The loval

citizen must be guided by principle.

not by the mere hope of profit; party

principles and politics must be sub

ordinate to Christian principles; he will

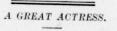
look more to the man of religious con-

platform of his party. For a man to sell

politics, and very often poor Christianto assist him, applied to a religious com ity.' Catholics are warned to be 'on their guard against political candidates munity, the Oblates of Mary Immaculate who are Catholic in name only, without ome of whose members had about this time come to Montreal. Negotiations practicing their religion, or who look were started and soon completed. In only to political advancement and per-1845 a priest, Father Aubert, and a subsonal enrichment. Sooner elect deacon, who afterwards became Arel straight, out-spoken Protestant of good bishop Tache, were the first to reach St. Christian principle and fair intention. than a Catholic with little religion and Boniface. It was not very encouraging. However, it was a beginning. Other probably less principle.""

Oblates soon followed. Amongst the These are noble and timely words early arrivals was the Pere Grandin wh the distinguished Archbishop. was consecrated in 1859 Bishop of Oftentimes have good Catholics Satala and Vicar Apostolic. In 1868 reason to blush because of the the Diocese of St. Boniface was divided, unseemly conduct of certain men and a new vicariate of the Saskatchewan who call themselves Catholics. erected, over which Mgr. Grandin was during the strife of political warfare. given charge. The ecclesiastical cour We doubt not His Grace of Milwaukee. cil of Quebec met in May of the same when promulgating the principles we year. When the question came up conhave quoted, had in mind a certain class cerning the title which the new vicarof so-called Catholic weekly papers in iate was to have, Mgr. Grandin, whose the United States. These papers are con labors up to this time had been in the trolled and published not for the glory distant north, did not know his new disof the Church-not with a view to the trict well enough to make selection. He betterment of the body politic-but proposed an indefinite title, as the solely for the exaltation of the political Diocese of the Saskatchewan. Mgr. adventurer who is playing the game Lafleche, a former missionary of the after the fashion of the professional North-West, and at that time Coadjutor gambler. It would be well were Catho lies then to keep vigilant watch Biche, When Mgr. Grandin saw that on these people and give not their con some particular place should be named fidence, no matter in what guise they he proposed Edmonton as the point may present themselves. What care they for Church, for party, for country ? Nothing whatever. "Self" is writ large on their every movement. As a

name of God let no such legislative coerion ever be made." (Applause.)



That the stage may be made ideal, and much of its work productive of great good, is a fact patent to the mind of all who take a broad view of our present day life. There are those who look askance at actors and actresses as if they were no better than they ought to be. That there have been many who brought disgrace upon the name goes without saying, but who will claim that any institution in existence has not been more or less smirched by the conduct of some

of those connected with it. Many years ago, Mary Anderson, a Catholic actress, performed a great work by devoting her splendid talents to the work of making the stage serve a noble purpose. She

was wonderfully successful and retired into private life carrying with her a name honored in every part of America. Helen Terry, one of the greatest actresses in the world, and who was wont to appear on the stage with Sir Henry Irving, says of Mary Anderson : "I never saw her act. I have, however, had the great pleasure of meeting her. and she had done me many little kindnesses. Hearing her praises sung on all sides, and her beauties spoken of everywhere, I was particularly struck by her modest evasion of publicity off the stage. I constantly knew her as a most beautiful woman-as kind as beautiful-constantly working for her religion -always kind, a good daughter, a good wife, and a good woman."

AUGUST 20, 1908.

desuctude. It is considered bad form and placed in the same category as rudeness or uncleanliness. This is putting the case strongly, but if social customs run along in this line, so far as drinking is concerned, there is much to be gained and nothing lost that is worth preserving. A social custom which men and women in the muddled mood will look in vain for a sound rgument for its existence.

CORRESPONDENT of the New York Times, writing from Rome under date of August 15th, states that when Cardinal Gibbons arrived in that city he found the royal waiting room at the station had been put in readiness for him, the only time on record that it had been opened to anyone other than foreign royalties, and for those only when coming as the guests of the House of Savoy. Another interesting news item from Rome is related in the same paper. The king's body guard went into the country for a holiday. They made a stop at Castle Gandolfo, and were landed in the Papal palace. The Church authorities, on hearing that the government was embarrassed for quarters, offered to come to the rescue, and the offer was accepted with the same frankness with which it was made. It is pleasant to record courtesies of this kind, but a reconciliation between the Church and State in Italy appears far in the future and can never be completely restored so long as the Italian government holds property the title for which rests not on a founda tion of justice, and so long as the government is in the hands of men the majority of whom know not God, and, therefore, recognize no responsibility to a Supreme Being.

ly

ch

at

of

Z8,

ier

the

ge

are

in

es,

se-

Bau

uly

ak-

ian

and.

led

ble

is

rag

ice

len

red.

the

by

ant

vho

art

e of

be

y.,

ian

hy

bly

ing

he

ing

 $\mathbf{s} \, \mathrm{of}$

St.

his

as,

ISS-

ad-

has

he

led

igo

ian

rse

his

er-

72-

ur

tle

he

its

1 3

ne

es.

in

ch

es

he

as

is

rd

ad ry

ds d,

in id to

SEUMAS MCMANUS, the Irish storywriter, has published a very trenchant article relating his experience in rural Ireland touching the reading matter read by some of the people. Visiting one house he found in the hands of a young girl a most debasing story-paper published in London, Eng. Having expressed his astonishment, the mother replied, " There's always good stories in On looking more closely into the contents of the sheet Mr. McManus discovered that it was largely devoted to reports of divorce cases in English courts. This occurred in the locality where Charles Kickham had lived. Upon being asked if they had read his stories a negative reply was given. The thought then crossed the mind of Mr. McManus, "Charles Kickham, 'tis well you lie in your grave." We wish we could say that cases of this kind are not to be found in Canada. Many a father and mother will allow their children to read books which sow the seed of depravity in their minds. For many we fear there will be an accounting day.

AN AMERICAN exchange draws attention to the flourishing condition of the Catholse Church in Canada. We are pleased to say to our contemporary that he is quite correct in his estimate. It is notable, too, he continues, that there are very few atheists in the Dominion and that seventy-five per cent. of the entire population are practical worshippers and church-goers. He is mistaken when he states that there are no godless schools in Canada, but it is quite true that the Canadian Public schools are not godless to the same degree Province of Quebec the Protestants have Protestant Separate schools, but in the other provinces the Public schools are largely colorless. In nearly all the other Provinces, as well as Quebec, Catholics have splendid schools in which Christian doctrine is daily taught the children. Experience is teaching the thoughtful people both of the United States and Canada that schools from which God is eliminated will sooner or later give us a population largely composed of men and women who have little or no regard for the Higher Law-the code which should be the guide of Christians.

tion, treating is falling into innocuous but all had to go to gaol. If the detective departments in the different provinces of our Dominion were to search earnestly for cases of a similar character their efforts might be rewarded. That grafting is a feature of our municipal life few would care to deny. The grafter is an unlovely creature who seeks to turn a dishonest penny without performing an honest day's work.

> OUR VALUED CONTEMPORARY, The Casket, says that " Mr. Joseph Hocking is a popular novelist with those who want some 'hot stuff' about the Church of Rome but can hardly stomach Maria Monk and Chiniquy." In our modern literature Mr. Hocking occupies a place which is all the worse for the literature. He is scarcely worthy the fine-edged sword of the excellent Casket. Mr. Hocking will hold the same place in the world of letters as the writers of the dime novels in New York and the penny dreadfuls in England. There is always a ready sale amongst a certain class for reading matter reflecting upon the Catholic Church and its institutions. and Mr. Hocking loves the ready sale.

gone after Him.

New Hall, Chelmsford.

Feast of the Annunciation, 1908.

WAY TO MAKE CONVERTS.

Ave Maria, Nov., 1006.

" CORDS OF ADAM."

We have received from Longmans Green & Co. a work bearing the above title, the author of which is the Rev. Thomas J. Gerrard. It is devoted to devotional essays, a careful study of which, we doubt not, will be productive of untold good in those who are seeking a more perfect state of life. The value of the volume may to some extent be estimated by a reading of the preface, which we copy in full.

I will draw thee with the cords of Adam, with the

The account of the Garden of Eden is who strives to live in communion with God, has means of knowledge concern-ing Him of which the unbelieving philan unfolding of the world's first love story. In that far-off Eastern Valley man first met woman and both at once became subject to the law of love. And osopher can have not the faintes ception." Convinced that in the Church we have love, likewise, but pure and spiritual-ized, nay, raised above nature, is the a divinely appointed teacher, and have-ing submitted ourselves to her authorbond chosen by Almighty God with which to unite man with Him-self. The human understanding, im-measurably widened in its scope by the light of revelation, the human will made ity, "we at once become cognizant of much which to those outside her is as imperceptible as the forms and hues of a painted window are to those without the building in which it is placed. Just as mighty by grace, man's every faculty, but refined and ennobled were the cords which the Eternal Father took in a child brought up on the system of Plato's 'Republic' in a State institution, knowing nothing of father, mother, His hands in order to draw the human race towards Him. There we see relig-ion in the germ. Religion is that which brother or sister, could have no notion of the charms of home or family ties, so to God. And if the bond those who have not been privileged to binds man must serve its purpose it must be adjus-ted rightly. The soul of man and religion enter the household of faith can have on conception of the overpowering sense of security and peace which her faithful children enjoy, and in which they find are not two opposite forces. Religion was made for man and human nature is made perfect in grace. "Religion's all or nothing," says Browning. In making itour all we shall be met with difficulties. the most convincing assurance that God is there ; while the unerring instinct with which she divines and provides for Three hundred years of Protestantism have wrought disastrous results, especiall the wants and needs of humanity in itself a proof that She is really the supply of them.' (Newman.)" ally in the matter of presenting religion as a dark and gloomy thing, something "It is a fatal mistake," continued Father Gerard, "so to occupy ourselves with the arguments furnished by reason entirely at variance with what we know to be our best and kindliest instincts solely as to make it seem, and perhaps ourselves to fancy, that in them alone is And in the Church, too, Jansenism has And in the church, too, Jansenism has contributed its share to the work of making the way to heaven hard. The prophecy of Ezechial would seem to have been fulfilled: "Because with lies o be found the justification of our faith,

losing sight, or allowing others to lose sight, of what is the real strength of our position. It is not by arguments, how-ever cogent, that men are converted or you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the that their hearts are touched : and we wicked that he should not return from his evil way and live." The message of shall never arrive at anything satisfact-ory regarding religion if we discuss it like a point of lawor a maxim of political the teaching Church is tota mulchra, all beautiful; and if only it be taken aright economy. 'I do not want,' says Newman, it will be seen to have no stain in it. The cords of Adam must yield to and to be converted by a smart syllogism The cords of Adam must yield to and entwine themselves with the heart strings of Christ before they can be the bonds of love. To show if I am asked to convert others by it, I say plainly I do not care to overcome their reason without touching their hearts; I wish to deal not with contro-nomialities but with incuring.' Another felt to be the bonds of love. To show the essentially fair and beautiful aspect hearts; I wish to deal not with contro-versialists, but with inquirers.' And inof the Gospel, even in those points where it seems to contradict the religious spirit; to justify the ways of God to men quirers are just what our agnostic friends are not. They will not even consider the possibility of Christianity's are not godless to the same degree in a number of questions where men as those of the United States. In the think they see the need of justification, think they see the need of justification, this is the spirit which has prompted the writing of the following pages. It is also their only tie, for there is no order in them. They suppose the unity and totality of dogma. Grasp one article of faith thoroughly and you have virtually grasped all. Reject one and you have rejected all. The revelation of Jesus Christ is as a seamless robe. The var-ious articles of the Christian faith make ious articles of the Christian faith make up one organic whole, the one "dispensation of the mystery which hath been hidden from eternity in God, who created all things." The work of adjusting rightly the cords of Adam, that is, of making a due equipoise of the faculties under the touch of the Divine not to present. hand, is an art as well as a science. It is largely a matter of practice. He that doth the truth cometh to the light ; and if any man shall do the will of God he shall know the doctrine. For this reason I hold that devotion and apolo-getics should merge one into the other; and venture therefore to publish these devotional essays in the hope that they may have some apologetic value. Some of them have already appeared in the Homiletic Monthly, to the proprietor of which I now acknowledge my indebtedness, whilst others have risen out of articles more directly apologetic in their aim and scattered in various reviews of England and America. If this less pretentious work shall meet with any favor I may be encouraged to put the more philosophical essays in permanent Scarcely visible to the naked eye. ADVICE HAS come to us from London, Eng., that a great blow has been dealt to municipal grafting by the courts. Ten guardians of one district were found guilty of receiving subsidies from a contractor, whom they in their turn assisted to fleece the rate-payers. One of the grafters was given two years im-prisonment, with a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a fine of \$1,250; the others were less severely dealt with, brain a more deal deal and are enforced by the setting action the brain a more deal deal and the brain a miracle or a mystery. The whole question, he were here the and fine work is the the order, but I am haunted by a sentence

THE CATHOLIC RECORD

compared with the twin problem of good, it has been exploited beyond all proportion. The movement of thought,

was paid to the Creator. This accords with the law which prac This accords with the law which prac-tically commands us to give certain time to sleep and to the refreshment of the body, the mind requiring also its period of relaxation in the contemplation of therefore, which makes for a kindlier and broader view of the more severe of and broader view of the more severe of God's attributes must be in the direction of the truth. The heart-strings of Adam, experienced in every member of Adam, experienced in every member of Adam's race, only realized their full divine matters. Thus the commandment to consecrate some time to the worship of God and to the practice of religious of Adam's race, only realized their full delicacy, tenderness and strength in the Sacred Heart of Christ. The pulse of that Heart is every day making itself more definitely felt in the hearts of men. At no time has the Sacred Heart devoduties, brings us into the scope of the

The Apostles therefore resolved to consecrate the first day of the week to divine worship, and so called it the Lord's Day. By the command which we are bound to choose a second second second second second to choose a second second second second second second to choose a second seco

tion flourished so well as now. And cer-tainly no time needed the devotion so much as the present. It reveals to us the goodness and kindness of Jesus. It sums up all that is attractive and lovable to observe, we must on the Lord's Day give an account of the manner in which we spent the week; consequently, our occupations on that day should not be of in human nature and then shows the con rete expression of it in the Man-God. our fixing our mind upon the principal object for which the day was appointed, namely, to render thanks to God, to ponder upon our actions during the week, and to seek counsel for the week that is coming. "I will draw them with the cords of Adam, with the bonds of love." Christ has thrown out His lines mysteriously and has entangled the whole world in the bights ; and lo, "the whole world has that is coming. Worldly amusements which tend to

dissipation are, therefore, forbidden us on Sunday, and that attitude which is most conducive to a right observance of the day is one of placidity and repose. It is interesting to consider the mean-ing of the word Sabbath. It is a Hebrew

In the course of a notable address on the subject of Agnosticism delivered word which signifies cessation. There-fore to keep the Sabbath means to abat the recent conference of the English Catholic Truth Society, the Rev. John stain from labor. In the commandment "Thou shalt do no work on the Sabbath," Gerard, S. J., after combating the agnosthe signification is not to be taken as tic system on its own ground-showing the fallacy of its arguments, and expos-ing its root principle in the light of passive; we are bound not only to abstain from toil and worldly matters, but we are also positively commanded to sanctify it by attending to religious pure reason-was careful to state that t is not by such means that a practical duties. In Ezechiel, the observance of the antidote to the malady of doubt and dis

belief is to be obtained. While it is a benefits to be obtained, while to have a matter of duty and necessity to deal with the attacks of all adversaries, it should never be forgotten that "the man day is spoken of as a "sign." "I gave them my Sabbaths to be a

sign between them and Me, and that they might know that I am the Lord that sanctify them." who enjoys security against them is one who relies upon something far more efficacious than logic and argument to The Church in her wisdom, says the

sustain his faith—namely, on the know-ledge of God, which comes of his own personal experience in the practice of Catechist, has ordained that the cele-bration of the Sabbath should be transferred to the "Lord's Day," for on that day light first shone upon the world, and as the work of religion. The Catholic who says his prayers, who frequents the sacraments, Creation commenced then, and the Holy Ghost descended on Sunday upon the Apostles, it is the fittest day for the observance of the commandment to do reverence to the Lord of Creation.

We are also taught that the working of carriage-horses, or other cattle is not right upon the Sabbath. Also it is specified that servants and those wh work in menial positions shall be spared as much toil as possible.

Nevertheless, the performance of such worldly duties as would, by neglect of them, impoverish another person, is no violation of the Sabbath, nor do we violate the sanctity of the day in performing the necessary duties which are meant for the cause of humanity and re-ligion.—N. Y. Freeman's Journal.

ATTITUDE OF THE CHURCH TOWARD MODERN SCIENCE.

At Louvain there is published a small quarterly, entitled Revue des Questions Scientifiques, the object of which is to demonstrate, as material science forges ahead, exactly what is the teaching of the Church in respect of new theories advanced.

In the recent number, C. de Kirwar contributes an article in which he tells us, in reviewing the whole scheme of upto-date science, how the Church receives them, and if she rejects them, the reason why.

M. de Kirwan tells us that science is only absolute in as far as it deals with natural phenomena which it seeks to explain and to co-ordinate with the general explanation of the universe. It is when cience crosses the border between what is called positive science and what believers call the supernatural, that the arrogance of its claims is at once visible. On what they term " psycho-physical" grounds, they effect a function between the psychie (our supernatural) and the physical or material, and straightway set up their flag of authority. But, says Kirwan, outside the sphere of the exist. ent physical-in which the authority of

of a particular day upon which devotion the laws of physical Evolution would appear not to have affected him for at

The philosopher may draw up systems of philosophy which shall govern man's relations towards his fellow-men, and bind his conduct in life. Nevertheless, history has shown that no system of philosophy has ever been evolved which has given men consolation amid the trials of life, or softened the rigors of the struggle for existence. To the teacher of religion alone, who

lays down the inelectable necessity of a reasoning first cause, namely, God has been given the power to bring happi-ness to the mind of man. The conclusion therefore, is that

Science remains in its own domain, deal-ing with phenomena that exists, and not seeking to intrude into that domain which explains what science fails to ex-plain, that is the origin and destiny of man, on the only reasonable hypothe namely, the existence of a Crea Creator. there never can be any conflict between science and religion, or between relig on and reason. Faith is based on reason, and if we

seek to overthrow it, it means that we land ourselves in the position of affirming the existence of effects more power-ful than their causes, or of effects which have no causes whatever. So-called Modern Science asserts, really, " phenomena have no causes," when they deny a God.-N. Y. Freeman's when Journal.

CONVERSION OF CANDIDATES FOR EPISCOPAL MINISTRY.

ROVER R. HARRISON RECEIVED AT LOS ANGELES, AND FREDERICK P. JAMES UNDER INSTRUCTION.

The "open pulpit" canon is still pro-ducing results in the Protestant Epis-copal Church. Among those who feel the force of its action most strongly are the students in the theological semin-aries, especially of High Church tend-

Being warned by the writings and conversions of the numerous clergymen who have been received into the Catholie Church since the canon was passed, hese students have paused and recor sidered the situation before committing themselves to a ministry and state of life which have produced in so many others only doubt, distress of mind and

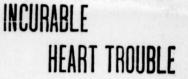
disappointment. The latest candidates for the ministry The latest candidates for the ministry who have determined to save themselves this disillusionment by entering the true and unquestionable priesthood are Mr. Grover R. Harrison, a candidate of the presiding Bishop of the Protestant Episcopal Church and a student of the Western Theological Seminary, in Chicago, and Mr. Frederick P. James, student of Nashotah Seminary, which of Nashotah Seminary, which has lately given so many converts to the Church. Mr. Harrison was received has lately given so many converts to the Church. Mr. Harrison was received during his vacation at Los Angeles by Bishop Conaty. Mr. James is under instruction, and will be received shortly. These gentlemen intend in due cour if accepted by the proper ecclesiastical authorities, to proceed to the Catholic priesthood.

ANOTHER EPISCOPAL NUN CONVERT. The three former members of the Protestant Episcopal Sisterhood at St. Mary who were recently received into the Catholic Church at Cornwells have been joined by a fourth member of the been joined by a fourth memory of the order, who is preparing to follow in their footsteps. The four are enjoying the hospitality of the Sisters of the Most Blessed Sacrament, Mother M. Katharine Drezel, Superior. — Philadelphia Catholic Standard and Times.

PERSONAL ITEMS ABOUT CARDINAL NEWMAN.

sketch by Caroline Vinton Henry Cardinal Newman's life was evenly divided between the Church of England and the Church of Rome. He was fortyfive years of age when he left the English Church, and died after fortyfive years of service in the church of his adoption. It was not until after he left Oxford,

as he tells us in a humorous passage in the "Apologia," that he learned that he was an object of imitation to crowds



LOOKED FOR DEATH IN A SHORT

Entirely Cured by "Fruit-a-tives."

Entirely Cured by "Fruit-a-tives." "Gentlemen,—The days of miracles are not all past and I feel that my complete recovery, from what seemed inevitable death, is practically a mir-acle. I suffered from severe Indiges-tion and Dyspepsia for nearly two years. I could not take food without fearful distress and I became almost a skeleton as the result of the suffer-ing. I could not do any work and be-came so run down and weak that I could hardly walk. I was attended by two experienced doctors. They both pronounced my case heart failure and incurable, and I looked forward for death in a short time. I not only had the doctors but after they gave me up but got no better. At this time my son asked me to try "Fruit-a-tives," and from the outset of taking these wonderful tablets I was better and gradually this medicine completely cured me. I took a large number of boxes, perhaps a dozen, and now I am entirely cured and I have

completely cured me. I took a large number of boxes, perhaps a dozen, ann now I am entirely cured and I have gained over thirty pounds in weight

I am now so well that I have sold my farm and bought 200 acres more hand. I make this statement volun-tarily for the sake of humanity, and I am convinced that "Fruit-a-tives" is a wonderful remedy that will cure stom-ach trouble where doctors and every-thing else fail."

thing else fail." (Sgd) Henry Speers, J.P. The doctors were all wrong. Mr. Speers had what we call "irritated heart." Indigestion and dyspepsia completely upset the stomach. Poison-ous gases were formed which swelled the walls of the stomach and pressed against the heart.

"Fruit-a-tives" immediately streng-thened the stomach, insured sound di-gestion and regulated the bowels. There were no poisons—no noxious gases remained in the system, and the heart was no longer irritated. Then the pain and fluttering stopped. "Fruit-a-tives" is put up in two sizes 25c and 50c. If your dealer has not both, write Fruit-a-tives Limited, Ottawa. "Fruit-a-tives" immediately streng-

ress more feeling in that monotone than others could express by all the arts of oratory. As a writer, his style is per-fection of that art which conceals art. It reads as if it grew out of his mind, spontaneously and without effort, but is in reality the result of laborious tra

At the time of Cardinal Newman's At the time of Cardinar Actions onversion his two brothers, one, Francis Newman, passed from a fervid Francis Newman, passed from a fervid Evangelicalism to Theism, and the third brother became an Atheist and died not many years ago at Tenby, England, many years ago at Tenby, England, where he had lived for years as a recluse. The last eleven years of his life were the happiest in the Church of Rome, so made by the late Pope Leo XIII. in redressing the wrongs that had done him.

Honors for a London Boy.

We are delighted to know that Hubert Dignan, jr., son of Mr. R. H. Dignan, City Registrar, took honors in five sub-jects at the senior matriculation in Toronto University. Young Mr. Dig-nan had been a pupil of our London Separate schools. The subjects in which he took honors are to relich History he took honors are : English, History, Latin, French and German. Only one other boy in the province exceeded this number and that only by one. We congratulate Mr. Dignan on his great success and doubt not a brilliant future is in store for him.

An old Arab Story.

After satan, with the help of Sin and Death, had constructed the bridge over chaos so that he and his assistants might comfortably visit the earth, he in Paradise. made his first appearance

A GENTLEMAN in Atlantic City, named Wiley, ventures the assertion that good bread, in his opinion, would help to solve the American evil of divorce. It might help. But such help would be infinitesimal. Those who seek divorce are, as a rule, people who have abundance of the choicest foods, supplied by a high salaried chef. To procure this food they labor not, neither do they spin. What they need is Christianity. That quantity of it which they possess is scarcely visible to the naked eye.

being anything but fable and delusion ; and so long as they remain in this state and so tong as one remain in this state of mind, we can have no hope of doing anything but answering their arguments, as I have endeavored to do, and demon-

strating that we are not afraid to mee them on their own terms and look them squarely in the face." Thoughts like these make us under-stand more fully the true foundation of

our faith and help us to realize the full strength of our position. Controversial-ists may be left to the mercy of those skilled in controversy; but honest-in-quirers have a right to the guidance which it is always in our power to afford them, and a right also to the example of virtues which it is a crime on our part

ON SUNDAY OBSERVANCE.

The observance of the commandment to keep holy the Lord's Day facilitates the observance of all the other commandments, declares St. Charles Borromeo ments, declares St. Charles Borromeo. The Christian observes, be it noted, not the Sabbath, but the Lord's Day, the point of difference being this that the other commandments of the Decalogue are precepts of the natural law. obligatory at all times and unalterable, and hence, after the abrogation of the Law of Moses, all the commandments contained in the two tables are observed by Christians, not however, because their observance is commanded by Moses, but be-cause they accord with the law of nature and are enforced by its dictate, whereas this commandment, if considered as to time of its fulfilment, is not fixed and

science is incontestable—it only assumes an authority to which it can prove no

the was an object of imitation to crowds of young men at the university. His dress, gait, pose of his head, the play of his features, were copied by his admirers. On one occasion he was obliged to wear a shoe turned down at the heel, on account of a chilblain, and it immediately became the fashion for a time among the under graduates who had fallen under his spell to go about with the heel of one shoe turned down. Cardinal Newman wrote all his ser-mons, and delivered them without gesture and nearly in monotone, and yet so vividly did the personality of the man speak through the tones of that silvery voice that he managed to ex-The proof of this is clearly shown in the way in which it applies to questions of belief and religious dogma, the analytical method of reasoning, so indicating that it misunderstands the correct division of human powers, the power of science in as far as it is authoritative, the power of reason in as far as it can be authoritative, and the power of faith to declare M. de Kirwin proceeds to subdivide his subject into three, with the object of bringing harmony into the present



6 FIVE-MINUTE SERMON.

Twelfth Sunday after Pentecost.

OUR NEIGHBORS. And who is my neighbor." (St. Luke x. 29.) There are two opposite faults to both

There are two opposite faults to both of which almost everybody are more or less inclined. The first of these is meddling with other people's business; the second is shirking one's own. It is rather the second of these than the first which is rebuked in the Gospel of to-day in the persons of the priest and the Levite who went by without helping the noor wounded man. the poor wounded man.

the poor wounded man. Now, in the first place, let me explain what I mean by shirking one's own business or duties. It is not simply leaving them undone and expecting that they will remain so; but it is putting off what one ought to do one's self on to somebody else, and expecting somebody else to do it for you. So it is, you see, just the opposite of meddling, which is trying to do somebody else's duty for him when he would prefer to duty for him when he would prefer to do it himself. bread.

Now, this shirking was just what the riest and Levite were guilty of. I do not suppose that our Lord meant to describe them as really hard-hearted men, willing to let the poor man die rather than help him; but they said to themselves: "Ôh! this is not my busi-ness particularly; there are plenty of other people passing along this road all the time, and I am a little hurried now. I have got a deal to attend to, and there will be somebody coming this way before long. Five minutes or so will not make much difference ; and perhaps there is not so much the matter with the man after all. It may be his own fault, Very likely he has been drinking. At any rate, he has got no special claim on

This is a very natural state of mind for a person to get into, and how common it is, in such a case as this, we common it is, in such a case as this, we can see from the common proverb that "everybody's business is nobody's busi-

There are very many good works that really are everybody's business, that everybody ought to do something towards at least, but which are in great danger of not being done at all on ac-count of this habit of shirking which is so common. And the ones which are most in this danger are those of the kind of which this Gospel gives us an example ; that is, works of charity to-ward our neighbor. People say to themselves, just as the priest and Le-vite did : "Oh ! there are plenty of other people that can attend to this matter a great deal better and easier than I can. I am sure it will be done somehow or other. Such things always are attended to. I don't feel specially called on to help in it."

Well, this might be all very good if those people did really help in some things generously, and the case before them was one of no very urgent need. Of course we cannot contribute to every-thing. But the difficulty is, that too often we find them shirking, not occa-sionally but all the time. If a poor man comes to the door, or a collection is taken for the poor in the church, they say to themselves : "The St. Vincent de Paul themselves: "The St. Vincent de Paul Society can look out for those things ; I am sure they must have money enough. I shall do my duty if I put a few pennies in the poor-box now and then." If con-If contributions are called for in times famine or pestilence they say : There ing to speak of without getting a re-turn for it. They will go to picnics. fairs, or amusements for a charitable object ; but when it comes to doing any thing simply for the love of their neigh bor, that is left for somebody else

CHARITY, PRE-CHRISTIAN AND CHRISTIAN.

TOPIC OF PAPER READ BY REV. M. M. HASSETT, D. D., RECTOR OF HARRIS-BURG CATHEDRAL AT THE MEETING OF THE PARTICULAR COUNCIL OF ST. VINCENT DE PAUL, AT YORK, PENN.

THE CATHOLIC RECORD

for theory, which is quite a different thing from practice. Passing over some fifteen centuries from the date of the Exodus, during which the condition of the rank and file of the human race in every land, save, in a certain degree, the land occupied by

the Chosen People, become essentially what it was in Egypt, we approach the time when the union of the civilized world under the rule of Rome prepared the way for a new and better era. But by what a commutation of ession and the second what an accumulation of crime and human misery this union was accomp-lished! It is quite true, indeed, that many of the peoples forcibly brought under the sway of Rome eventually came to esteem the security and the privileges of Roman citizenship. But before this consummation was reached hundreds of thousands had fallen in war,

in defense of their liberties, and a still greater number had been degraded from the condition of freedom to that of slavery. Even the people of proud Rome herself had bartered their once prized privileges of citizenship for games and

Such were the conditions when the Word was made Flesh. A few lived in boundless luxury, while all the rest, in chains, ministered to that luxury. At chains, ministered to that luxury. At the head was an absolute, irresponsible monarch, whose lightest frown meant death, without the shadow of a hope of escape. And, on the other hand, the life of the monarch himself was never secure. The conditions under which he exercised his limitless authority made himself the slave of a handful of soldiers; the pretorian guards, who, when popular the pretorian guards, who, when popular exasperation would stand no the Emperor dared refuse their when demands, however unreasonable, hore apart on their swords the body of the Emperor, whether a tyrant or the most enevolent of desnots

One can readily understand that the term charity, love of God and love of one's fellowman, no matter what his con-dition socially, had no meaning in a society such as this. A German writer of the highest scientific attainments, Pro-fessor Ernest von Dobschutz, gives, in a work published a few years ago, an ac-count of the conditions existing in the Roman empire in the first century, which those whose ideal is a country without religion would do well to study carefully. Though an age of the high-est culture, it was also, according to this est enture, it was also, according to this writer, an age of moral enervation and decadence. The high moral ideal of the Romans of the Republic, which demanded the sacrifice of individual interest for the common weal, had now become obsolete. Freedman and slaves chosen for their servility rather than their ability, were the favorite instruments employed by the Emperors for the Government of the State. The Roman Senate, which itself had so long ruled as a heartless oligar-chy, had lost all but the shadow of its ancient authority, as well as all public respect, including its own. Servility was the only means of advancement an ndependent/views were likely to prove fatal to the one rash enough to entertain them. The wealthy classes squan dered the proceeds of their estates in luxury such as the world had not yet seen—luxury fatal in its consequences to every best interest of civilized society, The poor citizen of Rome had long since bartered his freedom for bread, which he did not have to earn, and retained nothing of those qualities which had transformed Rome from a village by the Tiber into the capital of the world, if we except pride in a title of which he was no longer worthy. Yet Rome at least was fed, but what of those whose labors maintained its millions in idle Their condition was truly deolorable. Stringent laws were enacted to prevent the exploitation of the unfor-tunate provincials, but who was to enforce them ? The best of Emperors, and many of them were admirable, were de-pendent on subordinates, whose doings in remote provinces they could not con-trol. Wealth was power then as now, and therefore this indispensable thing had to be obtained by fair means or foul. Hard heartedness was the ordin-

ary characteristic of the official and wealthy classes. What redress, then, remained for the downtrodden millions? Making all due allowance for excep-tions, unparalleled depravity was the order of the day. One of the reproaches

made against the Christians was that

they were kill-joys, because they re-frained from participating in the licen-

tions and the cruel amusements in which all but they constantly indulged. Divor-

ces were so easily and so frequently ob-tained that marital unions could scarce

y be dignified a name once so sacred in

Rome. The education of children was

in the hands of slaves, whose very posi-tion rendered them the most degraded

element of a corrupt society. Human life was of little value; suicide, volun-

are pure as virgins, and their daughters are modest; and their men keep them-selves from every unlawful union, and from all uncleanness, in the hope of a recompense to come in another world. recompense to come in another world. Further, if one or other of them have bondmen, or bondwomen, or children, through love of them they persuade them to become Christians, and when they have done so they call them brethren without distinction. Falsehood is not found among them; and they love one another, and from widows they turn not away their esteen; and they deliver the orphan from him who treats him harshly. And he who has gives to him who has And he who has gives to him who theats in harshiy. And he who has gives to him who has not, without boasting. And when they see a stranger they take him into their homes and rejoice over him as a brother." Such was the transformation/which the

great doctrines of charity, brotherly love founded on the love of God, had begun to effect in the corrupt society of imper-ial Rome. In a later age when misfor-tune of every form poured like an aval-anche on the great empire the sphere of action for this doction. action for this doctrine became still

broader, until there was no form of human misery with which Christian ity did not cope, and cope successfully. In the dark days of the fourth and several of the following centuries, the Bishops, the lower elergy and the Christian laity achieved such wonders of charity as to leave one lost in astonishment at their superhuman energy and superhuman self-sacrifice. The deeds of those days have ever since been an inspiration to all who have shared the divine faith which alone made them possible. This may be said to be true in an especial manner of the society of St. Vincent de her of the society of St. Vincent de Paul, for no one was more familiar than its founder, Frederick Ozanam, with the history of the great achievements of the early and medieval Church.

The conclusion from this brief com-parison between paganism in its natural state and Christianity is, I think, obvious. In the days before the estab-lishment of the Church cruelty in its worst forms everywhere ruled in human society. The majority of the human family, reduced to a state of slavery were regarded as mere chattels, to be disposed of like beats of the field. Even among the Chosen People, who ought to have known better, the various ills that flesh is heir to were looked on as the punishment of sin, the conse-quence being that little sympathy was bestowed on the afflicted. Our Lord, by His teaching and example, changed all this, and the best of His followers in after ages nobly followed in His footsteps. In our times compassion for those who suffer, even through their own fault, is the unfailing characteristic of a Christian worthy of the name, and this compassion is manifested in the astonishing sacrifices, personal and finan-cial, that are constantly being made for the alleviation of distress. Even among a large class of those who are indifferent to the dogmatic teaching of the Church, iove of their neighbor is a dominant not of their lives. The one mistake these persons make, however, is in the expressed or tacit assumpt that altruism, as their form of charity called, can become universal while the altruist remains to God. If there is anything that the experience of the past teaches with an emphasis which there is no mistaking it is this : That the unfailing characteristic of general unbelief is unrelieved selfishness. The necessary consequence of a general in-difference to God is at best indifference to our neighbor

STRANGE CATHOLIC PAPERS.

On several occasions The Church ogress has felt itself called upon to criticise some of its contemporaries for the character of the matter which they admit to their columns. That these criticisms were not unjust nor inopportune was evidenced by the favorable comment which followed. At the risk of appearing in the roll of a censor, we must again return to the subject.

Heretofore the criticism was directed at the objectionable advertising carried by some Catholic journals. Now, however, the protest is entered against the reading matter and its authors. The seriousness of the situation will appear to characterize the structure of the stru at a glance.



CHA

Young In t But as Dor You h You b Believ You

An ea Ot A late Is v If you Yo And I ha

And Ho The Bu I got Fre "T. Yo

In

the three three theirs s wise him the for bed to t catil aday the ing sha

is 1 of 1 on wh

yea of l pal sta WI a t Spi

wo thi ing an joy ho bu the If kn

There is, also, another view of the subject deserving of some considera-tion. Why should the patent inside makers supply such matter to Catholic clients? It has been recently charged in a non-Catholic paper that there is a movement on foot among Catholics to capture the secular press of the country Nothing could be more absurd. But does not this action of the makers of patent insides suggest an effort to poison the Catholic 'wells? And how surely they will succeed, in part at least, if Catholic papers continue to lend such fruitful aid as those complained of are

rugs or medicine.

ry who has used it onderfully well, for May God bless you

Paralysis.



Probably few of us advert to the fact that the commandment to love our neighbor as ourselves is really a law of nature, which was enacted into a positive law a Mount Sinai for the best of reasons namely, that it was universally ignored. The Israelites to whom it was given as a positive law had just come forth from Egypt, then the most highly civilized land in the world. During their long sojourn in Egypt some among the des cendants of Jacob, as for instance Mose centants of Jacob, as for instance Mosce himself, who had acquired the knowledge current in the great Egyptian universi-ties, had often heard proclaimed theories of brotherly love which are almost per-fort in their conformity with the start fect in their conformity with the natural law. No nation of antiquity approached

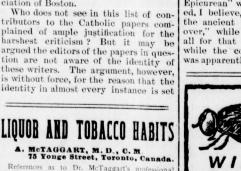
tary or by command, an everyday occur-rence. Such religion as existed had not the slightest moral force; the most heinous of human vices, or the contrary were defied. in any degree the Egyptian in this theory Such was the world into which Christianity slowly penetrated nineteen cen-turies ago. Everything seemed against of fraternal charity, but at the same tim no nation in its practice moré grossly violated this first of natural obligations Yet, no human being is ts success. More than three thousand years before the law was proclaimed from Sinai saw ever wholly depraved, and, therefore, relying on this truth, but still more on the erection of the great pyramid of Cheops at Ghizeh, near modern Cairo. An idea of this the most stupendous of God's grace, the Church of Christ began to lay the foundations of a new order. What success did they achieve? The Christian apologist, Aristides, informs us, a century after the death of Christ. Addressing the Emperor of the time this author gives the following picture of Christian society, which according to human constructions can perhaps best be obtained from the calculation that its mass of stone would suffice for a wall four feet high and one foot thick around France. Yet all of this was accomplished before a labor. France. Yet all of this was accomplished by forced labor. The wretched victims of war, enslaved by hundreds of thou-box war, enslaved by hundreds by the of Christian society, which account a the writer before alluded to, is in per-fact harmony with the facts. "Chrisfeet harmony with the facts. "Chri tians," says Aristides, "have the cor sands, or the scarce less wretched Egyp-tian peasants, erected this stupendous mandments of God engraven in their hearts, and observe them in expectamonument to the vanity of one under the lash of the slave driver. Ho ion of the future world. They do not many lives this and the thousand other commit adultery or fornication, nor beau great constructions of the Egyptian Pharaohs, erected in the course of four false witness, nor embezzle what is held in pledge, nor covet what is not theirs. They honor father and mother, and show kindness to those near them, and whenthousand years, cost will not be known till the Judgment Day, but assuredly they can be reckoned by millions. The ever they act as judges they judge up rightly. They do not worship ido Israelites themselves, who numbered from two to three millions of human rightly. They do not worship idols made in the image of man, and whatever idols from two to three millions of human beings at the time of the Exodus, had for centuries been the victims of intoler-able slavery in Egypt, and, numerous though they were, they formed only a part of the slave population who labored from day to day, hopelessly, for the glory of the king and his courtiers. So much

Of course, the offending papers are unfortunate enough to be compelled to use "patent insides." But we do not accept this as a justification. Their unfortunate financial condition is no excuse for their jeopardizing the faith of their readers. And this is pre-

cisely what they are doing. Week after week we find in the papers complained of articles from non-Catholic authors. The very name of some of these is a menace to Catholic doctrine. For instance, among the contributors in recent numbers we find Dr. Madison C Peters, Rev. J. F. Meyer, Rev. W. C.

Peters, Rev. J. F. Meyer, Rev. W. C. Bitting and Jacob De Haas. The first has received some very severe chastise-ment at the hands of Catholic journals for his utterances. The second, is a Unitarian minister of Milwaukee; the third, a Second Baptist Church minister of St. Louis and the fourth superinten. of St. Louis, and the fourth, superinten-dent of the Young Men's Hebrew Assoeiation of Boston.

ciation of Boston. Who does not see in this list of con-tributors to the Catholic papers com-plained of ample justification for the harshest criticism ? But it may be argued the editors of the papers in ques-tion are not aware of the identity of these writers. The argument, however, is without force for the reason that the s without force, for the reason that the



John Freeman, in the London Academy discussing the unique spirit-Actuating discussing the unique spirit-ual quality of the poetry of Coventry Patmore, says that Patmore's conver-sion to Catholicity was, from the poet's nature, an inevitable step. Yet Mr. Freeman would not have it imagined that Patware use descent in the poet of the that Patmore was drawn to the Church by the beauty of its symbolism or the splendor of its ceremonies. He writes : There is a common notion that a poet

COVENTRY PATMORE'S CONVERSION.

is likely to be wooed and won by the ritual of the Roman Church, but of any such influence there is no trace in Patmore's poetry. I am reminded in this connection of the names of two Section of the internation of the international of ed, I believe, by this noble feature of the ancient worship, but did not "go over," while Newman did, yet not at all for that persuasion. Nevertheless, while the commonly encoured incut while the commonly-supposed impulse was apparently imperative in Patmore's

WILSON'S Every packet PADS

- BOLD BY BRUGGISTS, CROCERS AND CENERAL STORES 10. per packet, er 3 packets for 25e will last a whole season.



only fruit had been the ode, "The Child's Purchase," in which he dedi-

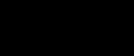
ESTABLISHED 1859.

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. as to Dr. McTaggart's pr

V. Ross, ex-Premier of Ontario. Burwash, D. D., President Victoria Col-Father Teefy, President of St. Michael's Col

t Rev. A. Sweatman, Bishop of Toronto." Wm. McLaren, D. D., Principal Knox Col

Thomas Coffey, Senator, CATHOLIC RECORD, don. r. McTaggart's vegetable remedies for the liqu tobacco habits are healthful, safe inexpensi



AUGUST 29, 1908.

CHATS WITH YOUNG MEN

No Time to Lose.

OUR BOYS AND GIRLS.

Social Amenities for the School Girl.

If it were possible precisely to tell what is good breeding, it would best be expressed by saying it is made up of little things. It is not one thing alone which denotes a lady, although it is quite true that one action may proclaim the fact of not being one. But the hall-mark of her who is well-breed and well brought up is her unfailing and uncen-

mark of her who is well-bred and well brought up is her unfailing and uncon-scious observation of the many trifling acts with which the day is filled. Unless a girl is unconscious in her manner of observance she becomes a

as some of the effect of good breeding. Kindness of heart is an enormous aid to

Andness of nearths an enormous and too good breeding. For example, deference and attention to older persons are part of good form. Take a girl who has not had all the advantages of good birth, but is endowed with sweetness of nature and

a kindly disposition. In the most grace-ful way in the world she waits upon her

elders, stooping to pick up a handker-chief that has been dropped, or standing aside to let an older woman precede her through the door. The little attentions

but its effect upon the girls who do the talking is more harmful than to her who has been talked about. The habit of say

her sallies when with her, but each

leaves with a feeling of fear as to what

it, in the end she hurts herself.

Young friend, you're fond of sport and play-In that there's nothing wrong; But as I love you let me say Don't be a boy too long I You have your name and fame to make, Your path to carve or choose -Believe you me, though young you be, You have no time to lose.

An early start in honor's race-O that's the way to win 1 A late set out, a lazy pace Is very like a sin. If you but think the matter o'er, You'll come to share my wer, You'll come to share my views And say to me " Well, yes, I see, I have no time to lose."

r

ur

9

0

Y

Y

Y

-

108

ur

as

ng

ing

ter

ols

0

ate

D.

S

57

hing

Ire

NADA

1847.449 88

398,633 16 448,816 02 862,906 30

TORONTO

ugh.

onor.

ley.

n, Ont.

uid

alt

ey rom in such

ients of

easily nent; this he pro-rve sound sleep. Extract solely in view de.

at .

-T.D. SULLIVAN Do Not Make Father Do It.

In the daily paper the other day was account of a father who was called to an account of a father who was called to testify against his own son, on account of some wrong-doing on the part of the young man. When brought face to face with this ordeal the old man, his cheeks furrowed by tears, cried out in words that touched the heart of every father researt :

present : "I do not want to testify against my boy ! You will not make me do it will

you ?" And the judge excused him and he went away thanking the magistrate. But stop and think of the sorrow which must have wrung that old man's heart, even though he had escaped this terrible task of giving evidence against his own son ! Look back over the years until you come to a little cradle. In it lies a bright-eyed, laughing baby boy. Over it a father and mother bend Their hearts are full of joy and hopejoy that so precious a treasure has been given them, and hope that he may be kept safe to bless their gray hairs and help the world on to higher and better

with how much of care do they watch with now much of care do they watch the steps of that son as he climbs up through the years ! They carry him in their arms when he is tired and the way is slippery. They counsel him to be wise in all he does. They sacrifice for him in a thousand ways known only to the tender, loving parent. They work for him. They pray by the side of his bed when he is asleep. They bear him to the throne of God in earnest supplication for his safe keeping. And then, after it all, there comes

day when sin comes in and undoes all they have done. Oh, the awful, blight-ing influence of sin ! How it casts its

shadow over everything it touches ! And here comes the officer. A paper is read that paralyzes the very hearts of all. Shining steel bands are slipped on the hands the father has loved so and which they have kissed so fondly in the which they have kissed so fondly in the years gone by. Then comes the court of law, Charges are made against this pale-cheeked boy. Now the father must stand up and testify against his son. What wonder that he should cry out in a tumult of passion. "I cannot do it ! Spare me for the sake of my boy !" I wish I might say some word that

I wish I might say some word that I wish I might say some who read this article from bringing such a crush-ing thing as that upon their fathers or any one who loves and respects them now. It is an awful thing to take the is not welcome because of her dangerous gift. It is a curious fact that the majority of girls pass through the sarcastic age and, to their credit be it said, most of joy out of a father's heart. All the hopes shattered and ruined. Dreams burned out and the ashes strewn over the old man's heart. Oh, don't do it ! If you do, your own heart will never know peace again. Don't do it. How much better to he able to say them outgrow it. There is a time when

know peace again. Don't do it. How much better to be able to say as a young man did when brought into the presence of a great temptation, "I tried to think what father would have done, and I did not do it !" Was not that grand? Down through the years memory of the father had gone and it had power to save from evil.

had power to save from evil. Another lad went out from home to find his place in life. Up through many hard places he fought his way till at last success came. The world called him to many high places. Honor was liad upon him in full measure. Speak-ing about it one day, this gentleman turned to a little diary kept in the long 200. There written in a boxish hard other people are under discu

THE CATHOLIC RECORD

WEDDING.

"Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through these years of abilities er with tears of joy running down his

as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands when-ever they were injured in those first skirmishes with this rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow have all been on interest these years. Of course she is not so pretty as you are. she routed so many out dreams as she leaned over your restless pillow have all been on interest these years. Of course she is not so pretty as you are, but if you had done your share of the work the past ten years the contrast would not have been so marked. Her face has more wrinkles than yours, far more: and yet if you were sick that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of these wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders will break her down. "These rough hands that have done "These rough hands that have done unnecessary things for you may soon be

are the spontaneous impulse of thought-fulness toward others, and it is good crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will forever be closed, and breeding in the best sense of the term that prompts them. There can be no doubt that kindness those sad, tired eyes will have opened in eternity and then you will appreci-ate your mother, and it will be too late." of nature, or at least in expression, is an important characteristic of a lady,

and unhappily, in summer especially, girls are all too apt to forget this. In the long, lazy days, when they have energy for nothing and neither minds nor fingers are occupied, the tongue of more than one girl runs away with her, of for as communit on how fining is form. Pass it Along. The old, old recipe for gratitude is still the best-"Pass it along." It is not always possible, not always gracious to return a favor promptly to the bestower. Kindness should teach kind-ness—pass it along, give of the gift, and so reward and bless the giver. The naturally ungrateful—unnaturally un-grateful would be a better phrase—are walk of soldshows, receiving all reas far as comment on her friends is con-cerned. Nothing is said with a direct desire of being disagreeable or unkind, of the afternoons she has spent recently with her mates, when all have been of wells of solfishness, receiving all, re-turning nothing. What wonder-human nature being only human, after allthe same set, she will be apt to find that some absent friend has suffered at their that, in time, bounty ceasing to swell the stream of doing good which overflow tongues. Nobody meant really to say anything unkind, but her weak points daily, hourly in help, sympathy, gener-osity, and is never the worse for the overflow? The ingrate has a succeswere rather well gone over and instance cited of things unpleasant, silly or stupid that the one under discussion has done. sion of cooled acquaintances and hated enemies, but never a friend in this nothing-for-nothing world. In other words, her worst side has been held up to criticism and ridicule. This cannot be called precisely wrong

MY SAILOR PENITENT. Rev. John P. Pierce in the Holy Family Sunda

ing unkind or spiteful things is so easily acquired and is such a boomerang for her who does it. Every person has her who does it. Every person has some vulnerable point, some weak spot or failure that may be the subject of criticism or jest. What is more, each person is quite well aware of the fact, "A Strange Place for Confession," the story of a man making his peace with God while riding with a priest on the top of a London omnibus, recalls to my mind a similar incident in my own and people are afraid of the girl whose tongue is sharp and whose criticisms of others are pointed. They may laugh at

ministry. I was stationed at the time at Jarratt. Va., in what is known as the "Black Belt." Called to Baltimore on business. Bett. Carlied to Dartimore on Dustness, is went by way of Norfolk, taking pas-sage from the latter place on the steamer Alabama. While walking the upper deck before the boat left her moorings I was approached by a young sailor of the United States navy, "Good she will say about them when their backs are turned, and such a girl loses popularity. Sarcasm is one of the most langerous weapons that a girl can have for while at first she hurts others with She is sailor of the United States navy. "Good evening," he said. I returned the salu-tation. "Are you a Catholie priest, sir?" "Yes." "Are you a Catholie ?" "Yes, father, a kind of a one." Of course not trusted; her friends are ill at ease with her, and after a time there are many places and occasions to which she I proceeded to "take him into camp." He told me of sufferings and hardships undergone at sea, and that he had been discharged and was on his way East to see his father and mother, the latter an invalid for many years. He was in need of means to get home. We walked and talked, and after I had tried to help him they think it clever to say sharp and cutting things either to or about a person. If there is a strain of bitterness in the sarcasm, the habit becomes far more serious in its effects upon the girl in a substantial way, I said : "You are quite a young man, and have perhaps many years of usefulness before you. With and she should leave no effort unmade years of usefulness before you. With your experience of years in the navy you can, if you will, be a useful man to society. Had you a priest on your ship?' "No, father. The priest came from one of the other ships from time to time." We were nearing the point I was leading him to, namely, when he was to his duty. I realized time was getting short so I determined to speak to the to control it. She can guard her tongue if not her thoughts, and she cannot too soon realize that if she affects irony, considering it to be wit, the sooner she drops it the more friends she will nave. Girls who desire to have the sweet-ness of character so necessary to good breeding might do something toward cultivating it this summer by forming a "Kindly club," whose object shall be to do small kindnesses for others and to the do small kindnesses for others and to drops it the more friends she will have.

replied, "I will be candid with you. I have not confessed for over eight years." "How is that? You say a priest eame to your ship from time to time." "Well, father, I could who cannot say something kind about not—I would not—tell any man my sins. I have been too bad." "Oh, nonsense my good fellow; you are, if you are all you say you are, just the kind of a man a priest likes to get hold of. Not that priest likes to hear grievous sins, but because he likes to help just such as because he likes to help just such as you and make you feel the joy God has in store for one who returns to Him fully contrite. Now, my good man could you tell me your sins?" He hesitated a moment and looked me in the eyes, "I believe I could, but I fear you will too hard on me." I saw that God's grace was working. True contrition was surely there, and I prom-ised, no matter what was the sin. I solution was surely there, and 1 prom-ised, no matter what was the sin, I would say not one single harsh word. "Father," he said, "I believe I could confess to you." "Will you, ?" I said. "Yes, I will." "Come with me." And I took him to my stateroom. He knelt for a time in prayer. In the meantime the steamer had started on her way. After a few minutes I asked if he was ready. At once he confessed. After a few words of advice, I dismisnissed him, but before leaving my room he threw his strong arms about my neck and cried like a child. "God bless you father, and may you never know such as I was again. I had almost despaired, and more than once I was tempted to end my miserable life, but you have been sent by God, like a good angel, to been sent by God, fike a good angel, to bring me back to Him and to my duty. I will go home to my poor father with a light heart, for I know the first question he will ask will be, "When, my son, did you go to your duty last 2" you go to your duty last ?" The poor follow left my room, and after a few prayers in thanksgiving to God for making me the means of bringing back this poor sick soul, I went on deck. I did not meet my sailor friend again until after we arrived in Balti-more and I went to St. Francis' Church to read Mass. There I saw! the white uniformed sailor of the night before leaving the altar of the great Command-

bronzed cheeks. Truly God's graces work in mysterious ways. **Visitors** To **Toronto Exhibition** Yearning to be a Catholic. The following letter from a Protestant mother, asking the way into the Catholic Church for her daughter, stirs are invited to call at the Cowan Company booth in the in our heart a deep sense of sadness. Because it is typical of a host of others, we present it here : Editor of the Missionary : I write Manufacturers' Building. We will give you a hearty

you regarding my daughter, a young lady who has never been baptized nor welcome and a cup of Cowan's Perfection Cocoa to cheer you is she a member of any church. This is on account of the different forms of reon your way. on account of the different forms of re-ligion in the family. Her grandfather and all his people were Irish Catholics, so also were some of the relatives on the other side of the house. I am an Epis-copalian. I have left the matter entire-ly to her judgment. It seems that her leanings as well as my own are to revert to Catholicism, yet we do not fully understand its principles. A number of her best friends are Catholics, but it is The Cowan Company, Ltd. her best friends are Catholics, but it is not on their account that she feels drawn to the Catholic religion. Would you then, in this important matter, suggest what it would be better for her

to do? A regular attendance at your church would be almost an impossibility. Her half-brother became a Catholic at your church.-The Missionary

in the words of the ceremony which i thus travestied, a mock wedding is little less indecent and irreverent than a mock communion would be.

Cardinal Answers Sick Call.

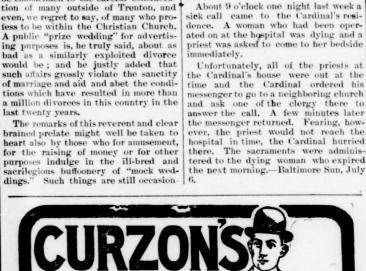
An incident showing the zeal and devotion of Cardinal Gibbons occurred several days ago. With the exception of the staff of the Maryland General hospital there are few persons who have heard of it.

sick call came to the Cardinal's resi-dence. A woman who had been operated on at the hospital was dying and a priest was asked to come to her bedside

Unfortunately, all of the priests a the Cardinal's house were out at the time and the Cardinal ordered his messenger to go to a neighboring church

and ask one of the clergy there to answer the call. A few minutes later the messenger returned. Fearing, how-

there. The sacraments were adminis tered to the dying woman who expired the next morning.—Baltimore Sun, July



LONDON

AND

NEW YORK

STYLES

We are Tailoring Specialists,

and, apart from the question of

economising your tailoring bills by

from the World's Capital and the

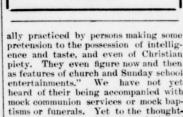
Home Country, it will pay you to

get in touch with us. If you set

any value upon efficiency of workmanship and the quality of material

used in your Tailoring needs, then

obtaining your clothing straight



TORONTO

GEORGE E. LOGAN, Assistant Manager. ful and reverent mind, appreciative of the The Catholic Record LONDON, CANADA Books

Prayer Books

Beads Pictures Scapulars

Crucifixes

Write For Catalogue

7

Professional.

DR. STEVENSON, 391 DUNDAS STREET London. Specialty-Surgery and X-Ray Work. Phone 510.

D.R. P. J. MUGAN, Physician and Surgeon. Office, 180 Queen's Ave. Hours—11 to 12 a.m.; 3 to 6 p.m. House and Office Phones.

JOHN F. FAULDS, Barrister, Solicitor, Notary Public, &c. Money to Loan. Robinson Hall Chambers, Opposite Court House, London, Canada. Telephone 907.

JOHN FERGUSON & SONS

180 King Street

The Leading Uudertakers and Embalmers

Open Night and Day. Telephone—House, 373. Factory 543.

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS 113 Dundas Street OPEN DAY AND NIGHT Phone 586.

D. A. STEWART

Funeral Director and Embalmer

104 Dundas St.

Open day and night.

Phone 459

Reduction in Price.

For one month we will sell post-paid :

I Catholic Home Annnal and I Little Folks' Annual for

25 cents.

Regular price, 35c.

The Catholic Record LONDON, CANADA

NEW BOOKS

Modernism-What it is and why it is condemned. By C. S. B. Price, 15 Cents

Saint Patrick-A Monograph in paragraphs. By HUBERT M. SKINNER, PH. D.

Introduction by REV. FRANCIS CASSILLY, S. J. Price, 25 Cents 67

Ancient Catholic Homes of Scotland.

By DOM. ODO. BLUNDELL, O. S. B. Introduction by MRS. MAXWELL SCOTT of Al bottsford. Price, \$1.25 The Lord of the World. By ROBERT HUGH BENSON Price, \$1.50 The Catholic Record LONDON. CANADA **30th Thousand** The Catholic Confessional and the Sacrament Of Penance. By Rev. Albert McKeon, S. T. L. 15 cents post-paid **KYRIALE** sen Ordinarium Missae. Ad Exemplar Editonis Viticanae Concinnatum Cantum Gregorianum Transcript et Modulationibus Ornavit Julius Bas Ad Norman Editonis Rythmicae Solesmensibus monachis Exaratae Price \$2,50 The Catholic Record LONDON, CANADA

the purport of marriage and of the solemn characterization of it and ad-monitions concerning it which are found A DISGUSTING PERFORMANCE. SECULAR PAPER APPLAUDS CATHOLIC PRE-LATE'S DENUNCIATION OF " PRIZE Monsignor Fox, of Trenton, did well to denounce the holding of a "prize wedding" for the exploitation of a pleasure resort and to warn all members of his church against attending or countenaneing the disgusting performance. His plain, terse words on the subject are to be commended to the careful considera-About 9 o'clock one night last week a

ago. There, written in a boyish hand were these words : "I am going to try never to do any-

thing that will make father or mother feel bad !" Here was something to stir the heart.

Director look.

confess that by your wrong-doing you had compelled father and mother to testify against you, if not publicly, at least in the secret place of their own

hearts ? Have you a good father ? Be true to him. Never put yourself in a place where he will feel that you have compromised your name and his: Make him proud of you. Live so that he will always be glad to speak of his boy and his life. Oh, the shine in the eye of the father who knows that his son has come up through the years to manhood, clean, true, good and strong for the right, in

And the best of it is, that such living will bring everlasting blessing to the son who thus honors his father and his father's memory. Live, then, so that your father will be glad to give his testimony for you. — Our Young People.

Would you not prefer to look back to a thing like that than to be compelled to

pleasure. The result for all concerned will more mountain Catholic.

A father, taking his daughter aside, comes and begins to express her sur-prise, go right up and kiss her on the mouth. You can't imagine how it will brighten her dear face. Beside you owe her a kiss or two.

Not A Work of Art.

Cardinal Logue, who has been visitweeks is a keen observer and has a grasp of great questions such as few other men have. But the most enthus-iastic admirers of the Irish Cardinal can hardly call him a handsome man. His intellect seems to have developed in proportion to his want of physical beauty. In this connection the Cardinal tells the following story on himself After a visit to the great custom house in New York he remarked on the court-esy with which he had been received and passed through the building with-out question. One of the prelates pres-ent remarked : "That is not surprising. It is only works of art that have difficulty in getting through the custom house and Your Eminence is not a work of art" of art."

them will keep still. A most pleasing part of the procedure will be that she will find that there is none of her friends will find that there is none of her friends about whom she cannot say something pleasant, and she will form the delight-ful habit of remembering the fact, so that when she thinks of her companions it will not be with criticism, but with

than repay any effort at remembering the good and forgetting the disagree-able which exists in each other.—Inter-

A Father Talks to His Daughter.

a lather, taking his daughter aside, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look on her face, lately. Of course, it has not been have been been been and a for yours still lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother

A New Book by Father Lambert

Christian Science Before the **Bar** of Reason.

Paper, 50 cents. Cloth, \$1.00. The Catholic Record

London, Canada.

you would be wise in dropping a postcard to our Agents for Canada, as addresses below. By return you will receive a unique and wide selection of cloths representing the choicest and latest confections of the English woollen markets. With these will be found up-to-date Fashion-plates showing the latest

styles, both London and New York, so that you may dress either in English taste or wear right up-to-date New York styles-whichever you prefer. Our business is a colossal one and world-wide, for by our system of self-measurement we are able to fit a customer living in the remotest part of the earth. This undertaking to fit you from your own measurement is backed by our unreserved guarantee to refund money in full where Mail Orders are not executed to your thorough and absolute approval. We invite you to write for our Free Patterns, Measurement Chart and Tape, and Booklet describing in detail the character of our business. All orders are executed on the following understanding :-satisfaction to be given or cash in full to be refunded. We can save you 50 cents in every dollar.

Suits to Measure from \$5.14 to \$11.0 URZON BROS The Worlds' Measure Tallors. (Dept. 58 1), 60/62 CITY ROAD, FINSBURY,

LONDON, ENGLAND.

Address for Patterns-For Toronto and East Ganada -- CURZON BROS., olo Might Directories, Ltd. (Dept. 58.). 74/76 Church St., TORONTO, Ont. Winnipeg and the West -CURZON BROS., o/o Henderson Bros. (Dept. 58 1), 279 Garry Street, WINNIPEG. Please Mention this Paper.

WHY WE HONOR THE SAINTS.

8

our behalf to the Almighty. We invoke them because they are ever in the Presence, and are constituted by God as the willing advocates of our sal-

vation. It is frequently asserted by non-Cath-clics, who declare that we "worship." olics, who declare that we "worship" the saints, that there is really no need for us to solicit the good offices of the for us to solicit the good offices of the saints in prayer, since God hears our prayers, and has no need of intermedi-aries. Here is what St. Augustine has to say to this: "There are many things which God does not grant without a mediator and intercessor. Abimelech and the friends of Job were pardoned but through the prayers of Abraham and Job The assertion that praying to the

Job. The assertion that praying to the saints shows weakness of faith, if not the want of it, is shown by the case of the Centurion who sent intermediaries to ask our Saviour to heal him, and was praised by Christ for the strength of his faith."

Here then we have the explicit word of God Himself that He may be touched to grant our requests if we seek Him through His chosen servants.

Catholics are again accused by their non-Catholic critics of "adoring" statues non-Catholic critics of "adoring" statues and images. To make and honor the images of Our Lord, of His holy Mother, and of the saints, says the Catechism of the Council of Trent all of whom appeared on the earth in human form, is not only not forbidden by the commandment, but has always been deemed a holy practice, and the surest indication of a mind deeply impressed with grati-tude towards them. Consequently, images and statues are quite lawful in the Church inasmuch as they serve to

remind us of those best spirits who graced the earth by their presence. The images of saints, says the Tridentine Catechist are placed in churches, not only to be honored, but also that we may imitate their lives and emulate

eir virtues. We are also enjoined to venerate the we are also enjoined to venerate the relies of the departed blessed, and to treasure their remains, and also on the ground of common-sense. There can be no doubt of the miracles performed by saints, while on earth. It The blind were made to see, the lame

I: The blind were made to see, the lame to walk, the paralyzed were cured, even the dead were raised. Such witnesses as St. Ambrose and St. Angustine have attested these facts in their writings. And so, says the Catechist, if the clothes, the kerehiefs and even the very shadows of the aciets while on carth banished of the saints, whilst on earth, banished disease and restored health and vigor, who can have the hardihood to denythat God can still work the same wonders by the holy ashes, the bones and other

The holy area, the bones and other relies of His saints who are in glory? Of this we have a proof in the resusci-tation of the dead body which was let down into the grave of Eliseus, and which, on touching the body of the prophet was forthwith restored to life, we are told in Kings xiii. 21. If because we have one mediator Christ

Jesus, it were unlawful to ask the inter-cession of the saints, the Apostle Paul would not have recommended himself with so much earnestness to the prayers of his brethren.—N. Y. Freeman's Jour-

IS IT TRUE?

It sounds well to the skimmer of the surface to be told, as he is in one of the leading magazines of this month, that there was a time when it was culpable for the average man to think for himself, but is it true? Of course it goes with-out saying that the end of this benighted time was the glorious era when Martin Luther began to think for himself and consequence brought about the Reformation, since which every man has the privilege of doing his own thinking. Perhaps it never occurred to the magacine man that his snappy, oracular editorial could only find favor with the set who despised his advice to do their own thinking and that the thinking necessary for even a little search of history would show his premises false. Is thought really freer, or the cultiva-tion of thought more general, than in the olden days? Did the "average man" in the middle ages, or during the centuries before that period, who did his share in developing his country, in building cities, in feeding great armies, in providing means for the administrarom St. Luke. Chap. x., 38-42, and which reads as o'Day the sense of the sense of the sense of the sense or and the sense of the sense tion and expansion of governments, hire another to do his thinking? Is the completest freedom of thought and its highest exercise incompatible with loyalty to the faith and precepts of a divinely commissioned Church? There are myriads of "average" men and myriads of gifted men who find their faculty of thinking not cir-cumscribed or fettered by their en-tire submission to the commands of God. The illustration of the measure of the The illustration of the magazine editor is not complete. When he wrote down the names of Martin Luther, Rousseau, rmon : My Lord, Rev. Fathers, Dearly beloved Brethren if we were to travel in spirit throughout the Catholic world and visit its numberle hes, we would hear in everyone a glorious tr of prayer and praise to the Queen of Heave lessed Virgin Mary. And why should this be numer of the heave. Garibaldi and Oliver Cromwell as crea-ting the initiative for men to do their

stances allow. Sick persons gain the same indulgences by saying fourteen times Our Father and Hail Mary, add-ing thereto prayers for the Holy Father That honor and glory, which we are bound to give to God, does not prohibit us from invoking the elect and honoring them also, more particularly as they, in their capacity of our guardians, pray on

But whatever way we adopt, where-ever and however we make the Stations, let us remember two things—to have loving contrition in our hearts and to say a prayer for the holy souls at every Station. "Eternal rest give to them, O Lord ; may they rest in peace."

C. O. F. The Provincial Court of the Catholic Order of Foresters will again have a tent—same as last year on Society Row at Toronto Exhibition, for two weeks where members and this for the same

-where members and their friends will be made welcome.

CORRECTION.

Montreal, Aug. 19th, 1998. Editor Carnotte Recore, London, Ont. Dear Sir,—As a constant reader and admirer of your paper, I would like to call your attention to a slight foror which I noticed in your issue of August 2nd. . The passage I refer to is the one commenting on Lord Lovat's visit to Canada headed. "A disting-uished Scotchman in Canada," in which you state, the second the Quebee calebration had special

is presence at the Quebec celebration f erest from the fact that three hundred st from the fact that three hundred years age fraser Highlanders scaled the bluffs to the s of Abraham, and led Wolfe's men up the pat liberty." This would lead one to believe the Quebec Ter

This would lead one to believe the vertex would lead one to believe the suctory entenary was held to commemorate Wolle's victory in the Plains of Abraham, which took place in 1759, ome one hundred and fifty years ago, so that you will readily see it could hardly have seen possible for the Fraser Highlanders to have scaled the bluffs three hundred years ago. It is under the bluffs three hundred years ago. It is scaled the bluffs three hundred years ago was the scale of the bluffs three hundred years ago. aled the bluffs three hundred years ago. It arcely necessary for me to point out that what ally took place three hundred years ago was the unding of Quebec by Champlanin in 668. My reason for calling your attention to this error at some time ago I read an article in a Montre per ferriticizing an English writer for making milar misleading statement, and it occurred to n me amiss if yo

an n would be ave yoursen will be received in sm. Trusting this letter will be received in prit in which it is written, I am, Sincerely yours, "HABITANT."

DIOCESE OF PETERBOROUGH.

RESSIONS OF A VISITOR TO MOUNT ST. PETERBOROUGH, ON THE OCCASION OF TH

Nature is but the outward vestibule Which God has placed before an u

rilliant sunshine, a cloudless sky, clear, pure as vivid emerald of tree and shrub and hedgerov

The long in my memory are solved with the set of the s

em, are to be clothed in the number gate od Sisters of St. Joseph. But, although the i crifice which these three are to make is unque icritice which these three are to make is unque bly a great one, the crowning feature of the c ndoubtedly the solernn profession. Eleven c outs to whom Christ's loving invitation " G ollow Me," has not been given in vain, are to t the foot of God's holy altar, the perpetual f poverty, chasity and obscheince, which like alls attach them to the cross of their Lord faster.

aster. But I must not allow myself to w

fortune to see. are led into the spacious chapel by a sw sister who directs'ds to a seat from which see the entire ceremony. In silent prayer I for a few moments before the altar, which is

" Glittering 'mid a thousand beams Flowing from the burning tape In bright, sparking, silver streams From unnumbered crystal vases Rise and bloom the fairest flower Shedding round their balmy fra 'Mid the lights, in sweetest shower

From niche and pedestal and mem he sweet-faced Christ, His Virgin Mc

inceded by two tiny fors, carrying a basis, or ontains the desired habits, etc. Alt these are indeed, and the Heavenly Bridegroom awaits upon His altar. " Is it real? Is it earthly? Is it all a fleeting dream? Hark ! those choral voices singing ; Lo ! those forms like angels seem."

to this lovely another pages of Heaven swerthe question. nee back over the pages of history and yeas of those whose goodness, bravery and character have, for control

Lo ! those forms like angels seem." The Holy Sacrifice of the Mass is offered up by His Lordship, Right Rev. R. A. O'Connor. Bishop of Peterborough, assisted by Ven. Archdeacon Casey of Lindsay and Rev. W. McColl, Rector of St. Peter's cathedial, Peterboro. Rev, Dr. O'Brien, chaplain to the Mount, acts as master of ceremonies, and there are present in the sanctuary : Rev, Father McRay of Brechnif, Rev. Father Spratt of Wolfe Island ; Rev. Father Fitzpatrick of Enismone and Rev. Father Kelly of Peterborough. Exquisite music is rendered during the Mass by the Sister's choir. After the Mass, Rev. J. J. Donoher, S. J., of St. Ignatius College, Chicago, who conducted the Sister's retreats, read the Gospel for the feast, taken from St. Luke, Chap. X., 38-42, and which reads as follows:

THE CATHOLIC RECORD

MAMMOTH SALE **Used Pianos and Organs**

To Clear Before Exhibition

A superb exhibition stock of Gourlay. Mendelssohn and McMillan planos is com-ing in, and to display them properly, our wareroom must be emptied at once of every exchanged plano, every returned from-rent plano and every plano that is not new style even though not actually used. Prices have been cut away down for the instruments to go quickly, so send in your order at once. Better still, send in your second and third choices in case the first should be sold before your order is received. Remember we guar-antee every instrument, ship subject to approval, and agree to pay the return freight if not satisfactory.

Terms of Sale Organs under \$50, \$5 Cash and \$3 per month. Organs over \$50, 10 Cash a d 4 per month. Pianos under 150, 10 Cash and 4 per month. Pianos under 250, 10 Cash and 6 per month. Pianos over 250, 15 Cash and 7 per month.

A DISCOUNT OF 10 per cent. for CASH

if monthly payments are not convenient, quarterly, half yearly, or other convenient pay-ments may be arranged. Every instrument is fully guaranteed for five years. A hand-some stool accompanies each instrument. NOTE-Our mail order department is at your service. If you wish further information about the offer of instruments, write us. We welcome correspondence, but do it now.

ORGANS

DOILERTY—6 octave plano case organ by the Doherty Co., Clinton, in nized case with mirror top and larm stands: has 11 stops, 2 sets of reeds **BELL**—6 octave plano case organ by W. Bell & Co., Guelph, in solid walnut e with rail top and fret panels; has 11 stops, 2 sets of reeds throughout, 2 coup. 2 knee swells, Sale Price.

etc., Sale Price. **DOMINION**—An almost new plano case organ by the Dominion Co. in solid walnut case, full length music desk, solid panel carved in relief, mirror top, lamp stands. mouseproof pedals, etc.; has 11 stops, 2 full sets of reeds, 2 couplers, 2 know swells. Sale Price. 76

sherlock-Manning — A piano case organ by the Sherlock-Manning SHERLOUTA-MANNING—A plane case organ by the Sherlock-Manning Organ Co., London, in rich double veneered mahogany case, full plane front panels and music desk and without mirror top ; has 13 stops, 2 sets of reeds throughout, couplers. vox humana, knee swells, mouseproof pedals, etc.; is a sample instru-ment, and ha* not been used three months Sale Price

PIANOS

VOSE-7 octave square plano by the celebrated firm of Vose & Sons, Bos-ion, in attractive rosewood case with carved legs and lyre, is finished alike back and front, has overstrung scale, full iron frame etc., original cost \$375. Sale

DOMINION—An excellent square plano by the Dominion Co., Bowmanville, in rosewood case with carved legs and lyre, serpentine mouldings, etc., has large, overstrung scale, full iron frame, action in perfect order, a good toned in-

large, overstrung scale. Tuil from frame, action in perfect order, a good toned instrument. Sale Price. **INAZELTON**—An unusually good square piano by this old and reliable house of Hazeiton Bros.; has 7 1-3 octaves, full overstrung scale. Iron frame : is one of the finest square pianos that we have had in the warerooms for years. Were it an upright, it would sell for nearly double the money originally \$500,

WILLIAMS — A cabinet grand upright plano by R. S. Williams, in ebon-ized case with plain panels, full trichord overstrung scale, double repeating action, in perfect order: original pirce \$375, Sale Price WHALEY-ROYCE — A 71-3 detave upright plano by Whaley-Royce, To-ronto, in rich mahogany case with full length music desk, carves panels, trichord overstrung scale, 3 pedals, ivory and ebony keys, etc.; original cost, \$350. Sale Price

198

overstrung scale, 3 pedals, ivory and ebony keys, etc.; original cost, \$350. Sale Price **DOMINION** -7 1-3 octave upright piano by the Dominion Co., Bowman-ville, in walnut case with full length music desk, plain engraved panels, sliding fall board, continuous hinges, ivory and ebony keys, a medium sized piano in good order; original price \$350. Sale Price. **MASON & RISCH** -7 1-3 octave upright piano by Mason & Risch, Torento, in dark rosewood case with plain p.nels, trichord overstrung scale, ivory and ebony keys a good toned piano and in splendid order; original cost \$375, Sale Price... **MEND ELSSON** -An almost new 7 1-3 octave upright piano in rich ma-hogany case, full length music desk and carved panels, automatic sliding fall board, ivory and ebony keys 3 pedals, etc., cannot be told from new; manufacturer's price \$340. Sale Price.

HARDMAN — A cabinet grand upright plano by Hardman & Co., New York, attractive case of plain design, plain polished panels; has full cabinet grand ale, ivory and ebony keys, finest double repeating action, in Al order, original

\$500. Sale Price. **DECKER BROS.**—A rarely good plano by this celebrated firm, has rich prous tone, perfect repeating action, in dark rosewood case of plain design : 245 inal cost \$550, Sale Price. GERHARD HEINTZMAN-71-3 octave plano by Gerhard Heintzman,

248

GERMARD HEINTZMAN-71-3 octave plano by Gerhard Heintzman, pronto, in wainut case of up-to-date design with plain panels and music desk, ory and ebony keys, trichord overstrung scale, 3 pedals, etc., cannot be told from sw : manufacturer's price \$400, Sale Price... HEINTZMAN & CO.-A large size cabinet grand upright plano by eintzman & Co. in burl walnut case; has full length music desk, carved panels, utomatic sliding fall board, ivory and ebony keys, 3 pedals; manufacturer's price \$500, Sale Price... 259 He 26.



THE

85 89

45

67

74

Christ, heattiest congratulations and the wish, " God bless you" You, like Mary, our Immaculate Queen, have chosen the best part which shall not be taken in you and when the day comes for you to go to Him, when your life-work will be ended and He, for Whose love you now give up all, shall call you, our Blessed Mother, the Virgin of Virgins, will be there to take you by the hand and lead you to His throne, where you will hear from His divine lips, those words of sweetest praise, "Well done I good and faithful servant. Because thou hast been faithful over a few things, I will place thee over many. Enter into the joy of the Lord," Amen. The sermon being ended, His Lordship addressed himself to the three postulants, and they, having begged for and received his permission to be clothed in the holy habit of the Sisters of St. Joseph, retired from the chapel to effect the change of dress, while that beautiful hym " Go ve Forth, O Sion's Daughters," was sweetly using by the choir. After a short inter-val they returned to the chapel and being noce more questioned by His Lordship, expressed their entire joy and satisfaction in the step they had taken and the His Joship concerning the important step they were about to take and they most earnestly were about to take and they most earnestly were about to take and they most earnestly were about to the Sisters of St. Joseph, His Lordship concerning the important step they were about to the Sisters and St. Joseph. His Lordship to the Sisters and St. Joseph. His Lordship to the Sisters and St. Joseph. His Lordship to the less they als. Joseph. His Lordship to the low most on declence in the only also the Sisters and they mouneed, in turn, the only also the Sisters also well-chosen words of comparabation and encouragement, exhering them to strive geneously alter the perfection of their state and time and encouragement, exhering them to strive geneously alter the price theory for the lords of His areat gondences to them the Sisters of Jesus Orly of His zeret gondences to them th 89 107

127 183

195

Christ, After some time spent in fervent thanksgiving t God for His great goodness to them, the Sisters file out of the chapel to receive the congratulations of the community and of their friends. Those who received the holy habit are Miss Lorett Coleman of Trenton, in religion Sister Mary Deme tria ; Miss Mary O'Brien, North Bay, in religion Sister Mary Lucy : Miss Mary O'Neill, Peterborough, in re-ligion Sister Mary Martina. The following on the spent

210 The following are the names of the newly-profes

englous. Sisters M. Christina, M. Faustina, M. Anselm, N lare, M. Helen of the Cross, M. Etheldreda, M. Ju-na, M. Iraeneus, M. Adrian, M. Michtilde and N 237

A HIGH GRADE COLLEGE.

The Forest City Business and Shorthand College, . M. C. A., Londen, whose ad appears in this paper questing prospective students to write for Free Cat-togue, is considered one of the best equipped and st officered Colleges in Canada. There are seven gular teachers, four in the Commercial Dept, and use in the Shorthand. The Principal of the Book-sping work is a Chartered Accountant, with four arts and ting experience and sevenal wave Colour experience and s credit. The P horthand Dept.

aking the highest percentage throughout the y

MARRIAGE.

SUPPLIES A Specialty made of Mission Articles Send in for prices an samples. You will b J. J. M.

AUGUST 29, 1908.

Charter 1854

ANDY 416 Queen St. west TORONTO, Ont.

TEACHERS WANTED.

CATHOLIC TEACHER, SECOND CLASS PRO-fessional certificate wanted for Public school section No. I, Rutherford. Duties to begin 17th August 1908. Must be well experienced and good reference. Salary for male \$550; for female \$450 a year. Apply at once to P. R. de Lamorandiere, Kil-larney, P. O. Ontario. 1557-2.

WANTED TWO QUALIFIED FEMALE ers for Separate School here. ble of teaching French pre with testimonials and recomme Blain, Sault Ste. Marie, Ont.

MALE TEACHER FOR CATHOLIC HIGH hool, Montreal, Apply, stating of 1557-2

WANTED LADY TEACHER WITH NORMAL orofessional certificate. Must know Fre h. Salary \$400. Duties to comme Address Rev. E. Tourangeau, Steelte

BOYS AND GIRLS FOR ADOPTION.

BOTS AND GIRLS FOR ADOPTION. GODD GATHOLIC HOMES IN THE COUNTRY are wanted for several boys from seven to eleven years of age. Applications may be sent to the In-spector of the Children's Department, Parliament Buildings, Toronto.

HOUSEKEEPER WANTED WANTED A HOUSEKEEPER WANTED in Saskatchewan. Applications, stating age and sending recommendations may be directed to CATHO-LIC RECORD office, London. Ont. 1557-2

C. M. B. A., Branch No. 4, London



"own thinking" he omitted the first ex-ample of the initiatory—Lucifer at the time of his engagement with Michael the American the Archangel.

SAYING THE STATIONS.

There are many ways of making the Stations. Some find it well to keep always to the same form, using a prayerbook and saying devoutly all they find there. Others find variety helpful. For them a suggestion would be to make the Stations in company with different persons; with Our Lord Himself one day; with Our Blessed Lady another; day; with Our Blessed Lady another; with the Magdalen another, and some-times with the good thief, so near to Our Lord and earrying a cross like His. Again, one might look particularly at the virtues practiced by Our Lord—His patience, His meekness, His wonderful silence, His obedience, His endurance, His charity.

conder and admiration to generations, we will find his question forming itself in our minds, "What was the motive power, the great principle that cituated these men and women to such grand, such zeroid deds?" Will a casual inquiry into their vers reveal to us this soul-inspiring influence? Oh 1 No 1 we must penetrate to the very depths of their ouls and find there and only there, the "God-given napiration " that impelled them to deeds whose usite time cannot dim. In statue and marble haft and enduring bronze, the memory of the bene-actors or the human race lives. But long after haft and tablet and bronze had crumbled into dust leg glory of the greatest, most courageous and no-plest of all God's creatures, Mary, our Mother will have with undiminished brillancy. It is not my purpose this morning to dwell upon the details of a life which is almost as familiar to us the details of a life which is almost as familiar to us desire and with consider one incident in Mary's life, where she displayed a generosity and rourage, constitute on God for light og under and grace to stengthen her in the Biessed Virgin, new addelicate maiden of sixteen the Biessed Virgin, new addelicate maiden of sixteen her big do guide and grace to stengthen her in the which and and all which here God for light og unde and all which here God more light og unde and grace to stengthen her in the which as maiden's prayer but that prayers is powerful enough a maiden's prayer but that prayers is powerful enough heavenly radiance fills the room and Mary is startled to use how here here an and of ompotence. His charity. To gain the innumerable indulgences granted to the Way of the Cross, we must bear in mind that we should medddresses her, "Hail ! full of grace !" and whi known to her the design of the Lorr Now he ceases speaking and awaits he The Blessed Trinity awaits itate according to our ability on the Passion of Our Lord, and that we pass from one Station to another if circum-

automatic sliding fall board, ivory and ebony keys, 3 pedals ; manufacturer's price \$500, Sale Price. **GERHARD HEINTZMAN**—A large style Gerhard Heintzman piano in walnut case, full length music desk, carved pane's. Boston fall board, trichord **GOURLAY**—The popular Empress design cabinet grand piano of our own make that has won so much favor with professional musicians and music lovers, Its simplicity of design also appeals. Nothing but the finest materials and work-manship enter into the make-up of this instru ent. In mahogany case, used only **GOURLAY**—A new-grand-scale Gourlay piano in rich mahogany case of ornate colonial design. A rare piano If we were to make a piano to your order at \$1000, it could be no finer in tone, action or durability than this instrument. The rich sonorous tone of this piano closely resembles that of a grand. Has been used professionally for 15 months, but just is like new Sale Price. 305



275

onsent to God's designs in her regard will them the salvation of countless souls, whose em the salvation of countless have sworn to compass; Here, in the balance of th What a

mounts all difficulties and in the most humble sub mission, Mary bowed her head and spoke the words " Behold the handmaid or the Lord, be it done unt me according to Thy Word,"

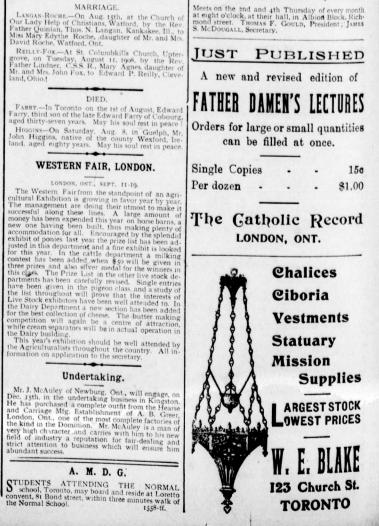
God could not force her will. He simply made known to her His good pleasure and the Blessee Virgin, by the most sublime act of self-sacrifice en abled God to carry out His design. "Mary hat chosen the best part which shall not be taken away from her."

Here, dear friend, we have the true meaning

* vocation." Two thousand years ago. God called upon the Biessed Virgin to leave all, to sacrifice all, in order to be His companion, His co-laborer in the great work of the salvation of souls, and ever since, the same in-vitation of God, whispered to thousands of generous souls, in quiet prayer or in the midst of many care and occupations, has been heard and heeded.

and occupations, has been theard and heeded. "Many are called but few are chosen." Few in-deed, compared with the magnitude of the enterprise and the many calls of God have entered the army of Christ to be His close Convert entered the army generously and bravely with Him in saving souls. Many, resisting the call, have fallen by the wayside. But to the generous, and the boots that unite us to father and the way of the science. It is never a small these forever, to revisit them, perhaps only in mem-ory. It is never a small thing to give up all worldly prospects, to scient them, perhaps only in mem-ory. It is never a small thing to give up all worldly prospects, to scient them, perhaps only in mem-ory. It is never a small thing to give up all worldly vantage, in order to embrace a life of, perhaps, the keenest privations and sufferings. St. Augustine tells us, and we have no reason obtained the statement, that while Mary deliberat as to what reply she should give to God's messeng the veil of the future was lifted and she was put mitted to gaze upon the life of heart-rending sorro and suffering that would be hers as the mother, to companion, the co-operator of the Redeemer in t salvation of souls. But God's holy will was clean and with love that counts no cost, courage that su

keenest privations and sufferings. But why, oh why, must it be done? Why, you ask, must the children of our love leave us alone and desolate? I answer,—'Are we not soldiers of Christ? The soldier must leave home, perhaps never to re-turn, why not "we also?' The world esteems it folly, Ave, it is folly, the "folly of the cross!' But we are following the Master closely and we can flaunt in the face of the world's contempt the promise of Him, Who cannot deceive. "Everyone that hath left father or mother, or wile or children or lands, for My Name's sake shall receive an hundred-fold in this life and in





be God's companion in the tion of souls ? Will she that is precious

f the salvation of souls ? Will she be iounce all that is precious to the hum mbrace a life of perhaps untold suffer ations ? But has she not already lid she not leave home and lowing riends at the tender age of three years the temple of God, with full knowle own free will, a vow of perpetual vir renouncing forever, every honor and e that life could hold out to the lovelia and best of all creatures. But more t his wow the Blessed Virgin. In her hu this wow the Blessed Virgin.

the hope that was nearest and de of every maiden in Israel, namely oy and honor of being the one cho he mother of the Messiah. After acrifices what more can God requi