The Catholic Record

LONDON, SATURDAY, Aug. 31, 1907.

FAITH CULTURE.

It may not be inopportune to call our readers attention to the fact that ones's faith must be safeguarded and cultivated so as to be able to bring forth good

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Without sowing there is no garnering. Indolence will not cover a field with golden grain. If in the even tide we are to carry home sheaves we must hie ourselves to work while yet there is light. The sun must bathe the ground in life giving light and the rain feed it ere nature begins to fashion with precision and perfection, root and leaf, scent and color. If too dry the flower languishes and perishes; too wet, it rots. So if pride sweeps over the mind, and passion lays waste the heart, faith is exposed to deadly peril. The proud wander in solitude because they wish to be alone, and singular in all things, to be either more noble, or all others. Unprepared they essay self-reliant and imagine they have from themselves what should be attributed to God's bounty. Hence, de Lamennais tells us, in a celebrated page, that God deserts the foolish who rely on themselves. He abandons them to their pride, and then come the falls which astound us. But yesterday a leader showing the way up the heights; and to-day obeying every whim and caprice of pride and toying with phrases which a yelping pack of mediocrities use as arguments against all the fallen one had championed and loved.

FAITH'S ENEMY.

When the heart is peopled by the unclean, its love and confidence depart. No longer does it penetrate hell and heaven. It finds a hundred reasons to disbelieve. Its outlook is bounded by the horizon of the flesh. It is the puppet of passion, and out of tune with the hearts which magnify the Lord. True, that the stately cedar falls now and then; but shrubs also cumber the ground, and always in each case owing to a lack either of humility or of purity. Faith, solid and fruitful, is rooted in these virtues.

FAITH AND THE SCIENTIST.

The great Pasteur, for instance, was always humble. In deciphering the inscriptions written by God in the book of nature he was always a devout son of the Church. His deep research and scientific discovery and original thought were not incompatible with a Catholic life. Objections against religion did made him, we may say, touch the supernatural, and above all phenomena he saw the First Cause whence comes all and which he saw in all. Men of this type live happily, and when death approaches, their serenity is but an other testimony to the power of faith.

FAITH AND THE SCIENTIFIC

FAKIR. Some writers blaspheming what they know not, speak contemptuously of the lives of the poor whose toil is sweetened by the hope of heaven. Let us see. The poor man lives in a squalid tenement. From birth to death he wears poverty's shabbiest livery. To worldly eyes he is wedded to sordidness. He hears those who are heart-weary of injustice inviting him to join the ranks of the army, which regardless of the facts of human nature, is going to refashion Society. But, hearkening to his spiritual chiefs, he plods on, treading with bleeding feet the stones of life. Yet happiness is his, and peace above the comprehension of the world abides within him. His heart is rehim. His faith is based on the same knows the story of the Cross. He believes truths for which men gave their blood. That men should have persecuted the Church does not astonish him: near by him, in every day life, he sees signs of hatred of his religion, and hatred oftimes united to impiety and debauchery. And he understands that, since the Church, despite the buffets of men and of the centuries, lives with unimpaired vitality and has been, and is, the altar of every sacrifice and the asylum of every misery. She must be the work of God. Faith opens up to him regions where God manifests His wisdom and power and hows him the value of life.

FAITH AND THE OBJECTOR.

Objections cannot shake him. But, after all, what have the men of the test-tube and telescope to say about the things which concern us the most. The half-baked Scientist offers theories; the Scientist of unquestioned prowess looks with awe filled eyes on the world beyond, and declares that the question concerning our origin and destiny, dies without an answer, without even an echo upon the infinite shores of the unknown. And strangely enough we are asked to surrender principles, tested throughout the centuries, and which have blossomed and borne fruit in countless souls, to the vagaries of today that will be buried by the vagaries of to morrow. We should remember, however, that great scientists are not given to the cocksureness and assertive flippancy which characterize the camp. followers and gong-beaters of science. But they trouble not the man of faith. He walks the earth accompanied by the angels of God. He sees them-the blessed spirits who minister to themmore prudent, or more learned than who shall receive the inheritance of salvation. When he uplifts his heart to cope with difficulties. They are to God, he stands on holy ground, for there are angels to bear his prayer heavenwards. However the world may treat him he knows that around him are invisible beings to whose protection and sympathy and counsel he cannot appeal to in vain. When the prophet Eliseus' servant feared for his master's safety his eyes were opened and he saw the mountain full of horses, and chariots of fire round about Eliseus. The heavenly messengers grieve, if we may so speak, when we sin, and rejoice when we do penance; they give us advice and protect us from both corporal and spiritual enemies.

THE RELIGION OF "GETTING ON."

We know that men who are opposed to Christianity do not directly impugn religion for deny the existence of God. They do not wish to affront the suscep tibilities of any citizen. Moreover, they have learned that the pipings of those who have no standing in the scientific world are absurd to the many who know that men like Lord Kelvin acknowledge as the result of their researches the existence of a beneficent Creator. Instead of frontal attacks we have flank movements. But the aim is the same-to ignore God and religion as absolutely useless for human progress. Their religion may be summed up in one word-" getting on," though its principles are irrational and subversive of all advancement for the majority of men. They harp on social inequalities and capitalistic iniquity. And with much iteration they insist that the passport to peace and prospernot disquiet him. The physical world lty is the system which busies itself with time, leaving eternity to all who care to have it.

RECKLESS ASSUMPTIONS.

These writers and spouters, however sincere in their views, are far too generous with reckless assumptions. Christianity does not contemn the world. What it reprobates is the abuse of it the centering of minds and hearts to the exclusion of God. While it does say that the interests of eternity outweigh those of time, it is not a fee to earthly comfort. She teaches ecomomy and thrift and does good to all men. It is true that many so-called Christians do not heed her, but this is not her fault. That the rich know not zeal of charity and brotherhood, and the poor in great cities are broken on the wheel of labor; that sweat shops exist and are schools of shame and degradation are but proofs of sordid paganism. Christianity has no part in these conditions. The Gospel makes for social reorganization and betterment. If it fails to do this, the cause must be ascribed to the sponsive to the touch of humility and faithlessness of those who profess it. purity. His faith tells him that God It denounces oppression, even as it weighs his tears and will recompense guided man from serfdom to economic freedom. A Christian, St. Basil for foundations as that of Pasteur. He instance, addresses the unjust rich as follows: "Wretches that ye are how will ye answer the Divine Judge. Ye cover the barrenness of your walls with tapestries but not the nakedness of men with raiment. Ye adorn your houses with soft coverings and despise your brother who is clad in rags. Ye let your grain perish in the barn, but deign not to look at those who have no

bread." Into the cup of sorrow that every man must sup, the Gospel injects the hope of future happiness. But take are brothers only because God is their away from human life the stimulus of religion, forget the soul for the body, eliminate conscience and love, and the world would become the porch of hell.

A wall impregnable because founded upon the solid foundations of the conscience and love, and the world would become the porch of hell.

A wall impregnable because founded upon the solid foundations of the church which cannot fail; a wall be-almost blind for thirty two years, was liketed with paralysis for low; and years, during which time she had been best to the human race, who shall forthem to walk. She left the Church who is now collecting for the solid foundations of the cannot fail; a wall be-almost blind for thirty two years, was after the consecration.

that use this world, as not abusing it, for the fashion of this world passeth

IMPREGNABLE WALL AGAINST VIOLENCE OF GOD'S ENEMIES.

MEMORABLE ENCYCLICAL FURNISHES SUBJECT FOR STIRRING ADDRESS ON CATHOLIC FEDERATION.

een heard since the inception of the ovement than that recently uttered y Most Rev. William H. O'Connell, D. D., Coadjutor Archbishop of Boston at the annual meeting of the Suffolk

County (Mass.) Federation.
"From the beginning," said His Grace, "I have felt the most intense interest in the birth and progress of the American Federation of Catholic Societies. Every student of public affairs and the rise and progress of great movements realizes that the power which finally stirs public senticular actions of the power which finally stirs public senticular actions. power which finally stirs public senti-nent to action is dual in its character; tion of such principles. Clearly and

a public appreciation of what the Church stands for to the nation in a way that we can never again be ignored. How? On the first page of your constitution I find this summing up of the whole method and principle. They are the words of the immortal Leo XIII. They ought to be engraved upon every banner of the Federation and written indelibly upon the minds of every one of its members:

""May the faithful unite their efforts more efficaciously for the common good, and may their union rise like an impregnable wall against the flerce vio-

superhuman.
"In the case in point in these words

which I have just quoted all this is exemplified. It sums up in one sentence whole story of federation; its aims and purposes, mediate and immediate; its underlying principle; its methods; its means and its directions, methods; its means and its directions, and not a word can be taken away nor one added, so complete and perfect is the enunciation of this vital principle. "' May the faithful,' he says, 'unite.' Here is the idea of centralization and concentration of activities. zation and concentration of activities He was perfectly conscious of the mil-lions of individuals devoting their lives and labors for the expansion of God's kingdom, for the triumph of truth and the defeat of erroneous principles and wicked and malicious All these he blesse maneuvres. All these he blessed and recognized. But he was too wise a historian, too profound a philosopher, too keen an observer of humanity not to realize the almost inevitable failure of merely individual effort. And so he says 'Unite,' stand together, make ranks and files; put your great army under discipline; teach them to march

in order and in solidarity. 'Unite,' he says, not only in prayer and in faith, but in your human efforts to advance the great cause of truth and the right. 'Unite,' he says, 'your efforts more efficaciously.' Therefore, he points 'Unite, the efficaciously.' Therefore, no point that a lack of unity means a lack out that a lack of unity means a lack of efficiency. * * *
"'Unite,''' again he says, "for the common good.' Here is enunciated common good.' Here is enunciated the approximate result of unity. Here is what must commend it not only to the Church, but to the nation itself. For where is the common good of humanity? Is it not peace, prosperity, and the pursuit of happiness? These are the objects of all civil Government. Federation, therefore means the pro-motion of the welfare of this nation,

motion of the welfare of this hatton, and the very fact that you are a factor in this movement means that you are a more patriotic and public-spirited citizen. The common good means the peace, prosperity and happiness of humanity. In working for the common good, therefore, the Federation is to strive for the peace and prosperity and strive for the peace and prosperity and the happiness of America.
"Peace is the first and most neces

sary requisite for a nation's life. And what is peace but the tra quility of order? And what is order but obedience to just law? And what is law but the revelation of God's will in but the revelation of God's will in human government. Peace, therefore, must be sought first and last and all the time in the observance of the man-dates of the Eternal Legislator. Men may dream of peace conferences; they may gather in marble palaces and listen to the eloquence of orators, and it will be all to no avail unless the world be brought to realize that men are brothers only because God is their

We should remember that the time is must look for the cessation of the antishort. . . it remainesh that they that use this world, as not abusing it, for the fashion of this world passeth away.

IMPRECIABLE WALL AGAINST world. To m ke again that voice respected as of old and heard shove the tal Leo. Study them as I have studied them, until you realize all the fullness and the din of battles, stilling the warring sentiments of opponents as the voice of Christ battles, the troubled waters, that is one tilled the troubled waters, that is one and the greatness of their wisdom. Go back to your homes, to your parishes, to your local organizations, fired with a new zeal to make this gospel of Fednands

the 'common good.' "Prosperity—what is prosperity?
Upon the definition depend tremendous consequences. Is it the possess-No more forceful pronouncement on sion of wealth at any cost? Is it the be subject of Catholic Federation has power to live in idle luxury? Is it the gain achieved by the crushing of the hopes and the lives of others? If so, who will have the hardihood to condemn the evils of Socialism and anarchy And yet it would seem that though men hesitate to put it in so many words, some at least of them, by their actions, have accepted this definition. Its wider acceptance will certainly bring about the ruin of this nation, and, therefore, the destruction of the 'com-

"Federation raises its voice against

and may their union rise like an impregnable wall against the fierce violence of the enemies of God."

"I learned long ago the wonderful force of that great Pontiff's diction. I have studied every sentence of his wonderful encyclicals. There is something of the sublime simplicity of Holy Writ as well as its tremendous strength in every phrase that has come from his its division had been as the sublime sample. in every phrase that has come from his pen; and when he has enunciated a all over the land? Who can deny that pen; and when he has enunciated a all over the land? Who can deny that principle, it displays at once the vision from the housetops thousands of voices and the precision of a mind almost superhuman. stroyed Egypt and Persia, and Greece

and Rome; oat, drink and be merry, for to morrow we die? "When fashionable preachers have made of God a myth, a blind force when by their preaching they only succeed in obscuring the certainty of future life, who is to blame for the logical sequence in infidelity and belief only in the pleasures of the passing hour?

" Federation, with its million voices raised to protest against Baal, crying out to the doubtful and doubting milout to the doubtful and doubting mil-lions, 'God lives, and true happiness is found only in Him,' must at last be heard. Clean living, honest dealing, voting without bribery and the docile observance of law, in that alone is hapiness, the happiness which conscience alone can bring.

"This is the watchword of Federation, and, please God, we shall shout it one day so loud as to drown forever the shrill cry which is to-day leading milions to destruction. Thus in laboring for the common good, which consists in peace, prosperity and true happiness, is Federation making this land its debtor, with a debt which one day the nation will be glad to acknowledge. "Let us go back, now, again to the

wonderful sentence of the encyclical, which continuing, says: 'And may the nnion rise like an impregnable wall against the fierce violence of the enewies of God.' Federation, therefore, is likened to a wall which shall be stormed in vain; a wall all the more beautiful as well as powerful because the stones of which it is built are the children of many races—a splendid mo-saic of precious stones, the solidity of the German, the brilliancy and genius of the French, the versatility of the Irish, the tenacity of the Pole, the ardor and poetry of sentiment of the Italian, the keenness of the Hungarian and so on with the strength and beauty of other races, all combining their historic traits and mingled in the alembiof their American citizenship shall stand as an impregnable wall against the flerce violence of God's enemies. "Enemies of God! Are there men so rash as to make battle against omnip-

tence? Is it not insanity to brave the powers in the Infinite? Yes, surely it is insanity. But do we need proofs that such insanity exists after hearing the cry of Viviani, who boasts that in France they have put out the lights of heaven? There is no doubting that such men are really insane, but insane is no doubting that men are not merely harmless fools. They are dangerous maniacs—maniacs driven by their insane illusions to use 'fierce violence' against God, Christ and His Church. And against this violence, flerce and dangerous as it is, not only to us, but to all that is sacred and

aim of the Federation in its labors for a new zeal to make this gospel of Federation better known and better understood. The Federation is a power for the nation's rood and God's glory. Loo has prayed for it. Plus now prays for it, and the prayers of Christ's vicars shall be heard-heard not only in the courts of heaven, but heard throughout the Christian world, and men with will-ing hearts and docile minds will at last unite for the common good, tied to no political party nor acting as one political party, but resting its power upon chastened and righteous public senti ment for the common good and God's eternal glory."-Church Progress.

SOME REMARKABLE RECENT

CRIPPLED PROTESTANT CHILD STORED AT ST. ANNE DE BEAUPRE. There are those who will not allow that miracles occur at this day. There are others, unfortunately a growing number, who are disposed to assert that no miracles have occurred in any

period of the world's history.

The Catholic Church herself is extremely cautious in declaring miracles. tremely cautious in decraining an array of the faithful are not permitted to acclaim it a miracle. If it is an answer to prayer, it may be termed an answer to prayer, and if a cure simply

that and naught else. That remarkable things are taking place daily, however, appears absolutely incontrovertible—especially remarkable cures. A correspondent writes us that a strange sight was witwrites us that a strange sight was witnessed on the day of the Feast of Our Lady of Mount Carmel, at Melrose Park, Chicago. A woman proceeded along the street five blocks with her tongue in the dust. Why?

Some days before, she had been accidentally shoth in the exa. The destrant

cidentally shot in the eye. The doctors asserted that she would die in a few nours and apparently she did die for her children bought her funeral clothes and put them upon her. She, however, implored Our Lady of Mount Carmel to save her life for her little children's sake, promising that, if she were spared, she would go in the procession as de-scribed, so that the whole Italian world might know that the Blessed Mother had power if appealed to. She awoke healed and fulfilled her promise. From New York another correspond-

ent writes that there were several striking cures at the Shrine of St. Anne on her feast day, this year, and still another writes that he saw a woman cured of a malignant cancer on her face at the same shrine. Speaking of the recent pilgrimage from Central New York to the Shrine of St. Anne de Beaupre, the Utica Daily Press says : "The most interesting part of the trip was the witnessing of the miracles performed at the shrine. These are daily occurrences, and although the priest themselves hesitate to believe,

the witnessing of them is convincing One Utica lady saw a cripple go up, hobbling with the aid of a cane, leave the cane and walk away cured. A Rochester lady who was a member of Rochester lady who was a member of St. hichael's parish, had been suffering since birth with a paralyzed hand. She returned from the shrine to the hotel, went to sleep, and when she

hotel, went to sleep, and when she awoke she had the use of her hand. A lady from Syracuse was cured of cancer. On the day pre-vious to the arrival of the Uti-cans a little boy, who is a son of a celebrated New York physician, appeared at the shrine with a maimed foot which his father and other New York physicians pronounced incurable. He left the bandages with a pile of crutches, canes and other articles there and was entirely cured. This boy as well as his father is a Protestant. A man was wheeled up in a cripple's chair. He stepped out of the

chair and left it here."

Here is more about the Rochester cure found in the columns of the curcure found in the columns of the current True Witness of Montreal: "Miss
Markel, a resident of Rochester, New
York State, was rewarded for her faith
in St Anne when on the feast day of
that good saint, Friday of last week,
after finishing her novena and ascending the Scala Santa on her knees, she ing the Scala Santa on her arces, and, returned to her boarding house, and, after a few hour's rest, awoke, and to her great joy found her hand, the use of which she had been deprived of since the state of the santa and she was at liberty which she had been deprived of since her birth, open, and she was at liberty to move her fingers without the slightest difficulty. Overcome by her great emotion, she immediately repaired to the presbytery, with her companions, who had known her from infancy, known her from infancy, where she acquainted the Revere Fathers with the facts.'

And here is a series of statements found in the Chicago Daily Tribune of

'Thousands of persons attending devotions of the novena at the shrine of St. Anne in St. Joseph's Church, Kan-kakee, Illinois, on the festival of the Action of the Blossed Virgin. Friday Mother of the Blessed Virgin, Friday last, July 26, saw several people arise and announce that they had been healed of infimities.

"Miss Mary Pierce, twelve years of

age, of Delphi, Ind., said that she had been afflicted with paralysis for four years, during which time she had been

close of nine days of prayer.
"George Neary, of Lost Nation, la.,
and Michael McCormick, of Kinsman, Ill., both said they had been cripples from childhood. They walked from the Church Friday and said it was the first time they had walked since in-fancy."

Not miracles? No; perhaps not; but it is strange, most strange. The blind see, the lame walk, the dead rise to life again and Protestants as well as Catholics are cured. With one who doubted long ago many out in the world well may exclaim, "Lord I believe, help Thou my unbelief.'

CATHOLIC TEACHING AND EX-AMPLE

In the criminal courts of Great Britain and Ireland it is a custom that the sheriff presents the judge with a pair of white gloves at every session or assize at which there is no crime on assize at which there is no case of crime to the calendar, that is, no case of crime to be presented to the court for trial. This is a very rare occurrence—indeed, it is hardly ever heard of—in Great Britain, but in Ireland it is quite companied. mon-an event reported from several parts of the country several times

yearly.

During the present year the judges got white gloves in the cities of Cork and Limerick, and in the towns of Carlow and Boyle, and later at the assizes in the first named city, there were only two trivial cases, condition of things which elicited from the judge a noteworthy tribute of praise to the people and a high appreciation of the work of the Catholic clergy and religious orders, the Catholic elergy and engious orders, to whose teaching and example he declared it to be entirely due. "Your city," said he, addressing the Cork Grand Jury, "teems with a population of rich and poor and middle-class, and necessarily, in classes of that kind, you must expect to find some evasion of the criminal laws. Here, with the two exceptions, there is nothing of the kind. I cannot think what has led to this ex-traordinary immunity from crime. I believe myself it is entirely owing to the hard work and honesty and self-denial of those ladies and men who, with a higher idea of the Christian life, devote their lives, by precept and example, to instruct those whom they teach, and amongst whom they live. All credit be to them. They hope for nothing in this world, but I believe they impress upon the persons whom they teach, and upon the consciences of those amongst whom they live an exthose amongst whom they live, an example that has led to the almost stainless leaves of the Crown book."

Coming from a non-Catholic judge judicially from the bench, this is weighty testimony as to the value of Catholic teaching, even in a social and temporal connection.—N. Y. Freeman's Journal.

CATHOLIC NOTES.

The first Catholic Church in China was built by the Jesuits in 1602.

About half his estate, which was valued at \$125,000 was left to charity, by the late James P. Rock, of Baltimore. Cardinal Gibbons was given \$6,000.

The missionaries laboring among the blacks of the Upper Niger in Africa converts to sing the Gregorian Chant congregationally.

Among the charities to benefit by the will of I-idore Wormser, the New York banker, is the Catholic Orphan asylum of that city, which receive \$1,000. Mr. Wormser was a Jew.

Berlin, July 25 .- Through the death of Father Erasmus Hering, the world has lost its greatest linguist. The noted scholar died at the Monastary at Landshut, where he had long been one of the monks. He was seventy-nine years old. Father Hering mastered thirty three modern and ancient langu-

Jewels and state regalia to the value of \$250,000 were stolen recently from Dublin Castle. The jewels were those used in the ceremony of investiture in the Order of St. Patrick, and included the magnificent professional diamonds and the j-weled sword which is also borne in the procession at the investiture.

Announcement of the gift by Peter Larsen of \$25,000 in addition to a previous gift of the same sum, for the con-struction fund of the new cathedral to be erected in Helena, Mont., was made recently by Bishop Carroll. Mr. Larsen's gift, together with that of Thomas Cruse, of \$25,000, gives Bishop Carroll a fund in his hands at present of \$75,000 with which to start actual construction work.

By the death of Cardinal Domenic Syampa, Archbishop of Bologna, the Courch loses one of her most illustrious princes, the House of Savoy one of its ost ardent ecclesiastical supporters of United Italy, and his Holiness Pope Pius X, a warm personal friend. He was born at Montegranaro June 13, 1851, and became a Cardinal May 18,

Rev. John J. Collins, S. J., formerly rector of Fordham University, New York city, has been appointed by the Holy Father Titular Bishop of Antipolis and Vicar Apostolic of Jamaica, W. I. Father Collins will come to the United States for consecration, which will probably take place in St. Francis Xavier's Church, West Sixteenth street, New York city. Rev. Patrick Mulry, who is now collecting for the Catholic institutions of Jamaica ruined by the earthquake, will return to the island

LUKE DELMEGE

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

CHAPTER XVI .- CONTINUED.

"Ah! but war," said Clotilde, "war, readful as it is, is but the sifting and selection of the strongest and the best. Nations emerge from war and renew their strength as the eagle's."

"And see," said a blue-spectacled lady, "how we have eliminated mendi-cancy from our midst. A mendicant is as extinct as a dodo."

as extinct as a dodo."

"I should give all the world to see a beggar!" broke in Luke, rashly.

"A beggar! a real, live beggar, with rags and things?" broke in the chorus of the startled multitude.

"Yes," said Luke, confidently, "a real, live, leprous beggar — a very Lazarus of sores, if only to help us to recall some things we read of in Scripture."

"Ah! but my dear Mr. Delmege, you quite forget that all this took place in Syria and in the close of the ancient cycle. This is England and the nineteenth century. "Quite so," said Luke, appealing to a Canon, "but what says the Scrip-ture—'The poor you shall always have

"What, then, becomes of the evolu-tion of religion?" shrieked a lady. "If there is to be no progress, where comes

in your Christianity "I think," said the senior Canon, that Mr. Delmege is right and wrong right in his interpretation; wrong in his application. The text he has quoted means: 'Blessed are the poor in spirit, for theirs is the Kingdom of

Of course. And that embraces u all," said Olivette. "I'm sure, now, that sometimes I feel quite emb rrassed these accessories of civilization by these accessories of civilization. Can we not do, I say sometimes to my-self, with less? Are not these ornaments of life unnecessary and a burden?
I sometimes feel, that, like dear St.
Francis, I should like to go abroad and

-see the world." -and—see the world."
"How could you get on without your easel and brushes and palettes?" said Clotilde. Olivette was the artist of

"Oh! I should hire a little Italian boy to take them for me, and we could spend days on the Umbrian Mountains, oh! such delicious bits o scenery, and eat nothing but olives and grapes, and drink only water-snow from the fountain-peaks of the Apennines, and-and-a little Falern-

"And ther, dear, said Clotilde, "you could go down into the convents, and copy those dear crucifixions of Angelico, and the sweet 'Ecce Homo's;' and oh! Olive, if you could bring me back one—only one copy of that divine Scourging, by Cortil"

Olivette shuddered, and said coldly "No! no! our Heine has stopped all that. No more painful realism, like visions of Emmerich; but sweet faced Agneses and Cecilias, and per haps, now and again, a divine Juno, or the flower-face of an Oread.

So Luke's little observation drew down this admirable discussion on Scripture, political economy, art, etc., and Luke felt not a little elated as the giver of inspiration and the originator of ideas. Dear me! to think that he, the child of an Irish farmer, should be not only a member, but even a leader, in this select coterie in the centre of in this select coterie in the centre of British civilization! And Carlyle took years to make the British public forget that he was the son of a Scotch mason! Luke was floating on the enchanted

He was accompanied to the door by

the sisters.
"I really think I shall paint your picturesque beggar," sa d'Olivette.
"No, no, dear, don't spoil your artfancies," said Clotilde. "What would the 'Master' say

Luke felt half-jealous of that " Mas-"If you could spare time, he said, "I should like much to have a picture of

that ship in the 'Ancient Mariner'— the sea smooth as glass, the sun setting, and her skeleton spars making a scaffold-ing against the daffedil sky!"
"You shall have it," said Olivette.

"Good-night, brother! Don't forget the Atta Troll "Good-night, brother!"

"Brother, good-night! The Laches for Thursday Bah," said Luke; "there's only a

"Bah," said Luke; "there's only a sheet of tissue-paper between the races; but politicians and pamphleteers have daubed it all over with ghouls and demons on both sides. When will the valiant knight come and drive his lance through it, and let the races see each other as they are?'

It was close on midnight when Luke reached the presbytery. A light was burning in Dr. Drysdale's room Luke went softly upstairs. The old man was at the d or of his bedroom.
"I must say, Father Delmege, that

you are keeping of late most unseason able hours-"I was detained by some gentlemen

from London," stammered Luke. "It appears that midnight is considered quite early in London." This is not London. This is Ayles-

burgh. There is a parcel and some letters in the dining-room."

Luke went downstairs. He was

chilled and depressed at this repr He eagerly opened the parcel. He had ordered from a bookseller on the Strand a pretty fair collection—Goethe's "Wil a pretty fair collection—Goethe's "Wil-helm Meister," Comte's "Catechism of Positivism," Mill on "Liberty," Herbert Spencer on "Progress and Education," etc. Instead of the bright. spruce volumes he had expected, foun i four dingy, clammy duodecimos. Turning to the gas-jet, he read the almost obliterated words on the back: BREVIARIUM ROMANUM PARE AESTIVA.

he said. "I suppose Sheldon, who is so much encouned about my eternal salvation."

He tore open the "est letter. It was from Father Shelland, and ran thus: "My dear Delmege-A Miss Wilson,

from Ireland, called here to-day to in-quire for you. She said you were deeply interested in her brother, Louis, a young medical student, at St Thomas's. She had not heard of you removal to Aylesburgh, and seemed disappointed. She has come over to act as housekeeper and guardian angel to her brother. From our brief conver-sation I could gather that she is eminently qualified for both offices. I don despair of the Island of Saints yet. think there's one left. She wished that I should enclose to you their address."

The second letter ran:

"My dear Luke—We expect you over without fail for your sister's wedding. Your protracted exile is causing some anxiety here. It is probable, as you have already heard, that Margery will enter in Limerick. You know that poor Father Tim has gone to meet his brother, Ecclesiastes, in heaven. He left you his Breviaries and a parting word—to hold your head high!

Yours affectionately. " MARTIN HUGHES, P. P. Seaview Cottage, Knockmany.

Luke took up the Breviaries rather gingerly. The cover had been origin ally of red morocco; but the years had wrought havec with red and gold They were black, grimy, clammy, from constant use; for then, as now, Breviary is the poetical authology, manual of philosophy, the compendium of theology and patrology to the Irish priest. Luke put down the volumes with a shudder, and then washed his

CHAPTER XVII.

A LAST APHORISM.

'Twas true, indeed. Father Tim was of wisdom, and merged it in the great upernal Wisdom that guides, oh supernal Wisdom that guides, on 1 80 unerringly, yet imperceptibly, the little currents of our lives. There never was a man so proud of his philosophy as Father Tim; never a man who knew so little of the world. His happy consciousness of the former faculty, his happy unconsciousness of the latter. happy unconsciousness of the latter defect, or blessing, made him a most lovable

During this spring the influenza, then quite an unpleasant novelty, was raging in his parish; and night and day he swept the mountains from cabin cabin on his little cob. Then when the epidemic had ceased and the flock was saved, the pastor was struck down, and fatally.

Father Martin was beside himself with grief. Father Pat was too scienti-fic to be oversolicitous about his friend. But he did all that a scientist could do and wonderful were the pharmaceutical remedies that he prescribed. Alas Father Tim was a fatalist.

"When a man's time comes, where's the use in putting back the hands on the clock?" he said. There was no

possible reply to this.

And so, one evening in March of this sad year, Father Martin made up his mind to discharge conscientiously his duty as a friend and brother priest, and warn his good neighbor that the sands were running fast, and it was high time to prepare for the last great journey.

"Of course, Martin," said the poor, patient, feebly, "it is a long road, and there's no turning back when you start. But there are no cross reads either, Martin, where a man could lose

That's true," said Father Martin. "Now we'll see about the spiritual first, and then the temporals." The ceremony did not take long, and

then he made his profession of faith.
"It isn't faith, Martil," he sobbed,
"with me, bision, thalk God."
"That's true, Tim," said Martin,
deeply affected. "I'm sure the Blessed

n herself will come for you. "Ha! ha!" said the dying man no wonder she should-no she should! She'll be very ungrateful, and that's not her way, you know, if she doesn't be standing ther

foot of the bed when the light is going out."
"And you're quite sure you're not

afraid to die?"
"Afraid? Afraid of what, man Better soon than sudden, said No I I; and it is something to go before God with your senses about you." "That's true," said Martin, gravely.

' Now, about your will. "There in the cupboard, such as it

"," said the patient.
Father Martin went over, and after some careful searching amongst old re-ceipts and rubbish, he found the will. It was written on a sheet of notepaper, and ran thus :

"In the name of God, Amer. "I, Timothy Hurley, make my last will and testament. I leave my dear friends, Father Martin Hughes and Father Pat Casey, £50 each for Masses for my soul, to be said at ace. Bis dat ai citodat. I leave my successor £50 for the poor of the parish. Dispersit, dedit pauperibus. I leave the Reverend Mother of the Presentation convent, Limerick, £100 for the children of the convent schools. Sinite parvul os ad me venire. I leave the Superioress of the Good Shepherd, Limerick, £100 for her poor penitents. Errav sicut ovis que periit. I leave my parish, with the Bishop's consent, to Father Pat Casey, because he's a silent man, and knows how to consume his own smoke. And my Breviary I leave to Father Luke Delmege, with the parting advice : Hold your head high, and always put a good valuation on yourself! My soul I leave to Al-mighty God and His Blessed Mother, for they have the best right to it.
Signed: "TIMOTHY HURLEY,
"Parish Priest of Gortnagoshel."

without a smile. Then—
"There are a good many legacies, here, Tim. Now, where's all the wealth lodged?"
"Wealth?

penny, except you find some loose silver on the mantelpiece." "But you have bequeathed in this will nearly, let me see, over £350. Why did you make such a will if you had no-

thing, as I suspected."
"But didn't the Bishop order us under pain of suspension, to make our wills in three months from the re-treat?" said Father Tim, struggling

with the fading breath.
"Of course. But that supposed you had something to leave. You have been very generous with nothing,

"Well, I thought sure that a full measure is better than an empty sack. And sure, if there's nothing there, they can get nothing."
"Pat and I will take care of the

the Masses, whatever," said Father Martin. "God bless you, Martin. I knew you would."
"I'm afraid, Tim, the Bishop will

hardly admit that you have the right of presentation to your parish." "Well, to tell you the truth, Martin "Well, to tell you the truth, Martin, I never thought he would. But he's fond of a joke; and I said to myself: 'Well, now, Tim, when His Lordship hears this, he'll clap his hands and say, that's a good joke, and I won't balk him.'"

"Ah! but the preaching," said

Martin.

"Look here, now, Martin, there's too much preaching altogether. I there's anything I'm sorry for, it is that I talked too much. Sure, 'tisn'. the water that runs down the river that

the water that runs down the water that's caught in the mill race."
"That's true, Tim," said Martin;
"but Bishops want men to preach;
and if you remember your Selva, you know that it is laid down as the first duty of a parish priest."
"And you think the Bishop won't heed the joke?" said Father Tim,

faintly.
"I fear not," said Father Martin "He has been very hard on poor Pat for that same thing."

There was a long pause, during which the breath of the dying priest came the breath of the dying priest came only in gasps and sobs. Then for a moment it became easier. " Martin."

" Yes, Tim." " Martil, i'b goib to leave you some thib," said the poor priest, with a sob.
"I wouldn't doubt you, Tim," said Father Martin.
"Martil, we were always good

friends."
" Always, Tim."

"Yes, Tim."
"I'b goib to leab you Tiny."
"Here Martin became quite affected as his friend.

' I won't take her, but on one condition." he said. 'What is it Martil ?"

" That you throw Tony into the bar

God bless you, Martil! I knew

could depend on you."

Here it may be remarked that Tiny and Tony had been baptized in a Christian manner and with Christian names. They were the children of a young They were the children of young medical doctor who had come down to Gortnagoshel, and after a desperate fight had secured a dispensary worth \$100 a year. When he had secured him. this prize, almost at the cost of his life, he won himself another prize, this time a real one, in the shape of a young wife, brought up in a Dublin hot-house of luxury and ease, and suddenly transferred to this Libya by the seashore. But they were very happy together, and very much happier Christina was baptized on Christ when Christina was happased or Christina was bay; and a year later when Anthony was placed under the direct patronage of his mother's favourite saint. For she had a great devotion to St. Antony, and always sealed her letters with the mysterious G. Then one day the cloud S. A. came down. The young doctor tool typhus fever in a mountain cabin and died. And the young mother could not be kept back from him even by the exceeding leve she bore her children but she, too, sickened and died. And on that lonely evening, when her soul was straining between God and her is that word "coor." bairng it was Father Tim tha loose that sweet spirit for God by tak-ing on himself the duty of father and

rotector of the motherless ones.
"Sure 'tis as easy to fill two m tis as easy to fill two mouths as one." he said : and they came with him and grew into his soft and affectionate heart.

"I'll tell you what it is, Martin," said the faint voice; "you're doing too much; but God will bless you."

"I tell you what it is Tim," said fartin, "I'll take the children home Martin, "I'll take the children home now, and come to see you again." "God bless you, Martil," said the grateful heart in its sobbing. Easier said than done, though, to

borrow an aphorism. Tiny and Tony were done up by the housekeeper and brought in in solemn state. Tiny was gorgeous in pink and white. was almost supercilious. He assumed the toga virilis, and, by natur al instinct, had his hands plunged deep in his pockets. He looked curiously from Martin to his guardian, and al most shouted with joy when he was told to say good bye, for he was hence forth to live and lodge at Seaview Cottage. Not so Tiny. When she was placed high up on the pillow to

was placed with the guardian, sobbed and wept and pleaded.
"Come now, Tiny," said Father Martin, "and we'll go home together." "Noa, noa, noa, noa, noa," sobbed Tiny, with her arms around her guardian's neck. Who said "La donna

" Martil," said Father Tim, sobbing

"Yes, Tim," said Martin.
"I dilk I'll keeb Tiny until—until
until 'tis all ober," said Father Tim, 'I'll be back in a few minutes. Come

Tony, old boy !"

A few minutes drew on to few hours. and when Father Martin returned it was clear that the end was at hand. "Martin," said the dying man

feebly. '.Yes, Tim." "Yes, Tim."
"Do you think will that omadhaun,
Daly, be at my Requiem?"
"Very probably, Tim. Every man in
the diocese will be there."
"Could you keep him out of the
choir?" said Father Tim. "He's an

awful roarer."
"I'm afraid not. He generally leads

you know."
"If I hear him yelling, Martin, and
if I see him twisting his head around
to see are the people admiring him,
'twill make me turn in my coffin."
"Never mind him, Tim. He won't

you, I'll promise you. Martin

"Yes, Tim."
"Would you read one of the psalms for me ?" Which, Tin ?"

'The Benedic-, Martin. 'Twas you introduced me to it.' introduced me to it."

Father Martin took up the timestained Breviary, and read that glorious psalm. He was murmuriag along
verse after verse, until he came to
"Quomodo miseretur pater filorum,
misertus est Dominus timentibus se;
paralem less recevit figmantum por quoniam ipse cognovit figmentum nos-trum. Recordatus est quoniam pulvie sumus : homo, sicut foenum, dies ejus flos agri, sic efflorebit."

"Yes, Tim."
"My mind was wandering when poke about Daly. Give me anothe ballation." spoke

beolution. Martin imparted the Sacrament again. Then, after a pause, Father

m said :
"Martin." "Yes, Tim."

"Are you there?"

"My sight—is—leaving me. But -tell-you, Martin?'

"What ?" "That the-Blessed Virgin - would

"You did, Tim." "There—she—is, Martin!"
"Where?" said Father Martin, star-

"Look - there-over her - picture. Yes," he said, speaking to the invisible, "I'm ready. Never—refuse—a—good—eff—"

And Martin was alone in the room.

There was a vast gathering at the Antiphons; and the most magnificent music of the Catholic burial service; and I am afraid he did twist his beau around sometimes to see the effect on his audience, but the silent slumberer made no sign. These things were of no concern to him now or forevermore. When the white ring of the assem-

bled priests was broken up around the grave after the wailing us, and of all assembled only the dead priest and Father Martin remained the people closed around the coffin

And then
"In all arose a great wailing. The men stood silently weeping; the men were demonstrative in their outbuist of sorrow. Some knelt and beat the coffin with their open palms; some lifted hands to heaven; all cried: be with him that is gone !" could hear strange stories narrated his goodness and self-sacrifice; and his wisdom had passed into a proverb

amongst a proverb-loving people.
"Many's the time he said to me
'God is good; and He said He would." said to me "Ay, indeed, 'A stout heart for a long road,' a used to say. And sure we wanted the pleasant word to keep

our sperits up."

""Darby,' he used to say, 'Darby,
never let a fox get on your shoulder to
pluck the grapes. If you do, Darby,
believe me very few will drop into your

"Wisha, what'll become of thim little orphans, I wonder? Sure, they have no one now but the grate God!
"Whisht, 'uman, they're 'uman, they're down at

"God bless him! Sure he has the kind heart. But poor Father Tim! poor Father Tim! The heavens be his hed tanight!" Father Martin's.

There is no harm in feeling a sense of justifiable pride when one makes a great discovery. Hence, we congratulate ourselves on the unique distinction of having found that the distinctive term of popular canonization in Ireland The man who is s that word "poor. The man who is spoken of as poor is an admired and loved man. "Poor Father Tim!"
"Poor St. Joseph!" "The poor Pope!" Is it not significant that an impoverished race, to whom poverty, often accentuated into famine, has been the portion of their inheritance and their cup for nigh on seven hundred years, should take that word as the expression of their affection? Happy the priest to whom it is applied; he has a deep root in the people's hearts. It was never applied to the great Canon. He was so lofty, and great, Canon. He was so forty, and great, and dignified, that every one felt it would be a misnomer. But we retain a lingering affection for him, for he was a most worthy man; and this time we

shall oppose the popular verdict, or rather supply the popular omission. The poor Canon was convalescent. Ie, too, had been attacked by that most irreverent and undiscriminating invader, the influenza. But he had curate, and Father Tim hadn't. That made all the difference in the world. Father Tim went to heaven; the Canon remained in the valley of tears. And he was weak, and languid, and de-pressed. He had heard of his neigh-

ur's demise.
"A good poor fellow," he said, "but somewhat unformed. Quaint and almost—ha—mediæval, he could hardly be styled—ha—a man of the world. was a simple, unadorned priest. This was said to Barbara, who had come down from Dublin to nurse her

uncle.
"I understood," said Barbara, in reply, her kind heart always anxious to say the kind word, "that he was guar-dian to Anna Bedford's little children.

oh! it was so sad!"

"Imprudent, my dear child!" said
the Canon. "Or, rather a series of—
ha—imprudences. Think of that young
lady, leaving the—ha—luxuries of her
Dublin home to live in such a remote and-ha-uncivilized place. And this on one hundred pounds a year! And then the imprudence of that—ha—ex cellent clergyman in taking the grave and serious obligation of their—ha -maintenance and education. We shall never learn ordinary-ha-prud ence in Ireland.

"You have had a letter from Louis.

uncle?" said Barbara, arxious to hange the subject.
"Yes!" said the uncle, whose many

imprudences there now flashed on his mind. He thought Barbara was person "I want you, Barbara, for the-hafuture to remain here. I shall give you up the keys of this—ha—establish-

ment—"
"I'm afra'd, uncle, much as I should like to be your companion, and the quiet country life would have many at ractions for me, I am called

"Mother can manage without you now, my dear child," he said. "And now, my dear child," he said. "And suppose you were to form a respectable —ha—alliance by marriage, she would have to dispense with your services."
"It is not mother that needs me, uncle," she said, weeping softly, "but poor Louis."
"Then you have heard constitutions." 'Then you have heard something to

cause grave apprehension?" said the Canon. "I thought that Louis was promising to have a most respectable— He did not finish the diplomatic phrase It hurt his conscience.
"I don't know," said Barbara; "but
I have presentiments, and I am anxi-

"You don't think he has any

ency now towards—ha—well, evil com-panionship?" "I don't kno v," she murmured. "London is a dangerous place."
"You would not suspect that he had any leaning towards—ha—I can hardly

express myself," said the Canon, blandly, "towards—well—intoxicating drinks?" I hardly dare think on the sub-

ject," she said.
"And, of course," said the Canon, "And, of course," said the Canon, with that consummate diplomacy in which he considered himself past master, "it never entered into your mind that—that—ha—he might have -it is only a-suppositious case, you know-ha - contemplated self-destruc-

"Oh! uncle! uncle!" cried Barbare, in a paroxysm of grief, "why did you not tell me sooner? Oh! Louis, Louis! I shall never forgive myself." The Canon was greatly troubled, le hated scenes. They disturbed his He hated scenes. They disturbed his equanimity, and left his nerves tingling for hours after. And he felt how unreasonable it was of Barbara not to have accepted his diplomatic suggestions in a diplomatic manner. are so unreasonable; their intuitions and instincts rush so far ahead of

Now, Barbara, this is unreasonable, and not at all—ha—what I expected from you. A young lady brought up as you have been should have acquired—ha—more composure of manner. " But, uncle dear, if what you have

hinted at were only remotely possible it would be dreadful beyond endurance. Poor Louis! we have not treated him well! "Now, now, Barbara, please let us

not continue the painful subject. I am not well. I am depressed, and—ha— these harrowing subjects are really il—embarrassing."
'I'm sure I'm so sorry, uncle; but when could I go?''
"Well, dear," the Canon said, his

natural benevolence conquering, "I think you are right. Indeed, I must say now that I suggested to your—ha-excellent mother months ago that Louis "Mother never told me—Oh! dear!
Oh! dear!" sobbed Barbara, in her

"Well! never mind, child; there is no harm done. You can make prepara-tions at once; and leave for London as

soon as—ha—you are able."
"Oh! thanks, dear uncle." said Barbara; "I shall leave te-night, with your permission. And you mustn't think me cruel or ungrateful, dear uncle, to leave you until you are quite beyond conval-escence. But, you know—" "Quite enough, Barbara," he said. "I understand you my child. I shall give you money for your journey; and

or-rather parishioner of mine in London—a young priest—I think, by the way, you met him here at one "You mean Father Delmege, uncle,"

she exclaimed. "Oh, yes! he has been very kind to Louis—that is, I mean, I think he has been-"Well, I shall give you a letter to that estimable young clergyman, and ask him to help you in the—ha—exceedingly arduous task you have under-

taken. There was silence for a few minutes. "And, Barbara!" exclaimed the Canon.

'Yes, uncle dear." "If you thought well of it, perhaps you might deem it—ha—prudent bring Louis back to Ireland—''

"Father and Louis do not seem to understand each other," she said adly.

The Canon paused, debating the prudence of what he was going to say. For the Cauon in his youth had been a most unselfish, imprudent creature given to all kinds of generous, mad im-pulses (witness that girl in typhus whom he had placed in the ambulance waggon, as he would now call it), and therefore it behoved him to be

guard. "I meant." he said. "that perhaps. -it is only a suggestion, -that perhap Louis and you might take up your resi dence here until such a period as would insure his thorough reform-I mean

convalescence."
"Oh! uncle, you are too good; you are too good! I will bring Louis back; we shall be so happy." little girl And Barbara, rash, daring actually took the soft hand of her un-resisting uncle and kissed it. He did not withdraw his hand, nor was he

And so a few days afterwards Louis Wilson stared with wide, colourless eyes, in which the pupils were but a pin-point, and out of a very glassy face at an apparition that framed itself in the doorway of his room. And some one, he dreamt, took up his shaking hand, from which the finger nails were mouldering, and kissed him. And the good old housekeeper announced to the

other lodgers a few days later that "a hangel had come hall the way from Hireland to the puir young gentleman;" Hireland to the puir young general as at and that her honest conscience was at rest. And Barbara was very happy, for things were not altogether so as she had dreaded; and she knew

as see had dreaded; and see knew that she had one great friend in London— the Rev. Luke Delmege.

And the Canon had a letter from his Bishop to the effect that his Lordship was premoting his curate, the Rev. Patrick Casey, to a parish in a far part of the diocese; and that he was sending him another curate. Who will say that a Bishop cannot enjoy a joke? Well, hal!-way! For Father Pat did not succeed to Govtnagoshal as his ceed to Gortnagoshel, as his good friend wished; yet he got his incumbency at last, and he owes his benefice to that stray joke that found its way lnto the most absurd and informal will that even a Lord Chancellor could de viee.

TO BE CONTINUED.

LITTLE RATIE O'CONNOR.

"Your sister will have to be removed to the hospital to-morrow," said Dr. Lawton, drawing on his gloves and glancing sympathetically at the palefaced young man in the invalid chair, whom he was addressing.

"I know it will be rather hard on you," continued the physician, "when you cannot be near her all the time to know every minute just how the case progresses. But this is a very slow nalady she is booked for, and the changes come at lengthy intervals, so you can be kept informed by telephone exactly as well as if you were at her bedside. She has typhoid fever, with the serious complication of a sort of nervous breakdown, and the hospital is the only place where she can have really proper treatment and anything like hope of ultimate recovery can be assured. If she were to remain here, it would be necessary to have a trained nurse and relief in constant attendance, and even then conditions would not be and even then conditions would not be nearly so favorable as in a situation where ventilation, temperature and everything else is regulated—can be regulated on an exactly proper basis. But cheer up, Mr. Hathaway, the young lady has a good constitution, and is just the age to be able to bold the even almost squipst any odds. With her own almost against any odds. proper care, you may expect to have her home with you in from six weeks to two

months more."

The youth who listened to the pro nouncement sat alone a few minutes later gazing out through the gathering shadows of an early spring evening over a very dreary scene. The view within his range of vision was chiefly dingy housetops, near at hand ill-kept back yards and alleys, with huge rubbish heaps here and there, and no break

in the dismal monotony.

But dreary as the scene was without in the perspective of the observer's mental view there were discomfort and gloom yet more disheartening. He was a cripple, had been thus for For care and maintenance he years. For care and maintenance he was entirely dependent on his cheerful, robust sister, Margaret, who was four years his senior. At fourteen this only brother had, by an accident, been thrown helpless on the girl's hands. But she was equal to the occasion. At the time she was just completing a course in a business college, and, taining employment at a fair salary, she had been able to maintain a respec-table and even cozy home for the two

ever since. But the girl's income, with the tax upon it constantly, never permitted any attempt at saving, so that when she was now stricken with grave illness there were no funds on hand and no means in prospect to provide the neces-saries required. "Margaret must go saries required. "Margaret must go to the hospital," the doctor had said. "Yes, as a charity patient," brother, with tears in his eyes, flected. And he left alone! W his eves, rewas he to do? Where was the rent for their little flat to come from, not to speak of the food and assistance in

daily require? He could hear his sister in the adjoining room tossing about restlessly and muttering at intervals as the fever grew on her apace. The darkness gathered like a mantel about him in the room where he sat, but, ah, it was a cold, comfortless garment, yes, a shroud. Yet he would accept that gladly if it only meant release from the torture he was suffering. But, no, this was an appareling for a living death. Oh, why was he so helpless? he, a man, almost twenty now, more helpless than a young child? He beat his head with his clenched hands, wept and moaned in intense misery.

Suddenly a movement at the door attracted his attention. It was a stealthy movement, and almost noiselessly the knob was turned, the door pushed gently inward and a little girl's head thrust through the opening.
"Oh, you are in the dark, Mr. Hat'way," said a little voice. "Shall I come in and make a light for you?

ean make a light, Mr. Hat'way. I can light the gas and a lamp, too. You needn't be afraid; I will take care of the match. Mamma often lets me; she says I do it just as rice as can be-Mamma sent me up to see if Miss Maggie wants anything. She will be up herself by and by, mamma will."
"Thank you, dear," said the young man, "but I don't need a light just yet. man, "but I don't need a light just yeur Come in, little one, and go in softly to see Margaret. Perhaps she is awake and may have some message to send your mother. If she is asleep, don't disturb her." In a few minutes the little girl, a child of about eight years, tinteed out of the service of th

tiptoed out of the bedroom.
"She is asleep," she said, "and she didn't speak to me. Oh, are you sick, too, Mr. Hat'way? You look just as

though you were crying."
"Do I?" said the young man. "Well, that is very silly, I suppose, for a big man like me. Your mamma will soon be coming up here, will she not, dear? When she comes, if she finds me asleep, tell her not to mind me; I guess I will get along all right to-night somehow.

Little Katie O'Connor, daughter the kind-hearted janitress of the build daughter of ing, went down to her basement home,

her mother in a grant her busy mind was a 'Oh, mamma,' know, I believe Mr. and I want you to le supper. He says he has been crying, I must be hungry, think?" Well, he might O'Connor, smiling; at this time of day about a thing like doctor has told his electric sickness. his sister's sickness

anxious to secure t

AUGUST 31.

will fix him up a little pot of tea and to him, one thing at him to cheer up as things are not alw seem. He will find of tea all right, any So in a very lit good fairy Katie ha viting repast spreatable beside the g To satisfy the chawakened appetite the food, he ate an "Now, I hope y Mr. Hat'way," said ant, as she removed am going to ask i Miss Margaret in row, and I will ha

if you want me in the praye g man. "W young man. "Widear? I am afraid "Why, you see, in her tidying peri when we know any body tells Sister they are having, s prayers; then we Mary for them — gether—and, of or have something of something awfu been expecting.' Why, that is ster Hathaway Lester momentarily light countenance. "I Margaret and m

get well and l happen." You are sur want if you say too. Sister says, again, arrested Catholic and th prayers like ours. catechism you n Mary and say it v It is real short, sure to get what "Certainly, de man.

for we do

book with the pr it and say it ea be sure, if it will good you promise heart would best So Eatie O'Con thumbed catechi chair, pointing the subject of st the young man, & body and heart. cident afforded ing diversion o

benefit. That night the a confidential janitress, when t up to see what d his fever-ra retired to rest. terview was a pr nor's part to m doctor with the two invalids, a the sick girl under the circur When the do

different aspec anxious brother able to find go ing for her one endowed refuge The obtaining occupied. The young man, he provided for s was left with day—the broth herself, who c transport himse

alone, listening moaning of th loved and upon ly dependent. multitudinous ministering to and bringing whose require very light inde with apprehen loped future juthe great presorrow. He w hand of chari from the touc

All that day

From time t took up little l and dog-eared tions and answ he did this h himself by and to the extent of chapters, saying declare, if I we mind I would doctrines it tr

As he had factress, he g prayer she p read it ove then repeated and devotion in his depress "Holy Mary, us sinners no

ter from his his Lordship e, the Rev. was sendi will say that joke? Well, did not suchis incumb-his benefice

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to be removed s gloves and at the pale. invalid chair, ther hard on

sician, "when how the case for, and the y intervals, so ou were at her oid fever, with n of a sort of the hospital is she can have ecovery can be o remain here, have a trained ant attendance, s would not be in a situation ulated-can be y proper basis. Hathaway, the d constitution. be able to hold ny odds.

pect to have her ned to the proa few minutes h the gathering spring evening ene. The view sion was chiefly at hand ill-kept with huge rub ere, and no break ene was without,

the observer's discomfort and tening. He was maintenance he t on his cheerful, et, who was four courteen this only accident, been the girl's hands. ist completing a college, and, ob-at a fair salary, naintain a respechome for the two

never permitted, so that when she ith grave illness on hand and no largaret must go doctor had said. ty patient," the e was the rent for come from, not to and assistance in ld of course

ister in the adjoinout restlessly and vals as the fever e. The darkness e. The darkness at, but, ah, it was a garment, yes, a would accept that nt release from the ing. But, no, this for a living death. elpless? Why was g child? He beat enched hands, wep se misery.

ention. It was a and almost noise turned, the door d and a little girl's the opening. e voice. "Shall I a light for you? I can I can a lamp, too. You I will take care of a often lets me; she as rice as can be. up to see if Miss thing. She will be by, mamma will."

ar," said the young need a light just yet.

, and go in softly to rhaps she is awake ne message to send she is asleep, don't a few minutes the of about eight years, bedroom. 'she said, "and she

o. Oh, are you sick, ? You look just as rying."

young man. "Well, I suppose, for a big r mamma will soon be dear? will she not, f she finds me asleep, ad me; I guess I will t tc-night somehow."
Connor, daughter of janitress of the buildb her basement home, anxious to secure the co-operation of her mother in a great deed of mercy

AUGUST 31, 1907.

her busy mind was contriving.

"Oh, mamma," she said, "do you know, I believe Mr. Hat'way is huagry, and I want you to let me take him some supper. He says he is not sick and he has been crying, I know he has, so he

think?"
"Well, he might be," said good Mrs.
O'Connor, smiling; "but I don't think
at this time of day he would go crying
about a thing like that. Perhaps the about a thing like that. Perhaps the doctor has told him something about this sister's sickness that frets him. We will fix him up a plate of toast and a little pot of tea and you can take it up him one thing at a time, dear. Tell him to cheer up and eat all he can—proceeding in the same direction the proceeding in the same direction him to cheer up and eat all he can— things are not always as bad as they seem. He will find this nice fresh cup

of tea all right, anyhow."
So in a very little while after the good fairy Katie had her simple but in. good fary kate had ner shape but he viting repast spread out on the little table beside the grieving young man. To satisfy the child, and then with awakened appetite when he had tasted the food, he ate and drank with relish. the food, he ate and drank was "Now, I hope you will feel better, Mr. Hat'way," said the little attend-

ant, as she removed the tea things. "am going to ask Sister Agnes to put Miss Margaret in the prayers to-morrow, and I will have her put you in, too, if you want me to." "In the prayers!" repeated the young man. "What does that mean, dear? I am afraid I don't quite under-

"Why, you see," said Katie pausing in her tidying performance, "at school, when we know any one is sick or somewhen we know any one is slot or some body tells Sister Agnes about trouble they are having, she puts them in the prayers; then we all say one Hail Mary for them — the whole school to-gether—and, of course, they get well or have something good happen instead of something awful, the way they had

get well and lots of good things

You are surer to get what you "You are surer to get what you want if you say the prayers yourself, too, Sister says," said Katie, pausing again, arrested by a new thought. "Mamma told me once you were not a Catholic and that you do not say prayers like ours, but if I give you my catechism you might learn the Hail Many and say it with na. Mr. Hat way. Mary and say it with us, Mr. Hat'way. It is real short, and then you'll be sure to get what you want."

"Certainly, dear," said the young man. "By all means, bring me your book with the prayer, and I will learn it and say it earnestly, too, you may be sure, if it will bring about half the good you promise and your kind little heart would bestow anyhow."

So Katie O'Connor brought her wel'thumbed catechism that evening and spread it on the arm of the invalid chair, pointing out the Hail Mary as the subject of study and repetition to the young man, so seriously stricken in body and heart, and to whom the incident afforded something like a passing diversion of mind, if no greater

That night the despondent youth had That night the despondent youth had a confidential conference with the janitress, when this true neighbor came up to see what she could do for him and his fever-racked sister before she retired to rest. The result of the interview was a proposal on Mrs. O'Connor's part to meet and acquaint the doctor with the financial straits of the two invalids, and thus let the physician know what the proposal to send the sick girl to the hospital meant under the circumstances.

When the doctor arrived and heard the recital, of course this put a very different aspect on the case. He cheevily told Mrs. O'Connor and the anxious brother that he expected to be able to find good accommodation and care for the girl nevertheless by secur-ing for her one of the free beds—those endowed refuges for the sore smitten, which nearly every hospital possesses. The obtaining of this berth, however, would necessitate some delay, as it would take time to find one not then occupied. Then, they assured the young man, he would be looked to and provided for somehow. was left with her brother for another day—the brother even as helpless as herself, who could not as much as transport himself unaided to her bed-

side in the little apartment close by. All that day the young man sat alone, listening to the muttering and mosning of the sister he so dearly loved and upon whom he was so entirely dependent. Mrs O Connor, good soul, came in from time to time as her multitudinous duties would permit, ministering to Margaret's few needs and bringing food to the young man, whose requirements in this line were very light indeed, so prostrated was he with apprehension of the cloud-enveloped future just before him, as well as the great present embarrassment and sorrow. He was of the keenly sensi tive needy, who while fully appreciating the kindly ministrations of the hand of charity, nevertheless shrink from the touch as from an ill-meant

From time to time he mechanically took up little Katie's catechism, frayed and dog-eared, and read a few questions and answers here and there. he did this he was surprised to find himself by and by becoming interested to the extent of caring to peruse whole chapters, saying to himself finally, "I declare, if I were in a better frame of mind I would want to know something more about this little book and those doctrines it treats of."

As he had promised his little bene-factress, he gave due attention to the

terrible need. I have prayed little, very little, during all my life; and believed not at all in the power of your intercession. If the teaching of this little book be true, I am indeed, then a and I want you to let me take him some supper. He says he is not sick and he has been crying, I know he has, so he must be hungry, mamma, don't you think?"

"Well, he might be," said good Mrs.

O'Connor, smiling; "but I don't think at this time of day he would go crying about a thing like that. Perhaps the laters hes told him something about. The next morning when the doctor sinner-a sinner such as this prayer in-

doctor was then taking, and beyond the present stop, he accepted the invita-tion to ride and also the suggestion to

come up and talk with the crippled youth while the doctor attended to the sick sister. The visitor tried to engage the lan-guid invalid in a sort of desultory conversation, but without much success. As he talked young Mr. Lawton inly fingered a large flat book lying at hand on the table close to which he was seated. Presently he inadvertently raised the cover, and, being attracted

lessons when I went to school, and since then—since I met with the accident which laid me up I have pursued sketching at odd times as a sort of past-

been expecting."

"Why, that is very nice," said Lester Hathaway, a wintry smile momentarily lighting his wan, sad countenance. "Do, by all means, put Margaret and me in your prayers, then, for we do want to have Maggie get well and lots of good things."

"You made those sketches? Indeed! Well, well, that may be quite fortunate for you, Mr. Hathaway," said the other, almost excitedly. "say, what would you take for them, for some of them I mean, just now? Here are let me see three, four, five—five I am —let me see three, four, five—five I am sure I could place for you directly. What would be your price for this lot?" and the visitor drew his chair

lot?" and the visitor drew his char nearer the invalid, specifying the sketches he desired.

Surprised and a little bewildered, Lester Hathaway anszered:
"Why, I didn't know that those things had any value. Really, I would be willing to take most anything I could get for them I—" get for them I-'

get for them I—"
"I'll tell you what I will do," said Mr. Lawton. "I will take these with me over to our office if you will permit me, and I will send back word what they will give for them; then if you accept, you will have your check for the bunch this afternoon. You see, I am on the staff of one of the big dally papers; we use just such material as papers; we use just such material as this for illustrations every day. These three cartoons illustrating current topics are directly in order, and these other two fine pieces will come in for a good place, too. If you wish to keep at this work, moreover, we can keep you busy right along. You have fine talent, Mr. Hathaway; rare talent, indeed, with

Mr. Hathaway; rare talent, indeed, with other perceptive powers to make you Of course, Lester Hathaway "w.uld permit" the young journalist to carry off his drawings, with the request that if "they were worth anything," the kind agent should fix the price and close the deal. One can better imagine than describe the reactionary state of wind into which the "poor helpless than describe the reactionary state of mind into which the "poor helpless one" was thrown within a couple of hours afterwards when a special messenger brought him a letter containing a check for \$100, and an order to go ahead on certain specified subjects, with agreement to pay him liberally for one sketch daily, or according as he could keep up the supply.

That evening, when Margaret had been taken to the best quarters in the best hospital of the city, where every care was to be lavished upon her, little Katie O'Connor bustled about the invalid chair of the brother, almost delirious with joy and pride that it was at his hands and through his efforts the patient was to receive all this and much more. Katie had spread the little table with a dainty repast, which this time the young man had no disposition to refuse.

" And just to think that putting you "And just to think that putting you in the prayers did it all, Mr. Hat way! Wasn't it july good that I thought of it, though? I'll take my catechism with me, now, if you please. Sister excused me for forgetting it this morning when I told her about you; but she expects me to bring i to morrow, and I might forget again if I didn't take it with me

"No, Katie, dear," said the young man, picking up the dilapidated little compendium of Christian instruction compendium of Christian instruction and smoothing out its curled leaves with a smile, half serious, half amused with a smile, half serious, half amused.
"I want you to give me this little book
for keens and to buy yourself a new
one Get a nice gold-edged one with
pretty flowers on the cover. Don't
spare expense on it, deary, and keep
the change," handing her a crisp bill
with the figure five on the corner.

Katie's eyes grew round with aston-ishment. "Why, Mr. Hat'way," she said, "catechisms never have gold edges, and flowers on the back of them; they're all just like that one, only they are nice and flat and have a clean paper back on when they are new."

'Well, get the nicest there is, any-

how, Katie, and tell your mamma to get hair ribbons or something else you would like with the change. would like with the change. We are going to be rich, you see now, dear—that is, we are going to have all the money we need, and just through those prayers. Yes,"—more to himself than to the child—"it didn't just happen As he had promised his little benefactress, he gave due attention to the prayer she pointed out to him. He read it over several times, and then repeated it with such significance and devotion as he was able to muster in his depressed and despairing state: "Holy Mary, Mother of God, pray for us sinners now, now—now—Oh, yes, mow—in this hour of our great, our to the child—"it didn't just happen by chance; there is no such thing as that. Those little children praye for us and I joined them in my poor way, then heaven's messenger came with relief. Oh, such relief! I can scarce'y believe it. But have I not the proof that it is true right here? Yes, it is true—it is true! God helping me, I will try henceforth to be prayerful and learn His ways, as I was in the past

neglectful."

Looking in upon our friends a few years later, we find the little apostle years later, we find the little apostle of the faith, Katie O Connor, a bit taller, but not changed otherwise, taller, bu

Lawton—the Mar aret we knew before as Margaret Hathaway. Mr. Lawton, the journalist, becoming the intimate friend of her brother, grew more than friendly toward her when she came upon the scene in restored health. So she is now the happiest of young matrons, presiding over nome and the centre of a wide circle of cultured friends. But in this prosperity the old-time friends are not forgotten. So Mr. O'Conner now holds what he calls "a splend d situation" in the mechanical department of the big newspaper over which Margaret's husband practically rules as chief. Mrs. by the contents in the glimpse he got within, he asked permission to look over the book. As he did this his O'Connor is no longer obliged to work beyond the home duties to help out the moments he inquired with a tone expressive of cagerness:

beyond the home duties to help out the housekeeping, and the lovely floral crown which is to rest on the head of

friend, Lester Hathaway."

Money, as is well known, is almost a miracle worker at times. Able to supply the means to pay for it, the cr pple of years ago, receiving the most skilled medical attentior, gradually shook off his disabling affliction and was able every age, class and condition, and every age, class and conditions are every age, class are ev

It was therefore a matter of intense surprise to very many besides those who knew him personally that the artist should all at once put away the artist shours all at other put away the honors thronging in upon him and be-take himself o retirement to prepare to assume the obligations o' the Catho-lle priesthood. But Lester Hathawav levined many wise lessons from little levrned many wise lessons from attie-Katie's catechism and other books of instruction he read subsequently, which finally brought himself and his sister into the Church, toward which Mar-garet is leading her husband gently but diligently, and with all promise of suc-

And the petition to the Virgin And the petition to the Virgin Mother, ofttimes on the lips of the now aspiring Levite, since he made it his first catechism study, have brought richer fruit still—fruit the seed of which, let us hope, will one day bear abundant harvest. Lester Hatha way is a model to his uniformly model appoints in the school of preparation. associates in the school of preparation for the high and holy office he is to assume by and by. Preceptors prophesy and friends pray that his ministry will be as a bright beautiful. try will be as a bright beacon light of the Church and bring to safe harbor many wandering souls.—Joseph F. Wynne in the New World.

CHRISTIAN ART.

highest standards in Christian art. The architect, the sculptor, the painter have reached their highest point of excellence in the great cathedrals of the world. Their conceptions were the oftiest, their productions were the finest ever given to an admiring pos-terity, and their fame rests enduring upon them. These great temples to the living God, with St. Peter's standing at their head, are the creations of giant intellects and the expression of mighty souls endowed by the gifts and grace of God Himself to give edifices worthy of His indwelling. The great Michael Angelo and the great Raphael are worthy leaders of a countless throng are worthy leaders of a countiess throng of artists, among the first of whom we find a Murillo, a Corregio, a Rubeus, a Van Dyke, specimens of whose genius are to be seen here and there through out Europe, while good copies of their works by lesser lights are to be found in all parts of the world.

In every kind of noble architecture retaining and every kind of adorn-

In every kind of noble architecture exteriorly, and every kind of adornment interiorly, the Catholic churches excel where the means adequate to carrying out the work are given by a devout and generous people. Thus in the Catholic countries we find even in many of the humblest villages temples that are treasures of beauty and adornment, and which great cities of our own. ment, and which great cities of our own country would be justly proud to pos-sess. They were built and adorned by artists who labored more out of love than for gain, so that in these days of materialism and money seeking it is materialism and money seeking it is only possible to reproduce them in large and rich communities.

Here in America it is only in the London Standard, "that an largest and most flourishing cities that parasite, the Trypanosoma Gambiense,

artists of antiquity in an occasional magnificent cathedral copied after their creations, or some few originals of their

to be the great day of her life.

The beautiful white robes over which the intended wearer is so enraptured, which are of the finest texture and daintiest make, though becomingly simple, are the gift of Mrs. Margaret Lawton—the Margaret Hathaway. Mr. Lawton, the journalist, becoming the intimate friend of her brother, graw more than she is now the happlest of young matrons, presiding over a beautiful home and the centre of a wide circle of greatness of the all-world-wide and the all-welcome sacrifice. The carved cross and the grand paintings surmounting them tell of the passion and death of the world's Redeemer and the mysteries of our holy faith. The statues and portraits of His Blessed Mother tell the incidents of her life and bespeak her powerful patronage. The storied windows of the saints recall virtue's

housekeeping, and the lovely floral crown which is to rest on the head of the little First Communicant is "mamma's gift."

wandows of the saints recall virtue's highest exemplifications, as shown in the lives of confessor, v rgin and martyr, whilst, crowning all, are the heaven-reaching spires carrying up the modeles see in degrees is crown which is to rest on the head of the lives of confessor, v rgin aud martyr, whilst, crowning all, are the heavenmade these drawings?"

"My sister, no," answered the invalid addressed, in a voice of languid indifference. "I had a few drawing indifference. "I had a few drawing in the foregree is a crown which is to rest on the head of the lives of confessor, v rgin aud martyr, whilst, crowning all, are the heavenreaching spires carrying up the incense of prayer and bringing down God's choicest ble sings and graces on the prize most of all is an exquisite little ivery bound prayer book, with glisten.

All this, as shown in the originals, is a respective of the lives of confessor, v rgin aud martyr, whilst, crowning all, are the heavenreaching spires carrying up the incense of prayer and bringing down God's choicest ble sings and graces on the prize most of all is an exquisite little ivery bound prayer book, with glisten.

All this, as shown in the originals, is ing silver ornaments, and a rosary of silver and pearl, these coming from an Eastern seminary, with an affectionate

The dome of St. Peter's, in its length Eastern seminary, with an affectionate letter signed, "Your very grateful friend, Lester Hathaway."

The dome of St. Peter's, in its length and breadth, tells us of the faith encircling the whole earth, whilst its height

ing the whole earth, whilst its height shows it rising to heaven itself. The his disabling affliction and was able to walk about once more with freedom, when strength and robust health soon followed. Keeping pace with physical recuperation, his artistic powers developed, and name and fame became his also as time went on. the union of many smaller virtues interwoven in a life that stands out a whole and which we sum up as one and

call character. As we are influenced by the books and papers that we read, second only to the effect made in conversation with those with whom we associate, so too, are we influenced by the paintings and figures which hang on our walls or stand upon our mantles in our homes and places of abode. If these subjects be noble and refining, we will be moved to be the same. If they tell of things holy and heavenly our thoughts and acts will tend that same way. We re veal our interior by what we have about us in our exterior surroundings. A Christian should have something Christian in his home on which to gaze. Every Catholic should have something telling of his faith, his hopes of salva-tion through grace gained by the in-tercession of Mary, His Mother. There are, too, the saints, particularly one's patron saint, that cannot but influence our lives. Some such should be seen in

every Catholic home.

As in all things religious where Christian art has place, everything else will take on a kindred character. Literature will be pure and wholesome, conversation will be charitable and edi-fying, pleasures will be innocent and enjoyable. The whole tone of the home will be noble and refining, for Next to the reality is the copy, next to the grand creations of God are, in respectful distance and degree, the creations of men, and these attain their creations of men, and these attain their art. Christian art tells of Christ and heaven Bishop Colton in Catholic Union and

THE "SLEEPING SICKNESS."

HEROISM OF CATHOLIC MISSIONARIES IN PLAGUE STRICKEN CENTRAL AFRICA.

"Philanthropy," says that New York Sun editorially, "has seldom been more nobly illustrated than by the Roman Catholic missionary station at St. Trudon, on the Congo. For three years this mission has paid to the natives one frace for every sleeping sickness patient brought to it. The unfortunates were being driven from the villages to perish in the forests when humanity interposed to assuage their sufferings, even though their lives could not be saved. The Catholic fathers and Sisters are still attend-ing them in the hospital en-closure they provided, and every vic-tim of the dread disease is made as comfortable as possible and receives a decent burial at the end."

The sleeping sickness is peculiar to Africa. While at present confined to the centre, it is rapidly spreading from the Atlantic to the Indian Ocean and pushing north and south. It has already appeared in Darfrit and the Egyptian Soudan on the north; it has entered Rhodesia, and it is threatening Zululand. Even the most temperate regions of South Africa are not certainly safe from it. White men are no more immune than black.
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is the cause, and that the parasite is injected by the bite of a fly akin to the tsetse fly, so fatal to cattle."

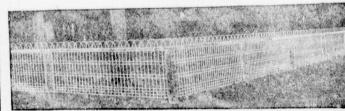
It has been established that the fly

haunts regions rich in water and foli-age. If the disease should penetrate into the white settlements its progress would be unprecedently rapid, for every district is linked up with another and not one would escape infection to a greater or less degree It might even if the worst happened, prove fatal to European colonization in Africa, for no epidemic so destructive is known. In the infected arena of Uganda 200,000 out of a total population of 300,000 have died. Uganda, it is true, is the most stricken of all, but the two other chief centres—the Congo and the Gulf of Guinea—are hardly less unfortunate, and everywhere the disease is mortal

in every case.

An international conference to deal with the plague opened last week at the Foreign Office in London.

Plant into thy heart Jesus Crucified, and all crosses and thorns will seem as roses.—St. Francis De Sales.



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LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all. It is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the weifare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic hames. I write the same time to the country it is the same time to the country and it will do more and more, as its wholesome influence reaches more Catholic hames. I betterfore, earnestly recommend it to Catholic hames. I would be the same time of the continued success, Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Donatus, Archbishop of Ephesus.

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

Mr. Thomas Coffey:

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

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

LONDON, SATURDAY, Aug. 31, 1907. THE CHURCH AND THE INDIVID-

UAL.

Instability in institutions, lack of principle in thought, disorder in society, irreligion and moral laxity are at once the attributes of the age and the outcome of the false philosophy fostered by Protestantism and encouraged by odern cresarism. It is hardly worth while tracing all these streams to the one source, yet having mentioned them it becomes us to indicate at least their connection. Instability and want of principle are necessarily involved in the first principle of private judgment. What suits a man to day may not suit him to-morrow. And as long as the subject-thinking is to be the judge, as often as it is maintained that knowledge is relative, so must all principles be as shifting sand. Disorder will continue to disturb society for it either rests on no principle at all, or acknowledges no power above itself. It assumes that all power comes from the people. "The sovereign people," said Rousseau, " requires not reason to justify its acts." This was the fictitious principle proclaimed by the degenerate philosophy of Greece, repudiated by the early Christian church, and developed by the reformers of the sixteenth century. It impeaches the providence of God, because in creating man He left him no means to unfold his physical, moral and intellectual faculties. It is atheistic in its nature, for it recognizes no law, no control, moral or positive, save what the popular will may ordain. It is not practical. It contradicts itself by asserting the equality of all men, and excluding from the exercise of the delegation-women, minors and others and arbitrarily depriving the minority and the individual of all right. Here is the difference between the Church and the state of things such as we have mentioned. The Church clearly recognizes the rights not only of minorities but of individuals. Her light hath shone upon the lowly and the poor. As the colors of the spectroscope glitter upon the single drop of water with the same varied hues as upon the sea's vast surface, so rests the influence of the Church upon the individual. Her sublime doctrine has been the guide to the generations of men in their journey to eternity. Her elevating morality and sacraments have rescued the mind and heart of man from all that could enslave or corrupt him. Her ægis has protected the individual from the slavery and abandonment of passion. An individual more frequently embedies a principle than does a collection of people. The Church rather than scandalize one of the little ones of Christ, let a nation go. Sooner than deny to Queen Catharine of Arragon her right and title as wife of Henry VIII. the Church allowed England to pass from her. Sooner than allow Henry IV. of Germany violate his oath and continue his scandalous life St. Gregory VII. brought him in penance to Canossa. It is by her care of individual that the Church teaches every one his own dignity, his own responsibility, God's love of each, and each one's love of God. Andrew was not to our Lord what Peter was. Peter was primate, yet Andrew had brought Peter to him. Nor was either of these two brothers so favored as was John, the beloved, who had the happiness to rest on our Lord's breast at the Last Supper and to receive the care of our Blessed Lady. There is something most attractive in this individualism. It brings say with St. Jane de Chantal that "He combats.

is My Go', My Father." It matters not that millions of others may say the same. The call is the same, so too are the gifts and the sacrifice. His love is the same infinite, undivided love for each as if there were no other in the world. The unit of principle, truth and order is the individual. What has disorganized society is trying to make too much of the individual by proclaiming the equality of all men and essaying to carry into practice what is unsound and impractical. On the other hand the individualism fostered by the Church preserves liberty without disturbing order, extols obedience whilst restraining authority, and sanctifies the ordinary duties of life without taking people out of the sphere in which the providence of God has placed them.

RESULTS OF SUMMER SESSIONS. Nothing could be more satisfactory

r testify more earnestly the attain-

ments of our religious teachers than

the results of the examinations held at the close of the different summer sessions. The Christian Brothers and the Sisters of the different religious com munities, after a month of severe pedagogical instruction with house duties thrown into the surgain, were subjected to a serious examination upon the various matters of the course. It is most gratifying to record that all except two who tried succeeded in passing these examinations. If more had failed suspicion would fall upon the Department. If many had failed the Province would have rung with the cry : " We told you so ; your Separate schools are no good, for your teachers cannot qualify." It would have come from our people as well as from outsiders. Liberal Catholics who would like the system to fail or who prefer to secularize the teachers would have exulted. Prejadiced blind bigots who rejoice in the humiliation of anything Catholic would have rubbed their hands and smiled in their glad hour. Nothing good could come from Nazareth: they knew it. All their expectations have failed. They had the judicial decision from first to last. They had the framing of the law, its interpretation and administration. It was theirs to fix conditions, and say the law means so and so. It was theirs liness of our Holy Father and the danto explain that the Minister of Education could be satisfied with attendance at the summer session only by the Religious passing a terminal examination. It was theirs to be judge and jury in the examinations. The Religious had throughout but one thing to do, to be passive. The autocrats of St. James' square set all the conditions; the Religious fulfilled them. It mattered not that Religious might have been teaching twenty years. It was of no account that the second clause in the act did not call for an examination. The regulations called for it : they were paramount. The Religious underwent the test, vindicated their superior qualifications, and, let us hope, satisfied their critics. They are to be thanked for their spirit of sacrifice, and congratulated upon their success. We rejoice with them in their hour of time of peace, its strength in time of triumph as we sympathized with them in their month of nervous weary work. State of Georgia has made the white We knew that results ought to be satisfactory, for if talent, industry, devotion count for anything in the qualities of teachers and the work of education our good, religious Brothers and Sisters, are brighter, more industrious and more single in their devotion than any other class of teachers in the Province. No other six hundred teachers in Ontario could be thus severely tried and come out with such credit to themselves, with only one-third of one per cent failure. But justice is not very even-handed in educational matters. Minorities may have a conscience to follow: they have no rights. If only our own people were united upon this subject, greater satisfaction would be curs and more stability. Education suffers more from the continuous changes in law, methods, qualifications, books and many other details than it ever does from imperfect technical attainments in teachers. Stability is afforded by the life of our Religious, so that they continue year after year the faithful fulfilment of duty for which they are better fitted by supernatural help than by worldly technical requirements. But is it all over? Are our teachers safe, is our system secure? We, ourselves, have no confidence that it is so. We expect the lodges will dictate a new line of attack. Members of the household whom it pays to join the foe will not long be silent. The secular spirit is strong and aggres-

The hour will come when labor and trouble shall be no more. All is little and short which passeth away with time. Mind what thou art about; write, read, sing, sigh, keep silence, pray: eternal God so near to each of us, that we can life is worthy of all these and greater

sive, never more so than to-day,

France played the same card in the

same game, told the Religious to qual-

ify and it would be enough. Expulsion

followed. Will the next Ontario card

be complete secularization.

ANTI-CLERICALISM IN ITALY.

Vitality is keen or dull according as the body is sensitive. So it is with the Church. Any attack upon any portion ought to find a quick response through every member of Christ's mystical body. The more nearly such an attack approaches the head and heart the more should it affect the whole. Here we have the venerable Head of the Church postponing the celebration of his cwn sacerdotal golden jubilee because of the anti-clerical manifestations in and around Rome. His Eminence, Cardinal Merry Del Val, Secretary of State, who had been spending his vacation at Castle Gandolfo, was during his stay out for a walk. In the neighboring village of Marino he was nearly mobbed. A few lounging lazy scoundrels hanging around in the shade of the tavern see ing the Cardinal began hooting at him-One amongst their number cried out "kill him." The cry was taken up. They hurled stones at him, so that his life was in danger. Fortunately a warning messenger brought the police to the rescue. Similar violence had been shown the students of the Propaganda. So far did the mob go that the Italian Government was called to task by the ambassadors of England, the United States, Austria, Denmark and Turkey for permitting insults to their citizens. The Roman elections were anti-clerical. The celebration of Garibaldi's centenary was another reason. The continued heavy taxation and the effort to keep up with the great nations of Europe are too much for Italy. All the kingly political tendency is to spend money and waste in military and naval matters what should go to the people. The only treasures left are those contributed by the Catholic world and saved by the economy of religious. The signs of the times grow more and more threatening. Italy's pretended union is tragical so far as the hatred of religion is concerned, and comical as regards all the elements of national greatness. Its throne, founded upon plundered territory, supported by robger to which he and his court are exposed through the apathy of the nations.

NEGRO PROBLEM IN

GEORGIA Universal suffrage has never commended itself to us. We have always regarded it as a weak expression of true popular will, as an engine very easily turned against the best interests of a country, and as the last card in the hand of democracy. If yielding to the capricious desire of the multitude be a sign of failing strength democracy is fast dragging political power into the mud, and delivering it over to forces which it will never be able to control. If, on the other hand, adherence to a constitution be the testimony of a nation's honor, its stability in war, we fear that the negro in the man stultify himself in both ways. He urging sad and weary is taking away from the negro what the constitution of the United States gave him. Democracy handed to the freed negroes of the South the right of suffrage. Now Georgia by its legislature takes it away. Thus when the negro vote has in numbers become stronger than the white vote the whites by a high handed measure take it away entirely. For years they had placed arbitrary conditions upon the negroes, until at last they come out boldly and claim that the negroes will not be allowed to vote. It is a flat contradiction to an amendment in the constitution. The act will be decided ultra vires by the United States Supreme Court. Georgia will have to yield. The negro will then advance another step in the political road to Government. Democracy is on its trial in many of the courts. It pleads strongly to the vanity of those who have held its sceptre from the start, but it operates as seriously against them in the hands of those who have been, and ever will be, regarded as an inferior people.

Away From Church

When the summer time comes and folk begin to plan for a vacation in the country or by the seashore, the warning needs to be repeated every year —Don't go where there is no Catholic church! Only in exceptional cases may this warning be disregarded, and then the final decision should come only from the pastor of the people concerned.

There are so many places of resort where there is a resident priest that ordinarily there is no excuse for any one to go where Mass cannot be heard on Sunday. No one is free to excuse himself without just cause from the obligation of assisting at the holy sacrifice on the Lord's day, and only there is grave reason can the confessor

excuse him.

So remember—don't go to a place where there is no church.— The Parish

THE LIE FROM GIL BLAS. FATHER BOARMAN. S J., ON THE PARISIAN YELLOW AND ITS THREE THOUSAND PRIESTS WHO WISH TO

Sone weeks ago The Catholic Stand-

usses the matter in a letter to

is an old axiom amongst liars,'

Parisian canard. The writer keeps close to his cover. He is anonymous.

oubtless, if put to the oath could no

for a penny a line.

"Things are all awry in France. The present French regime is infidel and rotten from skin to core. It is reeking

with venality, and probably will soon be reeking again with blood. This mob

in power has robbed the Church of all he

possessions, has banished her aged priests, has thrust her young clergy into

he army, has exiled religious women

whose only crime was charity, and has now engaged in a fierze and bitter propaganda of calumnies against what-ever remains of religion. Why are Gil Blas and the infidel press of France so

anxious for the marriage of the French clergy? To improve the clergy? Why

their extermination. The bias behind

an attempt to marry the clergy is a wish to destroy their power and pres-tige. Christ presented Himself as the model and bright exemplar of His min

French Government is bent or

for a penny a line.
"Things are all av

ard and Times commented upon the salacious article reprinted by many American dailies from Gil Blas, one of the many "yellow journals of Paris chronicling an alleged demand of Cath-olic priests for the abolition of the celibacy of the clergy. Rev. Marshall I. Boarman, the Jesuit missionary dis-Louisville Courier Journal. The Gil Blas claimed to have discovered that a petition had been sent to the Pope by three thousand Catholic priests hum-bly sking permission to achieve bly sking permission to take wives, and that sixty thousand more were standing at the door anxiously awaiting the denouncement. writes Father Boarman, "that when you lie, tell a good one. good one. The whole article is absurd in itself, and has all the earmarks of a He does not give his own nam give the mame of any one of the three thousand immortals. But he gives extracts from the petition itself. Why not? Doubtless he wrote it all himself bery, rests upon the latent volcano of anti Christian socialism. What is sad for the Catholic laity of the world to contemplate with patience is the lone-

model and bright exemplar of this limit isters. His life was single, and the beau-ideal of all chastity. St. Paul and the apostles modeled themselves after His example. And we learn from the early councils and the fathers that the Church has from the beginning in-ited on receiving as candidates for sisted on receiving as candidates for her sacred ministry those only who vo untarily promise to lead single and chaste lives. The wisdom of her course apparent to the world. bright example of a chaste clergy that proves the possibility of virtue, en-courages morality and builds up Chris

"Christ instituted the sacrament o holy orders for the purpose of strength-ening the clergy with those special

graces necessary for the exercise of the sacred ministry. The few who fall spurn grace, and these doubtless would have spurned grace had they been perpetually bound in lawful wedlock one wife, or united for a time to many in a sort of American progressive polygamy. Sound Catholic clergy, wh in France or abroad, are satisfied with their condition of self-imposed chastity. Those who berate their condition are old-time enemies who seek their de-struction. The world at large loses nothing from the fact that priest choose a single life. The advancement and happiness of the human race con-

morality and the enjoyment of higher ideals of perfection. "Hence in spite of Gil Blas and the devil the world may depend upon

that the Catholic clergy will go right on in the old way neither marrying nor permitting themselves to following Christ closer Christ closer than others.

onward and upward.'

UNCOVERING THE TRUTH.

THE CONSPIRACY AGAINST IT PARTIALLY

UNMASKED BY A PROTESTANT WRITER. In the last number of Scribner's Magazine Mr. Sidney Lee has a strik Magazine Mr. Sidney Lee has a stria-ing article, which so frankly contradicts much that has crept into ordinary English histories with regard to Spain during the days of the discovery and the settlement of America, and which so candidly declares that the false impressions in English history were due to theological bias, which is, we supose, a milder term for religious bigotry that it is worth while for all Catholic to read it. The period of which he treats ends, as he says himself, with that annus mirabilis—the wonderful year 1607, when "an English settlement in the new hemisphere first took permanent root at Jamestown, and the shadowy American scene at length assumed for Englishmen firm outlines which justified sure hopes of the future. As we are celebrating the three hun dredth anniversary of the settlement of Jamestown this year, young folks par-ticularly are likely to be interested in the history which led up to it, and Mr. Lee's article is all the more welcome Catholic teachers, particularly, should know it, for Mr. Lee, who is cons our best Shakesperean scholar, and who is acknowledged as an authority on the Elizabethan period, yet has no special leaning towards the Catholic Church, can be depended upon not to say a whit re than the absolute truth.

more than the absolute truth.

In doing this, however, he changes completely the usual outlook in English history as far as Spain is concerned. He says: "Spain's successful adventures in the New World are often consciously or unconsciously overlooked or underrated in order that she may figure on the stage of history as the benighted champion of a false and obsolete faith who was vanquished under Divine who was vanquished under Divine Providence by English defenders of the true religion." He adds: "That while the English adventurer has been credited with a touching humanity and cruelty in all its hideous forms is in deed commonly set forth as Spain's only instrument of rule in her sixteenth

century empire." In contradiction of this Mr. Lee finds "that religious zeal this Mr. Lee finds "that religious Zeai inspired the Spaniards more consciously and conspicuously than it stimulated his English contemporary," and the study of contemporary authorities brings into a dazzling light, which illuminates every corner of the picture, the commanding fact of the Spaniard's priority as explorer, as scientific navigator, as conqueror, as settler. The Spaniards are seen to have created an elaborate machinery for governing the spaniards are seen to have created an elaborate machinery for governing the great Indian Empire of the West the best part of a hundred years before any conception of the kind dawned on the

English mind, It is not difficult, after reading Mr Lee's article, to understand how the present state of affairs as regards the natives in North and South America came about. In North America, as in everywhere else that England made colonies, the native has disappeared. In South America the Spaniard lifted In South America the Spaniard lifted him up, transformed him, and at the present time he constitutes much more than one half of the population of South American countries, with possibilities of culture, weich we are prone to ignore, but which has given much better governed cities to all South America than we can boast of in North America. Catholic teachers should especially Catholic teachers should especially realize the different points of view that is thus presented, and learn to undo the false impressions usually derived from English history. History is much more stained by them than is usually ample, that in the same number of Scribner's the article on the "Field of Art," which takes up the consideration of Miss Oakley's pictures in the Harrisburg State House, does not call attended to the Harrisburg State House, does not call attended to the Harrisburg of Clearly tion to the fact which we so clearly pointed out in the Messenger, that they are the result of exactly the same kind of "theological bias" which facili-tated the misconception of Spain's role in the sixteenth century drama of Whatever they may American history. Whatever they may be as pictures, and Mr. Sturg s finds them at least interesting from an artistic point of view, they will always a plot on the supposed education of this first decade of the twentieth century since they emphasize "history which recent historical writers, Protes tants as well as Catholics, are engaged obliterating. It will evidently b long before we shall be able to remove all the Protestant traditions in English history, but let us be ready to welcome such fair advances as that of Mr. Lee, and make the most of them.

PRESBYTERIAN APPROVED THE CONFESSIONAL.

REMARKABLE SERMON DELIVERED TWENTY YEARS AGO BY MINISTER LATELY DECEASED.

A tribute to the late Rev. E. Donehoo, paster of the West End Presbyterian church, of Pittsburg, by the Observer (Catholic), of that city, prompted a reader to send the editor a of a sermon by the deceased, who during his thirty-four years pastorate expressed great admiration for the Catholic Church, and who was an advocate of Irish freedom. The sermon, which was delivered over twenty years

ago, was, in part, as follows:
"Confess your sins one to another."

(James v., 16.) One of the hard things to do is to make amends for an injury done to a fellow-man. The conviction that we are the offending parties does not always drive us to the confession that we were in the wrong. The courage demanded to ask forgiveness of a brother sists not so much in the number of in dividuals as it does in the possession of

is purer and nobler than that which e to face death at the cannon's mouth. If the secrets locked up in the human heart were all laid bare, what a numan neart were all laid bare, what a host of generous thoughts which died unborn would be disclosed, what a vast array of sins against our fellow-man would come to light which had remained unconfessed when we were fully alive

to the necessity of making the proper apology We all have our faults. So pa'pable We all nave our faults. So papages is this truth that the saying has grown trite and commonplace. It is mostly used in the way of apology and to palliate our guilt, if not to actually condone the offense altogether. The most in-

the offense attogether. The most in-veterate thief in prison excuses himself on the plea that everybody steals when they get a chance. Political corrup-tionists think nothing of defrauding the public, alleging as they do that others ould act in the same way if they happened to be sharp enough to see their opportunity. Conceded that all have their faults, the fact cannot be

advanced in mitigation of guilt, but rather as an aggravation of it. Associety is constituted the liability to offense is constantly imminent, no matter how carefully we may guard against it. The man who sets out to please everybody is brought up short when he least expects it, and about the most melancholy failure in this world is the man who is always fearful that he may say or do something aggressive lest somebody will be shocked. You cannot defend any cause without offending some one. These timorous people who have no positive convictions on any subject but insist on agreeing with us as did Polonius with Hamlet, are a nuisance in any society; this very harmlessness exasperates those who are obliged to associate with them. Do your best and after all you will have occasion often to bewail your shortcomings in this particular, and ample opportunity to put into effect the grace of confession.

The obligation to make confession one to another. This does not mean that we are to blazon our turpitude before the whole world. We have had too many proofs of the worthlessness of such confessions to be deceived by them. In religious and temperance revivals many have gloried in their evil deeds and unblushingly proclaimed them in the ears of all who would listen to the recital, only to go back to their old ways when the excitement had died out. Some people pray in such an abject and self-condemnatory way, charging them-selves with all manner of sins, that if we dared to repeat what they accused would doubtless subject ourselves to a suit for libel of char-acter. If we were to judge from the Journal.

subsequent life and the little that comes of such confessions we would not attach much value to them. When a man cheats me, the best evidence I can have of his penitence is his restitution what he had unlawfully appropriated to himself. It is a habit with some of our Protestant zealots to decry the conies sional of the Catholic Church. It ha pronounced an invention of the evil one, designated to deceive and corrupt the young and unsuspecting and to hold the devotees of that faith in an iron grasp. I have never known of a single fact which would lead me to suspect that such base use had been made of the secrets confided under such circumstances. I do know of cases where the guilty have been induced to make restitution and the tempted to turn back from the path which leads to

In our eagerness to get as far away as possible from the Church of Rome we have gone to the extreme of refrainall confessions to pastor, or friend, or enemy. By such a course we lose the benefit of his wise counsel and helpful sympathy. It does us good to tell one in which we can confide our infirmities and follies, just as James

has advised.

It is inconceivable that a frank apol ogy to one whom we have injured can lower us in their estimation. It will certainly elevate us in our own, as it will also constrain the world to respec us. There are victories within the reach of every one which are grander in their consequences and more glorious in the sight of God and the angels than ever were achieved on tented field. Overcome the pride and selfishness which hold you back from doing justice to all mankind, and you have won a victory the fruits of which shall be exhibited the triumph on earth's battle fields have perished out of mind.

THE FRENCH CATHOLIC PRESS

It is hardly necessary to say, writes Father Lefaure, S. J., in Etudes (Paris) that during the present crisis our enemies have lost no opportunity of preventing the Catholic press of France from doing its duty towards the remaining faithful and show them what were the real truths

In order that the Church should not reply, it was necessary that she should hemmed in on all sides, and the policy of the enemy was to strike at that institution which, after the elections, has long constituted the most potent auxiliary of the Church, to wit

good Catholic press. Naturally, La Croix, the publication par excellence of the religious Orders, was the first to be assailed. That pub lication was to be killed at all hazards. and in order to do so, an action was taken against the Assumption Fathers, on the ground that they were both in triguers and politicians, to quote the words of M. Waldeck Rousseau. The hope entertained of killing that vigorous child of Christianity a vain one. With the Univers and Les Debats, it has borne the brunt of the attacks levelled upon the Clerical Party and the Church, during the

whole crisis.

Here, says Father Lefaure, are some of the qualifications it possessed; qualifications, he adds, which should be carefully considered by all promoters of Catholic journalism, since the enemy is not only active in

very centre of the world : It has realized that the longer the adversary harps upon his theme, the more he makes his way into the minds of his readers, who in the end begin to accept his verdicts as the true ones. Catholic journal must return blow for blow; must perservere in the camenemy is weary of it till the has worn himself out. pointed out not only the active evil done by hostile papers, but has also shown to its readers the passive harm shown to its rea nals, which are, as a rule, shamelessly indifferent to matters of religion. It has realized that the existence of the Church, in these days, requires the assistance of a strong press, really the only public battle ground into which the Church can enter, in order to defend herself against the attacks of the anti-Christian and the anti Catholic.

A Catholic society, continues our author, cannot exist without its journals which have tc-day taken the place of the extensive preaching orusades of tormer ages. It is much due to its lack of Catholic newspapers of enterprise and sincerity that France finds harself in the position the it is at the prise and sincerity that France interests in the position she is in at the present. "If," said a distinguished public man, M. Bandon, thirty years ago, "French Catholics would only place among their good works, the support of the Catholic press, as they do not be company if each year they would be in Germany if each year they would do in Germany, if each year they would subscribe towards the up-keep, all over the country, of papers which should disseminate the truth and de fend it, they would save themselves and their children the calamity of Godlessness and irreligion which is rushing upon the country. If rich Catholics had but contributed moderate sums in proportion to their means, they would not now-a-days be fretting at the thought that the 'Liberalism' at the thought that the which has robbed the Church of its property, would ultimately evolve the Socialism which is going to deprive

men of their possession Nothing is more baneful to the success of a paper, than to see its religious side with bad or incompetent defenders, says Father Lefaure. Particularly has this been the case with many of the smaller journals, in the present crisis which was essentially religious; some of these papers were without the assistance of adequately trained theologians and not one, or little, attained the force which dis-tinguished Veuilliot in his Univers at another important crisis. It is interesting to note, as the expression of a priest, that the author thinks the ideal Catholic paper should be edited by laymen in all matters save those which involve a profound knowledge of theology, ecclesisatical philosophy and Church history. — N. Y. Freeman's

SPIL We have still a to the discussion of

AUGUST 3

greatly occupy "Hypnotism, and Dr. Joseph I XIII. and Pope P lessor of practical Academy of the H at Rome done into English from the author' and is published and Company of I The book is wr simple and conde medical and cri thor distinguished

and spiritism. In all that he sets for lies fully within science, especialle logical. As to spiritism, he w judge for himse bear it out, and tation following is just. Dr. Lapponi a date to the beg and briefly des crudescences in

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MEN OF SOUL.

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SPIRITISM

We have still another valuable and casily accessible Catholic contribution to the discussion of subjects which now to the discussion of subjects which now greatly occupy the public mind, in "Hypnotism, and Spiritism," by the late Dr. Joseph Lapponi, well remem bered as chief physician to Pope Leo XIII. and Pope Pius X, and also professor of practical anthropology at the Academy of the Historico Judicial Conferences at Rome. The book is well ferences at Rome. The book is well done into English by Mrs. Philip Gibbs,

done into English by Mrs. Philip Gibbs, from the author's second revised edition and is published by Longmans, Green and Company of New York.

The book is written in the severely simple and condensed style befitting a medical and critical study. The author distinguishes between hypnotism and spiritism. In the book before us all that he sets forth about the former lies fully within the domain of positive all that he sets forth about the former lies fully within the domain of positive science, especially physical and patho logical. As to his explanation of spiritism, he would have the reader judge for himself whether the facts hear it out, and whether the interval bear it out, and whether the interpretation following on a critical analysis

Dr. Lapponi assigns a very ancient date to the beginnings of hypnotism, and briefly describes its modern re-crude scences in mesmerism, magnetism, crudescences in measurerism, magnetism, braidism, etc. He likewise gives his historical data for human attempts to enter into communication with the spirits of the departed or unseen bespirits of the departed or unseen beings of a higher order. It is a far cry from the olden priests of Brahminism in India and the magicians of Egypt in the days of Moses to the Fox sisters of the middle of the nineteenth century in Rochester, N. Y., but Dr. Lapponi shows that the ideas understanding intercourse with the lying attempted intercourse with the spirit-world have been in all cases the

The word, spiritism, however, came in with the modern form, and has been used to distinguish the sect that made a sort of religion of the attempts to a sort of religion of the attempts to form a bridge between the seen and the unseen worlds by means always to be condemned in themselves, and often grotesque and unworthy of any one with right faith in the seriousness of immortal life and the dignity of immortal souls.

and its relative manifestations; sides explaining the analogy and the difference between hypnotic and spirit-

His conclusions on hypnotism are as follows: "If the unconditional, in discriminate, and unlimited exercise of hypnotic practices is in no wise justifiable, it is very different in the case of the prudent use of hypnotism case of the prudent use of hypnotism under special conditions, and with the necessary restrictions, with the view to effecting a cure. We do not in the least agree with those who would condemn hypnotism without reserve, and we are very sure that our views is the

right one."
He makes no exception, however, in his condemnation of spiritism, which, he says, has all the dangers of hypnotism, without any compensation, "except the poor one of indirectly proving the existence of the supernatural, which have report in so, many other ways." is apparent in so many other ways."

Dr. Lapponi notes, in line with J. Godfrey Raupert, that the majority of the most famous mediums and not a few most famous mediums and not a few of those who have been assiduous cul-tivators of spiritistic practices, have eventually died insane, neurotic, or victims of progressive paralysis. There are moral dangers, also, which cannot be exaggerated.

are moral dangers, also, which cannot be exaggerated.

With Raupert in his "Modern Spiritism," with the Rev. A. M. Lepicier, O. S. M., in his "Unseen World," Dr. Lapponi by no means dismisses all spiritistic phenomena as fraudulent. But in common with the two writers named, he attributes whatever is not fraud to the intervention of the "lying spirits" of the Scriptures, whom Prospirits" of the Scriptures, whom Pro-fessor William James has also recog-nized, but somewhat more mildly des-

nized, but somewhat more unitary dispated.

Dr. Lapponi, it may be incidentally noted, will not grant the "Anglo-Saxons" nor even the Frenchmen, that high place in the human march of progress which they have long assumed for themselves. Writes the Doctor: "It has been proved that spiritism has come to us in these days from countries where the mental instability, eccentricity, and love of the marvellous are commen things. America, England and France undoubtedly take first rank among these countries." In America, at least, let us not get offended at this inclusion. Let us rather hope to dispense. at least, let us not get one need at this inclusion. Let us rather hope to disprove it by discrediting Spiritism, Eddyism, Sandfordism and similar follies.—Boston Pilot.

A REUNITED CHURCH.

A recent proposal coming from a sec-ular minister, to have the Pope call a conference representing all the churches in an endeavor to find ways and means to stem the growing infidel-ity of the world and the consequent the Christian world is not how stdear istic Christian as it might be is only too evident to any one who observes the doings of the people. No doubt the leading cause for the suggestion that the Pope put forth this extraor-

DR. LAPPONI ON BYPNOTISM AND reformation. The reformation is an accomplished fact, and it has taken only four centuries of heretical teaching to bring the world into its present deplorable condition of unbelief.

from every soutane, and believe that a beretta is worn to hide a pair of horns. It is not too much to expect at this selves what unprejudiced observers have to say about such a nation. If they neglect to do this, we may not in-deed always class them with those who wilfully love and make a lie, but we shall certainly believe them criminally careless as to whether the charges they one. The people believe what they choose to believe. If one sect is too "narrow," they seek a "broader" church, one wherein hell is eliminated as being contrary to trentieth century enlightenment. Jesus Christ has been reduced from divinity to mere man and God is held as another name for Na-ture, all in the light of scientific knowledge, so called. Between the Catho-lic doctrines, as taught by Christ and his apostles throughout the twenty centuries of the Christian era and the most "liberal" church which calls most "liberal" church which calls itself Christian, one may find all shades of religious belief, a religion to fit nearly every conscience and furnish a

mask for nearly every species of hypo-crisy the world knows.

If the call for a conference is for the purpose of reuniting Christendom through a system of compromises, then will it prove a disappointment to those outside the pale of the Catholic Church. outs de the pale o' the Catholic Church. Firm in the knowledge that it is right, intrenched upon the Rock of Peter, has a maternal intuition in the of her children, and though we the Catholic Church can make no compromise; it must go on to eternity, and it will go on as it was founded by the Son of God, "and the gates of hell shall not prevail against it." But if the call represents a sincere desire to return to the teachings of Christ and thus present to the world a united force to combat the forces of the devil, then do we welcome it.

Reconciliation and reunion of all the churches can never be complete until some great unbiased mind carefully analyzes the causes leading up to the reformation. It must be recognized that the old union of Church and State was an accident in the development of civilized government and was not an essential part of Catholic doctrine; ten grotesque and unworthy of any one with right faith in the seriousness of immortal life and the dignity of immortal souls.

Dr. Lapponi sets forth clearly the nature of hypnotism and its manifestations; he had its relative manifestations; he seemtial part of Catholic doctrine; that the separation in no way impaired the divine side of Catholicism; that the temporal authority exercised by the Pope was sought by rather than thrust upon the people. If we had a careful analysis of the politics of the sixteenth century, a knowledge of economic conditions, could read the intrigues of temporal sovereigns to perpetuate their authority over their subjects, could see their wickedness and violation of all laws, human and divine, could hear the people cry out at the injustice, perhaps we might see the Church made the scapegoat for all the evils the people suffered, and the cry, "Down with the papacy," a means of hiding the real oppressors, the kings and queens and temporal rulers, who may have been not only primarily, but entirely, to blame. The emancipation which was sought and which the people tirely, to blame. The emancipation which was sought and which the people believed would follow the disruption of the power of the Church came only that he referration of temporal rulers. after the reformation of temporal rulers.

America is not the land of liberty because af the sixteenth century reformation, but because the oppression of the British king was overthrown. There was little temporal good accomplished by the reformation. People have since been oppressed even more sorely by rulers of different lands and by trusts and corporations to day, and the loss to the reformers of an infallible spiritual teacher has far offset any temporal good that might have been accom-plished by the reformation.

PLAIN SPEAKING TO THE LORD'S DAY ALLIANCE.

The Lord's Day Advocate, published in Toronto by the Lord's Day Alliance of Canada, added nothing to its usefulness by giving a column of its July number to a virulent slander against the womanhood of Latin Europe and Latin America. It was the old Byronic slander again; in Byron's case due to his own libertinism; in the Rev. Mr. Shearer and Company's, to their inveterate belief, that wherever Catholicism is the prevailing religion there is "virtually no religion," and "licenteousness and infanticide blacken the record." And yet they wonder that we do not care to have any dealings with them, and give them rather a cool reception when they come to us with a hypocritical smile inviting us to join with them in some work for the benefit of "our own common Christianity." We do not suppose that Mr. Shearer and his friends think the Catholic women of Spain and churches in an endeavor to find ways and means to stem the growing infidelity of the world and the consequent lack of common honesty and Christian ideals among the people, at least recognizes the Pope as the head of a mighty force for good. Whether a conference of this character would result in reuniting the Christian churches under the leadership of the successor to St. Peter is, of course, a qu'stion which only trying can answer. That the Christian world is not now as idealistic Christian as it might be is only top evident to standard the consequent the Christian as it might be is only the consequent the Christian as it might be is only the consequent the Catholic women of Spain and South America, but if they do not it is because they believe that the Catholic women of this country has been favorably modified by a Protestant environment. In other words we are in our best behavior because we are watched. But we will have none of this racial discrimination. The women of Spain or Spain in the Catholic women of Spain and South America, but if they do not it is because they believe that the Catholic women of Spain and South America, but if they do not it is because they believe that the Catholic women of Spain and South America, but if they do not it is well as of any Protestant nation of the world. An English Protestant journalist wrote of Spain twenty years ago that there were not as many Protestants in the whole country as might be met in a single street of London or Berlin and that conjugal infidality was a reasonable dinary effort is a recognition of the loss of spirituality as evidenced by disclosures of graft and corruption in civic and business life which have stirred the nation to its depths.

It is useless at this late date to regret the work of reformers who broke away from God's Church and organized themselves into church bodies in opposition to the teachings of the Catholic should be the present conlate on what would be the present condition of society if there had been no that the conjugal infidelity was a rare and exceptional occurrence. Things have not got any worse since then except with those Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniard who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost their Catholicism and became infidels. Of the women of Spaniards who have lost and their Catholicism and became infidels. Of the women of Spaniards who have lost and their Catholicism and became infidels. Of the women of Spaniards who hav

of a Catholic nation from the pages of THEIR HOPE IS IN THE CATHOLIC CHURCH.

(From Right Rev. Mgr, Geo ge W. Mundelein's baccalaureate sermon to the graduates of

wonderful power; they see that it is
the only force that can stem the tide
that every day grows stronger and
threatens to overwhelm our civilization
and plunge the social order into chaos.
They admit that it is the only institution which is immovable and unchangeable in this age of rapid changes. Is
this perhaps just a fancy or a boast?

The stronger and logical way to
meet the infidel who argues that the
doctrins of the divinity of Our Lord is
lage because it requires those who SAYS SYLLABUS WAS NEEDED. this perhaps just a fancy or a boast? Less than two years ago I met on shipboard one of the men who are to ARCHBISHOP RYAN DESCRIBES HOW day moulding public opinion, a con-spicuous figure among the journalists of Philadelphia. - Commenting on the

Philadelphia. — Commenting on the Pope's Syllabus against heretical teaching Archbishop Ryan said that this Syllabus was much needed, and that it would put a check upon certain modern writers within the Church whose views were dangerously close to heresy. He added:

"A few of these modern writers have gone ico far. The Church has not only every ten professional or business men outside the Catholic Church are in the same position as I am to day. And this is a bad thing for the country. We men who hold the public pulse, we feel gone too far. The Church has not only to condemn doctrines that are heretito condemn doctrines that are hereti-cal, but also dangerous tendencies that are on the brink of heresy. The Church is a wise mother. She knows what not to publish and what to publish. She in the care Catholic Church.

not see the wisdom of it now we will in "There is a difference between the "There is a difference between the new Syllabus and the Syllabus issued in the reign of Pope Pius IX. A great many persons objected to the old Sylla-bus because it condemned certain prop-ositions used by some authors whose names were quoted. In order to know accurately what the sense was you would have to read the book or a rewould have to read the book or a report of the lecture. A proposition might easily be taken to have three or even more meanings, any one of which might be 'also or true, according to the context of the discourse. There were several propositions which seemed most fair, but which were condemned by the old Syllabus in the particular most fair, but which were concemned by the old Syllabus in the particular sense in which they were used in book or discoure. In y misun derstood the old Syllabus because it named authors whose works were not A PROTESTANT TRIBUTE TO THE PIONEER What of the Padres - were they not

What of the Padres — were they not here? As I ride off across the plain to the east the thought is of the heroism, the self abnegation, the undying faith of those followers of Loyola and Xavier who came into this waste so many years ago. How idle seem all the specious tales of Jesuitism and priestcraft! The Padres were men of soul, marketing faith, and a perseverance unshrinking faith, and a perseverance almost unparallelled in the annals of history. The accomplishments of Columbus, of Cortez, of Coronada were religious duties. great; but what of those who first ventured out upon these sands and erected missions almost in the heart of the desert, who single-handled coped with dangers from man and nature, and who lived and died without the slightest hope of reward here on earth? Has not the sign of the cross cast more men in heroic mould than ever the glitter of the crown or the flash of the sword ?

The good Padres have gone and their mission churches are crumbling back to the earth from which they were made; but the light of the cross still shines along the boarders of the desert land. The flame, that through them the Spirit The fame, that through them the Spinit kindled, still burns; and in every abode you will see on the wall the wooden or grass-woven cross. On the high hills and at the cross roads it stands, roughly hewn from mesquite and planted in a cone of stones. It is now always. weather stained and sun cracked, but still the sign before which the peon and the Indian bow the head and whisper words of prayer. The dwellers beside the desert have cherished what the integral of the control of the contro the desert have cherished what the inhabitants of the fertile plains have thrown away. They and their forefathers have never known civilization, and never suffered from the blight of doubt. Of a simple nature, they have lived in a simple way, close to their mother earth, beside the desert they loved, and (let us believe it!) nearer to the God they worshipped.—The Desert.—John C. Van Dyke.

SACRED HEART ACADEMY, LON-

DON, ONT.

The aim of the Religious of the Sacred Heart is to give to their pupils an education which will prepare them to fill worthily the places for which Divine Providence destines them.

Divine Providence destines them.

The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the put its is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; also, if desired, the preparation for the Entrance and Junior Leaving Examinations.

half board or the day school, may be had by applying at the Convent or addressing.

The MOTHER SUPERIOR, London Ont.

A Christian intention is that which proposes to itself, as the end of its action, the glory and the good pleasure of God. Every thought, every word, and every action of yours during the day should have such an intention.

THE GREAT ROLE ASSIGNED TO HER BY MEN WHO HOLD THE PUBLIC PULSE.

* * * The thinking men of the time gaze with admiration at the Church founded by Christ. They recognize its wonderful power; they see that it is the only force that can stem the tide the only force that can stem the tide the only force that can stem the tide intinsic sophistry. The conclusion

to day. In the course of conversation he suddenly said to me:

"I was brought up a Methodist, but today I am nothing; I have absolutely no degmatical beliefs or tenents. Unfortunately for the country, nine out of property and present that a revolution must come; we must go back to positive belief, to revealed truth, to obedience to authority; and there is no institution, no church that can bring about that change but the

WILL YOU PEOPLE BE READY ? That is the question, gentlemen will you be ready? It does not de-pend on the Church: she is always pend on the Church: she is always ready. It depends on men like you, graduates of our Catholic schools and colleges. Are you ready now to do your share, even in a humble way, by clean, honest Catholic lives and careers to help bring about gradually this great change? Are you ready to this great change? Are you ready to make use of your talents, to barter with them, to do as much for your spirwith them, to do as much for your spiritual advancement, for God's cause, for the spreading of His Kingdom on earth, as you would for your material interests? It does not mean that you must accomplish what the world regards as great things. Your name need not be emblazoned large on the pages of history. It does not matter whether you have arrived at the top rung of the ladder and occupy a high place in the State, in your chosen profession or in business. But it does mean that what you have acquired, you have acquired honestly. It does not have acquired honestly. It does mean that money of the promise of advancement has not been used successfully to prostitute your talents for an unworthy cause. And it certainly makes every difference if, to obtain fame or happiness, you have sacrificed that which your forefathers have preserved inviolate, which they have guarded even with their life's blood your faith and the practice of your

PRIVATE JUDGMENT AND THE POPE'S INFALLIBILITY.

Christian Advocate: "Faith in the infallibility of the Pope not only requires every Roman Catholic to substitute the judgment of the Pope for his care but it. stitute the judgment of the Pope for his own, but it requires him, as the late Wm. E. Gladstone, England's great statesman, declared, 'to surrender his mental and moral freedom, and to place his loyalty and civil duty at the

mercy of another—the Pope."

Let us substitute the divinity of Our Lord for the infallibility of the Pope and see how your reasoning works. Faith in the divinity of Christ re-

quires every Christian to substitute the judgment of Christ for his own freedom, and to place his loyalty and

civil duty at the mercy of another.
Suppose the infidel, the atheist, or the heathen were to put the problem of Christianity to you in the above shape,

your sense of civil duty, and that consequently you should reject His divinity
what would be your reply?
You would say, If Christ is God I
am not in the least concerned about
the evils your imagination conjures
up. They are mere delusions, or hallucinations which victimize your mird,
for God is the infintely wise, perfect
and just Being, in whom the highest
reason tells me I can put absolute trust.
Compliance with His perfect Will cannot therefore deprive me of any rights or not therefore deprive me of any rights or liberties, mental or moral, that He in His infinite wisdom has seen fit to bestow upon me. He gave me the faculty of reason and liberty of will to be used in accordance and co-operation with in accordance and co-operation what His divine plan in the economy of Creation, that I might be a meritorious co-worker with Him in the ultimate realization of the plan. In the work-ing out of this divine plan, I, because His creature having nothing that I did not receive from Him, owe Him absolute, and the health of the puils is the object of constant solicitude. Active physical exercise is insisted upon.

The course of studies comprises a thorough English education; also, if desired, the preparation for the Entrance and Junior Leaving Examinations.

Special advantages are offered for learning French and Needlework. The Musical Course fits pupils for the examinations of the London Conservatory. Terms and other particulars for board, half board or the day school, may be had by applying at the Convent.

In view of this inevitable conclusion from the truth of the doctrine of the divinity, the infidel will see, if he have a normal brain, that his argument from his imagined evil results of the doctrine has no force, proves nothing, resting as it does, on imagined evil results that are impossible if the doctrine of the divinity is true, as you rightly hold it is. He will see that you have forced him to abandon his evil results

argument and compelled him to seek a new ground of attack. He will see that instead of adducing imagined

meet him on his newly selected ground

of attack.

In concluding with him you call his attention to the radical defeat of his arcument, which consists in his starting with the assumption that the doctrine of the divinity is false, and then adducing evil results which would or might follow from it if the assump-

false because it requires those who believe in it to substitute Our Lord's judgment for their own, and makes them "surrender their mental and moral freedom, and to place their loy-alty and civil duty at the mercy of another." There is nothing improper, or unwise in substituting the jadgment of another for our own if that other be infallible; nothing unwise, or impru-dent, or unjust to ourselves in sur-rendering our mental and moral freedom, our loyalty and civil duty to the keeping of another, if that other be infinitely wise and just, as Our Lord,

being God, is.

But, you will ask, what has all you said to do with the question at issue— the infallibility of the Pope? It has this to do with it. It leads

up to, and suggests the way in which we should reply to your and Mr. Glad-stone's argument against Papal infallibility. As you would reply to the infidel's argument against the divinity of Christ, we will reply to your argument against the infallibility of the

Pope.
If the Head of the Church established the Eternal Son of God, is infallible, he is so by the will and power of God. If the Pope is infallible we have no anxiety about, no fear of the evils your imagination conjures up, such as the loss of our judgment or of our nental and moral freedom, etc., for an infallible authority, because unerring cannot teach any doctrine that is an eannot teach any determe that is an unjust invasion of any of the rights and liberties which God has given to man. To suppose so would be to suppose that God is at war against Himpose that God is at war against Himpose hard. elf, which is absurd. Therefore none the evils you imagine, can pos-ibly bllow from the truth of the doctrine of

infallibility.

The evil results you refer to are possibly only on the hypothesis, or as sumption that the doctrine is not true. But as you undertake to prove that the doctrine is not true, we cannot, as alogician, allow you to assume it is at true and then make that assump true and then make that assump tion the basis of your argument against its truth. You must not forget that we arm its truth, and it is this affirmation

shirm its truth, and it is this ammatch that you propose to refute.

It is not our purpose here to adduce the proofs for infallibility. It is our present purpose only to show that your arguments against it avail nothing. You must abandon your evil results argument, change your ground of attack and meet the doctrine itself, and

Christian Advocate: "His (the Pope's) private judgment, however it may be expressed, is more powerful than the collective opinion of all the rest of the Church."

Just above you told us that "the Pope is the Church." Now you tell us that his private judgment is more powerful "than all the rest of the Church." It appears after all that the Pope is only a part of the Church.— Church." It appears after all that the Pope is only a part of the Church—a very important part, but only a part. You should neconstruct your two statements so that they will not contradict each other. If the Pope be the

tradict each other. If the Pope be the Church, in what category do you put "all the rest of the Church?" And what is its "collective opinion?" We have already told you that the Pope's private judgment is not a doctrine of faith, that it does not impose on Catholics the obligation of belief. If the Pope were sick he would himself prefer the judgment of a skilled self prefer the judgment of a skilled physician—even if he were a Method-ist—to his own unskilled judgment, as to what was the trouble and what the best remedy. Christian Advocate: "To the Pope"

(private) judgment the Church must bow in submission."

bow in submission."
Well what harm in that if, as you tell us, "the Pope is the Church?" To bow to one's self is an innocent per formance, not likely to mislead anybody to any great extent.

Our esteemed contemporary seems

to be unable to get rid of the persist ent thought that private judgment and official judgment are, in the Pope, iden-

The Ideal Laxative for Children

Mothers cannot be too careful in what they give children to move the bowels. Calomel, cascara, senna, salts, cathartic pills, castor oil, and purging nineral waters irritate the bowels—upset the stomach and eventually lead up to chronic non-action of the bowels-Constipation.

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on receipt of price, if your druggist does not handle them, Fruit-a-tives Limited, Ottawa.

tical. We do not know what remedy is best for that sort of trouble and not having the Pope's private judgment on it to guide us we must decline to pre-scribe.—New York Freeman's Journal.

THE FAITH OF A CONVERT, ONE THING I KNOW, THAT WHEREAS

I WAS BLIND, NOW I SEE.

The Ave Maria quotes a striking passage from the "Memories" of Mr. C. Kegan Paul, the well-known English convert, which throws considerable light on the state of mind of those re-ceived into the Church in maturity:

"Those who are not Catholics are apt-to think and say that converts join the Roman communion in a certain exalta-tion of spirit, but that when it cools they regret what has been done, and would return but for very shame. It has been said of marriage that every-one finds that when the ceremony is over that he or she has married another and not the bride or groom who seemed to have been won; and Clough takes to have been won; and Clough takes, the story of Jacob as a parable repre-senting this fact. We wed Rachel as we think, and in the morning behold it is Leah! So the Church bears one aspect when seen from a distance, ab extra, another when we have given our-

selves into her keeping.
"But the Church is no Leah, rather a fairer Rachel than we dared to dream; her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of Penance, on that 12th of Angust, the attack and meet the doctrine itself, and tak no more of the loss of judgment, freedom, etc.

The radical defect of your argument consists in your starting with the assumption that the doctrine of infallibility is false, and then adducing evil results which would or might follow from it, if your assumption were true. Our denial of the truth of the assumption imposes on you the necessity and onus of demonstrating it.

We would respectfully recommend that you read Cardinal Newman's reply to Gladstone.

Christian Advocate: "The Pope is Christian Advocate: "The Pope is In abundance since God gave me grace" ply to Gladstone.

Christian Advocate: "The Pope is supreme even over the Church, for he is the Church."

On another life. Sorrows have come to me in abundance since God gave me grace to enter His Church; but I can bear them better than of old, and the blessis the Church."

It is not a Catholic doctrine that the Pope is the Church; just as it is not a principle of physiology that your head is the whole of your body; or that the head of any society or corporation is the society or corporation. It would indeed be bad for the Church if twere left to you to state her doctrines.

Christian Advocate: "His (the Pope's) priyate judgment, however it nor could he fully explain how Jesus opened his eyes; but this he could say with unfaltering certainty: 'One thing I know, that, whereas I was blind new I see.'''

> May my whole being be no longer employed but in loving and serving and glorifying Thee, Who hast loved me even unto death upon the cross!



Beautify Your Church

THE THORNTON-SMITH COMPANY, leading Church Decorators of Canada, have already under contract for 1907 several of the leading Churches of Ontario. We have lately added to our staff, Mr. John Turnbull, of Edinburgh, one of Scotland's foremost artists and winner of the Master Painters' Travelling Scholarship of Great Britain. Send photographs of interiors of Churches, and colored sketches, showing different styles of decoration, will be submitted free of charge. When in the city visit our showrooms and see our large assortment of imported wall papers, fabrics, curtains, etc.

O Heart of Jesus, live, reign in all hearts, for time and for eternity! May we be ever consecrated to Thy glory, we have burning with the flames of Thy ever burning with the

FIVE-MINUTE SERMON.

Fifteenth Sunday after Pentecost.

CORRECTION FOR FAULTS. "Brethren, if a man be overtaken in any tault, you who are spiritual instruct such a one in the spirit of meckness, considering thy e if lest thou also be tempted." (Gal, vi. 1)

Perhaps there is no duty so hard to erform well as that of correction; and perform well as that of correction; and of course I refer chiefly to parental correction. Some parents are too denient. They sin by petting their children. They over-praise them to their faces. They give them to understand that they are not loved, but worshipped. They believe them against school-teacher, neighbor or relative. They are the slaves of the child's lightest whim. And long before old age comes such parents are apt to age comes such parents are apt to suffer from that very miserable in-fliction, a spoiled child. Children are said to be the crown of their parents; the spoiled child is a crown of thorns.

Others, on the contrary, are too svere. If they really love their little covere. If they really love their little ones they have discovered how to disguise it. They are too exacting. They scold, and they scold often, and dong and loud. They bring up past offences, long since atoned for. They dwell much on their own merits as good parents. They correct in anger. Impulse guides them, or rather drives n, in place of affection and a spirit them, in place of anoction and a spirit of justice. The sudden slap and the rude shove for the smaller ones; the blow of the fist, the kick for the larger ones. And oh! the deadly curse, the evil wish connected with Satan's name, wish for eternal loss for one's own child, the harsh name, the face flaming with rage, the shouting voice; breth-men, all this drives the boys to the saloon, and the girls to the dangerous

ompanionship.
Is it not, then, a difficult thing to avoid both extremes, to be neither too denient nor too severe? Does it not show us how high a place in Paradise a faithful parent shall enjoy? Does it mot—this matter of parental correction alone—show us why our Blessed Lord raised the parental office to a sacra-mental state?

St. Paul in the text—although speak-

ang of correction in general—lays down two rules which good parents know by experience to be the two wings of their Aight to heaven: first, parents should be spiritual, and second, they should be meek. Spiritual, because to be a good parent "is not of him that willeth nor parent " is not of him that willeth nor of him that runneth, but of God who showeth mercy." Brethren, lay this to heart: the married state is indeed happy, but only by the grace of God. nappy, but only by the grace of God.

Natural dispositions go before all supernatural life. But the natural man is clay which the potter moulds into a vessel of election. And how often do we see easy going, kindly-natured young people become crabbed apough after marriage. They lack the enough after marriage. They lack the grace of God; that is the reason of their difficulties in governing their children. They do not pray enough. They do not pray enough. They do not come often enough to the sacraments. They are unwilling to incorporations themselves by joining the convenience themselves by joining the rosary seciety or the temperance so-ciety. Tae necessary spirit of sacri-fice is absent from the family; and that spiritis born of the practices of religion.

spiritis born of the practices of religion. Furthermore, the spirit of meckness is necessary: The true spirit of correction is not the spirit of authority, but the spirit of meckness. If one's mind is all puffed up with the importance of one's dignity and the greatness of one's merit; if one is always desired to the strength respective properties. atching to have his authority respected children, instead of seeking to be loved by them on account of his de voted affection; if by his harsh voice, his exacting spirit, his cold and dis-tant manner, his stinginess—if by such means he undertakes to keep his children in their place, they will be neither virtuous nor happy. And least of all will he be happy himself.

After all, dear brethren,

one object in bringing up a family: to train souls how to be good children of God. How, if human beings can be kept out of sin in any other way but by mept out of sin in any other way but by much loving kindness, then the Christian religion is a mistake. Once St. Philip Neri was surrounded by a troop of noisy boys. Some of his friends, who were annoyed by their shouts and who were annoyed by their should and laughter and boyish clatter, complained of them to him. "Why, Father Philip," they said. "hose can you stand such a noise about you?" The saint smiled and answered, "They might chop wood on my back ii it would only keep them out of sin." Let it therefore be the one object of parents to so correct their children as to grad-ually remove the defects of character and nature which may cause them to sin. It may sometimes be good to punish with a certain severity, but always without passion; after a little time, at least, of deliberation, and especially in such a way that the child may know that the chastisement is in-flicted by one who loves God and his child's soul too much to neglect proper

DRESS OF THE ALTAR BOYS AT SERVICE.

Question. What is the proper color for the cassocks of altar boys? Should these have capes? What about "fa-

wors' on great feasts?
Response. The rubrics simply require "nt inserviens talari veste et superpellicco sit indutus." Hence a clean, becoming cassock of black, red clean, becoming casava of the same violet or even white material, with a clean white surplice, would be a perper dress for a boy who serves the periose at the altar. As to the cape and other details which may be deemed sary to make up a becoming outfit for festive occasions, we can only lay down the principle which good taste and sense prescribes, namely, that an-thing aiming at mere display or savor-ing of affectation, vanity or worldliness, must be kept out of the sanctuary. On the other hand, neatness and above all cleanliness should characterize the appearance of those who serve at the attar. The introduction of novelties in millinery effects, decking the boys with bunches of ribbons, flowers and the like, are foreign to the simplicity of the holy place and service.—Eccles-

CARDINAL NEWMAN ON LOCAL CATHOLIC OPINION.

The attitude which Catholics should assume in the presence of hostile criticism is one of considerable imporcriticism is one of considerable impor-tance. The question we wish to discuss is, what line of conduct we should adopt when Catholicity in gen-eral, or Catholic priests and prac-tices in particular, suffer in the eyes of public opinion. In this, as in many other difficult problems, Cardinal Newman's common sense and practical insight will be of great assistance to us. He discusses the assistance to us. He discusses the question in his ninth lecture on the "Present Position of Catholics in England." At the outset he distinguishes two forms of public opinion; there is, on the one hand, the public opinion which is a matter of mere ideas. It was to do with something abstract; it does not touch real life; it is not not be abstract. based on facts ; the judgment formed in connection with it are little more than other abstract ideas associated with it; it is all a matter of stock

phrases and parrot cries.

But there is another form of public opinion which he calls real public opinion, and which is based on the knowledge of persons and facts. To this he gives the name of "local opinion," because it has its origin in the opinions formed by persons living in daily contact with one another and because, on that account, it is more likely to be limited to the locality in which we dwell. To the former comparatively little attention need be bring out his meaning more clearly he takes a not familiar paid; but the latter is important. takes a not familiar example. He supposes that one of the metropolitan poses that one of the metropolitan newspapers contains a leading article against Catholicism and Catholic priests. Up to a certain point Catholicism is nothing but an abstract idea. Catholic priests are nothing more than names. The whole article is nothing more than words, and is therefore harmless.

fore harmless. "Words hurt no one; words cannot hurt us till—till when? Till they are taken up, and believed in the very place where we individually dwell. Ah! this is a very different kind of public opinion! it is local opinion and it concerns us very nearly."

The importance of local opinion for

us Catholics in action can scarcely be exaggerated. Listen to Newman's words

"This I would say, Brothers of the Oratory, not only to you, but if I had a right to do so, to the Catholics of England generally. Let each stand on his own ground; let each approve himself his own neighbourhood if each portion is defended the whole is the each portion is defended the whole is secured. Take care of the pence and the pounds will take care of themselver. Let the London press alone; do not appeal to it; do not expostulate with it; do not flatter it; care not for public opinion; cultivate local.

The way in which Nawman characteristics.

The way in which Newman shows how the thing works out in practice is quite humorous and at the same time nuite true to life. He takes as exam ples some of our leading cities like Birmingham, Manchester, Preston and Liverpool, and with the masterly hand genius outlines the rival workings of public and local opinion in these

oities.
"The Birmingham people will say, Catholics are doubtless an infamous set, and not to be trusted, for the Times says so, and Exeter Hall and the Prime Minister, and the Bishops of the Establishment, and such good authorities cannot be wrong; but somehow an exception must be made for the Catholics of Birmingham. "They are indeed a shocking set at

Manchester, Preston, Blackburn, and Liverpool; but however you can ac count for it, they are respectable mer here.... In like manner the Manchester people will say, 'Oh, certainly, Popery is horrible, and must be kept down. Still let us give the devil his due, they are a remarkably excellent body of men here, and we will take care no one does them any harm. It is a very different thing at Birmingham; there they have a Bishop, and that makes all the difference; he is a Wolsey all over; and the priests too, in Birmingham are at least one in twelve infidels. We do not recollect who ascertained this, but it was some most respectable man who was far too concientious and too charitable to slander anyone."

Thus as Newman concludes, the charges against Catholics will become a sort of hunt-the-slipper, everywhere and nowhere, and end in sound and fury, signifying nothing.

CHEAP SALVATION.

The very latest explanation of nonchurch attendance is made known to the world via the brainery of Leslie's Weekly. A writer in that interesting weekly. A writer that the testing sheet gives it as his opinion that "regular church going is virtually out of the question because of its expensiveness" a rare conclusion born of a brilliant mind.

We hear a good deal of the costliness of salvation. Even among Catholics there are those who are everlastingly knocking the grasping priests; we find many people who growl continually about this, that and the other expense. These people never own pews, they never contribute to the monthly collection, if there happens to be one; so far as they are concerned, the church may remain cold and cheerless during long winter months; the orphans way freeze and starve. Their religion is about as hot as an iceberg and their

faith as deep seated as is the patriotism of an army mule.

There is absolutely nothing in all the world so valuable to the soul as the gift of faith. It is worth every dollar contributed to the Church, and the wonder is that the struggle is made such a strenuous one for the men made such a strendous one for the men and women who have foregone all the pleasures of the world that the great work m y be carried on successfully. Thousands of people go to church Sun-day after Sunday, evidently thinking they have done their full duty from a financial viewpoint when they have dropped their little copper penny into the patron of hidden lives, obscu dropped their little copper penny into

the contribution box. Hundreds there are who cannot afford to rent a seat, though, goodness knows, there are no exorbitant rates; but they have dollars for base amusements and never deny themselves what they consider pleasure no matter what the cost. In order to get money to carry on the work of the Church and charity every conceivable legitimate measure has to be worked, people in this way bringing upon themselves worry and annoyance altogether uncalled for.

Not a person who is earning a salary

Not a person who is earning a salary in these prosperous times but can afford to give say a dollar a month anord to give say a dollar a month toward the support of the Church. Were all those who attend Mass every Sunday, thereby making a mild bluff at being Catholics, to do this, we would hear no more concerning the costliness of church going, and there would be no eason ever to mention finances from

the pulpit. Try casting your bread upon the waters. It will pay you in time and in eternity.—Catholic Union and Times.

FALSE IDEAS OF HAPPINESS.

"The pursuit of happiness "-what is happiness? Here, again, all de-pends upon how men accept the term. Is it feasting and rioting? Is it the lust of the eye and the pride of life? If so, what is to become of civilization? Who will deny again that, at least by who will deny again that, at least by their actions, some of the population of this great country have accepted this conception of happiness? The shameless records of the divorce courts prove it. The degeneracy, the moral pollution of our great cities give evidence of it. The diminished birth rates, the crowded insane asylums, and hospitals, and poor houses are all witnesses of it.

And it is growing and growing with
each succeeding year. Who can deny
that paganism is showing its frightful that paganism is showing its irighting head in a thousand forms all over the land? Who can deny that from the housetops thousands of voices are call-ing to the worship of base pleasures with the same formula which destroyed Egypt and Persia, and Greece, and Rome; eat, drink and be merry, for to morrow we die?

When fashionable preachers have made of God a myth, a blind force ; when by their preaching they only succeed in obscuring the certainty of a future life, who is to blame for the logical sequence in infidelity and belief only in the pleasures of the passing

Clean living, honest dealing, voting without bribery and docile observance of law, in that alone is happiness the happiness which conscience alone can

This is the watchword, and, please God, we shall shout it one day so loud as to drown forever the shrill cry which is to-day leading millions to destrucis to day leading millions to tion.—Archbishop O'Connell.

FREQUENT CONFESSION.

As God's grace is the means of our happiness, inasmuch as no one can be really happy unless, united with God, it follows that frequent confession is one of the chief means of becoming and re maining happy, as, together with Holy Communion, it more than anything else leads us and binds us to God. Al though frequent confession is so useful and so necessary to our happiness and advancement, it is strangely enough neglected by a great many, and even the fairly good are lukewarm with re-gard to it. This can be best accounted for by the fact that Satan, knowing its very usefulfiess and necessity to us, does everything in his power to keep us from practising frequent confession Thus we are led to defer our confession to put it off for little or no reason, and instead of seeing in it a comfort and consolation we are led to view it as something to be feared and abhorred.

To the good and holy, frequent confession is one of the joys of the soul; for it permits the soul to humble itself, to relieve it of its fears, to purify itself and unite it its fears, to purify itself and unite it more closely to God. The habit of mortal sin and frequent confession, we are told by spiritual writers, can not exist in the soul at one and the same time; we must either give up one or the other; and as mortal sin is the greatest of evils, separating us as it does from God and maybe forever should we not gladly take this easy means of keeping us united with God here on earth that we may insure ourself union

with Him in heaven?
We find time for so many things which do us no special good, and too often in many cases for things that are sinful and harmful to us, and yet we can find no time to go to confession. It is a happiness, and happiness for time and eternity, and yet there are comparatively few men who go to confession frequently. Now what should we understand by frequent confession? Is it going to confession several times a year? Surely not, when obligation, binding under sin, commands us that we confess at least once a year. Noth-ing short of going every month, or at the farthest, every second month, should be called frequent confession. It is easy to do this; little time is required; the priests are ever at the call of the people for this important work. As confessors they are the physicians of the soul. As judges of those accusing themselves they are the most merciful and indulgent, and as fathers of those they forgive the kind est and most benign. If anyone will acquire the habit of frequent confession he will find it so conforting he will never give it up. "Taste and see how sweet the Lord is."—Seedlings.

I vour sufferings, cry out to Jesus: "O Divine Crucified One! when my strength leaves me, when Thy cross weighs heavily on me, if I fall, do Thou raise me up."—Abbe Perreyve.

May our Lord Jesus Christ give us more and more of that loving confidence towards St. Joseph that burned so brightly in the hearts of St. Teresa, St. Francis de Sales, and so many glorious or hidden saints! St. Joseph is the patron of hidden lives, obscure

Among the cases tried before Judge Wright, in the Criminal Court, Baltimore, recently, was one which was made pathetic by the display of a mother's devotion to her erring son. Charles W. Alls, thirty-eight years old, who looked as if he might have been a tramp, is the son. The love of his mother may rescue him, as it did from the punishment about to be meted from the punishment about to be meted

Judge of their son's habits. The old man told him his son, after spending his money for liquor, would return home drunk. Judge Wright could find nothing in the old man's statement to sustain the charge of disturbing the peace. As Mr. Alls declared he was afraid his son would harm him, the Judge said he would require the son to give \$300 hall to keep the peace. "That will keep him in jall and prevent him from annoying you," the Judge said to Mr. Alls, "as he will not be able to furnish the bond." While her son's fate was thus settled Mrs. Alls had been gazing at him with eyes that showed her pent up love.

"He's a good boy, Judge," she said, with trembling lips. "He wouldn't harm anyone. If he would only stop drinking he would be all right. His father is not in good health and is not

When Mrs. Alls asked that her son be given another chance, Judge Wright consented. Then he had Wright consented. Then he had Alls brought before him again, and gave him some good advice. Alls told the Judge he would stop drinking. He said that he would "swear off," and that if he took an oath he would keep

son whose liberty she had obtained Mrs. Alls sat in the court-room weeping. -Sacred Heart Review.

PIETY.

It may well be questioned whether Catholics in America have had adequate consciousness of the interest they should take in the welfare of the Universal Church—especially in the Sovereign Pontificate, which so vitally sums up in itself the life and the action of the whole organism, and without which the several parts, severed one from another and deprived of co-ordination and direction, soon should weaken and die. We are, it might seem, absorbed in the parish, or in the diocese as if the parish, or the diocese, were the whole Church, as if either could exist or flourish of its own vigor and initiative. It is as if in social and civil matters we never looked beyond the village, or the city, and cared little for the nation, of which the village and the city are mere local manifestations, and without which the village and the city without which the village and the city retain neither authority nor life. The retain neither attnorted for the. The life of any part of the Church springs from the life of the whole organism. The glory of any part of the Church is born of the glory of the whole organism, of its wondrous universality over space and time, of its oneness in faith and government, notwithstanding its universality. Every diocese, every parish, every member of a diocese or a parish is entitled to say—It is mine, the whole Catholic Church, the Catholic Church of all ages and of all people, the Catholic Church whose fount of life is the heart of the Incarnate God, whose reheart of the Incarnate God, whose re-cord during nineteen centuries is the record of the reign of Christ, whose deeds for truth and justice have ever been so radiant of splendor that naught else is required to testify to the stream of divine life ceaselessly coursing of divine life ceaselessly coursing through its human framework.

The Sovereign Pontiff comes most close to every member of the Church. He is the Head of the Church, its prime Church; the activities which he puts into play have as their object the wel-

Pig or Christian?

In his interesting book of confidences "Between Ourselves") Max O'Rell remarks that even the pigs are happy in France. So far as this world's happiness is concerned, under the Clemen ceau regime it is vastly more comfort able to be a French pig than a French Christian .- New Zealand Tablet.



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MOTHER-LOVE SAVED HIM

when he was taken from the lockup and arraigned before Judge Wright on the charge of disturbing the peace the aged father of Alls was called as a witness against him. Mrs. Alls stood beside her husband while he told the Judge of their son's habits. The old

She tenderly grasped her son's hand as he passed her on his way to the lockup and then she cried pathetically, "That's my boy."

Judge Wright heard the cry and questioned Mrs. Alls about her son.

patient with him

While waiting for the release of the

A TEST OF CATHOLIC FAITH AND

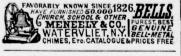
mover after Christ, its leader and its guide. The interests in which he is concerned are those of the whole fare of the whole Church. To dissociate ourselves from the Sovereign Pontiff is to dissociate ourselves from the Church; it is to cease in our practical life, to be loyal, earnest Catholics. The measure of Catholic faith and piety is, in a meaning most true, the measure of our devotion to the Sovereign Pontiff, the measure of the sympathy and the co-operation we accord him in his labors and trials.—Archbishop Ireland.



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thought that are so valuable for plant those.

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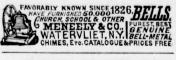
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CHATS WITH Y HUMAN NATURE GREATEST !

AUGUST 31, 1

Some men seem inca ing system and orde establishments. The own work well, and t their limitations. The judges of human natur ent is not sharp. Th conversational powers. cation, and often pla man where only pract succeed. They are li delicate make up, in a strong, robust, thick required, where an o will chafe and shrin aggressive business m

People are continue all sorts of unfortun tangling alliances, an barrassing situations lack of ability to reand to estimate chara Good people everywh posed upon and are lin all sorts of foolis cause of their ign nature. They are no rascal, the scoundrel They have not develop discernment, the al "wolf in the sheep's The knowledge of

protector of money, protector against fra is inestimable.
Gullible people ar readers of human is they are always open. Oily, cunning probservers of human can tell very quickly a good-natured, large scholar, clergyman overy little about bu o trusts everybod if they can only get can very quickly ma lieve almost anythin

will be an easy prey their keener knowled These promoters tackling a shrewd, ness man for their because he is too k good a judge of hum man would be like mask and see the the oily, honeyed seductive manner. The ability to rea a great business ass To be an expert

nature is just as v lawyer as a knowled valuable to a physiof medicine. The human nature, who person quickly, wh curate estimate o ter what his voca With some men people aright amou

tear off all masks. as he is, his realit for what he is wort A man possessing acter-reading pays what a person seek say of himself. H Human nature is to while to others i They do not have back of pretension

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him, but he has al of his ignorance of cannot read mot v the ability of things. If an app talks well, he imm talks well, he imm conclusion that h the position, and be disappointed. ness for clergyme positions through other reasons, an and professors. him who know no

ientific busines It is an educa the habit of estimating the di for in this way v our perspective our judgment. human nature is and we have a gr country, with its character. What a wonde

are in tractical constantly com strangers! Wh experts in read studying motive The face, the gestures, the w

cipher them, spe Sometimes a s when one is un a glimpse into l reveal secrets dare to utter wi The facial exp specially when especially when guard, or uncobeing watched, character.

A great scient student some n to study for an to describe it.

to describe it. student that he the fish, to tak another hour, time, tell him atudent would hings he kept had not seen at

You will find pert in face stu human rature marvelous skill never noti

able to protect

CHATS WITH YOUNG MEN. HUMAN NATURE IS MAN'S GREATEST STUDY.

Some men seem incapable of projecting system and order through their establishments. They may do their own work well, and then they strike their limitations. They are not good judges of human nature; their discern ment is not sharp. They are misled by conversational powers, display of education, and often place a theoretical man where only practical talent could succeed. They are likely to place a man of great reanement, sensitiveness, delicate make up, in a position where a strong, robust, thick skinned man is quired, where an oversensitive soul will chase and shrink from the cold,

will chafe and shrink from the cold, aggressive business methods necessary to effective, efficient management.

People are continually being led into all sorts of unfortunate positions, entangling alliances, and mortifying, embarrassing situations because of their lack of ability to read human nature and to estimate abscatter at a glance. to estimate character at a glance and to estimate character at a grance.
Good people everywhere are being im
posed upon and are losing their money
in all sorts of foolish investments because of their ignorance of human
nature. They are not able to see the
rascal, the scoundrel behind the mask.
They have not developed the power of They have not developed the power of discernment, the ability to see the "wolf in the sheep's clothing."

The knowledge of human nature as a

protector of money, of character, as a protector against frauds and imposition

Gullible people are proverbially poor eaders of human nature, and hence they are always open to imposition.

they are always open to imposition.
Oily, cunning promoters are keen
observers of human nature, and they
can tell very quickly when they strike
a good-natured, large-hearted professor,
scholar, clergyman or artist who knows
very little about business matters and
who trusts every body. They know that who trusts everybody. They know that if they can only get an opportunity they can very quickly make such a man believe almost anything. They know he will be an easy prey to their wiles and their keener knowledge of men.

These promoters would not think of tackling a shrawd level headed busi-

tackling a shrewd, level headed business man for their nefarious schemes, ness man for their heracious schemes, because he is too keen, too sharp, too good a judge of human nature. Such a man would be likely to penetrate the mask and see the real motive beneath the oily, honeyed words, the smooth manner.

The ability to read people at sight is

a great business asset.

To be an expert in To be an expert in reading human nature is just as valuable to a young lawyer as a knowledge of law; it is as lawyer as a knowledge of law, it is as valuable to a physician as a knowledge of medicine. The man who can read human nature, who can "size up" a person quickly, who can arrive at an accurate estimate of character, no matter what his vocation, or profession, has a great advantage over others.

With some men the power to read people aright amounts to an instinct. They look through all pretences; they tear off all masks. They see the man as he is, his reality, and measure him

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for what he is worth.

A man possessing this power of character-reading pays little attention to what a person seeking employment may say of himself. He can see for himself. Human nature is to him as an open book, while to others it is a sealed book. They do not have the faculty of going back of pretensions. They are largely at the mercy of what he claims for himself, and they are always being duped. self, and they are always being duped. They make very poor employers.

I know a charming business man, a

I know a charming business man, a very able man in many respects, and much beloved by everybody who knows him, but he has always been the victim of his ignorance of human nature. He cannot read mot ves, weigh or estimate the ability of others to do certain things. If an applicant for a position talks well, he immediately jumps to the conclusion that he is a good man for the position, and hires him, usually to be disappointed. He has a great weak ness for clergymen who have lost their positions through failing health or for other reasons, and als, for ex-teachers and professors. The result is that he has a lot of impractical people about him who know nothing of progressive, scientific business building.

him who know nothing of progressive, scientific business building.

It is an education in itself to ferm the habit of measuring, weighing, estimating the different people we meet for in this way we are improving our own powers of observation, sharpening our perspective faculties, improving our judgment. The ability to read human nature is a cultivatable quality, and we have a great opportunity in this and we have a great opportunity in this country, with its conglomerate population, to study the various types of

What a wonderful school mest of us are in rractically all of the time, especially in large cities, where we are constantly coming in contact with strangers! What a chance to become experts in reading hymen patrons in experts in reading human nature, in

The face, the eye, the manners, the gestures, the waik, all these are hieroglyphics which, if we can only decipher them, spell out the character.

Sometimes a single glance of the eye, when one is unconscious, will give you a glimpse into his innermost soul and reveal secrets which he would never dare to utter with his tongue.

The facial expression and the manner, especially when people are off their guard, or unconscious that they are being watched, are great acceptable. watched, are great revealers of

A great scientist would give a new A great scientist would give a new stretch some natural object, as a fish, to study for an hour, and then ask him to describe it. He would then tell the student that he had not yet really seen the fish, to take it away and study it another hour, and, at the end of that time, tell him what he had seen. The student would be amazed at the new things he kept discovering, which he had not seen at his first examination.

moter, the insinuating man who is trying to persuade you into something which may not be to your benefit, but which will be to his. You will be able to discriminate between friendship and duplicity. You will be able to protect yourself from a thousand annoyances and emberrassments and humiliations which might cripple your career.

How many people are living in pov erry, are wretched, homeless to-day be cause they could not read human nature and were robbed of their property and

To discern the difference between the false and the true, to place the right values upon men, to emphasize the right thing in them, to discriminate between the genuine and the pretended, is an accomplishment which may be worth infloitely more to you than a col-lege education without this practical power, and may make all the difference to you between success and failure, happiness and misery.—O. S. M. in

OUR BOYS AND GIRLS.

THE BEST PICTURE.

There was once a very rich man, who spent a great part of his yearly income for the education and support of young artists. Indeed, he had established a large school for painting, the students of which it was his great delight to en-courage and improve. On one occasion to the scholar who should paint the best landscape picture. You can imagine how anxious every boy was to get the large sum of money.

But in the whole of the school of

which I am speaking there were only two boys who stood much of a chance two boys who stood method a character to get the prize. The name of one was Christian and the other Anthony. They were both very talented and industrious; so it was impossible for their teacher to decide which one

would come out best.

Christian was the son of poor parents who found it all they could do to support their large family by their hard daily laber. But Anthony's father was a very wealthy merchant, and lived in a house as large as a palace. Both of the boys were the very best of friends, and had been so for the last

three years.
One day, when the time for deciding who should get the prize had almost arrived, Anthony made a visit to Christian's room. The ill-clad boy sat be fore his picture, with his back toward the door, and was so taken up with his painting that he did not hear the foot-step of his friend. The visitor was as still as a mouse, and was careful not to make any noise by which to betray his presence.

A few minutes later, Christian made two or three strokes on the canvas with his paint brush, and then his hand fell down as if to weak to work any more. He heaved a great sigh, and with a despairing shake of his head said to him-self, not knowing that any one else heard him:

"I see I cannot do it! My strength "I see I cannot do it! My strength and spirit is failing me, and everything swims before my eyes. Authony will certainly gain the prize, and I—oh! I will have to give it up. Now, what will become of my journey to Italy? How much I wanted to go to that beautiful land, and study the splendid pictures there! And my father is too tures there! And my father is too poor to send me or give me any assistance, and I have not a friend who can loan me any money. So I shall be com-pelled to know but little of my favorite art, and must finally go down to my grave without anybody's knowing or missing me. Oh! if my opponent were not Anthony! He does paint so beautifully. If it were any other boy in school, I could hope a little; but as it is, I cannot take courage. What will

Anthony stood all the while as still as a post, and even held his breath some time to prevent his unhappy friend from knowing that he was present. Then he drew easily back, and slipped off toward the other end of the hall. Afterwards he went down the steps of the academy, and walked slowly along the street toward his home. I will tell you of some of his thoughts; for he afterwards told them to me himself:

"Poor Christian is sorry that I too am trying to get the prize. I know he can paint a better picture than I, but he is so excited for fear he may fail, that after all I may get the thousand dollars. Now it is in my power to do him a great kindness. If I don't finish my picture, he will be victorious, or if I make some great blunder in it, it will turn out just the same. I have no need of the money, for my father is very rich, and has long ago promised to send me to Italy just as soon as I pass my examination. But then the honor of painting a better landscape than any other boy! Everybody would hear of it, and the king would have my picture put in his private parlor, for that is the promise he has made to whoever "Poor Christian is sorry that I too the promise he has made to whoever gets the prize. But how happy it would make Christian to gain so much money! He would feel like a prince, and he could then go to Italy, the country he has so often said he would love to travel over."

Thus he had conflicting feelings within him. He wanted to win the prize, not because of the money, but for the sake of the honor it would undoubtedly confer upon him. But suddenly he laughed aloud, and said: "What a dunce am I! How do I know that my picture will be better than Christian's? think I had better be certain that I am most likely to be successful before I talk much about the matter. But I will find out how the wind blows."

will find out how the wind blows."

Three days afterwards, he met the director of the school in the street, and the fish, to take it away and study it another hour, and, at the end of that time, tell him what he had seen. The student would be amazed at the new things he kept discovering, which he had not seen at his first examination.

You will find, as you become an expert in face study, in reading character, human tature, that you will develop marvelous skill in sceing things which you never noticed before. You will be able to protect yourself from the pro-

of our art, and you would reap vast dvantages from the great masterpieces Christian's face turned red at these

encouraging words of the director. Hope again sprang up within him, and

Hope sgain sprang up within him, and pis brush was soon making vast improvement in his pic ure.

"You have praised Christian's landscape so much," said Anthony, as he and the director were returning along the street, "you must now take a look at mine. I would, indeed, like to have your copielen upon it, before I proceed your opinion upon it, before I proceed further with it. Pray, come look

Certainly," replied the director; "it will give me the greatest pleasure to do so."

Anthony placed his picture in a good light, and I can assure you that his heart beat rapidly as he waited for his teacher's decision. By and-by he heard him say these words:

"Christian's pointing is indeed fine;

but I really fear that he will fail to win the prize, now that I have seen yours. There is not a great difference between yours and his, but slight as it is, it is in your favor. I am sorry for your triend, for I sincerely hoped that he would receive the \$1 000.

After a short conversation concern

ing the various qualities of the two pictures, the director took his leave. Then commenced anew the struggles in Anthony's heart, whether he would claim the honor of being the best artist in the school, or give the opportunity to Christian of making enough money to

take him to Italy.

Finally the day arrived for deciding who should get the prize. There were a great many pictures from the driferent students, and they were all hung around the large hall in the academy brildie. The committee of examina around the large hard the building. The committee of examina tion came and spent the whole day among them. In the evening the scholars were summoned to the hall by the tap of the great bell. They were to hear who had gained the \$1,000.

Many a heart trembled as the chair. man of the committee arose to call aloud the successful name. Every scholar hoped and feared; but none more so than Christian. His face more so than Christian. His face changed from white to red, and ther back again as quick as thought. His eyes glanced instantly over the wall in order to get a glimpse of Anthony picture. But it was not there.

Everything was as quiet as midnight when these words were slowly uttered: The picture which most deserves the eward of a \$1,000 is painted by Christian Trennau. To him we give the prize, together with our thanks, as a committee, for what he has done. His industry is only equal to his talent."

When Christian heard the decision,

he was so excited with emotion that it was impossible for him to restrain himself. He scarcely knew what he was doing when he went up to the chief judge of the pictures, and held out his hand for the purse full of gold. When he went home he counted it, and it was When found to contain not only the \$1,000 as a reward for his labor, but another thousand wrapped up in a note to him, from the committee of examination, expressing their gratification at his inof examination,

dustry and perseverance against all the obstacles of poverty.

Having thanked his Heavenly Father for the wonderful success that he had met with, he was just rising from his knees when he heard a rap at the door. It was Anthony, and soon the boys were in each other's arms, both weeping for

When they began to talk, Anthony said to Christian: "I wish you much happiness, my dear friend. You have won the prize fairly and nobly. Your picture is far the best of all.

But where was your painting? I looked all over the different pictures, and yours was not among the number.

I did not expect such good fortune as I
have met with. It is you, dear
Anthony, who deserved \$1,000. Come now, tell me why your landscape was ot to be found among the rest.

The answer that Anthony made to these words was. "My picture was not quite ready. In two mo.e days ! might have finished it. But I will have t done in time for our exhibition at

it done in time for our exhibition at the close of the term."

"Oh, Anthony, i see your reason plainly. I know you would have taken the prize, but you wanted me to have it. Such generosity I shall never forget. You have done for me what no one else would have done, and you shall have my thanks to the latest day of my life. It must have been a hard struggle for you when you consented to give up the honor of painting the best picture in school. I know you would have been successful, for the director has told me

so. May the Lord reward you !"
"Never mind, never mind. The honor belongs to you, and if you are as indus trious as you have been, you will be-come one of the best artists in our whole kingdom."

Three months after this conversation, Three months after this conversation, the two friends were on their way to Italy together. Both were as happy as you can well imagine. But who do you think was the happier? Not the one who gained the prize, and was \$2,000 richer by it, but he who had done a hindred.

kindness.

There lived no young artist in Rome
who had more pleasure than Anthony Konig—for that was his whole name And in later life it always gave him new joy whenever he remembered his unfinished picture and Christian Trennaus's prize

Let it be the aim of all to do as much good to others as they can. He who does a kindness for another ought to remember that his friendly act will bring as much happiness to himself as to the one who receives it.
Children, act like Anthony, and you

THE MARTYRS' SHRINE.

On A gust 15th, the shrine erected near Georgian Bay, to the memory of the Apostles of the Hurons, Father Brebert and his companions, was dedicated by His Grace the Archbishop of Toronto. A large concourse of clerical Toronto. A large concourse of clerical and lay pilgrims were present to honor those missionaries who, in the middle

of the seventeenth century, gave their blood for the cause of Christ.

Through the untiring efforts of the well-knc wn archeologist, Father Jones, S. J., the exact spot on which the Jesuit missionaries, Brebeut and Lalement of the control of the control of the control of the case of the control of the con mant, were massacred, on March 16th and 17th, 1649, was definitely located. This venerable spot, in early times the site of the Huron village, St. Ignace II. is situated on Lot 4, on the seventh Concession of the Township of Tay, Simcoe County. It is quite close to the Sturgeon River, and midway between Vasey and Coldwater.

The memory of those brave who, in the early days of New France, left home and kindred to found the Canadian Church, will henceforth be kept green. Their heroic lives among the savage Hurons, and their precious death at the hands of the still more savage Iraquois, were the first fruits of the Church in Ontario.

Up to within a very few years, the records of their deeds had lain hidden in the Relations, which were practically inaccessible to the general public. Now that these documents have been gathered together and republished, through the efforts of Mr. Reuben Gold Thwaites, the heroism of the lives of those early missionaries will become matters of common knowledge, and the spot whereon they suffered will be sacred to all who value zeal and selfsacrifice.

Too long has this ground, crimsoned ith the blood of martyrs, been with the blood of martyrs, been neglected. But steps have at last been taken to atone for the indifference of the past. The shrine near Georgian Bay is the beginning of a movement, which, let us hope, will end only when we see these apostles of early Canada, venerated on the altars of the Univer-

A PRACTICAL LESSON,

The excellent article by Monsignor Vaughan on indiscriminate reading "Dangers of the Day," V.) leaves nothing to be said on this subject; however, there is a practical lesson, admirably apropos of what our valued contributor had to say on the obligaion of shunning dangerous books, in the following story related by a contemporary French author:

One rainy day, I sat before an open are chatting with a friend, a noted lawyer. The subject of our conversation was a new book which had caused a great deal of unpleasant comment. both agreed in condemning it. "Have you read it?" asked my host.—"No," I replied; "I have formed my opinion from what reliable critics have said of it."—" You are wrong there, my friend. You should judge for yourself," answered my host. I was about to reply as best I could, being somewhat embar-rassed, when a kind Providence came to my aid. There was a rap on the door. Upon opening it, we saw outside an old peasant with a basket of mush Upon opening it, we saw outside rooms on his arm.

Now, my famous friend was very fond of mushrooms, though he could not tell edible from poisonous ones. He amined those presented very carefully; but, not feeling satisfied, he turned to me for a decision, while the old man looked on in surprise. To me all mush-rooms are alike—that is, bad—so I was powerless to advise; but I recommended calling the cook. No sooner had she looked at the eryptogams than she pro-

nounced them deadly poison.
"Throw them away!" exclaimed
the master—"Wait a moment," I remonstrated. "Are you going to throw those mushrooms away without tasting of them? You should judge for yourself."—" Would you have me risk
poisoning myself in order to make sure
that they are bad?" cried my frieud.
—" But you just advised me to expose
myself to the deadly poison of a bad
book" I replied gently.—Ave Maria. book," I replied gently.-Ave Maria.

ORIGIN OF THE ROSARY,

Few people are acquainted with the origin of the rosary. The ancient hermits and others frequently counted the mits and others frequently counted the number of their prayers by little stones, grains or other marks. In the eleventh costury the Abbot John Gualbertus directed those of his monastery who were not priests, and who could not read the Latin Psalter, to say a certain number of "Our Fathers" and Hail Marys," instead of each canorical hour of Divine Office. The rosary in its present form is due to St. Dominic. present form is due to St. Dominic.

The beginning of the rosary is a profession of faith in all the truths taught

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by our Lord and Saviour Jesus Christ. It is composed of the Lord's prayer— the most perfect prayer which a Christian can address to God: then follows the angelical salutation, which contains in a few words the most beautifu eulogy, the most magnificent praise which has ever been spoken of the Blessed Virgin: "Hail, full of grace!" The mysteries which are announced at the beginning of each decade recall the wonders of the incarnation and the life of our adorable Saviour, in which Mary had such an important part. Thus the rosary is really a summary of the Gospel. It is also a prayer most agreeable to the Blessed Virgin and within the reach and ability of all the faithful. The humble and poor shepherd who counts each grain of his beads on the lonely hillside gives to our Blessed Mother the same homage, the same honor as the learned St. Francis de Sales, who piously recites his rosary in the quiet recollection of his oratory. St. Louis on his throne and the poor had such an important part. St. Louis on his throne and the poor man in his humble cottage by reciting the rosary are united in mind and heart to celebrate the glories of Mary and to obtain her maternal favors. — Rev. Thomas F. Ward.

And we Refuse.

It is related, says the Ave Marie, that Mendelssohn once went to see the great Freiburg organ. The old custodian, not knowing who his visitor was, refused him permission to play upen the instrument. At length, however, after much persuasion, he granted him leave for ' just a few notes." Mendelssohn took his seat, and soon the most wonder ful music was bursting forth from the organ. The old man was spellbound.
Ar length he came up bes de the great organ. aster and asked his name. Learning , he stood humiliated, self condemned And I refused you permission to play upon my organ!" was all he could say. The author of "The Every Day of Life" makes this striking reflection on this oft told story: "There comes One to us and desires to take our life and play upon it. But we withhold ourselves from Him and refuse Him permission, when, if we would but yield burselves to Him He would bring from our souls heavenly music."

Far from complaining of the crosses that our Divine Lord sends us, let us strive to comprehend the infinite love that makes Him treat us thus. What are His designs of love upon our souls? Ah, they will be wholly unveiled to only in that heavenly country where He shall wipe away all tears from our eyes. -Soeur Therese.

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THE PERSONS SERVED

LETTER FROM ROME.

SAMPLE SCANDAL - CHARITABLE PRIEST ATTACKED BY ATHEISTS IS DEFENDED BY THE PEOPLE.

"It is an ill wind that blows nobody good." What France has lost through her Masonic Government other countries have gained. She has lost her religious communities of both sexes, and other places have received them with open arms. Spain has the monks of La Grande Chartreuse; Italy, America, Ireland and even England have ach got some of the homeless ones.

A procession of the Blessed Sacra

ment was held a couple of Sundays ago through the convent grounds in Uchel-dre Park, Holleyhead. It was the occasion of the installment there of the Sisters of the Good Saviour, for the Sisters of the Good Saviour, for whom the beautiful park was purchased on their expulsion from Albi, in France. Three hundred and sixty years ago the strains of the "Pange Lingua" rechoed in the grand old place. They who forbade its repetition have long since gone to their place, and were thought of only by way of compassion the other day, when the Catholics of Holyhead sang the beautiful hymn in the Master's presence through the grounds. The community intend, we understand, opening a boarding achool, in which French, Irish and English teachers will be exployed. But too late would come our appreciation when once the darkness had set in. Henceforth we would needs have to look eagerly for every rare time when even this wan light might be a bit brighter. We might manage to keep alive in this poor light, but, also, we might not. At best, existence would be a miserable one. English teachers will be employed.

A NOBLE PRIEST'S WORK.
Some time ago, in Northern Italy, priest, Don Giovanni Rachelli, organized a home for homeless children, with the intention of teaching them agricultural pursuits. His own modest galary as priest, honoraria, offered to him for extra sacerdotal labors, all were given to the object by which the devoted man saw he could do much good. Trusting too much to the gener-osity of subscribers, however, he ran into debt, with the result that the home and furniture were sold, while the children and their kind protector were thrown on the roadside. The children were taken to other charitable institutions and all seemed as if at least

perhaps thrice a year, and have none at all of the helpful influences of good Catholic schools for their children, or

Catholic society and companionships for themselves. You have the sunlight

in such profusion that you fail to appre

ciate it properly; these others must make the most of their bits of moon-

light; they grasp eagerly at every glow of it, and are thankful, oh, so thankful, for even that!

It seems incredible, yet it is true, that some Catholics, with the sunlight of their Church all around them, yet

eek out the shadows, yea, the positive darkness, and come out into the sun-

light only when the last ebbing spark of the life of their faith drives them

into it. Some will go to the sacra-

nents but once a year, -this once will

keep them just within the ranks ; they

wish, as one may say, to hang on to the coat tails of the Church, and let it drag them over to salvation. They

attend Mass and other services on rare

festal occasions, because "it would not look well" if they did not; and they

pay their little mites toward the material matters pertaining to the Church

them to a sense of the vital necessity of true pity. One such, when questioned because of his laxity in piety,

all days, and in every hour of the day. The care of their souls is the most

vital matter of their life; and only

living the life that is taught by the Catholic Church.—Sacred Heart Re-

ENGLISH CATHOLICS AND THE IRISH PARTY.

A deputation mainly composed of pro-

minent English Catholics headed by Most Rev. Dr. Bourne, Archbishop of

Most Rev. Dr. Bourne, Archisnop of Westminster, recently waited on Prime Minister Campbell-Bannerman and Mr. McKenna, the Minister of Education, to explain and impress upon them the claims of Catholics on the Education question in connection with the Catholic Training Schools for teachers, with which pending Government legislation proposes to injuriously interfere. One of the deputation

Irish Party, and as showing the spirit of that Party in the matter of English Catholic education interests, his re-

marks are worthy of note. He said:
"I and some of my colleague" have
come here on this deputation in order

that you might understand, and the Government might under tand, that in this matter the Irish Nationalist repre-

sentatives are in complete and absolute sympathy with the views expressed by

minster, I may say that we have already, as you are aware, raised the

very question in the House of Com-mons, and made a protest and pushed that protest to a division. That, of

course, was only the commencement, and the President of the Board of Education (Mr. McKenna) will under

stand that he will have to face this

stand that he will have to face this question, in the House of Commons on more than one occasion. We feel in this matter that we also, like the Bishop of Liverpool, represent the masses of the

working people in Lancashire, and in other parts of Eugland, too. We have a special reason for representing them.

Most of them are men, or descendants of men, of our race who have come to this country and settled here, and we

feel that we are bound by every means in our power to support their interests

in the matter of religious education.

have nothing more to say. I have simply come here to make it plain to

everybody that, so far as the whole Nationalist Party in the House of Com-

mons is concerned (which, you will re-member is not entirely a Catholic Party, but which is largely composed of Pro-testants), the whole of that party. Cath-

olic and Protestant, are in complete sympathy with His Grace in the view

ne has expressed. "
Some, if not most of the English Cath-plies on the deputation, the Duke of

Norfolk included, are strong opponents of Home Rule for Ireland. The idea of

gratitude for Irish services to Catholic interests in England apparently does not occur to them. The Tablet, how-

ever, in its editorial on the subject thanks Mr. Redmond for his public pledge that in this matter the whole

that protest to a

His Grace the Archbishop of West

for themselves.

no great harm had been done, Nor had there Nor had there been, either. The good priest's intentions were excellent; his charity was unbounded, and his kindliness to the little ones, according to their own testimony, was extreme. The only charge that could be laid at his door was that he was too optimistic. too trustful in people not distinguished for liberality, even for the best object. But soon Liberal (?) and anti-religious papers began a crusade against the priest's character and object of the community. Sinister hints were thrown out about the priest, and finally an examination of the children was held by the proper authorities. The statements of the orphans and the enthusiasm of the inhabitants succeeded in so bringing to light the merits and de-votion of Don Rachelli that widespread indignation has been roused against those men who rarely have any regard for truth or justice where the name of religion or Church is concerned.

We give the above as a sample of what takes place frequently in Italy. Reports of "scandals" find their way to America in a most extraordinary fashion. Originating in the diseased mind of some rabid Socialist who has long time shadowed all ideas of religious since abandoned all ideas of religion, they are sent through the medium of s gutter press (of which nothing but its name is known ontside its own province) to a Protestant country, say, England. Here they are received with open arms and properly "cooked for foreign consumption." On landing in America, they are duty published, with two or three headlines sensational enough to delight the heart of even the most rabidanti-papist or anti-cleri-cal. And there you have the latest bouncer, catchy, sensational and up to date, just after making "the grand

CATHOLIC AUSTRIA. What Lourdes is to France, Mariacelli is to Austria, for to this shrine of the Blessed Virgin all Austrian Catho ly interfere. One of the deputation lies turn. It is of special interest to was Mr. John Redmond, leader of the the nation this year, as the seven hun-dred and fiftieth anniversary of the foundation of the famous sanctuary is being at present celebrated, dating back as it does to the twelfth century, ander the reign of King Louis of

Hungary.

In the city of Vienna an annual pil-In the city of vienna an annual pir-grimage has been organized for the past ten years by Father Abel, a Jesuit Father, whose efforts for its promotion have been tireless. This is confined to men only, and has proved a splendid success. Perhaps no better testimony of this clergyman's work can be ad duced than the fact that three thou sand men, headed by the orchestra of the Catholic youth of Vienna, were conducted by him to Mariazelli to re-Communion the other day.

The sanctuary itself is a beautiful thing. The miraculous picture of the Blessed Virgin, standing on an altar of solid silver, and lighted up by thousands of tiners placed there by pil grims, conveys an impression not easily effaced.—Rome Letter of Philadelphia Catholic Standard and Times.

INDIFFERENCE TO THE SUN-LIGHT OF FAITH.

An abundance of blessings sometimes Causes them to become matters of custom, routine, or even indifference. Because of this, we often see Catholics who live, with Catholic influences and services on every side of them, indifferent as to availing themselves of their merits. The church is within might, there is Mass every day, High Mass, sermons, vespers and the Bene-diction of the Blessed Sacrament every Sunday and holyday; the priest in there ready at a moment's call to hasten to the confessional or to the sick-bed; the schools and the devoted, self-sacrifising Sisters are there to take charge of the greater part of the moral and physical training of the children. Day in and day out all this and more is before these Catholics, and at their service. It goes on and on con-

Thus, also, goes on and on continually the rising and the setting of the House of Commons shall be at the service of the Catholic cause.—N. Y. Freeman's Journal.

PROTESTANT MINISTER CRITIC-IZES PUBLIC SCHOOLS.

to greet the rising sun: few stop to bid it adieu when it sets, confident that after a few hours they may enjoy its light and warmth again. But, supposlight and warmth again. But, supposing that there came a morning when the sun would fail to rise, leaving the world in continued darkness? And supposing that the sun would continue to fail to rise? Then, ah then, we would realize what a blessing, or rather a multiplicity of blessings, the sun had been. How gladly we would, if we but could, force from it, in its retreat, just a few, even one, of its rays of light! Could we but bring it back in its entirety, nevermore would we regard it The public schools received a severe criticism recently from the Rev. George B. Richmond, rector of the Protestant Episcopal church of St. George, Rochester, N. Y., who at the same time paid high tribute to Bishop McQuaid and the schools of the Catholic Church lie Church.

ite Church.

"We teach music, botany, chemistry and everything else but religion and morality," he said. Our public graduations display the lack. I sat on the platform of one of our high schools at a recent commencement. For three hours we listened to girls and boys reading essays on 'The Beauty of Nature,' 'Where the Wild Rose Blooms,' The Glories of Swamp Life,' 'How to Look Nice,' 'How Lovely it is to have a Mamma,' or something like it.

"One of the members of our Rochester Board of Education sat near me at the time, and we agreed that such Could we but bring it back in its entirety, nevermore would we regard it with indifference. Every hour we would bask in its brightness: every hour we would thank God for allowing us to enjoy its blessings.

But too late would come our appreciation when once the deriver had every head of the contract o

Rochester Board of Education sat near me at the time, and we agreed that such efforts on the part of our high school graduates were ridiculous and a shame. Not an inspiring moral note in it all. Nothing about loyalty to the Church or State. Nothing but fun, sport, good times, etc. Our citizens are growing tired of seeing on our streets the ordinary high school boy with hat tipped back, eigarette in mouth, air of indolence, and motions and spirit of a barroom rowdy. . . Our high schools in Rochester are breeding places for irreligion, weak morals and confidence in a 'get there' spirit.

"Seldom have I been so inspired as the other night when, in a great crowd would be a miserable one.
You, who dwell in close proximity of
Church and school, continually amidst
the helpful influences of Catholic
society and companionships, are enjoying the "sunlight"; there are
others, many, many others, who long
in vain for this religious sunlight;
they have, perhaps, no Church at all,
or, at best, a poor little chapel; have
the visits of a priest once, t ice,
perhaps thrice a year, and have none

the other night when, in a great crowd of our Rochester citizens, I listened to of our Rochester citizens, I listened to our distinguished, forceful, and be-loved Bishop of Rochester, the Right Rev. B. J. McQuaid. It was at the graduation of Nazareth Academy. The honorable Bishop made a great plea for a recognition of God in educa tion and for a spirit of reverence in all our life. He condemned in no unertain terms the lax, imperfect and outrageous attitude of our public schools in regard to religion and

" I had never heard Bishop McQuaid speak before. Some of my friends among the Protestant clergy of our city had told me that the Bishop was 'daft' on our public schools, 'bigoted,' etc. Well, all I can say is this: I am still a Protestant and a lover of my own form of church, but it seems to me that our church needs a few bigots of the stripe of Bishop McQuaid, who stands, without fear of rebuke and seeking no favor, on the side of God and Christ.

on much the same principle. Even the example of other Catholics who are true, live Catholics does not bring "What a wonderful result we see in those days of our school graduations! From the school of Bishop McQuaid come forth young boys and girls with reverence and love for their priests and pastors and for those over them in authority. But in our public schools and Protestant families what do we replied: "Oh, my wife prays enough for the whole family." Will also his wife's salvation suffice "for the whole find? Criticism of the pastor; irreverence for the Church and her sacra-ments, carelessness about Church Catholics should be Catholic not only once a year or on Sundays, but on attendance, except for a fashionable wedding now and then. Remember our Catholic boys and girls go to Mass on Sunday before they go to Glen Haven.
"But our children of to-day never second to this should be their pride in showing to the world the effects of

say prayers, never go to Church as a rule, are disobedient to parents, speak lightly of duty and sneer at authority. I am glad we have Bishop McQuaid and his splendid Church right in Rochester."—Sacred Heart Review.

THE MODERN LUST FOR GAIN-

THE ALMIGHTY DOLLAR THE ONE IDOL BEFORE WHICH THE ENTIRE WORLD

BOWS DOWN. Rev. M. J. Riordan, of St Charles Borromeo's Church, Pikesville, Md., in Dominic's Church, Plasvinic, att., in a sermon at the formal opening of St. Dominic's Church, Harford, Md., of recent date, spoke of the purpose of the Church, and in the course of his remarks said:

remarks said:
"The Church that manifests an interest in man's earthly happiness will receive a more sympathetic hearing when addressing him upon the subject of his eternal welfare. Hence the watchful and zealous pastor will some times earthly an adventure of the pastor will some times earthly an adventure of the pastor will some times are to be adventured. times speak on subjects not mentioned in the Scriptures or the creed, while certain persons of feeble discriminating

preaching to colorless statements which they naively term 'the Gospel.' "Never has the Church had a mor-Never has the Chiefe had a more formidable task than that which confronts it to-day. Civilization is in its swaddling clothes. Not one man in ten knows how to speak to persons of inferior position. Where is the Christian tian who seriously essays to curb his temper or to put in practice the teach-ings of Christ and St. Paul as regards patience, forgiveness, envy and egotism. How many persons are not obsessed with an abnormal love of money which with an abnormal love of money which Holy Writ declares te be the root of all evil? Indeed, the one cult prevading all nations is the worship of Mammon, and the one idol before which the entire world bows down is the 'almighty

"It was less difficult to regulate the wild passions of the savag's on the banks of the Rhine and the Seine than to direct aright the modern just for gain and the flerce stri'e of competi tion arising from it. Men who ar model Christians in private life refuse t accept the c.de of Caristian ethics in business. They declare that limited quantity of evasion, misrepresentation and questionable method is nec-essary for successin commercial life. The motto of not a few is Get money honestly, but get money.' They sneer at the Golden Rule, and loudly proclaim the maxims of David Harum and Dr. Lemonowsky.
'In Baltimore there are bookkeep

ers who are obliged by their employers to make false entries under penalty of dismissal. Some of Balimore's most respected citizens are daily robbing workingmen in Allegany county, inasmuch as the weighmaster employed by them at the mines is obliged to re-arrange the scale after inspection by the State authorities, and thus deprive the miner of his just weight and wage. the miner of his just weight and wage. Should the victims venture to take steps to prevent being robbed they are Catholic Union and Times.

rathlessly deprived of their right to

"Certain of our wealthiest capitalists are furnishing object-lessons in anarchy to wage earners. The head of one corporation snaps his fingers in the face of judicial authority, and the wealthiest man in our country casts ridicule on our courts by publicly evading and dodging their commands. The anarchy of corporate lawbreakers' is the phrase used by a well known university professor to describe their defiance of law. No wonder a venerable and conservative priest wrote recently that the only remedy for the existing relations between capital and labor is the reorganization of society.

"Patriotism, except in time of war or national peril, is an extinct virtue. Political leaders do not hesitate to sacrifice or jeopardize party welfare to "Certain of our wealthiest capital-

sacrifice or jeopardize party welfare to personal preferment while the majority of voters prefer party success to the public weal. Men of strong character and high mental attainments are seldom permitted to hold public office because they are not pliable and will not purchase their nomination by promising to hand over the appointing property as client of men holding no promising to hand over the appointing power to a clique of men holding no official position. Moral courage that speaks out fearlessly and condemns wrong specifically is a rare virtue. Prudence makes cowards of us all and etards the betterment of the world.
"To battle against these and other

adverse forces you have erected this citadel of God. It will stand as a protest against the spirit of the world, the flesh and the devil; against idleness and luxury; against poverty and arro-gant wealth. It will furnish effective tives and deterrents when ethical standards and ideals fail, and it will never cease to remind you of the su-premely important truth that it profit-eth one nothing to gain the whole world if one lose his own soul."

LARGEST UNIVERSITY IN THE WORLD.

The University of Paris is the largest educational institution in the world. The average attendance is 15,000, many The average attendance is 15,000, many of them women. Half of these women are foreigners. They go to the university from all over the worlā, Europeans being largely in the majority. The French girls are frivolous and do not take so deep an interest in their studies as the foreigners, who are pleasant and cheery companions, but are very serious. Russian and Polish girls are especially serious, and most of them are very poor. They take up literature, medicine and the applied sciences in order to qualify themselves for teachers and for physicians. Rusfor teachers and for physicians. Russians are more numerous than any of the races except the French. Next ne the English and Americans. As rale, American girls have more oney, dress better, and live better than the European students, but they do not have so much respect for the faculty, and are not so careful to obey the regulations. They are more in dependent, and know how to take care of themselves better than European

SOME HEROES OF METHODISM

We believe the Christian Advocate is regarded as a representative organ of Methodism. That system acknowledges Methodism. That system acknowledges God, and so recognizes the validity of at least nine of the ten commandments. These commandments forbid the bearing of false witness and prohibit murder. Now, two of the heroes held up for the admiration of Methodists in a recent issue of the Christian Advocate, broke one or both of these commandments and preached the doctrines of deceit and assassination as means to a political end. We refer to the two Italian Josephs—Garibaldi and Mazzini. Mazzini, it says, was neither Catholic nor Christian, yet he was "undoubtedly the greatest prophet and one of the the greatest prophet and one of the principal founders of Italian liberty." It makes no mention of the fact that he was known as the "apostle of the dagger" because he taught the doctrine of secret political assassination. Garibaldi was more open: he took to the field in the daylight; but he was a friend and supporter of the "apostle of the dagger," all the same. When the Advocate re views Mazzini's career it entirely over-looked the doctrines he preached and some of the results of the preaching. would have him confine his

When Pius IX. ascended the Papal throne he at once entered on a series of throne he at once entered on a series of reforms, and at first was almost wor-shipped by the populace. Mazzini also hailed the unexpected policy with enthusiasm, and wrote the Pope a friendly letter, and the Italian liberals sympathized with the Pontiff. But the revolutionary fever spread too fast for even a reforming Pope. He lost the love of the Romans, and on November love of the Romans, and on November 24, 1848, he fled the city. Later, on returning, he reversed his policy, and the episode which brought him into friendly relations with Mazzini passed

friendly relations with Mazzini passed into history and biography.

This is the way in which history is written to-day — and it is a bold way, since there are still to be found those who can tell where it lies and why it lies. What caused the good Pope to "lose the love of the Romans," as this writer puts it? The fact that he was good in deed as well as in word in the good in deed as well as in word in the cause of liberal government. The good Minister whom he had appointed to oarry out the grand programme of re-form with which he inaugurated his pontificate, Count Rossi, was struck down on the steps of the Legislature by one of the followers of Mazzini and Garibaldi. The lesson of the dagger It was utilized to prevent reform as well as to procure it. The Pope was frustrated in his efforts for reform by those who only cried "reform" as a those who only cried cover for robbery and murder. Truly a double-edged weapon was the stilette

of Joseph Mazzini.

If such men be "prophets" in the eyes of the Christian Advocate, it is little wonder it finds itself unable to write history as it should be written. Garibaldi, the atheist filibuster; Maz-

Preaching on the miracle of the loaves and fishes, Father Bernard Vaughan made a happy application of our Lord's last words on that occasion. "Gather up the fragments of life," he said, "let there be nothing lost. Give thought to the distressed and poor around you, give your fragments of time and energy and prayer to great and good things. Let prayer to great and good things. Let there be no waste, no waste of energy or substance. Learn to distribute to others. He who gives, gets back unto himself more than he gives. This is the high reward of service, that the fragments that remain are more those with which you started. Service develops character, and the great need of men and women to day is character." -Casket.

THE WESTERN FAIR.

There will be many new and novel features at The Western Fair of this year prominent among which will be an Exhibit made by The Women's Art Association of Casada. This Exhibit will be especially interesting to the lady visitors and will be found in the Art Gallery. It consists of work of all kinds done by Canadian women in Canadian homes: it will be placed and looked after by Mrs. Dignam a former London lady and her assistants. Do not fail to see the Home Industries and Handierafts of Canadian Women.

There will be more Exhibits this year from

There will be more Exhibits this year from the Merchants and Manufacturers of London than for some years past.

man for some years past.

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papers placed in the Dairy department. Everything seems to indicate a very success ful Exhibition. The citizens of London should help to make it so. Programms and all information on applica-tion at the General Offices, Richmond St.

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VOLUME XXI

The Catholic

LONDON, SATURDAY, SEP WEARY WAITI

Some time ago we were i prominent laymen were e cheme for the Federation lic societies of Canada. waited, and have from ti urged them to give us t their labors. But no sche and the enthusiasm of the l to have disappeared. The may have other weighty m sider-or possibly may be f the difficulties and dange seen by scribes who have imaginations.

It were a waste of time t the utility of Federation. tend to bind us together a trate and direct to wor energy that is frittered aw ities, is conceded. It wo Catholic press and the Ca and give us men who are the time, and not only be tion, to carry our banne be a factor in the mould opinion and urge us to de teaching of history, that our intellectual needs de loss of prestige and influen

We may hark back to without the fold, they pr the Church, not by the de living. We may talk of o but if we make no effort they can be applied to mod the world may deem us by garts. We cannot salve of with stories of our for! cannot hope to find our forefront of every good m persist in a policy of apa

A GOOD THING AND

We are told that Fed needed. We may rem that some of our prelates of Federation, and are an an opportunity to bless th can bring us together.

It may not be needed are gullible enough to be is said of us by orators a gatherings. But they w not as our orators would l as they are, do not harbo They see, it is true, the crowd our churches, but the young men who do no sacraments, who absent th Holy Mass, who batten up press, and whose sole air to have a good time. E and honied words anent will not remedy these co we believe that Federat by our best, and under t the Bishops, would give which we could refer v pride. But all this has b times. Now, since our to be anxious to see action, and our prelates it their approbation, let soon as possible.

WHAT IT IS IN TH STATES.

We may remind our among our brethren in States Federation is a st inception it had its crit ents-to day its record is sufficient to blunt the sure. It is gaining in must, in the near future by all, irrespective o mighty factor in the m safeguarding of religion ity. To the men behind we give our meed of have shown the value and have demonstrate and order and conc their place in wo to the best inter ciety. Said His Excell conio, at the last Con

cieties: "The common adage; is strength,' is the rea commercial, civil and Individual efforts, no ma will prove inevitable fa to our social interests, by concentrated action. means lack of efficiency of activites means strengthich constitute the be Buccess.'

American Federation o

And the Apostolic I name is in benediction i on to say that he w applying to their associ which Pius X. addresse teenth Catholic Congre ogna, in 1903, that t