LONDON, ONTARIO, SATURDAY, OCTOBER 15, 1904

The Catholic Record.

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For the CATHOLIC RECORD.

THE JUBILEE OF STH DECEMBER. We have much pleasure in presenting to our readers the following address of Rev. Dr. O'Reilly, given at St. Joseph's church, Newfoundland. It is based on

Church, presided over by Flus IX., and the dogmatic declaration by the same Pontifi that Mary the Mother of God was immaculate in her conception; that is Mary's soul in the very first instant of its being was free from the stain of sin, unlike all others of the race of Adam who came into existence fact that Sacred Scriptures, honored tradition, the unfailing faith of the Christian Common-wealth and various enactments of his predecessors in the Roman See, had all clearly maintained that Mary over-throm Starp in her year conception. clearly maintained that Mary over threw Satan in her very conception; he, surrounded by a vast concourse of Cardinals and Bishops, gathered from the ends of the earth, and assembled in the Vatican Basilica, did solemnly define and decree "the doctrine which holds that Mary, by the special intervention of the Almighty, was completely preserved from sin in the first instant of her conception: such a doctrine ne Pontiff declared) was revealed by (the Pontill declared) was revealed by God, and as such was to be believed by all faithful Christians." This enact ment was received with exultation all over the globe. And well might it be so received, for in this declaration of years have rolled by since then, and in the midst of a sconflig, incredulous generation, we hear, once again, the mighty voice of infallible Rome rising high and clear over the babel of contending sects, and telling the nine. contending sects, and telling the nine-teenth century another great truth about God's Mother—telling that never, even for an indivisable instant of times

could she have been satan's slave.

This glorious doctrine was in accordwith Sacred Scripture, Church tradition and popular belief long before the saintly Pius spoke the Infallible word: but it lay not as an article of strict belief, but as a seed of faith secreted in the heart of the Church until in our days it has come forth to add new fire to Catholic piety—new lustre to Holy Mary and new glory to that God of Whose hands she was the creature—"For He that is mighty hath

un. creature "holy, innocent and un-defiled." The non-Catholic may say, "this prerogative you Catholics claim for holy Mary is too singular: too uncommon. But (we may reply) was she chosen for an ordinary office? Was it chosen for an ordinary office? Was it a common thing to be God's mother? a common thing to be And if as St. Thomas teaches God suits his creatures to the offices which they are to fill, can we, dare we think that one who came so near Himself-one from whose body He was to clothe himself with flesh and blood—can we regard such a one as his enemy—even for an instant of time. No! for that momentary contact with sin by the soul of Mary would have been the brand of Lucifer, and how can we, unless we would be blasphemous, think that God would have humanity from the very s enemy? No if Scripture slave of His enemy? No if Scripture had never spoken, if the Church had been silent for all time, still would the Christian heart cry out in all ages, 'Verily, O Mary, wert thou Immaculate in thy Conception.' How, then, is the Blessed Virgin presented to us in Holy Writ? Even at the dawn of human history she is spoken of by the Creator Himself as the Woman destined to humble satan's pride and revenge Eve's disgrace. The Creator spoke thus to the serpent "Because thou has done this thing I shall place enmities between thee and the woman; between thy seed and her seed, and she shall crush thy Head, and thou shall lie in wait for her heel." Here is a clear allusion to Mary the

New Eve ; the Mother of that creation which was not to be wrecked by satan's guile. More happy was Mary than the first Mother—being destined to have and to preserve that original justice which the first had lost; and, having which, be a worthy Mother to Him who was to overthrow the empire of satan for "she shall crush thy head." Again how does Gabriel salute her? says "Hail Full of Grace." Surely was no ordinary tribute, this meant even more than purity of life; it in-cluded purity of origin as well. Especwe take the form of address in connection with the tremendous message of which he was the bearer, viz., that Ghost should overshadow her should be called the Son of God. And

in this latter phrase is embodied the great principle which when accepted in sincere faith makes all the Church's doctrines easy and natural, and gives an answer to every objection. And when men ask why we crect shrines to the Blessed Virgin—why we seek her intercession—why we keep

seek her intercession—why we keep her festivals; and why the Catholic Church would face fire and sword for Rev. Dr. O'Reilly, given at St. Joseph's church, Newfoundland. It is based on a Pastoral Letter issued by his Grace Archbishop Howley to the Archdiocese of St. Johns, and sets forth the conditions to be complied with by the people of the Archdiocese in order to gain the Indulgence annexed to the jubilee of the Immaculate Conception:

Just fifty years ago on the coming Sth of December a memorable ecclesiastical event occurred in Rome. It was the holding of a grand council of the Bishops and Cardinals of the Church, presided over by Pius IX., and the dogmatic declaration by the same the doctrine of her Immaculate Conception, let an angel from heaven answer for us: "Because He that is to be born of you shall be called the Son of God." How aptly, too, does the Church apply to this select being the many grand titles and significant sayings in Holy Writ which apply with special force to Mary as studied in her relation to her Son, who was the Word made the Son of God." How aptly, too, does the Church apply to this select being the many grand titles and significant sayings in Holy Writ which apply with special force to Mary as studied in her relation to her Son, who was the Word made to the Bishops and Cardinals of the Church, presided over by Pius IX., and the dogmatic declaration by the same the doctrine of her Immaculate Concep-Holofernes, the Esther who pleads for her people, the mother of the Maccha-bees who sends her son to death. Or we may hear the angelic chorus chant-ing in her honor the triumphial hymn: Who is she that cometh up from the desert flowing with delights; or again, stain of sin, unlike all others of the race of Adam who came into existence slaves of satan, enemies of God. The law of original sin was universal. All mankind fell in Adam. Mary the Mother of God was the one glorious exception to this general curse. In the "Acts" of Pius IX. we read that the said Pontifi "mindful of the fact that Saered Scriptures, time-stat that Saered Scriptures, time-sunder her feat, and surgounded by than an army set in battle array." St.
John sees her in vision "The woman
clothed with the sun; having the moon
under her feet; and surrounded by
twelve stars." Such things would not be applied to one who, like the rest of her race, was born a "child of wrath." Therefore Mary was Immaculate in her Conception. The Fathers and Doctors of the Church, even from earliest days, of the Church, even from earliest days, were bold and strong in proclaiming the fact of Mary's Immaculate Conception. St. Augustine declares that "we must have no thought of sin as in the soul of the Blessed Virgin." And again: "She was redeemed from sin by heing presented from falling." And again: "She was redeemed from shi by being prevented from falling." And St. Bernard: "She obtained from God the grace lost by Eve." To which add the voice of St. Jerome that "there was no virtue, no splendor, no grace that would not shine forth in the soul of Mary." Besides these you have St. Ambrose, St. John Damascene, St. Peter Damien, St. Cyril of Alexandria and scores of others, all conspirso received, for in this declared and andria and scores of others, all course of that far off time when the Fathers of Ephesus told the unbelievers of His ways, that He "sanctified His of His ways, that the was a closed way in the beginning of His ways, that the was a closed ways as a closed way. Fathers of Ephesus told the during that Mary was of the fourth century that Mary was the Mother of God. Fifteen hundred tabernacle, that she was a closed the Mother of God. Fifteen hundred tabernacle, that she was a closed garden, a fount of grave and sanctity never defiled." But what lessons are never defiled." But what lessons are we to derive from the feast of the Immaculate Conception? Need I tell you the first great lesson which we should derive therefrom? Does not reason tell us what it is, particularly at the season when once again the voice of the Baptist shall seem to resound in our churches as it did of olden times in the desert: "Do penance, for now the axe is laid to the root." Penance—actual penance—and the spirit of penance is the most obvious lesson which this festival has to teach us. Mary was

But the rest of the human race has not shared in this privilege. Sin, brought upon earth by the envy of satan and the disobedience of the first of mankind, reigned from Adam onward. done great things to me and holy is His amame."

This reign of sin has made humanity both individually and collectively detectable in the eyes of God. The keeping with Sacred Scripture. For does not every passage in Holy Writ pointing to God's Mother pre suppose a to come once more into God's Roother pre suppose and the suppose are suppose as the suppose and the suppose are suppose as the suppose and the suppose and the suppose are suppose as the suppose and the suppose are suppose as the suppose and the suppose are suppose as the suppose are supposed as confessional, the great sacrament of reconciliation. But our souls must also be imbued with the spirit of penance; and why? Because of the demoralized nature that is in man, a nature which needs the strongest curbs to reduce it to discipline. How different with our Virgin Mother Immaculate Mary! In-nocent from the first, she had all her Reason and will, illuminated and fortified by grace, placed her at the beginning on the very pinnacle of perfection.

"Her foundation, were in the Holy

"Blease." From that the went on grow. From that she went on grow ing in perfection until in the sight of God and His Holy Angels her soul was the most glorious object in creation. Yet her life was one of untold penance. See her with her Infant Son in the cave at Bethlehem : see her when Simeon's prophecy drives the sword of sorro through her soul; see her in the crowded city whilst the people cry aloud "His blood be upon us and upon our children." See her at the foot of the cross, and then all you "who pass by the way, attend and see if there be any corrow." any pagence like rate Mean! crowded city whilst the cry aloud "His blood any penance like unto Mary's sorrow," any penance like unto Mary's Now if the Immaculate one was Queer of Sorrows, how is it with us? have a spiritual passion-swayed. Holiness in our case always means a struggle. And yet the thought of repentance, of a good confession scarcely enters our minds. The great veneration we should have for the Immaculate Virgin and the power of her intercession with God is another of the great lessons to be learned from this festival. Men admire the Michel Angelo or a works of a Michel Angelo or a Raphael, but the admiration goes beyond the glowing canvass or breathing marble and rests on the artist who fashioned the Masterpieces. Catholic Church from the first century to the fourth and from the fourth to nineteenth has proclaimed the glories of Mary, and in so-doing has proclaimed the glory of that Lord Who made her

immaculate, therefore dear to the Heart of God.

Up from ten thousand shrines will go prayers to Mary on her festival day asking once again to speak the word of might with her Son and renew the

what she was.

He was subject to Mary, and, praying to Him, hidden yet in the sacrament of His love, we shall ask Mary Immacu sacrament of

For now the voice of Rome has spoken

once again and our Holy Father Pius X, has proclaimed a solemn jubilee to be held throughout Christendom in honor of the half hundreth anniversary of the proclamation of the dogma of the Immaculate Conception. Once again he who "speaks with International authority" has bidden the nations rise up and do honor to the Mother of God. Once again will United Christendom obey the word of the Sovereign Pontiff, and more than two hundred and fifty millions of practi of Catholics dwelling as far apart as suurise and sunset shall make the globe resound with the praises of her who brought salvation into the world. Yes, from cathedral shrines and college chapels, from parochial churches and from monastic oratories, from cities, towns and hamlets: from across far seas and from over distant mountains, from east to west and from pole to pole, shall the great Catholic choral voice of prayer and praise to the Mother of Our Redeemer and Our God, farise and spread, until Christendom shall be one vast shrine of devotion made vocal with songs of jubilee in honor of her, who uttered in days of old the prophecy "And behold from henceforth all gener

ations shall call me blessed."

To that great international chorus of praise for God and Mary shall all praise for God and Mary shall all peoples lend their voices; on that great world-circling ocean of jabilee shall all the children of the Church go forth; into that great Apostleship of prayer all who inherit the Catholic name shall enter. "God and Our Lady" shall be as a conquering battle cry on December 8th wherever 'neath the canopy of Heaven a Catholic church or shrine

Heaven a Catholic church or shrue uplifts its cross-crowned spire.

Daring this jubilee time it will be our duty to pray for the intentions of the Universal Church and of Our Holy Father the Pope according to the instructions conveyed to us in the Pastoral letter of his Grace the Arch bishop just read. In obeying the commands and carrying out the directions given in the Pastoral Letter we shall be taking the right steps to merit some share in the great fruits of this jubilee for ourselves individually. We shall also be aiding in however small a measure in that great worldwide prayer which shall ascend to the Queen of Heaven, that the visible Head of the Church may triumph over the malice and envy of his infernal foes.
Against the Head of the Church the instruments of its enemy on earth are actuated by that spirit of ency which is always the hall mark of the devil's agents; by that spirit of ency which is ever the brand of the beast on the foreheads of the children of hell: that envy which first moved the infernal serpent to wreck the work of the older creation, and which still shows its infernal origin by arraying itself with unfailing instinct against whatso-ever is right and good and true. When envy first appeared on earth it took the form of a reptile; and it has in no wise improved with the centuries. It is a reptile's vice even unto the present day. We speak thus of the ser-pentine passion of envy because it is precisely the chief passion by which emies of the Holy See are moved in attacking the Vicar of Christ.

Therefore in praying for the Pope's intention this season of Jubilee we shall beg that Mary may come forth—like a valiant conquering queen and crush the head of the envious serpent even as it was her destiny to do, foretold from the dawn of crea-"She shall crush thy head." We shall also pray for our own personal spiritual needs and wants, and just as according to the Fathers of the Church the prayers of Mary hastened the Holy Ghost on the apostles gathered in Jerusalem before Pentecost so shall the same prayers hasten the coming of the Spirit to us individually by His gifts and by His

graces, if we loyally fulfil the con-ditions for gaining the fruits of the What was true of the Catholic Church under the first Pontiff is still true of the same Catholic Church under Pius X. Under St. Peter she was beleagured by the forces of her enemies. her was Mary the Mother of Jesus. Under Pius X. she is still beleagured by the forces of Satan, and with her still is Mary the Mother of Jesus. May the same Mother of Jesus, who is ever with the Church Universal, be with us, individual members " now and at the hour of our death!

THE MONTH OF THE ROSARY.

October is the month of the angels and the month of the rosary. We can honor Our Blessed Lady through both, she is Queen of Angels and Queen of the Rosary.

How happy to know that every one of us has a pure heavenly spirit, an angel bright and beautiful from the very side of God in heaven, ever watching over us; that he has done so from our birth, and shall not leave us till death shall separate our soul from our body! Though this is of Christian faith, yet how few ever think of it! We are thinking of creatures all the time, of those around us, and when they are not present we feel a sense of loss and desolation, and yet ever with us are our dear guardian angels sweetly min-

miracles of Cana. We, too, during our visits to the Blessed Sacrar out in Jubilee time, will remember that during God's hidden life in Nazareth, much time and trouble. These sweet companions of our exile are the truest friends we have. If we would only think late to add her prayers to ours, and shall find by proof that the Queen of Heaven can obtain for her clients such grace as will restore them to the immaculate state, dear to the Heart of God. lowship with them in heaven!

Let us ask our guardian angels to get us renewed graces to this end but let us ask especially Our Lady Queen of the Angels, and for this let us recite daily her favorite prayer, as shown us by her to S5. Dominic — the Holy

Rosary.

In the rosary we have all that is to be desired in a prayer, since it com-prises prayer and meditation alike. It is so nice and simple it comes within the range of all. It is one of the best of practices to recite a third of the y; that is to say, one Our ten Hail Mary's five times over, meditating at the same time on some of the mysteries of Our Lord and His Blessed Mother. What a tribute we offer both in this beautiful devotion! Well is it called the rosary, for it is chief of the flowers of piety and is fraction, with the odes of reactive. grant with the odor of sanctity. It is the heart's love and the soul's devotion It is the most grateful prayer in one. ake, and will be gratefully re-God and His Blessed Mother, and shall bring down on us most plent ful graces and blessings.—Bishop Col-ton in Catholic Union and Times.

THE OTTAWA SCHOOL CASE.

The Editor of the CATHOLIC RECORD : Dear Sir-In the Toronto News of the 21st inst. there appears a report of the Injunction proceedings in the suit brought by J. D. Gratton against the Separate School Board of Ottawa, and in the course of the article in ques filed by Mr. Gratton from which the following extract is taken:

Ottawa,took strong ground in his sermo against the action of those members of the

Permit me to say that while I did take strong ground against certain actions of the School Board which I specified I did not mention the employment of the Christian Brothers, nor did I allude to them in any way. English-speaking Separate schools are not affected by the prosposal to employ the Christian Brothers and consequently English-speaking Separate school rate-payers (myself included) are not conpayers (myself included) are not con-cerned with the dispute between Mr. payers (myscherolege cerned with the disputer cerned with the Board. Gratton and the Board. Yours truly, W. J. WHELAN.

Ottawa, Sept. 28, 1904.

LOW CHURCH DISORDERLINESS IN ENGLAND.

London, Oct. 5 - Extraordinary scene were witnessed at Liverpool yesterday, in connection with the annual Church of England Congress now proceeding there. The lord mayor held a recep-tion at the town hall which was at-tended by all the leading bishops and clergy of the United Kingdom, Then the procession formed up and marched

to the cathedral. Large crowds gathered in the streets to whom several low churchmen in cluding followers of the late John Ken sit's son and Wycliff preachers, an organization founded by the late Mr. Kensit, had previously distributed anti-ritualistic pamphlets. As the procession —headed by the civic regalia and the corporation, followed by the bishops and clergy, in their robes, on foot neared the cathedral, the demonstrators commenced to shout, "Down with pop-ery!" "Oh for another Luther!"

When the venerable Archbishop of York appeared, his silver cross of office held up before him, the crowd booed and shrieked, "Traitors!" "It is pop-ery in the streets!" "Send them all to

Amidst a storm of hissing and shout-Amidst a storm of hissing and shou-ing the Archbishop passed into the eathedral unmoved by the uproar. A strong force of police was stationed about the building, the authorities fearng more serious trouble.

CATHOLIC NOTES.

Roy, Albert Reinhart, O. P., pasto of St. Joseph's Church Somerset, Ohio and editor of the Rosary Magazine was stricken with paralysis while conducting the High Mass at his parish church on Sunday, September 18. Physicans offer little hope of his companies of the sunday of the plete recovery. The whole left side is paralyzed and the vocal organs are so flected that he is unable to make himself understood.

The Orders of the Fathers of the Holy Ghost, expelled from France may locate in Manitoba. One of the works of the Fathers of the Holy Ghost in France was the creation of large gricultural establishments, after the manner of the Trappists, and since they can no longer hold property in the nch Republic, they are seeking new

Sir Wilfrid Laurier's favorite nephew, Romuald Laurier, whose father is the member of Parliament for l'Assomption, has left the world and entered the Dominican monastery at St. Hyacinthe. He is only twenty four years old, a brilliant student in medicine at Laval unique the state of the partitions. versity and possessed of a fine baritone

THE DOLORS OF MARY.

The law of the Incarnation is a law of suffering. Our Blessed Lord was the an of sorrows, and by suffering He redeemed the world. His passion was not mystery detached from the rest of His but only the fitting and congruous nd of it. Calvary was not unlike Bethehem and Nazareth. It exceeded then n degree; it did not differ from them n kind. The whole of the three and thirty years was spent in consistent suffering, though it was of various kinds, and not of uniform intensity. This same law of suffering, which belongs to Jesus, touches all who come nigh Him, and in proportion to their holiness, envelopes them, and claims them wholly for itself. The Holy In nocents were, in the counsels of God, simply our Lord's contemporaries, but them in a sea of suffering, and for His sake their fresh lives must bleed away in their distracted mother's arms, to be ollowed by eternal crowns and palms a happy merchandise, a huge fortune swiftly made, and then so marvelously

The same law wound itself round each of the apostles, upon whom the indescribably blessed choice of the Incar-

nate Word had fallen.

It was a cross to Peter and his brother, a sword to Paul, hard stones to James, the flying knife to Bartholomew, and the boiling oil and the long years o wearisome delay to John.

But, in whatever shape it came out

wardly, inwardly it was always suffering. It went with them into all lands. It overshadowed them in all vicissitudes. It walked with them along the Roman roads, as if it was their guardian angel; it strode by the side of their uneasy galleys on the stormy waters of the Mediterranean. They were apostles. They must enter into the cloud, and the darkness of the celipse must fall upon them on the top of some Calvary or other, from Rome to Bactria, from Spain to Hindostan.

The same law has environed the

martyrs of all ages. Their passions have been living shadows of the great Passion, and the blood they shed mingled its kindred stream with the Precious Blood of their Redeemer, the

King of Martyrs.
So with the saints. Whether they have been bishops or doctors, virgins of matrons, seculars or religious, unusual love and unusual grace have always reached them in the shape of unusual trial and unusual suffering. They, too, must be drawn into the cloud, and they will come out of it with their faces shining, because they have seen, and seen closely, the Face of the Crucified.

It is so in its measure with all the lect. They must stand at least within the fringes of the dark cloud, or it must overshadow them in transit, perhaps more than once, in order to secure the salvation of their souls by giving them at least an adequate likeness to their

Lord. What, then, must we think of His Mother, who came nighest to Him of

It can plainly be no wonder, if she shall suffer more than any one but Him-

The immensity of her sorrows will neither be a distress nor a surprise to us, but rather the obvious conclusion from all we know of the grand mystery of the Incarnation. The amount of her sufferings will be the index of the mag-nificence of His love for her. The of her pains will come the nearest of all things to fathom the abyss of her Maternity will raise her dolors close up to His greeious Passion. Her sinless-ness will almost seem to inclose it within the same life-giving law of expiation. Her union with Him will render her Compassion inseparable from His l'assion, even while for a thousand reasons it is so manifestly distinguished from

The Woman clothed with the Sun will e wrapped round and round with the bright darkness of that same terrible destiny, which He vouchsafed first to appoint and then to accept as the great

law of His Incarnation.

We must be prepared to find Mary's dolors beyond the reach of our imagination, above the possibility of our descrip-We can only gaze upon them such instruments as faith and love supply, and note the beauty and the strangeness of many phenomena which we can only imperfectly comprehend. Especially can we thus increase our devotion to the Passion many unknown lighted up for us by the contact of her dolors, just as in the occultation of Jupiter, the luminous, tearlike planet, the occultation of s it touches the dark portion of the light along the unseen edge, like a re velation, and then by its disappearance not see. -N. Y. Freeman's Journal.

THE D'YOUVILLE READING CIRCLE.

The D'Youville Reading Circle entered on its fourth years' work on Tuesday, Oct. 4. Judging by the very large number present at the initial meeting there is no waning of interest in the doings of the society. For the benefit of new members the

egulations governing the society and e library were explained and a mention made of the general aims of the

At the beginning it was decided to make a philosophical study of history considering the subject under four headings, the four R's — Renaissance, Reformation, Revolution and Reaction. Last year we noted some important

re-actions and we shall continue the subject. The Oxford Movement will re-ceive special mention. In this connec-tion Cardinal Newman's "Dream of

tion Cardinal Newman's "Dream of Gerontius" was mentioned. It has lately been placed in the library.

As text-books for our literary work, we shall use Edwin Arnold's two poems, "The Light of Asia" and "The Light of the World." The Light of Asia treats of that wone will man Buddha. We can form some idea of the power he has been and is still when we realize that more than one third of the human that more than one third of the human family are at the present day Budd-hists. By "the Light of the World" is meant, of course, Christ, the Redeemer. We hope to get, from this study, a very clear notion of the religions of Asia and this knowledge will have a direct bearing on present Asiastic problems. We shall continue our work at least one lecture on the subject.

J L. Stoddart's lectures in twelve

beautifully illustrated volumes are a late addition to the library, also four volumes of copies of the world's famous paintings. These copies present the true coloring of the original masterpieces and each one is accompanied by an explanatory note.

planatory note.

Auything from Father Sheehan's elever pen is always welcome. His latest published work is "The Fallen Angel of a Ruined Paradise." It is a story of modern life, painfully true to life, indeed it is. A yet unpublished book by the same author is called "A Spoiled Priest." At first sight it seems strange to find a priest witing novels, and yet. to find a priest writing novels, and yet perhaps there is no one better qualified to write things that will be true to life, for who should know the world better? There are many sides to the "ministry," and our Catholic clerical writers on all lines are doing a grand

and noble work.

The Catholic Truth Society work was resumed, in fact has been going on

was resumed, in lace has been going of all summer. During the year this branch may possibly be enlarged.

Our solemn opening day will be Oct. 16th. His Grace, the Archbishop, has consented to be present. We appreciate very highly His Grace's kindness in coming the scale year for our formal. in coming thus each year for our formal opening day and blessing our year's work. Mr. Walters, M. A. will be our first lecturer, his subject being "Shakespeare's Lesser Brethren." The members were advised to have

by them for constant reference John Ruskin's "Sesame and Lilies." Sometimes Ruskin says things with which we cannot quite agree, but when he "preaches" one can usually listen with profit, keeping ever before our eyes our Beautiful Ideal of Womanhood. There can be no question of intellectual inferiority or superiority. "The Higher Education" shall but make us more womanly in the noblest Christian sense of the word. It shall teach us the beauty—nay, even the sanctity of duties, even the most trivial, faithfully performed. And more, it shall lead us on from truth to truth until we reach

finally The Eternal Truth.

B. DOWDALL.

AN ANGLICAN MINISTER'S IM-PRESSIONS.

Rev. Dr. Lang, vicar of All Saints, Southend, England, gives his parish magazine some impressions of Switzer-land, where he recently spenta holiday. Describing how Sunday is passed at

Bristen, he says:

"As I went to the church at 8:30 a. m., I found the rustic path that does of all things to lathom the abyss of her love for Him. Her far rolling sea of sorrow will measure the grandeur of her holiness. The loftiness of her divine versation, others sitting side by side on the roadside railing. This is probably their weekly club, where they get the chance once in seven days of exchang-ing family news—and smoking a pipe together. I wondered at first whether all these members of the 'nobler' sex were coming to church, as when I entered the sacred building there were only women and girls present, filling up the entire left side of the church, kneeling down or sitting quietly, looking neither to the right nor left-most of them with books of devotion. Presently, however, the male part of the community began to file in, in military order-each one making his genuflec tion and signing himself with the holy water—filling the right hand seats from the top to the bottom of the church the centre. There is no need to ask where are the men? in some parts of Christendom. As I sat there I could not help contrasting this Catholic village with Protestant Lausanne, in which it was my misfortune to have year, and where most of the shops are open on Sunday, and no one seems to go to any place of worship, but to be bent on loafing about in Sunday at-

After giving an outline of the serv-

ices, Dr. Lang concludes:
"The thought of 'Roman' had vanished from my mind—these people were Catholic Christians keeping their Lord's commandment on His day. Many of them had made their Communion at one of the Masses earlier in the day, and all had a long and toilsome journey to make before they could get home. No won-der then, if after service, some stayed behind in the village for refreshments and conviviality, yet all was quiet and without anything of disorder, and soon the village returned to its normal state. One can not help being impressed by such scenes as this, and it is imposs ble not to see that instead of wanting to convert these peasants and giving them bibles and tracts, we might wel take many a lesson from them in their Christian devotion and simple piety.

Put out the lamp of works and you lose the light of faith.

THE BLAKES AND FLANAGANS.

BY MRS. JAS. A. SADLIER.

CHAPTER X.

A FAMILY PARTY AT TIM FLANAGAN'S The greater party of that eventful Thursday was spent by Mrs. Fianagan and her two trusty friends, Mrs. Reilly and Mrs. Sheridan, in making preparations for the coming festival. Their joint experience in the culinary art was called into requisition, and the was highly creditable to all concerned. One made cakes, another tarts, another custards, jellies and blanc mange, Ellie and Susan helping every one in turn, wherever their services were most needed. It was a great day -that Thursday -a day of pleasurable excitement and joyous bustle from morning till night. When all the necessary cooking was finished and ranged on the pantry shelves, ready for use, Mrs. Reilly and Mrs. Sheridan "made as they said themselves, off home," as they said themselves, "for it was getting near dinner-time, and there would be many a look-out for

them." Now mind and come early this was Mrs. Fianagan's partevening!"

charge. And, Sally! tell Tom not to forget his fiddle—if he does, he'll only have the trouble of trotting back for it."

As the two friends walked home to-gether, they very naturally communi-cated their thoughts to each other, as most people do in similar circum-

Well! isn't she the kind, sociable, friendly creature!" said Mrs. Sheridan, "no airs or nonsense about her, for all she s so well off. But sure it's the all she s so well off. But sure it s the same with the whole family! Tim himself is just as plain and homely in his way, and as glad to see us all about him as he was when he was poor and hardset to make out a decent living for his to make out a decent living for his last of my slope, as well as of my birth, but I cannot, or will not, forget Ireland. I pity the Irishman's son whole and the property of the prope family. And the boys—there's Edward that's as fine a young man as you'd see in the city, and as much like a gentleman in his dress and manners, and yet he'll talk to us so cordially, and treat the light the frishman's soft who can or does, for his heart must be insensible to some of the highest and holiest feelings of our nature. Yes, my dear uncle, I am both Irish and American us with so much respect, that we're all quite at home with him. There's a blessing on the same family, old and

young!"
"What you say is true enough, Jenny dear," observed her friend; "they're credit to the old stock. There's Tim, and he's the born image of my Uncle Patrick, that was steward to Lord Incledon, and as for Edward, why you'd swear he was a son of my grandfather's

-he's just as like as he can be—you
never saw my grandfather, though he was

"No, I never saw him," replied the other, with a quiet smile, but he must have been very handsome in his young days, if he was like Edward

In his young days!" replied Mrs. Reilly, with strong emphasis, "ay! and in his old days—he was one of the finest old men you ever laid an eye on. I'm sorry you're so near home now, or I'd tell you more about him."

Oh! never mind, another time will do as well; I'm afraid Daniel and the children must be getting hungry by this

And poor Tom, too-I was forgetting all about the dinner, Jenny, until you remind me of it. Good bye till

Well, evening came at last, and with it came all the friends and connections of the Flanagans. There was Dan of the Flanagans. There was Dan Sheridan, his wife, their son Mike, and a young daughter named Annie, about Ellen Fianagan's age. There was Mrs. Reilly in her new black silk gown, and a pretty tariton cap made for the occa-sion. With her came her son Tom, carrying his fiddle-case under his arm, brushed up in a stylish topknot, and he otherwise looking "every inch a man." Then there was Mr. Fitzgibbon of St. Peter's School, a ave silent old bachelor of forty five, dressed with scrupulous neatness and precision, from the top of his head to the sole of his foot. A very imposing personage was Mr. Fitzgibbon, much given to words of "learned length," and strongly addicted to the use of snuff, yet withal a very excellent man studious words to words of the near the strongly addicted to the use of snuff, yet withal a very excellent man studious words are the strongly addicted to the use of snuff, yet withal a very excellent man studious words are the strongly addicted to the use of snuff, yet withal a very excellent man studious words are the strongly addicted to the use of snuff, yet withal a very excellent man studious words are the strongly from the end of the room. "What shall I give you?" Something lively, Tom," whispered Ellie at his elbow; "it's a good while since father and mother danced any, so iressed with scrupulous neatness and snuff, yet withal a very excellent man and right worthy to fill the place of

the lamented Jeremiah Lanigan.
There was also a certain Mr. Callaghan, a widower, whose pretty daughter Margaret, was the belle of the evening cted. Last of all came in Mr and Mrs. Blake, the letter sparkling with jewels and robed in rich brocade eir entrance made quite a sensation. Here comes Mrs. Blake,' said

Mike Sheridan, "moving under finery, as usual. Hush, now! not a word till their majest es are fairly seated. But

ward with a smile; "I hardly expected may be all for the better; they are now, I grieve to say, neither with us nor of us. Their presence would only throw a damp on our festivity." Conversation had been flowing pretty

freely before the appearance of Mr. and Mrs. Blake, and, though there was a general silence for some few minutes dier that grand event, the ice was not took up the broken thread.

said he, "it is my conviction that the schoolmaster or mistress is according as he or she inculcates good Yes, sir, that fact

parents who knowingly place false principles. I would as soon think or putting my child into a burning house as into a non-religious school."

Wuetner Mr. O'Callaghan had forgotten the presence of Miles Blake, or that he restly intended the observation for his ear, Miles took upon him-That is all very fine talking, Mr. O Callaghan, as you have only a daughter, (no disparagement to the ladies, mind!) if you had a son you "No, indeed, sir," said Ellie, stand-

might probably wish to see him grown up an enlightened American, instead of a boorish, old fashioned, half in half Irishman-especially if you intended

him for a profession."

There was something in the tone, as well as the words, of this speech, that save offence to Mr. Fitzgibbon, and in

save offence to Mr. Fitzgibbon, and in a lesser degree to O'Callaghan himself. "Really, Mr. Blake," said Fitz-gibbon, "one would suppose, to hear you talk, that there never was an en-lightened Irishman. Do you mean to insinuate, sir, that Irish teachers are not as fully competent to form the mind not as fully competent to form the and cultivate the intellect as Americans, or any others? Or, are we to suppose that it is the religion of most Irish teachers to which you object? Is it, sir, our religion or our national-ity—our Irish origin, or our Romish ity—our Irish origin, or our Romish tendencies, that make us unfit for enlightening the mind?—have the goodness to answer me, Mr. Blake!"
"I don't mean to find fault with Irish teachers," replied Mr. Blake; "far from it, but I've a sort of a notion that are our sons must grow up Americans,

as our sons must grow up Americans, whether we like it or not, and have got whether we like to one, and the save to live amongst Americans, they had better learn from their infancy ' to do as the Romans do'; you understand me, I hope? My idea is, that men can't be Irishmen and Americans at the same e; they must be either one or the other

"I beg your pardon, uncle," said Edward Flanagan, "I cannot agree with you there. I myself am a living with you there. I myself am a living proof that your position is a false one. I was brought up, as you well know, under Catholic—nay, more, under lish training; I am Irish in heart—Catholic, I hope, in faith and practice, and yet I am fully prepared to stand by the control of the land of myself lam fully prepared to stand by the control of the land of myself lam fully prepared to stand by this great Republic, the land of my birth, even to stedding the last drop of can, and so I will continue, with God's

"Give me your hand, Edward !" said O'Callaghan, warmly; "would that all Irish-Americans were like

"I have great pleasure in recording my sentiments of approbation," added Fitzgibbon. "Your mind is rightly constituted, my young friend, and well balanced. I should like to hear you answer your nephew, Mr. Blake."
"I think he ought to be the very

last man to speak in favor of mixed schools—or rather anti-Catholic schools," observed Tim, "I'd wager a trifle that if he'd only speak his real mind, he's as much against them as any of us. Now, Miles, be candid for once, and speak out like a man! Are you or are you not in favor of mixed schools, as you used to be years ago?" he added, in a whisper, meant only for Miles' ear.

Mrs. Flanagan here interposed, seeing a cloud gathering on Miles' brow. I think it's high time you were al getting your feet in order for a dance,' said she; "Edward, what are you said she; "Edward, what are you about, that you're not getting up a set of quadrilles or something of the

" Quadrilles do not come first on my programme, mother," replied Edward,
"Tom and I have it arranged that you and my father shall open the ball with an Irish jig. Either that, or my uncle and aunt Blake will join you in a Scotch

"Never say it twice," cried Tim, starting to his feet, and crossing to where his sister sat. "Up with you Mary, and let us show these youngster what we can do. Miles, go you and take Nelly. Why, what's come over you both that you're so lazy?—look at Nely, how light and airy she looks there, now, we're all out at las

you must make them pay their foot

ing."
Edward went over, and, stooping down, said something in a low voice to Tom, who immediately struck up that fine reel, known as Mrs. McLeod's.

The effect was instantaneous: went the two couples, like so many lap-wings, all seemingly inspired by the lively strain. The young people en-joyed the sight as much as if they were lancing themselves, and Mike Sh induced his father to get up and take a

where have they left the prince and princess?—I say, Ned, where are your make her dance—it will do her good, make her dance—it will do her good, and I want to see you and her having a share of the fun."

"Well, we'll not disappoint you Mike dear,' said his mother; "I didn't intend to dance any to-night, but for your sake I will, just to let you e that your mother is not getting old

yet." Well done, Mrs. Sheridan! that's a good example," cried Edward, seeing Daniel and his wife standing up to dance. "Now, Mr. O'Callaghan, won't you step out, too?"
"Why, I declare, I can't get over, I was saying, Mr. O'Callag- it," said Mr. O'Callaghan, rising, and

making his bow to Mrs. Reilly. "Oh, Mr. O'Callaghan, you must xcuse me," said the widow; "I never danced a step since poor John's death, and never will, please God! Don't take it ill of me, sir, for if it weren't for or bad principles. Yes, sir, that fact is, I think, morally certain."

"Not a doubt of it," said Mr. O'Caliaghan; "for my part, I have never ocen able to understand the folly of Callaghan, but it wouldn't be either o'Callaghan, but it wouldn't be either decent or proper to see a widow dancing. It wouldn't agree with this cap, ing. or this black black.'

Mr. O'Callaghan respected her scruples, and passed on with a smile to

Ellie Flanagan. " Will you dance a reel, Miss Ellie? I'm sorry I'm not a younger man for your sake, but as I can find no other partner, I know you'll not be so cruel as to deprive an old man of a dance for

ing up; "I'm not sure whether I can dance a reel or not, but I think I can; dance a reel or not, but I think I can; so I'm willing to try."

The reel was thus made double, and

was kept with great spirit by The dancing pairs who simply sought renown By holding out to tire each other down."

The reel was further animated throughout by a running fire of laughing comments and good humored ejaculations from the dancers themselves, especially Tim Flanagan and Dan Sher-

idan.
"Well done, Mary!—keep it up for the honor of old Ballywalter.

"That's you Jenny !-by the powers you're mending on it!" " Hillo! Miles Blake, what are yo

thinking of? You'll be left behind if you don't stir yourself!"
"Very good, indeed, Ellie!" said Mr. O'Callaghan; "I see you can dance a reel, and well, too." Ellie only smiled. It was just her time to

"What an animating sight!" observed Margaret O'Callaghan, as Edward took a chair near her. "Yes," said Edward, "it is a sight

of joy and happiness to me. How my dear father enters into the spirit of the dear father enters into the spirit of dance, seemingly forgetful of all the world besides; and my mother—just look at her, Margaret! see how happy she looks, and how pretty, too, with her sweet smiling face. Yes, that is a sight which does one's heart good." "And my father," said Margaret, would you ever suppose he could ance a reel like that? He's just as light on his fcot as if he were no more

than twenty five!"
"That will do, Tom, that will do!" cried Tim, swinging his bulky partner to a seat. "They're all tired, take my

"Oh yes," said Dan, leading his wife to her seat, "you may say, so now, just to cover your own deleat; you can't deny but you were first off the floor?" "Well, if we were, first on it, Dan-you can't deny that. Tom, who told you to play 'Mrs. McLeod?"

"It was Edward, sir; he told me he had a reason for it."

"Ah, the rogue, so he had !-he had heard his mother and me say that we danced that at his aunt Mary's wedding, when Nelly was only a slip of a girl, and afterwards at our own. Did you

and alterwards at the control of the did the music bring back anything to

Yes," said Mrs. Blake, and she was observed to wipe away a tear; "yes Nelly, I might just say as you did yourself—it made me forget the present altogether. What put it in your head, Edward, to get that played for us?" " My father has already answered

our question, my dear aunt-when I saw you all four out together, it just occurred to me, that you had pleasant associations connected with that lively " Many thanks to you, Edward,"

said his father gaily, "your thought, I must say, was a happy one." Mrs. Blake was silent. She looked at her husband, and saw from the changed expression of his face, that he, too, was

thinking of a painful contrast.

"Now for a set of quadrilles," said Edward; " what music are we to have -piano or violin ?'

I vote for the latter," cried Tom, ever ready to oblige; "I'm not tired yet, so if you're all satisfied with my playing, you're quite welcome to it."
"Well! I consent," said Edward, "to let you play this set, but mind I play the next."
"Why doesn't Margaret play?" said

Why doesn't Margaret play?" said Mr. O'Callaghan.
"Oh! her turn will come by and

' said gentle Mrs. Flanagan; er have her dance first."

her have her dance first."

Two or three sets of quadrilles were then danced, including the Lancers and hen came cotillons, and lastly, the whole party, old and young, except Margaret, who furnished the music, were on the floor at once, jigging away to the enlivening tune of Sir Roger de Coverley.

Various songs were sung during the

evening, filling up very agreeably the pauses of the dancing. Mr. O'Callaghan was an ardent lover of Ireland and everything Irish. Tom Moore was, in his opinion, the first of modern poets -in fact, ancient or modern, the —in fact, ancient or modern, there was not one who came so near Mr. O'Callag-han's ideas of a great poet. His daugh-ter sang most of the melodies with much feeling and good taste. She played well, and had a very good voice, highly cultivated, for her father had spared no expense on her education, particularly as regarded music.

Taking her place at the piano on Edward's invitation, Margaret ran her fingers lightly over the keys in a graceful prelude, asking at the same time: What shall I sing ?

"Anything you like !" was the general answer.

After a moment's thought, she began

Moore's beautiful song to the air of the Coolin. 'Tho' the last glimpse of Erin with sorrow

There was breathless silence while she There was breathless silence while she sang, for the words and the music are both full of the most exquisite pathos, and Margaret's voice was one of thrilling sweetness. When the last faint cadence of the symphony died away, there was a loud and prolonged burst of applause. Edward only was silent, but Margaret knew full well that his silence was more expressive of admira-tion than any words he could have

spoken.
"Now, Mr. Edward," said Margaret, looking timidly up, "1 believe I have a call. Will you favor us with a song

Oh, certainly ; but some one must choose what I am to sing. Mother, will

"Sing that new song that you go last week, Edward. We're all quite taken with it here," said she aside to her sister in law. "I don't know whether you ever heard it or not.' So Edward took a seat at the end of the piano and began his song:

"Oh what is the old man thinking, As he leans on his oaken staff.

From the May-day pastime shrinking.

He shares not the merry laugh,
But he tears of the lold man flow,
As et locks on the young and gay
And his grey head moving slow,
Keeps time to the air they play.

The differ around him are drinking,
But not one cup will he quaff—
Of what is the old man thinking.
As he leans on his oaken staff?

'There's a spell in the air they play, And the old man's eyes are dim, And the old man's eyes are dim,
For it calls up a past May day.
And the dear friends lost to him.
From the scene before him shrinking.
The dance and the merry laugh.
Of their calm repose he is thinking.
As he leans on his oaken staff."

The song was ended, and all present were enraptured with the pretty air and the simple, touching words, not to speak of the masterly style in which it

was sung. "Do you know," said Edward, "that that song always reminds me of poor Mr. Lanigan, now dead and gone? I cannot tell why, but so it is. I can just fancy the good old man leaning on his oaken staff—that venerable staff which he bequeathed to me as a support of the years I spent under his which he bequeathed to me as a ouvenir of the years I spent under his tuition. Poor Mr. Lanigan!" added Edward in a tone of deep feeling, "may

he rest in peace!"

"Amen!" repeated all present, with
the exception of Miles Blake.

"Poor Mr. Lanigan!" repeated
Mike Sheridan, with more seriousness
than he usually manifested on any subject-"many a time he shook that same oaken staff at me by way of gentle admonition!"

And many a time he followed it up with some useful hints applied to a place that shall be nameless. Eh, "Now, Tom, that's not fair," replied

Mike with his accustomed good humor you know you shouldn't tell tales out What ! not at any given timeten years after the events recorded? Tell the truth now, Mike, do you for-

give our old master for all the hard treatment he gave you?"
"'From my heart out I do!" said Mike, warmly—" God knows I do!—
it was all for my own good, and if I had taken more of his advice, and remembered his nunishments lengage. bered his punishments longer, it would be better for me now; but, where's the use of looking back—we're all marching straight ahead, whether we will or no. Come, I'll give you a song my-

Now Mike's voice was none of the best, and he knew that well, but he saw that the conversation was taking a ser ious turn, and determined to raise a laugh; whether with him or at him, Mike did not care-all he wanted was to keep up the fun. With that intention he sang "The King of the Cannibal Islands," and by the time it was finished there was not a grave counten-

ance in the room.
"Is that enough?" asked Mike, very composedly, "or shall I give you 'The Wake of Teddy the Tiler,' to the same

" For goodness' sake, don't !" cried his mother; as soon as she could speak for laughing; "do you mean to kill us outright? why, you have no more voice than a magple!"
"Well, mother!—best can do no

nore! A few more songs were sung by the

young people, while their fathers and mothers amused themselves at "spoiled five," with an occasional rubber of The only drawback on the general

enjoyment seemed to be the absence of Thomas and Peter, both of whom were prosecuting their studies at Mount St. Mary's, Emmetsburg. As to Henry and Italian tongue, with its musical intonations of the state of the their names were never mentioned, even by their own parents. child's lips! Occasionally, indeed, they would ex-change glances of sad import, when any incident brought them to their minds by ce of contrast. Neither could they themselves as the others did. ir minds were not attuned to the light-hearted gaiety of such a meeting, and they had, moreover, a painful coness that they were separated by an unaccountable barrier from the relatives and friends amongst whom they nanifestation of coldness towards them on the part of any one present, but the memory of the recent slight so deliber-ately put on these very persons, was, in itself, a mill-stone round their necks. Miles attempted to conceal his very uncomfortable feelings by an extra assump contrary, endeavored to appear as "free ion of dignity, while his wife, on the and easy" as though nothing were amiss, but, in both cases, the veil was too thin to answer the purpose, and only served to make the truth more painfully manifest. Tim and his wife did all they could to make Mr. and Mrs. Blake feel quite at home: they Mrs. Blake feel quite at home; they were ably and cordially seconded by Edward, but somehow neither of the girls could make any advances in that direction. Once or twice Susan went, by her mother's orders, to speak to her Once or twice Susan went, aunt, and Mrs. Blake did all she could to encourage an intimacy, but all was in vain. Susan could not forget how, on a certain day, her aunt had ordered her out of the parlor, "because the Misses Thomson were coming in." Ever since that, Sasan had an idea that "Aunt didn't like her as well as she hence her coolness on the used to do." present occasion.

Mrs. Reilly could neither forgive nor orget her recent disappointment. Her onversation the whole evening was evelled at the Blakes, and she took right good care to station herself so hat they could not fail to hear her. There she sat "in silken robe arrayed," looking as though the ancestral dignity of all her line were centered in her own proper person. Her memory was ran-sacked for all the facts most honorable o her ancient house, and these she re ained with an emphasis truly remark pertinacity by no means greeable to those who chanced to be her immediate listeners. The stories they had all heard a hundred times, at least, and though most of those presen were descended from the same ancestral line, they could well have dispensed with such frequent repetition of glories, past, present, or future. Mrs. Reilly was in her element, uplifted, as it were on the wings of memory to a position of respectable height. Still the evening passed pleasantly

away, and no one was sensible of the e of time. But,

Never does Time travel faster Than when his way lies among flowers,"

so "the witching hour of night" was close at hand before any of the party (except perhaps, Mr. and Mrs. Blake) dreamed of it's being so late. There was a general exclamation that it was time to be moving, but Tim declared they must all have deoch a dhorhas be-fore they started "And I'll give you a song while you drink it," said he,
' just a verse for the sake of Auld
Lung Syne. He accordingly sang the
good old Scotch song—

"Good night an' joy be wi' ye a'.' When he came to the lines-

"An'should it happen in after years That you should stagger or chance t I'll reach to you the helping han' Good night and joy be wi'ye a',"

there was a general shaking of hands warm and genial as the Irish heart. That was the characteristic close of entertainment. Cloaking shawling were quickly dispatched, and the guests retired to their homes, well pleased with themselves and every one the guests retired to their Even Miles had unbent more else. than a little, and took his share of the right good williewaught" meant to perpetuate the remembrance of " Auld

Lang Syne."
Henry and Eliza declared that "the governor" had taken "ower-muckle," and were highly scandalized. They did not think it worth their while to speak to "the old couple" on the subject, but to their distinguished friends

they discoursed pretty freely on the tippling habits of the Irish.

Now I have great pleasure in stating that there was not the slighest foundations. tion for this unkind remark on the ac-casion in question. Miles was quite as sober as his son, when the latter looked up from the book he had been reading,

and said, with a sneer—
"Shall I help you up stairs, sir?" "Get out, you coxcomb!" was the father's prompt reply. "What's to hinder me from going up stairs my-

"Oh! nothing in the world—only I early morning.

The Buonamonte Villa, fortified with

assure you!" But his mocking tone belied his words.
"Yes, you did mean harm," said his father, angrily, "and I command you never to speak to me again in such a

never to speak to me again in such a way—if you do "
"You command me, father!" repeated the son, with his sneering smile, "but suppose I do not choose to be commanded—what then?"
"Come up stairs, Miles—it's very late!" said Mrs. Blake, her heart sinking within her. "You ought to be

sinking within her. "You ought to be in bed, Henry! instead of sitting por-ing over them books. I suppose Eliza's in bed two hours ago." Eliza was not in bed; she was reading in her own

At first Miles resisted his wife's entreaty, but after a moment's pause, he yielded to the gentle pressure of her arm, and followed her up stairs, mutter ing as he went-" another time will do

TO BE CONTINUED.

TWO LITTLE LAMBS OF THE CAMPAGNA.

E. F. Mosby in Catholic World. Nino! Ninetto! The little Italian shepherd with dark, liquid eyes

tions that are so sweet to hear from a

No wonder little Francesco loved his twin lambs. Many scattered flocks grazed near his father's, but no merrier or fatter lambs ever frisked around their mild ewe mother than these; no fleece so soft, thick, and white as theirs, rone so free from burr or brier. No wonder the small owner's heart beat with pride as he watched their ecstatic playfulness, and the eager and friends amongst whom they wagging of their fat tails, as they Not that there was the slightest nursed, or that he loved them, when, in answer to his endearments, both turned their comical, narrow little faces to him, with a soft, quavering,

Baa ! Baa ! Francesco declared—though no one except his father Pietro, an old shep-herd, believed him—that they had different expressions and different voices from the other lambs, and thus he could know Nino and Ninetto any-

"All sheep are alike," said good old Fra Paolo, and for the first time in his life Francesco dared to be vexed with the kind Father, nor would be reconciled until the good Father told the boy that since their fleece was so fine they might be chosen for the two lambs blessed by the Holy Father himself on St. Agnes' day, from which the Sisters of San Lor-enzo shear the wool that is woven irto the pallium, or precious collar, with long ends, worn by the Pope and the

Archbishops in their holy ministry.

Francesco's beautiful eyes grew wide with delight and wonder, as the old man went on to tell him of the beautiful eremony. He had seen pictures of the dear St. Agnes with her little lamb cuddled close to her side. On her feast he knew the lambs would be carried first to the old church of St. Agnes on the Nomentum road, there to be blessed by the abbot while all the wax tapers shone like stars, and the incense made the air sweet as a forest of cedars, and voices would sing all the time—like angels in heaven—the "Agnus Dei the Lamb of God that taketh away the

sins of the world! It was as in a dream of innocent rap ture that Francesco went to sleep that night. He had not heeded then Mauma

Gita's reproachful voice: Then no Carnival for the lad this fell across the ground, and looking up, spring! The lambs' wool was to buy him clothes, father." 'Then he can give unto the Church

not only the wool but his heart's desire!

Do not stand in the lad's way," replied the old man gravely.

When Francesco remembered this afterwards by noon-day light, he was sorry to miss the Carnival, the gay Carnival, with flowers and jests, and the shepherds piping and singing, and the confetti falling like rain, and all the

roads full of splendid carriages and prancing horses—ah, it was sad to give up the Carnival! But Nino and Ninetto should be the blessed lambs of St. Agnes' feast—that he was resolved upon! Nor did he put his soft brown palm afterwards on the thick white fleese without thinking with reverence that the pallium would be woven of the fair threads spun from it.

Nino and Ninetto were like small foster-brothers to this one child, who, hat for their merry frolics, would have had no playmates on the Campagna farm. Francesco fancied that his history was not unlike theirs. They were left orphans early, and adopted by a gentle ewe who had lost her lamb, just as kind Mauma 'Gita had taken care of him when his young mother died at his birth. 'Gita, or Brigitta, even called him "her little lamb" when he fell into childish troubles.

But Fra Paolo did not teach the lambs lessons. Francesco rather envied them the freedom from learning Latin, and repeating dull verbs, though he looked like a little angel as he stood with folded hands to recite his task with silky lashes curling on the crimson with sliky lashes curring on the crimson of his cheeks, and lips as red as a lovely flower! 'Gita was half afraid to see him so beautiful and so quiet. She did not like to have her little lad in this malarial air, or sitting so dreamly watching the flock in the strange, wide, onely Campagna.

But Pietro was a laborer on the estates of the Buonamonte family near the mountains—the wide plain stretching away from the Apennines in the east to the blue Meditterranean on the south, from mountain peaks to levels, with the Tiber and great on the north—and he came down from the healthy air of the villa, in the spring, with other peasants who we the lands near Rome. He was a ous old man, and did not suffer as from the sickly air of the plain as of the others who looked premate yellow and thin and old. 'Gita keen as a hawk in keeping her nursling out of the night air or the mists of

"Oh! nothing in the world thought you felt tired after dancing strong walls and towers at a time when so much! I meant no harm, sir, I do assure you!" But his mocking tone blows, was a pleasant place now in blows, was a pleasant place now in the strong while the laborers times of peace. While the laborers sweltered on the vast plain of the Campagna, at the villa, near the mountains, the tall poplars beside the dovecote were rustling as if with an everstirring breeze; the ancient fig-trees, though gnarled and twisted, still bore two crops of fruit; the vines hung heavy with purple clusters, and the

big scarlet anemones bloomed beside the furrows.

Yet the plain had a fascination that had already won Francesco's heart. Almost every one else grumbled because of its loneliness. a tall Englishman, an artist, who came often, and once had even lingered till the red sunset set the sky aflame.

talked to the boy in a friendly way. "Do you know this place was once full of cities, with thriving farms be-tween, and that crowds gathered on the great Roman street—the Appian Way—all the time, crossing these Pon-tine marshes without fear?"

"Fra Paolo told me so," answered the boy, "and that these cities of the the boy, "and that these cities of the Albana rebelled against Rome, and she swept them away."
"Like a mist of fine gold dust," said

the artist, looking at the sunshine or the plains; "but sometimes it is wrapt in a purple haze, quite as beautiful." "Do you ever go to Rome?" he presently asked, noticing the lad's eyes fixed on the feathery cypress trees and

St. Peter's.
"No; but I shall go when my lambs are carried to be blessed by the Holy Father! Their wool is so fine, it must be chosen for the pallium. Do you be chosen for the pallium. Do you know, signor, Fra Paolo says the

pallium "" What is that?" asked the English-

man. The wollen collar the Por their fat tails, as they It is marked with crosses, and means he is a good sheperd of his flock.

Brigitta had told him a beautiful story of our Lord when He was a little Babe, of how He was the Good Sl of all the world, and of how the sh herds came to worship Him. A li shepherd lad came also, bringing one pet lamb as a gift, the only gill had it in his power to bring; and had it in his power to bring; and the Divine Child, though but a few hours old, held up His hand and blessed them both. Francesco always thought of himself as the little shepherd bringing his twin lambs, and he fancied the dear Lady-Mother would say to him after the blessing; My child, take thy lambs home and care for them for His

sake."
The kind Englishman soon became acquainted with Nino and Ninetto as well as their little master, and begged to paint their portraits, with fran-cesco's, of course, with the others, only he was too wise to let the boy think of his own picture at all.

Francesco, in turn, was charmed to show the signor the special marks of his pets.

Now see you, dear signor, has not Nino a tiny black spot on his nose? Ninetto's is pure white; and look you, how he loves to be petted, while Nino frisks and capers continually." Many a sketch was taken of the dark, sweet face and the brown eyes,

while the lad talked of the pallium, which the Capuchin Sisters, or those San Lorenzo, would weave from the fleece.
"It will be laid for a night on St. Peter's tomb," said Francesco,

eyes shining.
"I think I shall call them St. Peter's Lambs." As the Englishman spoke a shadow

they saw the young lord of Buonamonte, whom the Englishman already knew. He and his sister had been riding with a party across the Campagna, and his sister had stopped to see old 'Gita,

once her nurse and foster mother. The brother had come in search of the artist, meanwhile, for he hoped to induce him to restore some old Buonamonte portraits at a small price, being much pressed for money. The Englishman was young, and could not be very busy,

used in homes

all over Can-

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ity is apprecia-

tod. It will

the young lord fancied, if he spent his me on peasant children. He shrugged his shoulders as he say

the sketches of Nino and Ninetto, and said with a laugh: "I trust, signor, you can spare your models soon? These are such fine lambs that I've a notion to sell them with a part of my flock to be sent off to-morrow. These fat ones will raise

the price, I fancy.' It seemed on the instant to Francesco that his heart must cease beating. The lambs were truly his own, as the mother had been bought by old Pietro's hard earnings; but he dared not contradict lord. If he angered him, the lambs would surely be lost; yet, if he did not speak now, his claim afterwards might not be allowed.

Francesco had never had any real trcuble about them before. It is true Buro, the big shepherd-boy, had taunted him once or twice, telling Francesco his big lambs would be chosen. But Pietro said their wool was too coarse, and Francesco was com-

He tried now to speak, for he saw his He tried now to speak, for he saw his English friend was looking at him in quiringly. Something swelled in his throat, his eyes grew wet, and he burst into a passion of sobs, clasping the lambs in his arms.

"Hola!" cried the young lord.
"What does this mean?" And his voice

"Brother, the child is distressed," said a sweet voice, and a lovely face looked over Buonamonte's shoulder,

like the face of dear St. Agnes.
"They are mine," sobbed the boy. "Nonsense!" began the young man but old 'Gita, gaining courage from the presence of the young lady, explained about the ownership with many humble

apologies.

The young man looked still vexed. "Perhaps Francesco will sell them," began the sister, with nesitation; but here the artist told the story of the fleece reserved for the pallium. The young womam listened with reverent

young woman listened with reverent eyes, and said softly:

"Brother, it is so beautiful—this blessing of the lambs. We must go and see it together; and I shall know these pretty ones, I am sure," she added to Francesco, whose heart beat fast with

He knew Nino and Ninetto were safe now. Even the young lord's brow cleared under his sister's influence, and he invited the artist to visit him, and examine his small collection of por-traits. 'Gita and her little lad thanked their new friend warmly for his kind-ness, and he promised to return soon to finish the portraits.

Several days passed, however, and Francesco began to fear he had forgot-ten them. The artist soon returned, however, and finished his sketches. nowever, and missed his sketches. Moreover, he talked long with Pietro and 'Gita, leaving them with radiant faces. After his departure, 'Gita told

Francesco that he had leased the Buo-namonte Villa for many years.
"We shall not have to come down to the plain again, and thou shalt go to school, my lamb."

school, my lamb.

Francesco listened gravely, until she added: "Something more for thy pleasure, little one: the kind signor gave me the money for thy Carnival Francesco danced about in high glee

then, suddenly pausing on one foot like a small Mercury, he asked eagerly: "I shall keep my own Nino and Ninetto at the Villa, shall I not?"

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"So the kind signor has said," answered old Pietro. Francesco learned afterwards that it had cost the new master, not only money but serious trouble to secure a legal and binding ecognition of the peasant child's right to the twin lambs. But he had at length succeeded, and Nino and Ninetto were chosen for the pallium.

Francesco learned the full story from carded into white and fleecy rolls, spun into thread, and woven. Finally, how into thread, and woven. Finally, how it was made into a scarf-like collar with

glittering as with stars the incense per-fumed the air with the scent of cedars, and silvery voices were chanting the "Lamb of God."

The abbot thought he had never seen

anything lovelier than the face of the anything lovelier than the face of the little shepherd, upturned to his, as he blessed the lambs. Nino and Ninetto raised their wondering faces too, and uttered an odd little tremulous "Baa! Baa!" as in protest when they did not receive the expected lumps of salt.

Francesco could hardly help laughing, though he was also a little frightened by their speaking in church. However,

by their speaking in church. However, they were quiet when the Pope afterwards pronounced his blessing.

Then — Francesco had a delightful surprise. The kind signor was one of the onlookers, and he spoke in a most friendly way, telling Pietro and his boy that he was coming in the spring for a long story. Learning on his arm was the long stay. Leaning on his arm was the lovely young lady of Buonamonte that looked to Francesco like St. Agnes, she was now the dear signor's

The human face is a good indicator of the soul. It is easy to tell when one's life is in harmony with the higher law, for the face wears a serenity of expression which earth's votaries cannot imitate. Beauty that is skin-keep may sometimes be cultivated or en-hanced by artificial means, but the roal beauty that transfigures men and women and places them on a plane above their associates, is that which radiates from a soul in perfect harmony with God.—Catholic Forum.

AGNOSTICISM IN PRACTICE.

BY A JESUIT FATHER.

"By continually seeking to know and being thrown back with a deepened conviction of the impossibility of know-ing, we may keep alive the consciousthat it is alike our highest wisdom and our highest duty to regard that through which all things exist as the nknowable." (First Principles, ch. v., p. 113. Herbert Spencer.) "Education is the instruction of the intellect in the Nature." (Lay Sermons iii., Professor Huxley.) "Natural naw of Nature. (Lay Semons In., p. 32. Professor Huxley.) "Natural knowledge is a real mother of mankind." (Lay Sermons "On improving Natural Knowledge," p. 10.) Physical science has discovered the ideas which alone can satisfy "spiritual cravings" (p.11.) has laid solid foundations for a new morality (p.11.) and a new religion new morality (p.11,) and a new religion "cherishing the noblest and most human of man's emotions, by worship for the most part of the silent sort, at the altar of the Unknown and Un knowable" (p. 16) From which it would appear that natural knowledge and physical science are to be THE SPIRITUAL WEAPONS

with which the rising generation of Agnostics are to be armed. The fu-"whole and undefiled, he shall not be ture is apparently to take care of itself, for if a man keep the "Agnostic faith ashamed to look the universe in the face, whatever the future may have in store him." (Nineteenth Century, Feb., 1889, p. 86.) A certain Budd-hist philosopher put the matter more bluntly when he said: "Man will never be in a position to make the best of this life while his hopes and his out the logical grounds and the logical consequences of Theism." (Life and Letters of Charles Darwin by F. Dar-(Life and win, ii. in ch. v. by Professor Huxley, p. 203) So much for Agnosticism in theory: we may now inquire how IT IS LIKELY TO WORK IN PRACTICE. No doubt there are many Agnostics of

blameless life and character. That they abstain from wrong doing and act according to their own conscience we do not doubt. For example: "We do not doubt. For example: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it." (Lay Sermons, "The Physical basis of Life." p. 145 Professor Huxley.) But why? If they act thus because they think they are bound to do so, they deny their own principles, for the Unknown cannot have communicated any commands to them. If they act from the promptings of natural knowledge, or because of the discoveres of physical science, what guarantee have they that their conduct is correct, for the same may suggest a different course of conduct next week, e. g., "Only fifteen years ago Sir William Thomson entertained a totally different view of the origin of the sun's heat." (Lay Sermons xi., p. 251. Professor Huxley) From which instance we gather that physical science, being progressive, is apt to change. It is only the law of right and wrong Mauma Gita; how the wool was sheared by the good Sisters, washed, dried, that can be immutable. Natural that can be immutable. Natural knowledge and science may be an excellent guide to those in comfortable circumstances with no parti long ends in front and behind, marked cular temptation to wrong doing—with purple or black crosses, and laid although even in their case it is by with purple or black crosses, and laid for a night on St. Peter's tomb, before it was put in church on the shoulders of the Pope.

Francesco was not so deeply interested in the wool as in the lambs and their two blessings. He was permitted to come to the Church of St. Agnes on her feast-day, though it fell in the winter season.

The wide Campagna looked strangely lonely under its white veil of snow, for the month of January was more severe than is usual in the Italian climate.

Inside the old church the altar was of dissolution have been multiplying all around us." (Rationalism i., chap. ii.,

p. 187. Leeky.) England to Professor Ruskin, "for the multiplication of crimes more ghastly than ever yet disgraced a nominal civilization." (The Queen of the Air, p. 145) "We have

SHAMELESSLY FAMILIAR WITH VIOLENCE AND OUTRAGE that we recognize them as a necessary ingredient in our social system, and class our savages as a representative part of our population." (Man and Wife, preface, p, 9. Wilkie Collins.) "In all our great towns, there is a mass of human beings whose want, misery, and filth are more patent to the eye, blatant to the ear, and pungent to the nostrils, than in almost any other town in the world. People will wonder, some day, that their fathers had a great human sink in every great town that we recognize them as a necessary great human sink in every great town great human sink in every great town reeking out crime, disease, and disloyalty on the whole nation. I have seen the serfs in Russia, the slaves in Africa, and the negroes in America; but there are thousands of people in England in a far worse plight than these." (The Voyage Alone, chap. iv., p. 65-68, John Macgregor, M. A.) "The physical, moral, intellectual state of the lower orders in England is the lowest on the scale I have ever witnessed. on the scale I have ever witnessed. . . quite on a par with that of the savage, quite on a par with that of the savage, and sometimes even below it." (The United States, etc., chap. ix., p. 244, John Shaw, M. D., F. G. S.) "When one looks at the English Divorce Court

tution which neither makes divorce impossible nor makes it decent, which allows a man to get rid of his wife, or a wife of her husband, but makes them drag one another first, for the public edification, through a mire of unutter-

edification, through a mire of undeter-able infamy — when one looks at this charming institution, I say, with its crowded benches, its newspaper reports, and its money compensations . . one may be prepared to find the marriage theory of Catholicism refreshing and flevating." (Essays in Criticism, p. 82, Matthew Arnold.) Now we may note that true civilization, whether ancient or modern, is not the property of any class of society. Further—with all respect to the Professor—it does not rest upon physical science; it rests upon the observance of the law of God, and the

DEPLORABLE CONDITIONS described above arise from the neglect thereof. If, then, such a state of things can be possible even when it is acknowledged that there is a difference between light and wrong, and consequently some knowledge of Him Who established them, what is likely to become of human society, at large if it should come to discard the recognition of God even in theory, and thereafter proceed to put its principles into practice? Finally, when we look around to at the perfection of order in nature, and see the very plants of the earth and beasts of the field exactly following the course for which they were called into existence, giving evidence thereby of the harmonious working of the laws of nature instituted by Him Who made all things, can we come to the con-clusion that man—of all living organ-isms the most perfect—has alone been left without guidance, whereby to exof this life while his hopes and his thoughts are fixed upon one to come."
(Creation's Testimony to its God, 5th ed., chap. xi., p. 267) Futhermore, the ancient beliefs and worship seem to have failed from the fact that a new religion and a new morality appear to be necessary. Why is not apparent. It cannot be in consequence of the progress of physical science in view of the recorded opinion that "there is a great deal of talk, and not a little lamentation, about the so-called religious difficulties which physical science has created. In theological science as a matter of fact, it has created none. created. In theological science as a dition to them, so indispensable that matter of fact, it has created none. notter of fact, it has created field.

Not a single problem presents itself to the philosophical Theist at the present day which has not existed from the time that philosophers began to think the only decrees which have never the only decree which without wrecking some portion of the social fabric; that they have come needed amendment - giving evidence thereby that their Author is He Who changes not; it seems to us that the Agnostic doctrine which would teach

> tures, requires no further condemna -Catholic News, London. VERSIONS OF THE BIBLE.

men that God is unknown and unknow

able, and cares nothing for His crea-

(CONTINUED.)

N. Y. Freeman's Jon Mr. Jones.—"Your entire argument that Jerome used a more correct copy than the translators of the authorized

than the translators of the authorized version is based on a presumption."
We stated that the copy used by St. Jerome was more accient than any used by the translators of the English King's Bible known as the authorized version. Now, it is a principle recognized by you and Biblical scholars that the more ancient the copy, the nearer the Apostolic times, the more correct and reliable it is. Hence if you admit the fact that St. Jerome's copy was more ancient you must admit, according to the above rule, that it is better than more modern copies. The presumption stands valid until you prove that St. Jerome's copy was not more ancient, a thing you cannot do. But we have positive proof of the superority of St. Jerome's copy over that of the translators of the authorized version. The copy used by those translator; had the interpolation, "For Thine is the Kingdom, etc.," in the Our Father (Matth. dom, etc.," in the Our Father (Matth. 6-5, 9.) It was translated and believed Protestants to be the word of God since 1611, that is, for nearly four hundred years. The authors of your Revised Version recognized the words as an interpolation and have thrown nem out. Some old Greek copyist with more piety than judgment forget his role of translator and thought the Lord's Prayer would be improved by the addition of a doxology which, though beau tiful in itself, when out of place—as it in the sacred text—destroys the claim in the sacred text—destroys the claim of the copy to correctness and purity.

The translators of the Revised Verwith the word of God—"

Mr. Jones— If it has been wrong for Protestants to add a doxology which has never been considered on a level with the word of God—"

sion were misled by the unfaithfulness of the copy and they in turn misled the Protestant English speaking people for nearly four hundred years. Now this interpolation was not in the copy used by St. Jerome, for it is not found in his translation—the Vulgate. Therefore, we must conclude that the copy used by St. Jerome is better, because more faithful to the originals. This conclusion is more than a presumption; it is a

demonstration.
Mr. Jones.—"You ask by whom has it (American Revised Version) been recognized as the standard edition? recognized as the standard edition?' I would reply, by the denomination to which I belong, and by every other Evangelical denomination in this country, as far as I know. If you investigate a little in New York, you will find it accepted and put above all former editions in the churches, by leading scholars and published and taught in the Sabbath school lessons side by side with those of the Authorized edition. with those of the Authorized edition. But, remember, it is yet but young, and cannot be expected to have yet the circulation that has been accorded the

Authorized Version."
We spoke of an official authoritative act of some church or denomination giving its official sanction to the American State of ican Revised Version as the standard. All that you say only shows that the Protestant denominations merely toler-Protestant denominations merely color-ate the use of it by their silence, not that they have given it official church sanction. If any such official recogni-tion has been given the Revised Version we are not aware of it, and we would be obliged to you if you would tell us when, where and by what denomination it has been done. As for your scholars, they recognized for four hundred years a version that is now admitted to be —an institution which perhaps has its incorrect, interpolated and, therefore, practical conveniences, but which in the ideal sphere is so hideous; an insti-

ment their sanction of a new version is not of sufficient weight to be authorit-

Mr. Jones. "As to the insertion of 'Thine is the Kingdom, the power, etc.,' to the end of the Lord's Prayer, in the Authorized Version, I believe it has been merely added as doxology, the revisers, I presume, believing that too much praise and 'amens' could not be added to the Lord's Prayer. I don't see how this would 'mislead' or injure Protestants if they used it 'for four hundred years.' Since not added to the Lord's Prayer as Scrip'ure, it could

not mislead as Scripture."
You are doubtless right in believing that those words, "For Thine is the Kingdom, etc.," were added as a dox-ology, added by the Greek copyist and turned into English by the translators of the Authorized Version of King James. Whatever motive the copyist had in view - and we need not suppos a bad one-he corrupted the original text, and the English translators, following him, misled English speaking people into using a form of prayer as delivered by our Lord that was not depeople livered by Him ; made them victims of a deception, whether pious or otherwise does not concern us. The people wanted the prayer as delivered, and they did not get it. If this be not misleading and an injustice to the too confiding Protestant reader we know not the meaning of those words.

You say the words, " For Thine is the Kingdom, etc.," were not added to the Lord's Prayer "as Scripture." We do not see what possessed you to make that statement. Look at Matthew 6 13 and see if it be not added as Scrip-ture. It is precisely because it is given in the text as if spoken by our Lord that we object to it. We remember the time when as a boy it was pointed out to us as an evidence of the super-iority of the Protestant Bible over the Catholic, with the hint that dishonest Catholic translators had wickedly sup-pressed it. Now, however, the revisers of the American Version have, after four hundred years, vindicated the superiority of the Catholic Version.

Mr. Jones. - "And by adding in Protestants imagined that there nothing wrong in it any more than Roman Catholics would think it wrong to add to the 'Hail full of Grace,' gathered from the Scriptures, the following words: 'Holy Mary, Mother o God pray for us sinners now and at the hour of our death. Amen.."

Catholics have no more right to put words or sentences into the writings of the author of the sacred text, and make them say what they did not say, than unfaithful copyists or Protestant translators have. You do not deny that an infaithful copyist or the translators of the Authorized Version have done this thing in Matthew 613. You cannot deny it, since the revisers of the American Version, whom you approve, have thrown out as spurious the words, Thine is the Kingdom, etc.," from that verse. The Protestant who imagines there is nothing wrong in falsifying, by interpolation or otherwise, the sacred text sadly needs primary instructions in the first principles of moral recti-tude. But the question is not what Protestants may imagine not be wrong, but is verse 13 of chapter 6 in the Authorized Version a true reproduction of the original? You admit it is not, and your excuse that "Protestants imagined that there was nothing wrong in it" is

to no purpose. The question is as to correctness of translation, or copy. To mitigate the offense of interpolating, and thereby corrupting the Scrip tures, you say, first, Protestants imagined there was nothing wrong in it."

A strange confession indeed, an acknowledgment of moral imbecility, of ignorance of the first principles of

And, second, you resort to the boy's argument of "you're another," and in-sinuate that Catholics have done the same thing, interpolated words in the sacred text—added to "Hail full of Grsce," in Luke 1 28, the prayer "Holy Mary, Mother of God, pray for us, etc.

It is very vexatious to have to meet a statement like that. It is so difficult

with the word of God—"
We must interrupt you to say that it is wrong to add or interpolate into the sacred text of St. Luke a sentence that does not belong there. Do that same with the text of a will and you render yourself liable to prosecution and pun ishment. If it be a crime to corrupt by interpolations the will of a dead man, is it not a greater crime to corrupt by the same means the written word of God? on what authority do you say it was never considered on a level with the word of God? If it was never considered on a level with the word of God why was it put in the Authorized Version as a part of the word of God? From the time the interpolation was published in the "Authorized" Ver-

so to consider it. Now you can pro Mr. Jones-"Surely it would not have

sion Protestants have considered it as the word of God, and have been taught

Mr. Jones—"Surely it would not have been less criminal for the Roman Cath-olic Church to add a prayer to the 'Hail full of Grace.'"

It would not have been less criminal for any church or any person to incor-porate into the Scriptures things not written there by the saged authors written there by the sacred authors. You surely know that the Catholic Church or Catholic translators have not done this. If you do not know it, then look at the text, Luke 1—28, as we

have before advised you.

Mr. Jones—"Besides, the addition to
the Lord's Prayer in the Authorized
Version is conceded to be consistent with the sacred writings.

The consistency of the addition, or interpolation, is not the question between you and us, but the correctness and purity of the sacred text. Any interpolation, consistent or otherwise, makes the text spurious, and missispurious, and mis makes the text spurious, and misrepre



A SHAMEFUL LIE.

We had thought that the days were gone when there could be any profit of encouragement even in the most fanatical anti-Catholic circles for the publ cation of such shameless lies as the G'asgow Observer quotes as follows from the Christian Herald (English paper):

"A gentleman traveling in South America visited a Cathedral in the city in which he was staying, and be-came engrossed in copying some carving a corner of the edifice. The hour for closing passed, and when he for the door he found it barred for the Making the best of his predicament, he by and by lay down to sleep. During the night he was aroused by the opening of a door behind the High Altar, and saw two priests drag the gagged and bound form of a nun to a spot where they raised a stone; then they tossed the nun into what was evi dently a vault below, and then, closing the trap, they went away. Next morn-ing he went and told the British Consul of the occurrence. The Consul said he could do nothing, and advised him, if he valued his life, to leave the place

at once." This has all the seeming of a lie out of the whole cloth which, of course, it is, and the challenge which the Observer thus puts will not be met by

a particle of proof:
"We challenge the Christian Herald and those who conduct it to give a single fact in support of this invention. We say they cannot name the town where this occured, nor the person who is alleged to have witnessed the occurrence, nor the name of the British Con-We are prepared to deposit a sum of one hundred pounds in the hands of any reputable person to be paid over to any charitable object we may name if any evidence can be produced by the Christian Herald or its proprietors to prove their story."

None can or will be produced, nor

will the "Christian" Herald—what a misnomer—retract or apologize for its hideous slander. Such champions of Protestantism are not built that way. -N. Y. Freemans' Journal.

AN UNUSUAL EVENT.

No stronger evidence of the Catholicity of the Church universal can be adduced than the impartial love which she gives to all her children. Equally dear in her sight with the most gifted of her scholars is the brown-skinned neophyte whom on occasions she delights to honor.

One of these occasions occurred in

New Orleans recently when Mother Mary Austin, the General Superior of the Colored Sisterhood of the Holy Family, celebrated her silver jubilee as a nun. The exercises took place in the convent chapel, which was beautifully decarated for the occasion. At 7 o'clock the Rev. Mother, escorted six white gowned little girls, entered and occupied the silver bower prepared for her by the Sisters. A handsome wreath of beaten silver, made by a friend, was presented and worn by the Rev. Mother throughout the day.

Ennobled by a sense of a real mission no one can remain weak or small or in significant; everyone becomes great and ppy, despite of environment, and it possible for every intelligent being happy, in the world who will prayerfully consider his place and calling in life to en-joy something of the joy of such an impelling influence, for it cannot be thought that God, who in His providhas made every creature of His ence hand for good and wise purposes, would make us an exception in this one particular. - Rev. John M. Schick.

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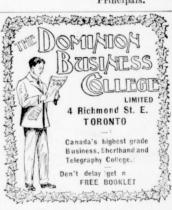
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LETTER OF RECOMMENDATION, UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1950.
ditor of THE CATHOLIC RECORD,

the Editor of THE CATHOLIC RECORD, London, Ont:

Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in hich it is published.

Its matter and form are both good; and a wuly Catholic spirit pervades the whole.

Therefore with pleasure, I can recommend to the faithful, Blessing you and wish.

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

LONDON, SATURDAY, OCT. 15, 1904.

SOCIALISM'S ONE OPPONENT

In an article on Socialism Rev. T. J. Campbell, S. J., asks "how are we going to influence the great money powers which at the present time often control the machinery of governments, using it most selfishly and cruelly for their own advantage? And how are we going to put a check on the angry multitudes who are, or think they are, the victims of these powers? There is only one influence that is left and that is religion." And as Huxley declared a few years ago that the Roman Catholic Church was the one great spiritual organization that could resist the progress of science and civilization, so the spokesmen of Socialism see in the Church the one opponent they must reckon with. But the socialist misrepresents the Church on this subject. She has, as ever, compassion on the multitude. She sympathizes with it in its sufferings, and with demands which are not at variance with reason or faith. To destroy the antipathy that exists between class and class, and to show that she has not lest the power of bringing about the reign of justice and brotherhood is her work. And, as we said before, Catholics should help in this matter With the Encyclical of Leo XIII. on the Condition of Labour as a weapon against the false principles of Socialism, and with his work among the poor as an antidote to the influence of the Socialist, he can do much towards removing misconception and prejudice. It seems, says Dr. Kerby, that there is but one way to meet Socialism. We must prove that it is not necessary. The proof must be in achievement, not in argument: in life and not in books.

They who know anything of social work will not dissent from this opinion. Here with us the toiler is the not irreligious. Mark's theories trouble him not; but he is ready to welcome any scheme that may make his lot more bearable. The socialist is enthusiastic in his efforts to gain his allegiance. The opponent of Socialism is apathetic, and looks upon him as a curiosity or something to assault with all manner of questions. The Socialist treats the toiler like a brother and makes him his neighbor by helping him: the opponent of Socialism dispenses charity, and despite all the mighty aid at his disposal, leaves untouched, so far as he is con-

cerned, the problem of Social Reform. But what a field this is for the worker who is guarded by the principles laid down by Christ, and who understands that work of a spiritual and moral character must proceed from a spiritual source. We can thus help men and women in their way to eternity.

In doing so we help ourselves. And the children: Have not the words of Frederick Lucas some meaning for us? of God in this country when we allow the wholesale perversion of our own boys.

SOME OF THE CAUSES.

the miseries of the toiler to drink. That is responsible in some measure, but there are hundreds of sober workslaves of the sweat shop and the store -the victims of those who in their struggle for commercial supremacy know not justice or human brotherhood, and scout the doctrine of the inalien-

grievances. Men fail and starve-that is their own business. They may be denied work or given it at a starvation wage, but the world goes on unconcerned. The capitalist emerges from a 'corner'' with a few millions as trophies of his success, and forthwith he is heralded as a strong man. The children are exhorted to emulate him. They who are aware of the distinction be. tween having and being stand betimes cap in hand before him. This the Socialist notes and harps upon, and we do not see how he is going to be dissuaded from his illogical methods by learned treatises written in well-appointed studies by men who have not one tithe of his earnestness.

SOME EXAMPLES.

In what lines does the Church pro oose to proceed against Socialism? Father Campbell answers by teaching reverence for God, obedience to divine and human law and love for humanity; by exhorting men and women to consecrate themselves to the service of the poor; by inspiring Catholic govern. ments to imitate economic reforms which forestall the reasonable demands of the people.

He notes the fact of Ireland being solid as a wall of brass on the side of order. He points out the German Catholics with their well - organized societies that cater to every want of the population, the admitted defenders of that empire against Socialism. Their example can be followed by Catholics of every country.

THE CONCORDAT.

Some journalists hereabouts believe that in the event of the Concordat being denounced the Church of France will be reduced to impotency. Our readers should remember that most of the French news comes through correspondents who are henchmen of Combes. They as well as the clerical visitor who visited us not long ago depict the French Premier as the friend of progress and democracy, a benevolent gentleman in fact who is or has been sorely handicapped in his His Ascension. Whereupon Mr. Malefforts by monks and nuns. They pass over in silence the blasphemies of some of the public men and the irreligious programme advocated by those who head the crusade against the Church. And their presentment of the situation is accepted without reserve by some journalists of Toronto. These good people who preach sermons on " yellow journalism" try to impose figments for facts on their readers and commend to their admiration a group of men who are without the pale of respect. But about the Concordat. The Comte d'Haussonville says that while he would deplore its denunciation both on account of the internal peace of the country which would be disturbed thereby and the dimunition of national prestige abroad, he does not fear that outside the Concordat there is nothing for the Church of France but misery. He believes that the faithful would be as generous in support of the Church as they have been of the Congregations. Then the Church of France coming back to her popular origin, appealing for support to the faithful, drawing her resources from the contributions of the faithful owing something to all, and being thus the thing of all, instead of being an official organism, will thus be able to live days which will no doubt not be without trials but which will not be without glory. If the Concordat, he says, is to be enforced according to the interpretation of the French Government, better be a member of a Church which is persecuted but free, than of one which is paid but enslaved.

-A LESSON FOR CATHOLICS.

More than a score of years ago the nemies of the Church prophesied that Bismarck and his allies would chant the requiem of Rome. They hoped that Catholicism, enfeebled by the attacks of the press, harrassed by the machinations of Dr. Dollinger and his follow ing, and thwarted and oppressed by the Government, would disappear. But German Catholics are strong-fibred. Instead of waiting for the tempest to pass by, they endeavored to shield themselves from its ravages. They organized a press to refute calumny and to vindicate their rights, and they How are we calling down the blessing took care that the yearly congress should sound no halting note in defence of the faith. In 1871, for instance, Catholic Germany declared that the usurpation of Rome was an international wrong. The congress was suppressed It is but a waste of time to assign all in 1874, but the spirit that animated it lived on and played no small part in the deliberations which led to virtual repealing of the anti-Catholic legislation ingmen who have just grievances—the in 1886. Between that date and 1871 what a glorious tale might be told ! Sufferings undergone for the faith, fidelity to principle in face of a rabid press and persecuting government, reable rights of man as an absurdity in worldly preferment-concentration of business matters at least, have just energy in defence of the Church: all this | infer that the despatch in question is a

land. Lately, it may be remarked, the German Emperor sent good wishes to the congress assembled at Ratisbon.

THE CAUSE OF THE DECLINE.

Events prove that Schleirmacher was not guilty of exaggeration when he said that "Protestantism in the presence of Rationalism is like an iceberg gradually melting before the sun." assume a revelation and then to sift it, to discuss its merits and demerits, to discard one portion and to retain another is irrational in the highest degree. The vagaries of criticism in respect to miracles, despite the testimony in their favor, and of the trustworthiness of the testifiers vouched for by generations, has been, and is, no mean ally of the forces which make for scepticism. Years ago Rev. Mr. Rose, preaching at Cambridge, pointed rationalistic tendencies out the of the German pulpit in regard to his subject. Professor Paulus in his critical commentary assures us that the man with the withered hand had only a luxation of the shoulder, which Jesus perceiving pulled it into joint. Christ again never walked on the waves but on the shore or He swam

behind the ship, or He walked through the shallows. The paralytic was an idle fellow, who for thirty years had moved neither hand nor foot. Christ asked him ironically: " 'Perhaps thou wouldst be whole.' This irony stirred him up : he forgot his hypocrisy." And so the Gospel narrative is either twisted or mutilated or interpreted to conform to prejudices and preconceived ideas. The rationalist may explain away-a procedure as easy as it is arbitrary-the miracles set forth in the Gospel, but he should begin by saying that the men who recorded them

were not trustworthy witnesses. Lately the Bishop of Worcester declared that all the New Testament miracles may be explained as ideas not coincident with fact, four only being excepted and placed on a different footing. These are Christ's Virgin Birth, His Divinity, His Resurrection, and

lock says: " Whatever nice distinctions may drawn by clerical experts between the mass of unbelievable miracles and a privileged minority of four, they are certain to be quite disregarded by the plain common sense of laymen. laymen no doubt may still in spite of everything find in our Church worship the consolation of a religious atmos here, but to most it will be increas ingly repulsive to take part in a service which involves at every moment a solemn profession of belief the truth of which both they and the clergy deny.

Which explains in some measure the general decline in church doing.

FOR OUR YOUNG MEN.

A subscriber is hard at work on a plan for which he styles the " recreative and instructive entertainment" of young men during the winter months. He is not only sanguine as to its success but is certain of its being adopted by some hundreds of those for whom it is intended. Any man can summon spirits from the vasty deep, but the trouble is to have them come when one calls for them. We hope they will that score. But if he can relegate the euchare party to the background and help us to understand that life is too beautiful, too rich in possibilities to waste hours of it in babbling and fingering paste-boards, it will be something worth chronicling. Says Bishop Spald-

"Games and other amusements doubtless have their uses especially for the young and for all who are feeble in body, but when we consider that they are generally occasions for wasting time, and so a chief obstacle to human advancement, it is difficult not to con-demn the apathy, the indifference to the meaning and worth of life which makes possible their universal prevalence.

This quotation should be kept well in

AN ABSURD DESPATCH.

A despatch was received from Manila, or at least was published in several papers as having been received from there to the effect that "a proclamation or decree, or encyclical, or act, or whatever you may wish to call it" was issued by the Apostolic Delegate to the Philippine Islands, denouncing as among the prevalent detestable errors or heresies of the day, "popular sovereignty, the rule of the majority, freedom of worship, liberty of speech and printing, liberty of education, liberty of conscience, and the principle of toleration.

At the time this announcement was no Apostolic Delegate in the Philippines, Mgr. Guide, the late Delegate being then dead for some months. Mgr. Aguis has been named his successor, but he had not reached the Philippines fusal to barter eternal interests for when the announcement was made or even to the present moment. We must

has a lesson for the Catholics of every forgery, or if a real decree was published at all, as being among the intended acts of Mgr. Guidi, when he ly handicapped the voluntary schools died it has been grossly misrepresented. It is true that there is a sense of these words wherein some of them signify icense rather than liberty, the liberty to do and propagate evil teachings, and in this sense these doctrines might be condemned, but not in the plain mean-

ing of the words. Pope Pius IX. in 1864 issued a Syllabus of modern errors which should be avoided, which was promulgated with his Encyclical Quonta Cura, among them being Pantheism, Rationalism, Liberalism in the sense of Indifferentism in religion, and progress in a similar sense; and Mgr. Guidi may have intended to issue a similar document, but it is more likely that the decree which is said to have been issued is a forgery. Revolutionists, secret societies, and in general enemies of the Catholic Church misrepresented this Syllabus as if it condemned the true progress, and the beneficent civilization of the age,

which, of course, was not the case. It may be, also that Aglipay, or the Anti-Catholic Katipunan Society, has issued some forgery which they attribute the Apostolic Delegate, while there is no such personage on the the early Christians earned. Never-Philippine Islands.

A Jewish paper of Cincinnati, Ohio, the American Israelite, appears to have been the first, or at least one of the

first, which had this pretended despatch, and this fact leads to the suspicion that the Katipunan Society of the Philippines is at the bottom of the misrepresentation, as most of the Jews there belong to the Katipunan Society, and may easily have transmitted the despatch.

THE PASSIVE RESISTERS.

A cable letter from London from Mr. Isaac N. Ford to the New York Tribune, of date September 24th, states that the Passive Resistance movement against the recently passed Education Acts for London, and the country in general, is steadily increasing, instead of declining, as it was expected would be the case. That gentleman asserts that two thousand summonses have been issued during a week against taxpayers for refusal to pay school rates, making a total of thirty-three thousand since the passive resistance movement began under Rev. Dr. Clifford's leadership, nearly two years ago.

The Rev. Mr. Campbell, pastor of London City Temple, is one of the lawbreakers "for conscience sake," and throughout England non - Conformist ministers are setting an example of defiance to the law, so far as the school rates are concerned, when the tax is supposed to be for the maintenance of voluntary schools in which, being controlled by the Church of England, the doctrines of that Church are taught.

Lord Roseberry has said that the Government has arrayed English non-Conformity against it by passing the Education Acts; but in Wales the situation is more critical, as there the whole principality is up in arms in a systematic attempt, under guidance of Lloyd George, to render the present law inoperative by wholesale dismissal of teachers employed by the County Councils, withdrawals of non-Conformist children from Church schools, and the opening of new schools and chapels where they will not be dependent upon rates or grants. It is said that an endeavor is being made to have the whole of Wales brought into this movement, as most of them have been already; and for this purpose the matter will be brought before the approaching County Council's Conference to be held at Cardiff.

It will be remarked that the pretext upon which the non-Conformists base their opposition to the payment of school rates is that they would be applied for the support of a religious teaching of which they disapprove-But this is not actually the case. The majority of the people of England favor the voluntary schools, it is true, and a considerable majority of the children attend them; but it is for the secular principally and not for the religious teaching that the taxes are levied. Religious teaching is given in those schools, but secular teaching in them is fully up to the standard of the Board Schools, in which no religion is taught. Surely it would be a great injustice to deprive the children of the majority of the people of the religious instruction they desire for the sake of pleasing the non-Conformist minority; and it is for this reason that the Government pushed through the Educational bills to remedy a grievance under which suffered the great majority, composed chiefly of the Church of England section of the people, but inmade, about three weeks ago, there was cluding Catholics and Methodists, who still make use of the voluntary school

system. The voluntary school system was the first in existence when the Educational Act of 1870 was passed creating the Board Schools, in which there was no provision for religious education.

provision for religious education.

As might have been easily foreseen, joy.—Spiritual Letters.

the establishment as a state-supported Board School system at once very greatwhere religion was taught, according to the creed of those controlling them, namely, Anglicans, Catholics and Methodists. The Board Schools were at once taken up by all the non-Conformists, except the Methodists, who still cling to the voluntary system.

Since 1870 acts were passed by doles, improving the status of the voluntary schools, until, at last, the Government last year determined to set the voluntary schools on an equality with the Board schools. Herein we find the cause of the Passive Resistance movement. It is a movement on the part of a minority of the people to have the godless school system which suits them forced upon the majority. They expect to gain the sympathy of the people by having their belongings sold by the bailiffs that the taxes may be collected. In many cases they themselves buy in the property thus set up at auction, and in other instances a good price is obtained for the goods so that they very rarely lose much more than the costs of the proceedings, while they pose as martyrs for conscience sake! It is a much cheaper martyrdom than theless they find imitators who wish also to become martyrs in the eyes of the public, whereas they may procure the glory of martyrdom at so cheap a rate. The plan is astute enough, but is not likely to throw dust into the eyes of the Government, nor is it likely that the Government, will swerve from its course under terror lest the supposed martyrs may become heroes in the estimation of the public, and may be marked out as so many men ready to suffer for conscience sake.

It will be noticed that even if the number 33,000 recalcitrants who have part in the Resistance movement has not been exaggerated, it is but a small fraction of the ratepayers of England. A large number of these are Nonconformist clergymen, who are leading the movement; and yet, all told the number of the dissatisfied do not exceed the number of Anglican clergymen in England. Could we, for a moment, suppose that a demonstration of such petty dimensions would have the influence to change the settled policy of the Government on a great question ?

AN ORANGE MOB IN LIVERPOOL.

It will be remembered by our readers that after the solemn consecration of the new and great Cathedral of Armagh, at which ceremony Cardinal Vannutelli assisted as the Pope's representative, an Orange mob assembled and tore down the decorations and damaged the building, after which they amused themselves by making a round of the city, breaking the windows of Catholic houses, and assailing Catholics whom they met on the street, as well as those whom they found in their homes.

In Belfast and Armagh such things are to be expected betimes, as it is the favorite amusement of the Orangemen of these cities to do periodically all the injury they can to their Catholic neighbors. But while the Orangemen are in a majority in these two cities of the North, this is not the case in Liverpool, where Catholics are numerous, especially around St. Francis Xavier, and most of the Protestants are a quiet and law-abiding population who would in his epistle to the Galations, vi., 14not on any consideration injure their 16, " written with his own hand :" Catholics neighbors. Nevertheless, we are informed by a recent number of the Liverpool Times and other papers that whilst the Catholics of that city were frequenting St. Francis Xavier's church, a party of Orangemen passed the sacred building raising their well known hostile cries, such as "to hell with the Pope," "Croppies lie down," mingled with obscene language. They also marched up and down in front of the priest's residence, several times, shouting and using threats and imprecations.

We are in favor of using physical force to put down such wickedness and malice where the law of the land is in force and is likely to be of effect when appealed to; but there is a limit to endurance, and it is often no easy matter to bring to justice the leaders and perpetrators of such vile acts, we think the Catholic people of that neighborhood would have been fully justified to turn out en masse to punish the guilty on the spot by giving them a sound thrashing as they are well able to do on such occasions in that neighborhood. Self protection against violence is justified by the laws of God and man, and if some heads of the vulgar assailants had been badly hurt, they might show better manners when they next want to pay a visit with hostile intent to that quarter of the city.

Strange that so many sweet feasts of the Blessed Virgin should come in the month dedicated to her sorrows! Perhaps we do not always know what haps we do not always know what things are truly sorrows, and what are joys. And, anyway, Scripture says, "your sorrow shall be turned into joy." Happy those who have sorrows, then! May all your sorrows bring you great

AN ANTI-RITUALISTIC MOB.

A disgraceful scene which occurred in Liverpool on October 4th shows that the trouble between High and Low Church which within the last few years, it was feared, might culminate in the disestablishment and perhaps even the disruption of the Church of England is far from being settled yet.

The annual Church of England Congress was being held at which the Bishops were in attendance, as well as the leading clergy of the Church from the three kingdoms, and in connection therewith, the Lord-Mayor presided at a reception in the town hall. Then the whole body of the Bishops and clergy formed in procession going to the Cathedral, and a dense multitude thronged the streets to witness the proceedings. Among the crowd were distinguished a body of prominent Low Churchmen, together with many followers of the late John Kensit, and an organization known as the Wycliffe preachers, which was founded by Kensit for the avowed purpose of interrupting Church services which disagree with their notions of sound Protestant. ism, and particularly such services as they deem to be tinctured with a tendency toward Rome.

Pamphlets condemnatory of Ritualistic practices had previously been circulated among the crowd to incite them to participate in interrupting and hissing the processionists, and when the procession headed by the Mayor and Corporation in their regalia and followed by the Bishops and clergy in their robes, approached the Cathe dral, the Low Church demonstrators began to shout "Down with Popery," 'Oh for another Luther," and similar

The Archbishop of Canterbury, being now in America, was of course, not present, but when the venerable Archbishop of York reached the point of attack with his silver cross of office borne before him by a cleric, the mob shrieked "Traitors! It is Popery in the streets! Send them to Rome!

The Archbishop passed quietly into the Cathedral without paying attention to the demonstrators, notwithstanding the raging storm of hissings and hoot-

ings. A strong force of police was stationed around the building to keep order, but they were powerless to prevent the manifestations of the mob. It was feared that further acts of violence would be indulged in, but there was no further interruption ; though what actually occurred was sufficient to dis-

grace Liverpool. It is worthy of remark in this connection, that the Bishop of Liverpool is perhaps the most decidedly Low Church prelate in the Church of England, so that we must in all reason infer that within his immediate jurisdiction there should not appear to be anything offensive to the most ultra among the Low Church section of the Church, but there is no accounting for what may be the preferences of a thorough godly reformation mob. The appearance of the Archbishop with a cross seems to have been peculiarly offensive to such a crowd and to have

excited their ire beyond control. The great Apostle St. Paul ffected by very different senting toward the cross of Christ when he said

" But God forbid that I should glory but in the cross of our Lord Jesus Christ, by Whom the world is crucified to me, and I to the world . . . and whosoever shall follow this rule, peace be upon them, and mercy, and upon the Israel of God."

The Archbishop of York also who joined with the Archbishop of Canterbury in issuing some years ago a decree forbidding the use of incense and lights and other like usages in churches for purposes of ceremonial, can scarcely be said to be an ultra-Ritualist, so that the disgraceful conduct at Liverpool cannot be palliated without acknowledging that the Church of England itself is at fault, and has been so ever since its establishment three and a half centuries ago. If this be the case, how can it maintain the claim that it is or ever was the Church which Christ the wise Builder established on a rock, and against which the "gates of hell," by which are signified all the powers of

darkness, "shall not prevail." Religion has surely come to a pretty pass if it is to be moulded to suit the whims of the late John Kensit-marty for sooth! Nothing can hide the fact that during life this martyr to Low-Churchism, who is the originator of the present agitation, was the vendor of obscene books, and that his crusade was undertaken to promote his trade, and he boasted openly of his success in this line.

A good heart is always strong; it a good heart is aways stores, suffers, but it hides its tears, and seeks consolation by devoting itself to others.

—Golden Sands.

A well-governed mind learns in time to find pleasure in nothing but the true and the just,—Amiel's Journal. A LIMITED GENERAL COUNCIL.

The Triennial Convention of the Protestant Episcopal Church of the United States is now being held in Boston, the opening ceremonies having being performed on Wednesday, the 5th inst. There are present, Bishops from five continents, representing not only the Church in America, but also to some extent all those Churches which have sprung from the Church of England in all parts of the world; but those whose dioceses are outside American territory will not have any decisive vote in the Acts of the assemblage, as they are present merely to signify their fraternal feelings toward the American Episcopal Church.

For the first time, the Archbishop of Canterbury was present at such a gathering, but he will not, more than any other foreign prelate, have a decisive vote, as the American Church has been for over a century entirely indepen dent of the Church of England. The eighty Bishops present, however, greeted and honored him as their quasihead, because he is the chief prelate of their mother Church, in which light the Church of England is regarded.

There have been more than this number of Anglican Bishops assembled at once at Pan Anglican Councils, but in view of the amount of pressing business which will come before the Council, the present Convention is generally regarded as perhaps the most important which has ever taken place among the Anglican Churches. Questions of moral reform, alterations in ecclesiastical administration, and even the advisability of a change in the name of the Church itself will be under consideration. The present name of the Church is distasteful to a large section among the Bishops and clergy, for it is more and more strongly felt, every year, that the term Protestant, is most undesirable as a distinctive epithet of a Church claiming to be the Church of Christ. Against what does it, or should it protest? It has nothing to protest against, except the Church which Christ established, and which has continued to exist throughout all ages to the present date. The epithet, therefore, has no meaning, except to signify that it is not, and cannot be the Church of Christ.

This question has been debated before in the councils of the American Church, but all action looking toward a change of name has been set aside. It is believed, however, by the advocates for a change that the time has come for such a change to be made, and a determined effort will be made to bring it about, by giving the Church a name which will signify that it teaches something positive, instead of being a mere negation of something which existed before it as the name Protestant implies.

The name " Protestant Episcopal Church" was deliberately adopted by the Church shortly after the declaration of American independence. At that time there was no notion among the members of the Anglican Church that it was a "branch" of the Catholie Church of the world, but it has been discovered during the last half century that the Church of Christ should be more than a mere protesting organization. It should have something more tangible to offer to mankind as a means of salvation, than mere protests or de- Sir John nials, and this is the thought which the underlies the present desire for a change in this respect. It should be merely "taking thought" can "add to his stature one cubit." So no decree of this council can change a negative organization into the positive Church of Christ which has received authority from Christ Himself to preach

the gospel to all nations. It has been announced also by several of the Bishops who will take a prominent part in the proceedings, that an effort will be made to prohibit the clergy of the Church from marrying persons divorced for any cause. This would be an approach to the Catholic Church: but we are very doubtful that any such action as this will be taken. All attempts in this direction have hitherto been unsuccessful, and it is not likely that they will be any more successful at the present movement. It must be borne in mind that the Church of England as originally established was a Church of compromise. The predominant thought with its founders was not, as Christ directed His Apostles, "to teach all natio things whatsoever He comman but to teach such doctrines as populace desired to hear; and to n this purpose, a compromise was made between the Calvinism of the continent, and the Catholicism of the English people, and so a new Church was constructed to please as many as possible of the people. Such is the Church of

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which spring from it. All the Bishops of the American Episcopal Church are present at the Council, except seven who are absent from old age and infirmity. Two Canadians are also present, beside the

England and such are the Churches

Archbishop of Canterbury and two other English Bishops, with some others from the Orient, South America and Africa.

We do not think for a moment that the present assemblage will have the temerity either to assume to be the Church of America," or " the American Catholic Church," which are among the titles which ar

those who wish fo HOME RULE ECHOES.

To the Irish race the world over it will be pleasant to note such a strong tide turning in favor of Home Rule for the old land. The coercionists in England are thoroughly frightened, and the exclamation, "What Next?" is on the tip of their tongues everywhere. Their discomfiture at the new departure taken by those who have been known as "Loyalists" and "Unionists" in the north of Ireland is very marked indeed. The men of the north as well as their brothers from the south are every day drawing closer, and a united demand for self-government will shortly be the outcome. Mr. John Dillon, M. P., in addressing a

gathering of Nationalists at Sligo on

the 4th inst. said: "Nobody in England thinks home rule is dead. If they did I should advise them to turn their eyes across the Atlantic and watch the triumphant progress of the leader of the Irish rty, courted and welcomed by all the leaders of the great political parties in the United States. When he passed on into loyal Canada, which used always to be quoted by Chamberlain when she sent a contingent to fight the Boers, yet we saw in Montreal last week the Attorney-General of Canada, good Irishman, coming to the meeting and taking his seat on the platform at the side of Mr. Redmond, and telling Mr. Redmond he had been charged by the cabinet of Sir Wilfred Laurier to convey to the Irish party the full symof the Canadian Cabinet in our for Irish liberty (applause) demand that did not look very much like a dying cause."

In this connection we desire also to print the manly utterances of the Premier of Ontario, Hon. George W. Ross, at a reception given Mr. John A. Redmond and his associates whilst in Toronto on the 27th Sept. Mr. Ross said:

" He did not come to make a speech

but to hear the message of Mr. Redmond and his colleagues. Ireland had given many orators of gifted utterance to the

world, and the speech of the Irish leader showed that the gift of eloquence had not departed from Ireland. orations had been logical, convincing and temperate, and Canadians might emulate both his style and moderation. Canadians should be; no How happy Canadians should be members of Parliament in jail, th there are some we might send to jail, no landlordism, and no land laws to embar-rass our lives. We have freedom in the widest range, rendered enjoyable by the privileges of home rule. We would not widest range, rendered enjoyable by the privileges of home rule. We would not put up with anything else, as was shown in the row of 1837. I have often wondered, continued the Premier, why Great Britain, so generous to Canada, should be so dilatory in extending the same courtesy to Ireland. member of the British House of Commons, though I never hope to be, for have reached the summit of my ambi ion, and it is now my anxiety to keep there (cheers.) I would treat Irish men, as everybody else, with reasonable fairness. Next to Scotchmen they look out for everything, and they ge have had in Canada y distinguished Irishmen. some very Hagarty was a jurist of t rank; Hon. Edward Blake, now an honored member of the British House of Commons, whose career I have followed with pride and remembered, however, that no one by devotion, was the first Liberal Premier of Ontario. It was a good Government then, and we have never had anything but a good Government since that time. We don't want to do without Irishmen. (Applause.) The wonder is that more

> gives, without distinction of race or color. I wish England would see the wisdom of placating the Green Isle, which has given so much of its best blood that British government might sway the destinies of the world. I am not afraid of sectarianism in Ireland. England gave home rule to Quebec, where Catholics were in a majority of ten to one, and she gave Home Rule to Ontario, where Protestants are in a majority of seven to one, and there is no com-

from that country, so beset with difficulties, do not come here and enjoy

the sweet liberties which our country

Home rule does not mean separation, but such a federation as would allow Great Britain and Ireland to remain one. I wish success to the mission of Mr. Redmond and his colleagues. As Canadian I thank you for your hospitality to those who are working for a united Ireland. Had the union of a united freman. That the mind of 1798 been tested in the courts as in our election courts Lord Castlereagh would have been disqualified and the union dissolved. (Laughter and applause.) ----

s a large part of learning to know where it may be found in its most authentic form. Some ignorant people imagine that only children and uneducated grown persons use the Rosary. But the truth is, that the Rosary is the beloved companion of all Catholics, from the Pope and the Cardinal to the little child; and thet it is proved to be a special and that it is proved to be a special means to draw the soul into close com-

munion with Jesus Christ. For so the whole round earth is every way

Bound with gold chains about the feet of God.

TENNYSON,

LEAGUE OF THE SACRED HEART.

General Intention for October

LOVE OF LABOR. Labor, in itself, is not lovable, but it is our lot; we must earn our bread in the sweat of our brow. It is the lot, not only of the fallen man, but even of the unfallen. His labor, if he had ot known sin, would have been, ined without sorrow; but the faculties his soul, and senses and organs of his soul, and reases are the body, were given for use and for up, ving of his needs. "The Lord God ook han, and put him into the garden ook han, and put him into the garden than the neit."

of pleasure, to dress it and keep it:"
(Gen. ii. 15.) A change came with sin: 'Cursed is the earth in thy work with labor and toil shalt thou eat thereof all the days of thy life. thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the swest of thy brow shalt thou eat bread, till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust shall thou return." (Gen. iii. 17.) No false phileturn." (Gen. iii. 17.) No false phil-sophy can change this programme; no political economist, no vain, theorizer, no revolutionist, can abolish pain, or poverty, or sorrow, or labor. These overty, or sorrow, or labor. were looked upon as loss, as unrelieved misfortunes, by and are so regarded by all who have a agan spirit. Our Lord came to inter-ret them; to teach us to accept them pagan spirit. resignation to the Divine Will. Nav. more, He sanctified them because His own Heart accepted them. They are better worth, He said, than ease, and wealth, and worldly gladness. Even these latter of themselves bring no abiding joy; and they who seek to escal of from pain and labor, or whose lives eem to be exempt from these, often sorrow from a deeper fount of tears.'
The Sacred Words are still more

the life of our Divine Lord, not only to

the file of our Divine Lord, not only so teach us to accept labor and sacrifice, but even to rejoice in them. "I super-abound with joy in all my tribulations," said St. Paul. "That which is at present momentary and light of our tribu ation worketh for us above measure an eternal weight of glory." The contrast is most impressive: what is momentary and light works an eternal weight even of heavenly glory; and not only this, but above measure ex-ceedingly." Life's labor, then, is the means and measure of the vision. But it is more. One of the most marvellous lessons of Our Lord's life is that which he taught us at Nazar He came to save the whole world. His new religion, a Divine one, utterly opposed to the passions of mankind, and to the religions which these passions had fashioned or tainted, was to sup plant others, to revolutionize the whole world, to create Christian civilization. Naturally we would expect that Our Divine Lord would devote His whole life to this supreme work; that He would form an innumerable number of apostles, and preach Himself in every country that He could reach. Instead of this, He spent thirty reach. Instead of this, He spent thirty out of His short life of thirty-three years unknown in obscure Nazareth. This, of course, He could not have done were it not the best way to achieve His wondrous word of founding and fostering for all time the Kingdom of God. The merit of His Hidden Life, and its marvelous example were more efficacious for His Divine purposes than would be the formation of disciples, the preaching of the Word, or the performance of the miracles. Preaching and miracles are means but they are for few, and and often inefficacious. The ordinary means by which we promote the Kingdom of God and save souls is the sanctification of our daily lives for this purpose. incredible things said in the Scripture of the intercession of the just, and in fact of the efficacy of the prayers whether of the just or sinful. "The prayer of the just piercest the clouds." Everyone that asketh, receiveth; an he that seeketh, findeth; and to him it shall be opened" that knocketh, Matth. vii. 8.) Even Sodom would have been saved at the prayer of just one man, if the conditions which he himself had proposed to God had been verified in the sinful city.

All this is the great doctrine of the Apostleship of Prayer, and the reason of its existence: to sanctify, namely the labor of each day, and each day's sacrifice and sorrow, in union with the all loving and all zealous Heart of the Redeemer, to save the souls for whom He shed His Blood. The Morning Offering suffices for this, elevating Offering suffices for this, elevating the day's burden to supernatural merit, not only for ourselves, but also for others; transferring the otherwise worthless dross into heavenly gold; giving the true and characteristic spirit to the lives of those who are

not simply in name, but thus in full effect, the children of God.

Such is the practical aspect of the message delivered to us from the H. message delivered to us from the Heart of Our Lord by the gentle Apostle whose feast we celebrate this month. She has taught us to centralize our life's devotedness on the centre and source of Christian life and worship the Heart of Her Beloved Master; and to drive thence the sacred flame to enkindle in human hearts what they ne most, the supreme gift and remedy for mankind, the new life and its means for action—charity unfeigned, which seek-eth not its own, but seeketh ever with unwearied zeal the interests which are Chast's.—Messenger of the Sacred

The Use of the Crucifix. Keep a crucifix and kiss and adore every day the five precious wounds. Let your kisses and your prayers be like pearls and precious stones, which you never tire of setting in each of the five wounds of your Saviour-in the wounds of the feet for having so long and so wearily followed you; in the wound of the left hand for having so often lifted you up and carried you; in the wound of the right hand for having so often blessed and absolved you; in the wound of the Sacred Heart for being a furnace of love, always open to receive you with love and forgive-ness.—The St. John's Quarterly.

THE BLESSED SACRAMENT.

At the Eucharistic Conference cently held in New York Right Rev. Bishop Colton, of Buffalo, one of the most eminent prelates in the United States, delivered the following sermon on the Blessed Eucharist:
"As the hart panteth after the foun

ain of waters, so my soul panteth after ee, O God.'

ere is, dear brethren, a longing in the human heart for the God Who made it. Nothing else will satisfy it; wealth, asures, friends, honor, life itself, are in vain; the soul desires its God and it will not be at rest, as St. Augustin says, until it rests in Him. And the need, too, which we feel for God is what God feels for us-each and every one o for He is essentially a God of love first for Himself and then for us, mad lis image, and so He bids us give Him our heart, give Him our love, and He tells us that He has loved us from eternity and will never forget us,

will love to the end.

a the old law, God communicated

a men, but as it was carried out through a human agent it could not be perfect. It was through Moses He e His commandments, and He Him-guided the Israelites from the skies and He showered down upon them daily manna wherewith they might nourish themselves on the way as they journeyed ward the promised land. but for one people and for one time.

But in the new law God was to hold perfect communion with all peoples, and for all time, who would hold communion with Him; and this communion was to be carried out by God Himself, through His divine Son, Who vested with our nature; and it was to be realized by His teaching and guiding us and by His giving us as the food of our souls His Own Body and Blood.

"MY FLESH IS MEAT." Our Lord reiterated the Command ments given to Moses and promised Heaven and eternal life to all who would keep them, and He gave us a means to sustain us on our way to the romised land by giving us Himself, for He said: "My flesh is meat, indeed, and My blood is drink, indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him.
As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by This is the bread that came do from Heaven. Not as your fathers did eat manna and are dead: he that eateth this bread shall live forever."

Thus we have Holy Communion as known and practiced by the Catholic Church. It was instituted by our Lord Himself at the Last Supper, the night before He was put to death, for, taking bread, He blessed and gave it to His apostles, saying: "Take ye and eat, aposties, saying.

for this is My body," and taking wine,

He blessed it and bade them to drink He blessed it and bade them to drinl saying: "This is My blood, the chalic new and eternal testament which shall be shed for you and many unto the remission of sin." And then He said "Do this in commemoration of Me." And so the apostles and their successor are faithful to the commands of Christ; and our Lord is given to all who prepare themselves to receive Him. Our Lord's love to receive Him. Our Lord's love to receive Him. for us is so great that He cannot do enough to satisfy it; and yet, great and infinite in power as He is, He can-not do more than give us Himself. No one could conceive it and His love to execute it. And now that it is on the word of God, let all men gratefully bow our homage and piously adore God hid-den in the blessed Sacrament. Men den in the blessed Sacrament. Men may question, as men did, and ask how can this Man give us His flesh to eat, but they should remember that that Man is Christ, the Son of God: that He is God, therefore one with the Father and the Holy Ghost, and that the

He can do all things by His holy will.

ADDRATING FREQUENTLY.

The Son of God came on earth to save us and to bring us to His Father in heaven. He offered Himself on Calin heaven. He offered Himself on Car-vary for the sins of the world, and He offers Himself up anew daily, mystic-ally, in every part of the world. And with His sacrifice goes His sacrament, Him, and for the Sacrament wherein and both are brought down to every age and to every soul. And whilst the sacrifice atones, the sacrament saves: and through both are given to each in dividual soul, both priests and people, the means of life—God Himself our Lord and Saviorr, Emmanuel, Who promised to be with us all days even to

the end of the world.:
What is Holy Communion therefore?
It is receiving the Body and Blood,
Soul and Divinity of Our Lord and Saviour Jesus Christ. It is of all unions the most intimate and the most We become bone of His complete. bone and flesh of His flesh. He is not changed, but we are changed in Him.

He becomes the light of our
minds, the life of Jour hearts and
the strength of our wills. All things are made new, and we are continually renewed in Him—He lives in each one that worthly receives Him, and He is offering up a welcome homage to the Father, namely, the acceptable and meritorious life led by Him, as St. Paul said, and by His infinite merits annexed said, and by his manuscribe increases and to our own poor merits. He is making sure and lasting the salvation He purchased for us on the cross. It was a great thing says St Thomas, for Christ to have made Himself our brother, a greater to have become the price of our salvation; but it was the greatest of all to give Himself to us as our food. This is the bread of life, as our Lord calls it-this is the bread that commeth down from heaven, His flesh for the life of the world, He abides in the Tabernacle, but longs to be taken to the tabernacle of our hearts. And so He says, "Come to me, all ye had I labor and are heavy burdened and I will refresh you." He stands ready to will refresh you." He stands ready to cure every ill and to heal every wound: He is ready to banish every suffering and to remove every sorrow; He is there to enlighten the doubting and to recall the erring, to convert the sinner and to advance the saint. In a word, as Our Lord, is God, He is in the Blessed Sacrament, our life, and in everything that we desire. When we take Him to our hearts He come with all the gifts and graces in His power;

His love inflames, purifies us, and fills with the greatest delight. illumines us and gives us the true salvation, and His grace str and enables us to resist and throw of temptation and anything that might separate us from Him: He binds us to Him by the cords of His love, and draw us the more, the more we respond to it. Such is Holy Communion as it is

and can be for all who will strive to reach God through Its means, as Our

Lord would reach them. "BE IMITATORS OF ME." But still more wonderful are the effects that follow Holy Communion when received often. We take on more and more the spirit of our Lord. We burn with love for God and are filled with a love for our neighbor. "The with a love for our neighbor. "The charity of Christ urgeth me," said St. Paul, in his thirst for the souls of men, and the same feeling is what we feel or what God makes us feel when we be-come closely united with Hin through frequent Holy Communion. It is the teaching of theologians that the soul of Jesus remains behind, when the body the species, is consumed within us, and His soul acts upon our own and causes s to have more and more of His spirit mind and heart and will. Thus the aints imbued themselves with pirit of Christ and grew more like Him day by day. Thus St. Paul could say to his followers, "Be imitators of me, as I am of Christ." And we read of St. atharine of Sienna, that she at time she was called Catharine of Jesus St. Teresa was so close in her union with our Lord that the Divine will was growth in her heart, as shown after per death. God is great in His saints, exclaims the psalmist, and their perfec-tions, which are the shadow of His own infinite perfection, are the result of the

Frequent Holy Communion so unites souls to God and so keeps them to love and serve Hin that it is the most ef-fective way of fulfilling the purpose for which our Lord came upon this earth, for He came not only to reconcile God to men by dying for their sins, in atomen the cross, but He came als ment upon the cross, but He came also to establish the kingdom of His Father to establish the kingdom of His Father and have His prayer fulfilled. "Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven." In word, that God might vindicate to Himself an acceptable people, a pursue Himself an acceptable people, a pursuer of good works. But to do this God's grace is necessary, and Holy Communion is absolutely necessary, for it is not only grace for us, but God, our Lord, on Whose merits grace is given, and Who tells us, as He told the apostles, without Him we can do nothing.

nighty indwelling He has in their

THE SACRAMENT SAVES. And as Holy Communion is the help we need to resist temptation, even our Lord Himself has said unless we eat of His body and drink His blood we shall ot have life in us, so Holy Church obligatory on the faithful to receive Holy Communion at least onc a year—and exhorts them, knowing its wonderful effects, to receive frequently. Witness her clergy, nourished with the precious Body and Blood of Christ in the daily Mass; witness her religious receiving almost daily, and behold the thousands even in the world who follow the same holy practice; and witness the results-men and women midst all this world's dangers compelled to experience its temptations—the temptations rom satan and the corruption of fallen nature-yet leading holy and spotless lives; for Holy Communion is indeed for them the bread of the strong, the Bread of angels, the Bread of life, and the wine that maketh virgins.

Let us show our appreciation of the favor of God's Presence for us on our altars by coming as often as we can to adore Him, and let us take Him as often as we can to the tabernacle of our hearts in Holy Communion, that we may have thereby His life renewed and received and increased in us unto eternal life. "God thirsts to be thirst-ed for, says St. Gregory Nazianzen—let priests and people-thirst for ns all-He gives us Himself and the waters of eternal life. Let us, in a word, love and honor our Hidden Eucharistic God all the days of our life—after life's course is run He will show us His face forever in the eternal courts of heaven. A blessing I wish you, in the nam the Father, of the Son, and of the Holy Ghost. Amen.

God only gives His spirit to those who ask it of Him with gentleness and humility. Make yourself humble, then, make your your heart meek. Become a good little child, who allows himself to be carried wherever people wish to carry him, and who does not even ask where they are going to take him .-

REASONS AGAINST SOCIALISM.

A Mr. James H Arnold, of Louisville, Ky., who is a Socialist, has used the columns of a Kentucky paper to denounce the Catholic Columbian for

condemning Socialism.

"You are for the capitalists," he sereams illogically, "and against the workers; for the fleecers and against their victims; for the robbers and against the robbed; for the rich and

against the poor."
Mr. Arnold might as well say that we cannot be for the workers in any way other than Socialism; we must be Socialists or we are unfriendly to the poor. And that is nonsense. For there were persons and papers friendly to the laboring classes before Socialism was thought of by Marx and Lasalle. Our Divine Lord, for instance, when He was on earth, never heard of it, yet He had compassion on the multitude

We are for justice to both employers and employes. We insist that neither of them shall wrong the other party. We favor both of them within their

But why do we say that the funda-Socialism cannot mental be held by a Christian?

1. Because it rejects the divinity of Jesus Christ and the teaching authority of the Church that He established to teach all nations all truth, whatsoever He had commanded.

2. Because it purposes to gain pos-session and control, by unjust means of

what does not belong to it. 3. Because it is an unlawfully revo-lutionary organization that urges its members to disregard the duties they owe to the government under which they live, preparing them to overthrow it by force, if necessary, and training them now to antagonize its proper laws for the due protection of property and

the preservation of civic order.

4. Because instead of resulting in nomic equality and industrial freedom, it would produce labor slavery, oppression of individuals by political rings and cliques, anarchy and wide-

spread misery.

These are a few of our reasons for objecting to the untried, visionary and impracticable dreams of Socialism .-Catholic Columbian.

If we had one foot in Heaven, yet, if we ceased to mortify ourselves before we could draw the other after it, we should be in danger of losing our soul.— St. Vincent de Paul.



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Sacred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXII.

As we have seen, the Republican correspondent not only treats it as a "chief fault" of M. Bremond's book that he esteems the Roman Church superior to Protestantism, but that he esteems Christianity superior to "the eems Christianity superior to "the er world-religions," to Judaism, other world-religions," to Judaism, Buddhism, and to Mohammedanism. Now as all Christians regard Christian ity as superior to other religions, not only in degree, but in kind, it follows only in degree, but in kind, it follows that in this gentleman's opinion the very profession of Christianity is an intolerable grievance, and just cause of complaint. I do not mean that he is yet ready for so explicit a conclusion, but it is plainly contained in his premises, and logic will not wait on a man's convenience.

It appears then that we are bound,

It appears then that we are bound, all the great religions, from Christian-ity to Brahminism and Buddhism, as standing in one class, as essentially equals. We are virtually required by such writers as this correspondent to hold ourselves obliged, for the sake of good manners, to do as they do in China. good manners, to do as they do in Onlina.
There, in a large company, it has been
not unusual for one guest to say to another: "What is your honorable
creed? and on learning it, if it is different from his own, he is bound by eticuette to propounce? enloyer upon it. ferent from his own, he is bound by etr-quette to pronounce a eulogy upon it. So it goes round, and at the conclusion all are to exclaim in chorus: "Relig-ions are many, Reason is one; we are

all disciples of Reason." Now we know that there are many mong ourselves who would be delighted to have this fashion brought in here, who esteem all positive religions as es-sentially irrational, and are only willing to tolerate them as ancestral systems of observances, which are not to be supposed to mean anything very serious, not very much more than a man's hereditary surname, or family remembrances.

This may be all very nice for those that like it, those for whom God is not, or for whom He is an inscrutable Somewhat, essentially, hopelessly unknown. The trouble is, that Christians have never so behaved or believed from the beginning. Christians believe that the Gospel is perfect reason, of course not in any one man's imperfect perceptions, but in itself, and that it is leading all its true adherents towards the actual possession of perfect reason. They must believe that other religions are either evil or at best inadequate, cap-able only of conducting their disciples to a certain point, beyond which if they would make progress they must turn to

Indeed, even apart from the question Indeed, even apart from the question of truth, Christians perceive that plain facts stand in the way of giving the name of "world-religion" to any other system than their own. Brahminism, in its avowed nature, is restricted to India, whose coufines if a Brahmin leaves he heaven experience to Rud. India, whose confines if a Brahmin leaves he become excommunicate. Buddhism has never made any serious conquests except in Eastern Asia, so that even the title "Light of Asia" is far wide for it. Zoroastrianism (now glimmering on the point of extinction) is purely Persian. Islam rigorously forbids the Koran to be translated out of the Arabic, and is utterly repelled by the now governing races of Vhen the late Lord Stanley of Alderly became a Mohammedan, it was as much a lusus naturae as if he had had two horas, or three eyes. Judaism is found the world through, but is national, not commenical, and "shrinks from a convert as a calamity."

Christianity, on the other hand, has not only far more adherents than any other religion (for it is now known that there are not more than 120,000,000 actualBuddhists) but, through the governing races of mankind, it is in a political control of most other religions. Its missions, although as yet having but a few million converts, have, with high confidence, in almost every land, taken seisin of the planet in the name of Christ, very much as St. Paul, although apparently making few converts in Spain, did in prophetic anticipation whole went to Cadiz.

True, Christians look for a time of dimness and apostasy, but they know that "at evening time it shall be light." In this expectation they are confirmed by so great an unbelieving scholar as the positivist Bartholemy St. Hilaire, who treats the ultimate pre-valence of Christianity as an inevitable fact of the future. Rena also declares Christianity the uniquely perfect relig ion of mankind, no more to be treated as on one footing with others than our civilization, derived from Greece, is to be likened to the aberrant societies of pagan Mexico or Peru.

I submit, therefore, that M. Bremond is not to be brought to account for treating Christianity as standing essentially and uniquely above what this writer very inexactly denominates "other world-religions," as being really, both in fact and in fitness, the only world religion.
Our writer is horrified that M. Bre-

mond should suppose that the care of the faith and morals of mankind has been divinely committed to "the church of Damasus and Hildebrand, of the culpable Innocents, the unapostolic

grapher, to find an understanding for

It is certain that if M. Bremond has any rights at all, he has a right to assume what all Christians assume, be they Catholics, Greeks or Protestants. Now all these three Christian parties, and the Jews besides, maintain that the faith and morals of Israel were comfaith and morals of Israel were com-mitted to the care of the Hebrew priests, especially of the high priests, and this independently of the personal worthiness or unworthiness of any partiworthiness or unworthiness of any particular priest or pontiff. Yet a prophet once said: "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Moreover, it was a high priest who murdered the Redeemer. Yet this who murdered the Redeemer. Yet this did not stagger the apostles in their recognition of the Divine authority of the Jewish high priesthood, until, by the judgments of the invisibly returning Christ, in the year 70, it came to an

Moreover, it is certain that the priesthood, assisted by the scribes, sometimes under high priests that were good and sometimes under those that were not, brought the Israelites out of idolatry, defended them against being over powered by Hellenism, maintained an availing centre of unity, and, even unconsciously, cherished the elect remnant which in the fulness of time was ready to receive the Messiah. But was ready to receive the Messiah. But for the priesthood Israel would have been likely to vanish into impalpable

dust. Now if Christians are to be allowed to believe this of the line of Jewish high priests (and to refuse them leave is to refuse them leave to be Christians) what refuse them leave to be Christians) what is there appalling in the fact that Catholics believe that this, in a far higher sense, has been committed to the line of Christian high priests? Certain it is, to take a single point of history, judged by Emil Gebhardt as a philosopher, not as a theologian, that had the conclave in 1278 failed to the concla pher, not as a theologian, that had the conclave in 1378 failed to choose an Italian Pope, Europe was likely to have gone hopelessly to pieces. Compared with this the evils of the Great Schism, sad as they were, were a small matter. Besides, does it go for nothing that the two great Protestant Bishops, Stubbs and Westcott, speaking of the earlier times, attest the usual justice and wisdom of the papal arbitraments between

dom of the papal arbitraments between jangling parties and nations, and that Westcott intinuates that Providence must have used the Papacy here for good, seeing that the righteous ess of these decisions is so signally indepen dent of the personal value of the pon-tiffs who rendered them? He intimates that the Roman Catholics ought to make more use of this argument than they do. It is amusing to see a really eminent man drawing a conclusion eminent man drawing a conclusion favorable to the Papacy from the very same fact which our friend the correspondent would fain use as an argument to damn it. Moreover, setting aside Unitarianizers, who often are not so very much scandalized to be told that they are that deployer. Christians, other Christians.

but dubious Christians, other Christians, however they may call this definition of the Papacy a perversion, or that one an unwarranted addition to Christian doctrine, commonly allow that it has firmly maintained the true and central Christian doctrine, concerning God, Creation, Providence, Redemption, Holiness, Morality, Eternal Life. It was principally the steadfastness of the Roman Bishops—as Dean Stanley says, their consciousness of being appointed the Rock of the Church—to which we owe it that Documents finition of the Papacy a perversion, Church-to which we owe it that Docetism was repelled, and Gnosticism, Arianism, with its lesser sequels, and Manianism, with its lesser sequers, and star-ichaeism, ancientand medieval. I am far from meaning that the thought and courage of the great Greek Fathers were not vital elements of these victor-ies. Yet Harnack and other writers are bringing out with new distinctness the part which Rome had in fashioning even the earliest results, long before the time of Niccea not to say of St. Leo. True, Harnack maintains that certain Romanizing passages of St. Cyprian are interpolations, but then, says he, they are interpolations added by Cy-prian himself.

Really, I can't help thinking that Rome has something to say for herself, even if M. Bremond should hold his

We will next examine our friend's catalogue of Popes.
CHARLES C. STARBUCK. Andover, Mass.

SOMETHING THE LAITY CAN DO.

The Society of St. Vincent de Paul owes its spirit to that great Apostle of Charity; but in its present organic form it was founded by Frederick Ozanam in Paris in the last century. It soon spread to all the great Catholic centres; to day no city of any importance is without conferences of the order. It is composed entirely of lay-Their work is to hunt up the men. Their work is to hunt up the needy and deserving poor and to bring them temporal relief without exposing hem to mortification of public mendithe conference, which is generally the section of the city described by the limits of the parish, the members make and spiritually. Very often the temphale Innocents, the unapostolic Pauls, and the amazing Borgia Pope Alexander."

Alexander."

In relief is made necessary by moral and prospone what embarrassed. Ordinarily, when a reviewer gives a property of a Christian book he does not treat it as a grievance that the author writes as a Christian. Not on bread alone do the writes as a Christian. Not on bread alone do the writes as a Christian book he does not view it as a scandal that the author writes as a Catholic. To this gentle man does. Ordinarily, when he give man does. Ordinarily, when he give man does. Ordinarily, when he give man does. They need good example, be made not view it as a scandal that the author writes as a Catholic. To this gentle man does. And he ye is the service of the conferences will be will, be height a built, being a built being consists chiefly in visiting the well such a man. He mixes of the conferences are provised as a count to flow that in the great the work of conferences is a Christian. At the work of conferences will be will be a man good reasons, and a great provision for my stream of the conferences and power for good of the organic reason of the conferences is a flow of the conferences and anger and indignation, and class a count of a Christian book he does not view it as a scandal that the author writes as a Christian. Yet this gentle man does. "Jenkins may be a built improved the writes as a Christian of the conferences with the constant of the conferences will be constant the conference will be constanted to the convent. The provision for my form you, with all malice. And be yet to my brother and give him this letter.

The relief supplied the tempton of the conferences and power for good of the organic and spiritually. Very often the temporal relief is made necessary by moral conditions within the family circle.

cheer and comfort them in their homes We hear a great deal in these days about lay co-operation in the Catholic Church. It is a theme calculated to stir the enthusiasm and loosen the tongues of the devoted clergy and gen tongues of the devoted energy and generous laity. We have always advocated such co operation; but have not failed to put out the fields in which such cooperation is both beautiful and desirable. We do not want the assistance of the laity in the government of the Church. We do not want their partnership in the convergence of the date. ship in the management of the educational institutions of the Church These things the clergy can best attend to themselves; as they have a special avocation. But the care of the poor and the supervision of the widow and the orphan have been the especial province of the laity since the apostolic days. Here the layman has a wide field and one in which he is not liable to come into collison with the consti-tuted authorities of the Church.

God bless the noble Society of St.
Vincent de Paul!—Western Watchman.

FIVE-MINUTES SERMON

Twenty First Sunday After Pentecost FORGIVENESS OF INJURIES.

Shouldst not thou then have had compassion thy fellow-servant, even as I had compassion on thee?—St. Matt. xviii. 33.

These words of to day's Gospel are spoken by our Lord to every one who has been wanting in charity to his neighbor. Each one of us, as a servant of God, as a steward of the gifts, both temporal and spiritual, which He has entrusted to us that we may use them for the furtherance of His glory, is a heavy debtor to the divine justice, But His mercy and love are always ready to temper His justice, if only we show the proper dispositions, if only we bend our rebellious wills to the conditions He requires of us, with out which it is impossible for us to obtain forgiveness. This condition is found in the oft-repeated but little found in the off-repeated but fitting thought of petition of the Lord's Prayer: "Forgive us our trespasses, as we forgive those that trespass against us." The servant in the parable received forgiveness from his lord for the sum of ten thousand talents (a very large sum of money,) yet he was unmerciful to his fellow-servant, who owed him a hundred pence. The difference between these sums is by no means so great as the difference offences against Almighty God and those of our brethren against us. If we could only realize Who is is that we have offended, and then reflect as well upon our ingratitude in offending Him, as upon the innumerable benefits He has showered upon us, we might form some faint idea of the gravity of our sin, and of the immense debt that we owe to His just ce. We could not then refuse for giveness to our neighbor for the trifling, and perhaps merely fancied, injuries that we may have suffered from him. "With what measure you shall be measured to you again." "If you forgive not every one his brother from your hearts,'

cannot hope for pardon from God.

How, then, can we best practice this forgiveness which is so necessary for us? In the first place, it must be earnest and sincere forgiveness. It must be "from your hearts," as our Lord says. No mere outward show of cold says. forgiveness will be enough, for God sees the heart, and no appearance will satisfy Him. But, on the other hand, the forgiveness will not be real and earnest unless it be shown outwardly. Many profess their willingness to for-Many protess their willingness to for-give who yet show resentment and a spirit of revenge in many little ways, by looks, words, and actions which prove that there is no real forgiveness in the heart. Then again we find perons who, when thay are urged to forgive some wrong, answer: "Well, Father, I suppose I must forgive, if you tell me so." It is piain that this is but a very unwilling and faint hearted forgiveness, which will not answer God. Why will not the generosity of God towards us lead us to show a like spirit

towards our brethren?
We should strive to forgive offences the moment they are committed against us. Our natural impulse when any insult is offered to us is to resent it at once, and pay back in the same coin. How different is this from the example set us by our Lord, "Who when He was reviled, did not revile; when He suffered, He threatened not." We should check the first uprisings of re should check the first uprisings of resentment, and keep back the angry reply, In imitation of our Blessed Lord's silence before His accusers and tormentors. By the practice of this Christian silence many a feud of long continuance would be prevented.

We must also "lay aside all malice," and be ready, when an injury has been

and be ready, when an injury has been done, to be reconciled with our offend-ing brother. This is often very hard for us to do, and very repugnant to our natural inclinations, but it is, never-theless, absolutely necessary. If we bear malice towards any one, we are not worthy of the name of Christians,

or followers of Christ.

Try, then, to put in practice the teaching of this day's Gospel, and forgive from your heart those who have offended you, showing your forgiveness themselves acquainted with all the poor; study their condition and the best means of assisting them temporally best means of assisting them temporally to the Christian name than constant to the Christian name than constant



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SACRAMENT OF CONFIRMATION.

In our previous review we saw that the matter of the Sacrament of Confirmation was the chrism, and its form, the words used by the Bishop in ministering it. In closing the subject it might be well to direct the attention to the dispositions for receiving it; its effects; its advantages, and its neces

First, however, a word of explana tion. Forgetful persons, perhaps find themselves enquiring: Why does the Bishop anoint those confirmed on the forehead and why does he impart a slight blow on the cheek? The lessons are important. And were they properly appreciated there would be fewer Catholics recreant to their duties. For, by the first we are reminded that we should never be ashamed of our faith. And by the second that we should even suffer persecution for it. The lives of many Catholics prove the need of fresh re minders in these particulars.

In regard to the dispositions for receiving the sacraments, these are two-fold: namely, those of the body and those of the soul. The former include cleanliness of person and modesty of dress. The latter require that the in-dividuals be baptized; that the per-sons to be confirmed be in the state of grace; that they possess a knowledge

of the sacrament as well as the principal articles of faith.

These conditions being fulfilled, the effects of the sacrament are, to imprint an indelible character on the soul; to fortify us with courage to proclaim our faith under persecution and to perfect us in the graces which we received at biptism. Hence it follows that by the reception of the Sacrament of Confirmation we are clothed with the necessary armor to battle valiantly as soldiers of Jesus Christ, and are elevat ed to the real dignity of Christian

clude that its reception is, indeed, most necessary. But many additional reasons might be assigned. In these days of religious indifference the dangers to our faith are multiplied. Therefore every safeguard should be invoked. But as it is through the Sacrament of Confirmation we receive the courage to confess our faith, it follows that all should avail themselves of it. Besides failure to receive it under it. Besides failure to receive it under certain conditions is to become guilty of a great sin.—Sacred Heart Review.

ARRANGED FOR HER RESCUE.

AUSTRALIAN WOMAN WHO VISITED A CONVENT WITH THE EXPECTATION OF BEING MADE A PRISIONER.

Preaching at Naracoorte, South Aus-Preaching at Naracoorte, South Australia, recently, on occasion of the blessing of a convent, Right Rev. Mgr. Bryne, V. G., said:

"I assure you it is much more difficult to get into a convent than to get out of it, to get out of it to get out of it to get out of it, assure you walk away. All the

the door and walk away. stories found in anti-Catholic books about detaining people in convents are about detailing beople in Cotte and a pure calumny, too absurd to be believed. An Adelaide lady, once a Protestant, but now a Catholic, made the following statement to me: 'When the Dominican nuns came to Adelaide I was an vious to visit the convent and see what

All Thinking Men

Must take thought of the time when their energies will become impaired, when their ability to produce the necessities of life is not sufficient for the requirements of old age. Such reflections suggest the usefulness of a policy of

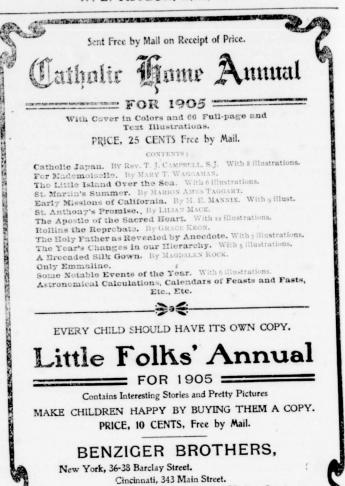
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happier mood, and prolonged the conversation so long that I apologized to the nuns, who needless to say, made not the slightest effort to detain me. Now, if calumnies about convents could now, it calumnies about convents could make so great an impression upon the mind of an educated and experienced woman as she was, how much greater do they make upon the minds of the simple, the credulous and prejudiced?'

Drink Did it.

Finally, as to the necessity of receiving the sacrament. From the effects just enumerated one must conclude that its reception is, indeed, most processary. But many additional The man had a prosperous business and a large family to whom he was devoted in his sober moments, but he became enslaved by the drink habit and saw no ensiaved by the drink habit and saw no way to break the chains that bound him but by ending his existence with his own hand. "Drink did it; God help me!" might well serve as fitting insciption over thousands of other men who go down to ruin and death over who go down to ruin and death every year under a like enslavement. And yet there are those professing to have the well being of the community at heart who would have the drink shops turning out their grist of shame and turning out their grist of shame and misrry not only for six days of every week, but on the seventh day also.— Leslie's Weekly.

> The man who is standing on the mountain top and sees the path winding up should be charitable to the man down in the valley who is losing his way in the the thickets. We need to cultivate charity for our own mistakes. Much prudence does not always keep

one from committing follies, nor much sense from thinking them, nor much wit from uttering them.—Abbe Roux. If one life shines, the next life to it

must catch the light; for such is the mysterious might God gives to upright



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OC CHATS A song sage of g

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CHATS WITH YOUNG MEN

A song in one's heart, a smile upon A song in one's heart, a smile upon one's lips, a cheery, wholesome message of good will on one's tongue, are wonderful helps to all kinds of people. There are so many burdens of sorrow and care and poverty and sin; so many doubting, discouraged, tempted hearts.

To comfort and to make strong, to lift an and to blass—are these not missions. up and to bless—are these not missions worth while? Try it, friend, and prove how truly your own heart and mind are cheered and made brave by your very endeavor to carry sunshine into dark

Be a H ro Where You Are,

It is possible to thoroughly accept the principle that life is a battle, and yet find one's self forever doubting whether now is the time and this the place to begin to fight. "I knew that place to begin to fight. "I knew that I was meant for a contest," wrote Stevenson to Meredith, "and the powers haveso willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle." But, glorious or not, it was the only battle field open to him, and he wasted no time sighing for others. How many men have care to him, and he wasted no time sighing for others. How many men have carried high ideals through life, but ended as utter failures all for want of the "saving roughness" of taking up with some particular. They were eager for battle, but insisted on having inst the right place to fight, it out in just the right place to fight it out in, which in too many cases has meant lit-tle more than a place where there were plenty to look on and appland and en-courage. Dwelling too much on old heroisms, on battles already fought and won, and getting to admire traditional difficulties, but scorning the difficulties right in front of them, they could, with right good will, have embarked on the enterprise of being Ignatius Loyola, or Daniel O'Connell, or Charles Carroll of Carrollton—all of whom proved it perfectly safe to be themselves. But when the newcomer turns to the matter of being himself in his own lot or ciror being aimsen in his own lot of ear-cumstances, it is apt to seem either too daring or too tame and unadventurous. Let him try it, however, and keep at it long enough, and he will find it suffic-

iently exciting.
The number of fascinating invest-The number of fascinating invest-ments to day is another of the difficult-ies in the way of decision and action. One naturally wishes to put his efforts where they will count for most, and to get in as many elements as pos-sible. But whatever a man takes up with, he must reckon on regrets. Things renounced are sure to gather up all their fascination and glamour, and follow us with them as we go to and follow us with them as we go to

our chosen task and place.

But, admitting that the opportunity before him is not ideal, let a man forget that others are doing, and go in.

Let him stay there until his opportunity begins to rouse him and challenge him, till he has put enough of himself into till he has put enough of himself into it to want to get it back, and, like many another investor, finds that he canno without putting in a great deal more. Then he will begin to deal vitally and Then he will begin to deal value and the feel really about the matter, and very shortly, if he continues to do his best work he will find himself not caring much about where he is, but caring a great deal about how he does his work, and wondering how much time he can get for it. His ideals begin to condde get for it. His ideals begin to confide new things to him under the very treat-ment which he feared would extinguish them.

Hobbies Add Spice To Life's Menu. Arctic explorers tell of the dreadful persecution of the six months' polar

day, and of the terrible depression produced by perpetual darkness in the six months' night. But hardly less depressing is perpetual work, work, work, day after day in the same shop or office, day after day in the same shop or office, at the same unchanging task, in the same mill-horse round. A hobby, to which a man springs the moment the pressure of his customary work is re-moved, draws him out of his rut. It merchant or a stock broker from the elick of the telegraph and the bendage of the day-book and the ledger, a clergyman from his theology, and a lawyer from his wearis ome precedents.

Not the smallest merit of a hobby is that it liberaizes its rider. It delivers him from narrowness and onesidedness—that tendency to judge everything from a single standpoint which is so often the curse of the toiler in one often the curse of the toiler in one groove. It has been said that there is not an artisan in the country who, if he but had a hobby—a pet avocation—would not be a more contented man, less a victim of acridity, and less dis-posed to believe in the wrongs of in-

equality of condition.
In nothing are men's differences and idiosyncrasies more vividly seen than in their hobbies. Of the odd tastes of collectors, especially, there is no end. collectors, especially, there is no end. A century or two ago there was a mania for collecting old hats, caps and boots—of which last there was a famous collection at Hotel Cluny at Paris, showing all the changes in the cobbler's art since the flood—also shoes, slippers, garters, wigs, snuff-boxes, pipes, walking sticks, brushes, gloves, watches, clocks, and even ropes with which men had been hanged. In our day there is had been hanged! In our day there is a rage for old china, armor, brasses and bronzes, bric-a-brac, cameos, pictures, furniture, books, postage stamps, butter-flies, and bugs. One of the pleasantest, but one of the most expensive hobbies,

is that of the picture-collector. A charming hobby for a man with money is that of a rose-fancier. The favorite diversions of the greatest number of persons are probably autograph hunting and collecting rare books. Few men ever experience a keener delight than that of a bibliomaniac when, after mous ing for days and even weeks about old bookstalls, he comes suddenly upon a rare old volume, for which he has been long searching, and which, thanks to the ignorance of the owner, he hears triumphantly home for a few silver

One of the best of all hobbies, for one who has the requisite natural gifts, is music, because it has the charm of per-petual variety, and its delights are in-exhaustible. Gardening is another

varied diversion which is healthful as well as pleasant. Sketching and natural

The best hobbies are intellectual ones—science, art, and literature. They not only delight and recreate their de votees, but are also preservative against selfishness, vulgarity and worldliness. They have, however, one disadvantage—that they are apt to be ridden too hard, and thus, instead of refreshing and invigorating, to send a man back to his work fatigued and depressed. Such was the case with that English glutton of work, Sir George C. Lewis, who, when chancellor of the exchequer, home when chancelor of the exended, home secretary, and secretary of war, devoted himself, in the intervals of his official labers, to the study of history, politics, philology, anthropology, and antiquarianism, and to the copying of Greek manuscripts in the Museum. The result was that he died at the age of fifty-seven, when, if he had had fewer hobbies, and ridden them less hard, he might probably have lived to foursecre or longer. "Blessed is to fourscore or longer. "Blessed is Brougham, who kept a whole stableful, and I agree with him; but I agree also with Bulwer that it will not do to have more than one at a time. "One hobby leads you out of extravagance. A team

of hobbies you can not drive, till you are rich enough to find corn for them all."—W. Mathews in Success. How one Boy got an Education Prof. W. H. Hatch, Superintendent of schools, Oak Park, Ill., tells in the School News and Practical Educator he story of the struggles of a black boy to get an education. Prof. Hatch's narration shows that where the right kind of desire exists in a boy's heart for an education he will always find a for an education he will always into a way in this country for its gratification. The CATHOLIC RECORD reprints the stery as it may reach the eyes of our young men struggling for educa-tional advancement and encourage them

to persist in their efforts.

There lived in a certain Southern city a negro boy of uncertain age, and parentage unknown. Hearing that at Tuskegee, Ala., there was a school in which a poor black boy could work his way, he started off on foot, alone, penniless. A tramp of one hundred and ity miles brought him to the school, and he had the good fortune to secure admittance. I say good fortune to secure admittance. I say good fortune, since it is a sad fact that twelve hundred negro boys and girls, eager to work for their schooling, were turned away from this school last year for lack of accommodatiens. Here each student must learn a trade. If he has no money with which to pay his way he works at his assigned trade during the day and attends evening classes. For this work he receives no money, but a certain credit, measured in dollars and cents, upon the books of the institution. From this credit is deducted \$8.00 each month to pay his living expenses. The remainder is allowed to accumulate until there is sufficient to pay his expenses for a term, when he is permitted to attend the day classes. He still continues to work in the shops for about one-half of the time. Each student must do a certain amount of work on the farm and among the stock. Here the young man found his place. And here comes the text of my little sermon. To use his own expression in relating his experience, he said: "I looked about to find something that needed to be done, but was not being done." It seems to me that this poor, neglected black boy bit off a big chunk

this conclusion.

He found that there was no one whose duty it was to look after the lame horses and sick cows, and soon began to appear on the scene in such cases, and to show that he knew what to do for them. Five years of hard work night and day in connection with his studies followed. To-day he has charge of all the veterinary work in breaks up the stagnation and monotony of his life, and vivifies the faculties which have become blunt and dull. It emancipates a student from the books over which he has pored too long, a over which he has pored too long, a other in the books over which he has pored too long, a other in the books over which he has pored too long, a other in the books over which he has pored too long, a other in the books over which he has pored too long, a other in the books over which he has pored too long, a other in the books over which he has pored too long, a other in the books over which he has pored too long, a other in the books of the books over which he has pored too long, a other in the books of the books over which he has pored too long, a other in the books of the b reterinary work in some such institu

of practical wisdom when he arrived a

And all by a man who knows neither his age nor his parentage, and who five years ago was a poor, neglected negro boy, being knocked about a Southern city!

Some Helpful Thoughts.

If you wish to labor in peace at the work of self-correction, keep your heart as much as possible in the calm of prayer, and in the familiar presence of God, during the day .- Lacordaire.

The call to cheerfulness is not in any sense a call to charity. The cheerful man is helping himself more than he can possibly help anyone else, but see what a fine sort of self-help it is, since through it he is constantly doing for others.—Leigh Mitchell Hodges.

The generous soul never sinks. There is always that in generosity which buoys, which make one free, above con-dition, above convention, above the law by which the prudent soul is measured or repaid.—L. Hamilton French.

Love, joy, peace, patience, goodness, meekness, temperance, forgiveness gifts that truly enrich a man. And as no man can be called poor who abounds in these, so no man is rich if he does not possess such wealth. Enyy no man gifts material, but strive after the real iches of imperishable life.—Rev. John

J. Donlan. Viewed as discipline, adversity becomes man's best teacher. Reverses are the tests of strength. The man who can meet them courageously and calmly and retain the dignity of his nature while he conquers the rebuffs of the world, is a hero. To suffer loss in the world, is a hero. To suffer loss in one way or another is the lot of human ity. He who cannot swallow and diges his draught from the bitter cup, and gain new strength thereby, is a weak ling. Clouds of adversity will scatter at the conqueror like mists before the

sun. Hearts are linked to hearts by Gra. The friend on whose fidelity you can count, whose success in life flushes your cheek with honest satisfaction, whose triumphant career you have traced and read with a heart throbbing the success of the succes

almost as if it were a thing alive, for whose honor you would answer as for your own—that friend, given to you by circumstances over which you have no control, was God's own gift.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

The Agony of Our Blessed Lord in the

in general, and Bernie who was exceptionally awkward in her movements seemed ally awkward in her movements second to increase in ungainliness. She could garden.

The two were excellent friends and the proughly. mover come into a room or leave it agracefully; her dancing mistress could understood each other thoroughly. Alban had a sympathiser in all his short-sighted she had got into a way of

curious, queer, unlike other children, and as her mother now said, she was really "impossible," though what she all through luncheon the day before exactly meant by the word no one quite

She had been a silent child, and the abit had grown upon her. It was wonderful how very little she spoke as rule, and how seldom that little was bout herself and her own interests. In the nursery she had been ruled and lorded over by Celia her sister, who was two years her senior, and had taken was two years her senior, and nad taken a secondary place submissively because the really found it was best to do so. She was considered plain — though no one with those wonderful eyes and expressive mouth could be so—Celia was a beauty. She was awkward as we have seen, Celia was a little elf-like being, ever ungraceful, and possessed even com nursery days with tact and savoir aire. She never said the wrong things o people, she was seldom in the way, and she had the knack of being able to play and romp without destroying her clothes as poor Bernie seldom failed to

Then Celia was clever, and had picked to French from their French maid, while Bernie never succeeding in doing o, and in school days it was the same story. The popular, pretty Celia, so bright, sweet and amiable was indeed unlike her grave, silent sister to whom

Celia had plenty of friends both in Ceta had plenty of Friends both in when the nuns and the girls, and no end of sympathy if her little finger ached. She liked it and talked about her pains and aches, her troubles and trials, her many control of the c whereas Bernie maintained a strict silence on all these subjects. If she suffered she held her tongue about it, and on one occasion fainted from pain in her head which she had borne for lays and had not mentioned,

days and had not mentioned.

The pretty mother of the girls, who had married while in her teens, was fonder of Celia than Bernie, and took no pains to hide it, not thinking that it would hurt her child, and she consided that Bernie men was sentially cluded that Bernie was not sensitive, and she considered her sulky and had

little patience with her.

But five years before this story opens a great and wenderful event had happened which had altered Bernie's life considerably. On their return home from school one Christmas vacation they found the household increased by the arrival of a small person who pro-mised to be a very important member of it. Mr. Cleeve was enchanted, so was his wife, and the girls were each in their own way extremely pleased at

The Cleeves were poor, for Mr. Cleeve was an unsuccessful literary man and had no other profession, and of course baby meant the expense of nurse. But that did not matter he said.

The very instant Bernie saw baby her heart went out to him in a way that astonished her. She could hardly understand the meaning of the wonderful thrill of passionate affection which that little crumpled face evoked, nor the tremulous joy which she exwaxen fingers and felt them cling to

From the first baby took to Bernie very much, and as the nurse was not very experienced she had a good deal to do with him, comforting him when he cried and amusing him patiently for hours at a time.
For after this term the girls were at

home, going only to a convent near as day-boarders so that they saw as much as they liked of their baby brother. As the months went on Bernie spent more and more time in the nursery,

and her mother found it very useful have her there. Alban was never a srong baby, and his delicacy was a source of anxiety to his parents and Bernie who, however, hardly realized

how very frail he was.

The love of the child for his sister The love of the child for his sister was very great. He could be quieted by her when every one else failed to do so; he preferred her games to those of any one else, and no one was jealous of any one else, and no one was peaches of it all; for much as every one loved him no one wanted him as much as Bernie did. It was so lovely to be with him! With the others she was subjected to the frank criticism which obtains in families more or less, and which hurt her sensitiveness more than it would any one with a tougher skin. But Alban was never critical nor given when he could speak to finding fault with her. There were no great de mands upon her intellect when with him, and she could be certain of never hearing that sigh of despair over hel which escaped her teachers sometimes when they failed to make her under stand what was so perfectly clear to them.

And the love so warmed her heart that Bernie looked a different being, at least when with her little brother who made her world completely.

The human affection had taught her, as it so often does, a little of the love of God and the value He deigns to set on the love of the human hearts He created. Of course Bernie had known of the delicacy of Alban, but somehow or other she never really grasped the fact that it was a matter for anxiety until one day. She had been having a game with him in the nursery and then they went to the garden. The nurser maid was out and it was a half holiday so that Bernie could give herself up to

Bernadine Cleeve, usually call d
Bernie, was a slight, dark eyed girl
with brown hair, which was usually
very untidy hanging over her brows
and down her back. She was pale, had
indifferent features but a mouth which
betrayed very great sensitiveness.
Sixteen is not a favorable age for girls
in general, and Bernie who hat stuck anyhow on her dark locks which fell wilfully over her face as she bent over the small, golden haired child who was intent upon doing up his

ooking her head forward, which cerainly was not pretty.

All her life Bernie had been dubbed

All her life Bernie had been dubbed the two Dalzells, friends of Celia,

had been there. She did not understand the three smart girls; half they talked was as Greek to her, and she had e her. She could never see a joke.
aps because she was so extremely
l of always being made the subject nem as was the case at home. Of se she did all kinds of things she ald not do and forget what she

t to have done. vice her mother had had to ask her has the water, and in her nervous has to do so when she took in the re-quest she spilt some on the table. Mr. Cleeve had shrugged his shoulders over her blunt answers when she was spoken to, and altogether she felt as if the dreadful time of luncheon would never come to an end. She knocked over a chair in her hurry to escape from the dining room, and rushed up-stairs in manifest relief without saying

good-bye to the guests.

But in the garden she was quite different. Her voice as she spoke to Alban was wonderfully gentle and sweet; she seemed to know exactly what to do and say, and she as from the deepest depths of her heart when Alban with a look of great conwhen Alban with a look of great con-tent said, "Aren't we having fun, Ber

Just then she was called sharply by her mother, who had a high, rathe

hard voice.
"Bernie, do for goodness' sake bring Alban in, it is much too damp for hin to be out."

"Very well, mother," answered Ber nie, drawing herself up, and wondering that remarks on her stooping had not

been added. TO BE CONTINUED.

IMITATION OF CHRIST.

OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

For this reason thou, Eternal Truth, hast plainly said, Where thy treasure is there is thy heart also. (Matt. vi 21).
If I love heaven I willingly think on

heavenly things.

If I love the world, I rejoice in the prosperity of the world and am troubled

at its adversity.

If I love the flesh, my imagination is often taken up with the things of the If I love the spirit, I delight to think

of spiritual things.

For whatsoever things I love of the same I willingly speak and hear, and earry home with me the images of them. But blessed is the man, who for Thee O Lord, letteth go all things created; offereth violence to his nature and through fervour of spirit crucifieth the concupiscences of the flesh; that so with a serene conscience he may offer to Thee pure prayer, and may be worthy to be admitted among the choirs

the earth both from without and within. ONLY A MASQUERADER.

"Were St. Augustine to revisit "Were St. Augustine to revisit Canterbury," says the Pittsburg Catholic, "he most certainly would not recognize Mr. Davidson, by the grace of King Edward the Episcopal Archbishop of that see, as his legitimate successor. This Anglican prelate, now visiting in America, claims to be the ninety-fifth Archbishop of Canterbury, and successor to the great St. Augusand successor to the great St. Augus-tine. The religion of the St. Augus tine was the religion of the Pope, who seat him to England and made him Archbishop of Canterbury. There were no Episcopalians in St. Augustine's day. Their creed is an invention of one Henry VIII., and the utmost good that may be said of it that it is better than its founder's life and merals. Dr. Davidson is without doubt a most excellent man, irreproachable in morals, and let us believe consistent in his religious belief, and draws the highest ecclesias tical salary in English Christendom, but he is a masquerader when he claims the lawful succession to the see of Canterbury from the Roman Catholic, St.

are the juices of apples, oranges, figs and prunes-purified evaporated, and compressed into tablets. They never fail to cure all Stomach, Liver and Kidney Troubles. At druggists. 50 cents a box.

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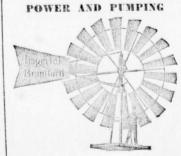
It is said that the expression "Alma Mater," now so commonly used of uniersities and colleges, had its origin in the University of Bonn, from the peau-tiful statue of Alma Mater (the Blessed Mother of Christ,) creeted over the principal portal of the building. That magnificent edifice, originally intended as a palace for the Elector Archbishop, was finished in 1730, but has been used as a university since 1818.

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THE HEROIC GRAY NUNS.

There are heroes and heroes-heroes whose names are holdly emblazoned on the scroll of fame and whose courageous deeds are published to the world. There are others, too, whose dauntlessness is unbounded, but whose fortitude ls scarce ever known. Not on history's page, nor on tablet or monument are their names to be found. To them it is their names to be found. To them it is enough that God knows—enough that in eternity's imperishable record their name be placed.

History tells us of the frightful famine

in Ireland in '47, and also of the terrible ship fever that brought desolation. The heroism displayed by the religious, The heroism displayed by the religious, however, was scarce worth mentioning from the historian's viewpoint. At that direful time the Gray Nuns of Canada were well-nigh wiped out.

When news reached the mother house

that hundreds were dying unaided and unattended on the shores of Point St. Charles, venerable Mother McMullen at once visited the scene. She found the report only too true. She collected all the facts and sent them to the emigrant agent, requesting power to act so as to ameliorate the sufferings of the unfortunate Irish immigrants.

Preliminaries settled, she returned to headquarters. A little book published years ago and which is not in general

years ago and which is not in general circulation, gives details of later happenings as follows:

"It was the hour of recreation. The Sisters, old and young, were gathered in the community room, the conversation was animated and from time to time peals of laughter issued from one group or another. The Superior entered and the Sisters arose to receive her. Having taken her seat in the circle, she said after a short pause:

"Sisters, I have seen a sight to-day that I shall never forget. I went to Point St. Charles and found hundreds of sick and dying huddled together. The stench emanating from them is too that I shall never forget. I went to Point St. Charles and found hundreds of sick and dying huddled together. The stench emanating from them is too great for even the strongest constitution. The atmosphere is impregnated with it, and the air filled with the groans of the sufferers. Death is there in its most appalling aspect. Those who thus cry aloud in their agony are strangers, but their hands are outstretched for relief. Sisters, the plague is contagious. Here the venerable Superior continued. In sending you there I am signing your death warrant, but you are free to accept or to refuse.

"There was no hesitation, no demur."

"There was no hesitation, no demur. All arose and stood before their Super-ior. The same exclamation fell from their lips: 'I am ready!'
"Eight of the willing number were

their lips: 'I am ready!'

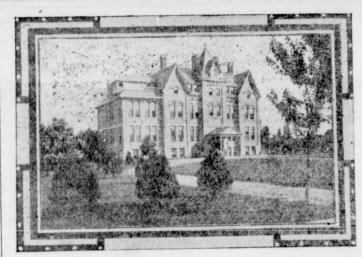
"Eight of the willing number were chosen, and the following morning they cheerfully departed to fulfil the task allotted to them.

"On arriving at Point St. Charles the Httle band of volunteers dispersed among the sheds with the persons whom they bad engaged to assist in the work of mercy. What a sight before them: 'I nearly fainted,' said one of the Sisters, relating her emotions on that eventful day. 'When I approached the entrance of this sepulchre the stoneth suffocated me. I saw a number of beings with distorted features and discolored bodies lying heaped together on the ground looking like so many corpses. I knew not what to do. I could not advance without treading on one or another of the helpless creatures in my way. While in this perplexity I was recalled to action by seeing the frautiefforts of a poor man trying to extricate himself from among the prestrate crowd, his features expressing at the same time an intensity of horror. Stepping with precaution, placing first one foot and then the other where a space could be found, I managed to get hear the patient, who, exhausted after the efforts of a poor man trying to extricate himself from among the prestrate crowd, his features expressing at the same time an intensity of horror. Stepping with precaution, placing first one foot and then the other where a space could be found, I managed to get hear the patient, who, exhausted after the efforts and the call our attention, now lay back pillowed on — dear God, what a sight. — two discolored corpses in a state of decomposition. We set to work quickly. Clearing a small passage, we first carried out the dead bodies, and then, after strewing the floor with straw, we replaced thereon the living, who soon had to be removed in their turn."—New World.

AS TO SOCIABILITY.

The esteemed Catholice Citizen of Miwaukee has been engaged in the very laudable task of discovering causes for so-called lack of sociability on the part of some catholics, its findings are thus summed some up:

"The diff



ST. JOSEPH'S HOSPITAL, CHATHAM.

ET. JOSEPH'S HOSPITAL, CHATHAM.

A VERY DESIRABLE INSTITUTION FOR CATHO

Being a visitor to the Maple City last week I was gratified to note on all sides so many evidences of the progress of Catholicity. Indeed, the number of fourishing Catholic lost it utions in Chatham speaks volumes for the zail and religious activity of our propole in that city and surrounding districts. St. Joseph's church, the Franciscan Monastery St. Joseph's without the first of the zailous Fathers of the Order of Frans Minor; St. Joseph's Sparate school and the ronowned and well established Ursuline Academy. "The Pines," are taught by the devoted and serf secrificing daugnters of St. Ursula: but it is with St. Joseph's Hospital and its desirability for Catholic nurses as a training school that we are at present chiefly concerned, Of this institution we have much pleasure in here presenting a view to our read, ers.

DIOCESE OF LONDON.

CONFIRMATION AT SEAFORTH, ST. COLUMBAN, AND DUBLIN.

are thus summed some up:

"The difficulty lies with the snobbish Catholic, who won't stop craving for social recognition from second-class Protestant society; of the vulgar Catholic, who won't reform and be decent; of the unsociable Catholic, who thinks be is a genius, but is more apt to be a freak; of the young man Catholic, who makes the saloon his headquarters, and whose taste, so far as the society of respectable women goes, is vitiated.

If this is the condition of affairs in the western city, the outlook is most deplorable. There would seem to be no salvation.

Per contra, Catholic Buffalo displays the very quintessence of sociability. Church circles are constantly doing something for the betterment of humanity. We have here societies of all kinds, members of which give a good deal of attention to the social side of church life. To be sure, women do not embrace and kiss and do other silly things as they enter the sacred edifice, and men are not given to the effusive greeting witnessed in some sectarian churches. But, happily, we have no class distinction, and no one feels him self too good to mingle with the multitude when there is a function for the good of the cause.—Buffalo Union and T.mes.

What you would do, do now. That which belongs to the present must be done in the present, or not at all. To-day is our friend. We can rely upon it, but to-morrow is liabile to be enemy. We may or may not be ready upon it, but to-morrow is liabile to be enemy. We may or may not be ready upon it, but to-morrow is liabile to be enemy. We may or may not be ready in advance, but the foolish wait for to-morrow. They wait and suffer.

Let us be satisfied to obey, to pray to love, to wait.—Golden Sands.

the parish of St. Columban, the mother Church of all the parishes in Huron. October 7th, 1904. READER.

MUSIC OF BROTHER SIXTUS JOSEPH.

MUSIC OF BROTHER SIXTUS JOSEPH.

A few months ago attention was directed in these columns to the nuele of Brother Sixtus Joseph, which came to hand accompanied by high praise from Isading musicians in Quebec, and which also spoke for itself as to its truly musical and and and devotional qualities. A "Laudate Dominum" is now presented, a most attractive composition and one which wou'd add to the enrichment of any choir repertory. As was stated on a former cocasion, Brother Sixtus is one of ourselves, having worked in the schools of Canada for a number of years, and though seemingly appreciated in Quebec on account of his work in musical directions, is perhaps not as well known in Upper Canada as his efforts deserve. His compositions are all musical, and arranged with a view to conformity with the rules sought to the applied to Church music, and this in itself is something to commend them, for in these days of transition things musical are seldom heard. The compositions, too, come to us under the patronage of Marry Inmovulate, each bearing on its face the moto, "Marris Concue sans peche, pricz pun nons qui avons recours a vous." No better tiue then could be found for giving the work dedicaled to the Biessed Virgin a fair trial, and now that the choirs are getting the work dedicaled to the Biessed Virgin a fair trial, and now that the choirs are getting to work after the seems most appropriate to drawner, trail, and now preaching the compositions of summer, them of choir directors to the are always talking and preaching the monagement of "home manufacture" here, then is an opportunity to practice what we preach.—Catholic Register. Sept. 15, 1934.

NEW BOOKS.

Uncle Silas, a tale of Bartram Haugh, by J. S. LeFann, author of "The House by the Churchyard," etc. Price \$1.25. Published by Jas. Buffy & Cc., Ltd., 15 Wellington Quay, Dublin, Ireland,

Dublin, Ireland,
The House by the Churchyard by J. Sheridar
Le Fann, author of "Uncle Silas" and "For
logh O Brien." Price \$1.25. Published by Jas
Duffy & Co., Ltd., Dublin, Ireland.

NOBILITY. BY ALICE CARY,

True worth is in teing not seeming—
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's no hing so kingly as kindness,
And no hing so royal as truth.

We get back our mote as we measure— We cannot do wrong and feel right. Nor can we give pain and gain pleasure, For justice avenges each slight. The air for the wing of the sparrow The bush for the robin and wron. But alway the path that is narrow And straight, for the children of men.

Tis not in the pages of story
The heart of its ills to beguile.
Though he who makes courtship to glory
Gives all that he hath for her smile.
For when from her heights he has won her
Alas! it is only to prove
That's nothing's so seared as honor,
And nothing so loyal as love!

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses
Helps more than the thing which it gets,
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through having, Against the world, early and late, Nojbt of our courage abating—Our part is to work and to wait. And slight is the sting of his trouble Whose winnings are less than his worth; For he who is honest is noble, Whatever his fortunes or birth.

THE KOSARY OF MY TEARS. BY FATHER RYAN.

Some recken their age by years, Some measure their life by art; But some tell their days by the flow of their tears.
And their lives by the means of their heart

The dials of earth may show
The length, not the depth, of years;
Fow or many they come, few or many they But time is best measured by tears,

Ah! not by the silver gray
That creeps through the sunny bair,
And not by the scenes that we pass on our way, And not by the furrows the fingers of care

On forehead and face have made.
Not so do we count our years;
Not by the sun of the earth but the shade
Of our souls and the fall of our tears.

For the young are oft-limes old, Though their brows be bright and fair; While their blood beats warm, their hearts are cold-O'er them the spring-but winter is there.

And the old are of times young When their hair is thin and white; And they sing in age, as in youth they sung And they laugh, for their cross was light,

But bead by bead, I tell
The resary of my years;
From a cross to a cross they lead; 'tis well,
And they're bless with a blessing of tears.

Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life
The tempests and tears of the deep. A thousand joys may foam
On all the billows of all the years;
But never the foam brings the lone back
home— He reaches the haven through tears.

MARKET REPORTS.

London, Oct. 13,—Grain, per cental—Wheat per cental, \$1.65 to \$1.671; own. 985 to \$1.00; barley. 90; bars. new. 33 to 35; oats. old \$1.00 to \$1.05; rep. 90 to 95; peas, \$1.00 to \$1.10; buckwheat. 955 to \$1.99.

Spring chickens, per pair, 55 to 75e; live do., per pair, 455, to 6bc; turkeys, dressed per bt 12 to 140, ducks, dressed 70 to 99; ducks, live 60 to 80.

Farm Produce—Hay, per ton \$7.50 to \$3.00 farm, per ton, \$5; do., per load, \$3 to \$3.50. Most—Dressed Hoge \$7.50 to \$8.00; perk, by 1b. \$1.00 for \$

por pair, \$4.50 to \$5.50; stags, per pair, \$2.00 to \$2.124; sows, \$3.00 to \$3.25; export cattle, ce 170 bs \$4.25 to \$4.65.

Vegetables — Potatoes, per bag 55 to 70c; tettuce, per dcz. 20c; radishes, per dcz. 20c; onions per bush, \$1.00. TORONTO GRAIN.

Toronto Oct. 13. — Wheat, the market is easier all round, and Manitoba grades are quoted lower, as follows:—No, 1 northern; \$2.50 to \$1.6 to \$1.00 MONTREAL

MONTREAL

Montreal. Oct, 13 — Grain — Oats, 37; to

Zorn — American reliow, No. 2, 61c; No.

3. e9c; No. 2 white, 59 to 60c; buck wheat,

19 to 59b; white, 59 to 60c; buck wheat,

19 to 59b; or 59b; high Oatario blended

patents, 55 to 1 bigh Oatario brand

patents, 55 to 1 bigh Oatario brand

trollers, 52 to 50 cm 20 cm and 20c

per bil less in shippers' new bags; straight

rollers, 52 to 10 cm, 50 to 30c cm and 20c

per bil less in shippers' new bags; straight

rollers, 52 to 10 cm, and 30c

trollers, 52 to 10 cm, and 30c

trollers, 52 to 10 cm, and 30c

trollers, 52 to 10 cm, and 30c

\$15 to 10 cm, and 50c

Live Stock Markets.

Live Stock Markets.

EAST BUFFALO.

Bast Buffalo, Oct. 13.—Cattle—Receipts, 400 head; steady; pices unchanged. Veale—Receipts 150 head 50c lower; \$4.50 to \$



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