CONTENTS:

2. Ecclesiastical Items.
3. Week's Items.
4. Formal Opening of Catholic Summer School, St. John's Day in Mexico.
7. Still Preaching the "Review." Rapid Anti-Romanism Rebuked by a Presbyterian Paper.
8. Church Calendar.
11. "Longman's Pocket Library."
14. "Our Future Men and Women."
15. He Had Been a Homeless Boy Himself.
17. Diocesan Office Notes.
18. Missionary Vocation.
21. Our Gaelic Department.
22. June: Lines to a Blackthorn.
23. How Davis Went Down Hill.
24. Housewife.
27. "Longman's Pocket Library."
30. "Our Future Men and Women."
31. He Had Been a Homeless Boy Himself.
32. The Society for the Propagation of the Faith.
33. Diocesan Office Notes.
34. Missionary Vocation.
37. Our Gaelic Department.
38. June: Lines to a Blackthorn.
39. How Davis Went Down Hill.
40. Housewife.

A Select High School for Boarders and Day Pupils

St. John's Preparatory School
DANVERS, MASS.

CONDUCTED BY THE XAVERIAN BROTHERS

Prepares Boys for Colleges and Scientific Schools

BEAUTIFUL LOCATION  HIGH ELEVATION  SMALL CLASSES

Write for Catalogue  Brother Benjamin, Director

NEW SERIES  JULY 11, 1908  VOL. 40  NO. 3
Sacred Heart Review is owned and published weekly by the REVIEW PUBLISHING COMPANY, a corporation organized under the laws of the Commonwealth of Massachusetts, and consisting of one hundred of the leading Catholic clergymen of New England.

OFFICERS:
The Honour, Rev. John O'Brien.

Clery, Rev. Philip J. D'Aunay.


MANAGING Editor: Rev. John O'Brien.

Subscription, in advance...

Not if paid in advance...

Single Copies, Five Cents

General advertising, 20 cents a line.

Local rates sent on application.

Send money by Register. Letter, Post Office Money Order (not in the name of a local society).

REVIEW PUBLISHING COMPANY,
264 Washington Street,
Boston, Mass.

Advertising Manager,
Charles E. Putnam, Rooms 914-915,
Old South Building, Boston.


SUNDAY, JULY 11, 1908.

ECCLESIASTICAL ITEMS.

A fine tribute to the United States and the priests and people of this country was paid by Cardinal Logie on his arrival in Ireland.

The Bishop of Little Rock, Ark., has purchased for $20,000 the Military Academy building in that city for a Catholic High School.

The favorite poem of the late Bishop O'Reilly of New Orleans was one by Father Ryan's, and his favorite hymn was Cardinal Newman's "Lead Kindly Light!"

As a result of the labors of the Pittsburgh Apostolate for the past mission season 637 converts were received into the Church. Seventy-six candidates were given and fifty missions to non-Catholics.

Bishop Foley of Detroit, Mich., addressed the Detroit Society for the Prevention and Cure of Tuberculosis at its recent meeting. The Bishop takes an active interest in the work of the society and has aided the movement in many ways.

The Jesuits of Toledo, O., have purchased for St. John's College the property of Westminster College, located at the corner of Locust and Superior streets, diagonally across from the college building.

The Rev. Bernard Vaughan, the well-known London Journal, preaching recently on "Marriage" and how little its sacredness and obligations are understood in the present day, emphasized the contrast presented by the virtue and purity of the domestic life of the Irish people.

A Church for celebrating Mass is rarely found in connection with a hotel, yet Mexico City provides such a facility for the many visiting priests. It is believed to be the only one of its kind in the republic and receives the patronage of priests stopping in the city. The hotel which provides this accommodation, and has attached to it a building which has maintained a private chapel and on this account has gained a wide reputation.

Learning that Mr. Martin T. J. Griffin of Philadelphia was about to go to Ireland for research work, members of the Wexford 38 S. & B. Club of Philadelphia, adopted a resolution heartily commending the indefatigable historian to the courteous hospitality of the people of their native county, to the officers and members of the town and county councils, and to the clergy of the diocese; and soliciting for him their kindness and courtesy in procuring the data for which he will undertake this voyage.

The usual novena at the Carmelite conven, 61 Mt. Pleasant Av., Roxbury, for the great feast of the scapular, began at 5 p.m. last Thursday, and will be concluded next Thursday, July 16. The sermon at the High Mass that morning will be delivered by a Passionist Father. A Plenary Indulgence, applicable to the dead, can be obtained, that day, for each visit made to the chapel on the Feast of the Exaltation of the Immaculate Conception in any Church, visits and prayers in the chapel for the intention of the Pope.

The Catholic Truth Society announces the publication of its latest pamphlet on a subject which ought to be of general interest, the "Misfits" by the Rev. Charles Coppens of St. Louis University. Father Coppens has written most extensively on the subject of the Reformation. In the present brief sketch he gives us in a few pages a clear view of the development of the controversy, the work and the errors of Luther—the circumstances which led to his external success; in a word, the story of the Lutheran movement.

The Rev. Thomas S. Lee has been appointed to the Catholic University at Washington for the establishment of a fellowship in the faculty of theology, to aid priests in acquiring the degree of doctor of theology. The fellowship is at the disposal of the University for the purpose of filling out one obligation, the saying of twelve Masses annually for the soul of the donor's parents, their ancestors and descendants. Father Lee is pastor of St. Matthew's Church, Washington, D.C.

The New York Star refers as follows to one of New York's leading Catholic men: "The most noteworthy honorary degree conferred during the present week is that of Litt. Dc, or Doctor of Laws, given by Fordham University to Miss. James A. O'Gorman of the Supreme Court. Justice O'Gorman is one of the oldest and best of our Judges, well known throughout the State as a jurist and as a sound lawyer whose services have been requested and approved of the Appellate Courts. Aided to his great legal acumen is a man of learning and high cultivation outside his profession, so that he deserves in every way to distinguish himself, and his selection is a particularly happy one."

The Monitor of Newark, N. J., chronicles the death of a remarkable convert in the person of William L. Van Valkenberg, for more than thirty-five years a public official in New York City and in his home town of Bergenfield, N. J., of which town he has been a resident for nine years. When a few years ago, a Catholic congregation was formed in Bergenfield, the mayor was one of the first of Protestants to encourage the movement. Little by little his admiration for the Catholic religion increased and his desire of investigating the doctrine of the Church so strong, that in his old age he started to study with the simplicity of a child in the catechism class. His favored books were "Catholic Belief," "the Baltimore Catechism," and "The Faith of Our Fathers."

On June 30 a fire which originated in an unoccupied room of the private Department of Sales of Aventures's College and Seminary, Allegany, N.Y., spread into the attic and a small portion of the building, the fire being extinguished by the action of the fire department of the city. No loss was occasioned by the fire. Since the last fire, the College and Seminary have taken steps to enable the students to use only the cellars in the building, and to rebuild in a manner that will make the students immune to possible future fires.

Mr. John Mallory of Dorchester Center who died recently was a subscriber to this paper. In his death the Review loses a constant reader and admirer.

May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

The Pat Weather Test MAKES PEOPLE FEEL BETTER.

What they use is the simple fact that Most people feel the blast of the wind, and the amount of air from the mouth, so few and cold air have been able to cause a general satisfaction in the feeling, crease appetite.

MEYELLE BELL CO., BELL MAKERS, 114-116 CHESTNUT ST., PHILADELPHIA.

KINDLING WOOD

Why will you buy wood from pedlers or dealers who sell in barrels of irregular sizes when you can buy wood for a dollar a barrel, delivered? Why not buy the wood which will make your fires burn longer? Why pay $10, $12, or $15 a barrel for wood when you can buy wood for a dollar a barrel, delivered? The barrels used by pedlers are usually the smallest barrels they can find, and the wood is usually split and packed close in the barrels. The wood sold by the George G. Page Box Co. is cut and shaped, and they deliver the wood in barrels with baskets full for a dollar, delivered in your cellar in Cambridge or Somerville.

THE WATLED HEART REVIEW IS THE GREATEST RELIGIOUS ADVERTISING MEDIUM.

FOR THE SALE OF CATHOLIC CHARITIES.

THE MARKED BASEBALL REVIEW IS THE GREATEST RELIGIOUS ADVERTISING MEDIUM.
all day will be devoted to the business of the convention. In the evening, a mass meeting will be held at Symphony Hall; the presiding officer will be the Rev. Joseph H. O'Neill of Boston. Addresses—"The Catholic Press" by Hon. Thos. H. Cannon of Chicago; High Chief Ranger of the C. O. F., "The Catholic Laborer," by Mr. F. W. Heckenhamp, Jr., Quincy, Ill.; Supreme President of the W. C. U., "Federation," by the Right Rev. James A. McFaul, D. D., Bishop of Wyoming. The business of the convention will be concluded, and on Thursday the delegates will be taken for an excursion among the beautiful islands of Boston harbor, and a dinner at one of the seaside resorts. The headquarters of the convention will be located by the Draper, where all delegates should report and register and receive their delegate badges.

Middlesex County Branch will assemble in the hall of the Young Men's Catholic Institute, Lowell, Sunday, July 12, for county convention work. The meeting will be called to order at 2 p.m. Delegates to the convention will include the election of delegates to the national convention, and the appointment of the standing committees on legislation, grievance, law and organization. Among the speakers will be Rev. Dr. Dolan and Mr. Dennis F. Sheehan.

Bishop Hendrick on the Filipino Islands, was in this city last week, the guest of the Right Rev. Monsignor Thomas Magennis of St. Thomas' Church, Jamaica Plain. Bishop Hendrick is one of the four American bishops who were appointed by Pope Leo XIII to the Filipino Islands in 1893. He was consecrated in Rome on Aug. 23, of that year, and took possession of his diocese on March 6, 1901. Bishop Hendrick is especially vigorous in combating any existing idea that the Filipinos are an inferior race. He says that thirteen bishops in the Philippines had to be appointed because of the failure of two of his own predecessors in the diocese of Cebu, which was founded in 1895; and that an Archbishop of Cebu of 150 years ago, who had previously been Bishop of Los Angeles, was a Filipino. Bishop Hendrick said that it covered the islands of Cebu, Leyte, Samar, Bohol and Siqui, and the northern part of the island of Mindanao, and that there were more than 2,000,000 people under his spiritual care. During his first year, he confirmed 34,000 persons; in 1899, he confirmed 63,000; he is immense and fat, and scattered he has only 250 priests, 150 of whom are native diocesan clergy; the rest are members of the Augustinians, Benedictines, Franciscans, Recolets, Jesuits, Vincentians, usually Spanish, with eight Redemptorist Fathers, two from Canton, China, who recently visited Boston, has promised Bishop Hendrick a Chinese priest. There are in the diocese of Cebu about 5,000 Chinese, who are excellent Catholics and among the best supporters of the Church. The Catholics are allowed to have religious instructions three times a week in the public schools, as they constitute practically the whole population; but unfortunately the death of priests makes a serious difficulty about giving it. The Bishop expressed his pleasure at the better understanding between the Americans and the Filipinos, brought about mainly by the Catholic Church. Through the American Bishops and the American Jesuits are doing wonderful work wherever they are placed—it has come to pass that this dependency under the American flag is much better treated than the colonies of any other Government.

Indian Discontent. Content still sounds in priest—the American Jesuits are doing wonderful work wherever they are placed—it has come to pass that this dependency under the American flag is much better treated than the colonies of any other Government. The undertone of discontent. Content still sounds in priest—the American Jesuits are doing wonderful work wherever they are placed—it has come to pass that this dependency under the American flag is much better treated than the colonies of any other Government.

Mexican society has much to learn. There is not an end to the revolution—troubles on her northern frontier; but the matter will not rest there. She will ask the United States to pay for the Del Rio, Texas, and possibly others of the State under whose authority they acted. The grounds will be that the officers knowingly failed in their duty by allowing persons who partook in the Los Vaos raid to return to the Texas side of the river interfered with and to take with them their wounded. Punishment may also be asked for the authorities and police of Del Rio for allowing meetings to be held there for the purpose of fomenting and planning raids, murders and robbery in Mexico. Had faith towards Mexico by the State of Texas in the recent past is a matter of grave concern to American Government. "The action of Washington has been the very best," said Minister Mariscal. "Not only has the United States, Government showed itself willing and eager to assist Mexico, but it took quick steps to move troops to the border to the degree of friendliness which can not be questioned but admired. The situation of Texas, however, appears to be another matter. Our doubts in regard to Texas have begun to increase with developments. The failure of local authorities to arrest these men on the ground that their offense was political, in my mind, has no tenable excuse."

Immigration is a fairly good barometer for establishing national prosperity. While things are good in the United States we have a great rush of immigrants, but the first intimation of financial or industrial difficulties, there is a check on such immigration. The number of immigrants who have applied to this port was fewer by 29,745 in 1907 than during the preceding year.

The chief figure (for British Canadians at least) at the Peace Conference this month will be the Prince of Wales. Canada will entertain her royal guest for six days between July 22, while celebrating the one-97th anniversary of the momentous battle between the French and British on the Plains of Abraham, behind the old citadel of Quebec, on July 24. Quebec will be the scene of field and saddle. The battlefields will be dressed up, and it will be the occasion for a great military pageant.
FORMAL OPENING OF SEVENTEENTH SESSION OF CATHOLIC SUMMER SCHOOL

Cliff Haven, N. Y.

With the celebration of the Mass and a sermon by the Rev. John Talbot Smith, LL. D., President, the seventeenth session of the Catholic Summer School of America was formally opened here Sunday, June 28, for a season which promises to be the most successful session in the history of the Assembly. All is in readiness.

The grounds, always pretty, are this year perfectly beautiful. From the handsome new station of the Delaware and Hudson on the west of the grounds to the well-trimmed lawn rolls away to the historic lake, all is a perfect picture of loveliness.

With an extra week added to the splendid schedule of lectures, the friends of the school are assured an unusual intellectual feast. An unexpectedly large audience greeted the Rev. John Talbot Smith when he began the opening feature of the session. Dr. Smith was at his best and spoke with much feeling and interest of "Quebec, Old and New."

The "Historical Significance of the Ten-centenary Celebration at Quebec and the Centenary of the Bishops of New York and Philadelphia" was Dr. Smith's theme for the remainder of the week. As president of the Summer School, Dr. Smith has been invited to participate in the Quebec Centennial the latter part of July, and in return the school looks forward with pleasure to the visit of Sir Wilfrid Laurier.

The eleven weeks' session is full to the brim with treats, intellectual, social, athletic; the opening feature was given by Miss Helen M. McGrath of New York City, under whose guidance trips were taken into the holy and historic land of the Bretons. James Francis O'Donnell, who has won recognition throughout this country and Canada with the "Signs of the Cross," made his first visit to the school last Saturday evening. A novel venture, these Saturday evening performances are bound to prove profitable and wholesome amusement.

Besides the splendid intellectual and social features there is always something going on out of doors. In golfing circles the McCall Challenge Cup will this year divide interest with the Conway Cup, the gift of Hon. Thomas F. Conway to the Ladies' Golfing Club.

The Boys' Camp is opened and the boys are making ready for the athletic contests which have been arranged for this month.

All in all, things never looked more encouraging for the school this year.

ST. JOHN'S DAY IN MEXICO

In Ireland St. John's Day, (or rather St. John's Night) is celebrated by bonfires. The dark hilly blazes with fire on that night. In Mexico on the other hand it is the opposite element—water, that is most prominent in the celebration of the feast. In the days of pecuniary means of course the popular, social celebration.

St. John baptized with water. Hence the prominence of water in the celebration. Everybody in Mexico takes a bath on St. John's Day. In Mexico City, the people flock to the different suburbs of lions of this day. High diving, swimming under water and various other aquatic feats are performed by the bathers, amidst the cheers, applause, laughter and criticism of an enthusiastic crowd. A small green pear is the favorite fruit eaten on that day. They are presented in large bunches by the gallants to their favored fair ones, who in turn toss them into the water for the clattering, shivering swimmers to pick up.

At the church of San Juan, near the San Juan market, special services are held; also in nearly all the churches of the city.

Since war and national sentiment and military ornaments for the decoration of the children are sold, are established at the northern end of the Alameda. Every child seems bent on possessing a soldier hat, a tin sword and a brassen truncheon.

The connection between these military toys and the St. John's Day customs is not very easy to see but it is the custom, and that settles it.

The feast is observed with great enthusiasm not by native Mexicans only but by all races. The Old Mexican saying that "it is easy to get used to good things" is well illustrated by the fact that Americans, Germans and in fact all foreigners, join in the celebration of this feast. The American contingent is among the most enthusiastic.

In order that everything may be in accord with the spirit of the day, there is almost invariably a shower of rain on this day, marking as it does the beginning of the rainy season.

THE CURSE OF AMERICA.

The curse of America, says a writer in the San Francisco Chronicle, is its lack of discipline.

In the family, the school and the college, young men grow up to do as they please. There is a markwist sentiment weathering of degeneracy. What prevents the old-fashioned, wholesome enforcement of authority among children and youth. It is not good for society and not good for the individuals.

In every family and in every school it is desirable to have some stringent regulations, for every institution has its beginning in the looseness and instability of family discipline and in the insensitivity of silent and insufficient parents that the same looseness of discipline shall be carried into the schools, from which it easily extends into the colleges. The drudging in college will turn out a more useful member of society if he has been taught to be himself or can learn.
In one of the last talks I had with him before he left for Brussels in 1882, he sketched out on paper a scheme of organisation which he thought would be a great remedy for the woes of Ireland. It was Home Rule of a kind that might not satisfy the zealous Irish nationalist on the one hand, and be acceptable to the Englishman on the other; but it would have been, after a fashion. He proposed that County Councils should be elected by what was practically a national council of Ireland, legislative and administrative, and subject to the veto of the Imperial Parliament.

UNIVERSITY EDUCATION FOR IRISH CATHOLICS.

It seems certain that Catholic Ireland will at last possess the University of which she has long been deprived. The last few months have enabled him to find a satisfactory solution of the Irish University question seems to have made good his promise, and his bill which has passed its second reading in the House of Commons is acceptable to the Catholics of Ireland, although in some details it could be improved. Some of the ultra Protestants do not like it, of course. They declare that it is giving "Home," by which they mean their Roman Catholic fellow-countrymen, an unfair advantage. But the fact is, they themselves have had the upper hand for so long a time in this matter, that their vision is warped and distorted, and they have ceased to perceive, what, I am told by Mr. William Biggar, in his recent book, London University Life, presents clearly some facts on this subject that are decidedly interesting in view of the opposition now meeting against the University Bill, among some (though happily not all) Irish Protestants.

There are at present ten University and six University Colleges, excluding colleges that are mainly concerned with intermediately education. Of these five colleges, four, all built and richly endowed by the State, namely Trinity College, and the Queen's Colleges of Belfast, Galway and Cork, are enjoyed at the expense of a nationalist education, while the University Colleges of Ireland have been amply provided with higher education by the State, the three-fourths majority have had to build and equip their own University. Says the Fortnightly Review writer:

"To the Catholics belong only University Colleges, and only a limited number of institutions, such as they are, and they are of the poorest—were supplied by their own private subscriptions, and not by the State. Among them are the educational services of fifteen of the twenty-eight members of the Royal University, an advantage overestimating the small traces of religion. Even if Mr. Birrell's bill should pass, the Catholics of Ireland will have no advantage over their fellow-citizens. They will not be even on an equality, because the endowment proposed for the Catholic University, 235,000, will be inadequate, and not all to be compared with the richly endowed and well endowed of the Protestant system. The Protestants in Ireland are making a great fuss about the State endowing a denominational institution, as if Trinity were not strictly denominational. Under Mr. Birrell's scheme the Protestant bishops, by having a college and University of their own and the Catholics will, for the first time, have a semblance of fair play."

The attempt on the part of the opposition, (many of them English Protestants who know very little of Ireland and her real needs) to defeat the bill or at least to amend it so as to destroy whatever good it possesses, is thus referred to by Cardinal Logue:

There is a striking difference which always appears to me—the difference between the manner in which Catholics in Ireland are always treated, and the treatment accorded House of Commons and the manner in which Scotsmen are treated. When a Scottish bill is introduced into the House of Commons, no one ever troubles himself about it except Scotchmen. They are allowed, and rightly allowed, to take part in the debate, and they are allowed to manage things for themselves. But the very moment an Irish bill is introduced, if it was only, as Joe Biggar, a Catholic, says, to vote for the Ireland of the Church, and he said, to decide on the shape of the spurs of a gamecock, there is not a member of the House that dares to take part in it. This is what is happening with regard to the University Bill.

The great bagbear of English and Irish Protestants with regard to the University Bill is the Irish hierarchy and priesthood. They wish to exclude all participation in the working of the proposed university. Cardinal Logue, rebuking this unworthy attitude, says:

"We don't want monopoly—we, the Bishops which we represent, do not want to exclude the laity. We want them to have not only their due share, but more than their due share, in the administration of the University. But we look upon it as a question of principle whether Protestant or Catholic bishops, or Protestant or Catholic priests, should be excluded from all intervention in the carrying out of this measure. And we do not see why Catholic priests should be excluded from a measure which is taken for the good of the country, as far as we are able to assist in it.

VOCATIONS TO THE PRIESTHOOD.

The intention of this month, for associates of the League of the Sacred Heart, is Seminaries. Consequently we are to pray very earnestly for our seminarians. We should pray that they may be trained to become priests after the Heart of Jesus, "priests of fire." What does this expression mean? Surely that they shall become priests who are filled with the fire of the Holy Ghost, strong, wise, zealous, holy, humble, all keenly alive to the interests of the Church, the welfare of souls, the glory of God. For the seminarians implies also prayer for vocations to the priesthood, since our seminaries would mean little, were there no vocations. And how are these vocations to be made? Is it by insisting that a youth shall choose a calling for which he has little or no inclination? Is it by constantly talking before him of the dignity of the priesthood and of his parents' wish that he should enter upon the path leading to it? No; these efforts may do more harm than good. Is it by pointing out any motives of temporal ambition? No, surely no.

But, deep in the hearts of parents, should there not be a constant, fixed determination to choose at least one child of theirs to minister at His altar in the highest and holiest of callings? Should not parents strive to be themselves models of prayer and of goodness and of zeal, so that their sons may love and prize the beauty of holiness as exemplified daily in their homes? Should it not be the desire of parents that their sons surrender their reverence towards our priests in word and work and will, seeing in them the ambassadors of Christ? Let parents examine their consciences on this point. Let one, if he possibly can, receive honor, for his Church. In the Lord's Prayer we say always, "Thy Kingdom come." But the coming of that kingdom is connected intimately with the work and office of the priesthood. Priests are the officers and leaders in God's army where the bishops are the generals, and the Supreme Pontiff is the commander-in-chief. Are the laity, the rank and file of the army, to have no concern or loyal care for those who
guide them towards the coming of God’s King dom? Shall fathers and mothers desire only the worldly prosperity of their sons? Or shall they ask for them the higher gifts, grace to hear Christ’s voice say, “Follow Me—come higher—serve at My altar—feed My sheep”; “grace to hear that divine voice, and to heed it, and to obey.”

Worldly riches and fame and joy will pass like the morning dew; but the souls won to Christ by His priests shall form a crown of glory for the priesthood, that never shall fade away. The priest’s life is Christ’s life; the priest is “an other Christ”; so says St. Ambrose. What shall a father and a mother ask more than this, that they have given a son to such a calling, to be, in a real and hallowed and extraordinary manner, Christ’s helper, Christ’s imitator, another Christ?

**STILL PRAISING THE “REVIEW.”**

The excellence of the Sacred Heart Review, the note struck by all our esteemed contemporaries in their comments on the recent celebration of the triennial anniversary of our editor-in-chief, the Rev. John O’Brien. These comments still continue to appear, and we are sure that if we reply to the Review so much, will be glad to see their opinions of its merit corroborated by the commendation of the Catholic press of the country. Numbers of letters have come from many people praising Father O’Brien and his work. Most of these are personal, and hence we shall not publish them. We believe, however, that our readers will like to see this letter from Bishop Walsh of Portland, Me.—

**The Bishop’s House,**

**36 Court, Portland, Maine.**

**June 26, 1856.**

**My Dear Father O’Brien:—**

To accept my cordial congratulations and sincere praise on your anniversary, its festivities and expectations, in the face of many years, which was richly proclaimed and has brought, I hope, its well merited courage and encouragement.

Redeeming amiss delia;... et honorum, honorum.

It would have been a pleasure for many of your readers to see some of the proceedings of the past twenty-five years to proclaim their friendly mind and heart if only “silent prayers.” The opportunity was not given, it could not be taken.

I feel, therefore, a right and duty to send these few words of kind greeting, and they come from one who is little looked for and felt courage, from the monuments that speak in accents true and certain of the master mind and hand.

All New England is in debt to you for the Catholic spirit created and beautifully developed by the Review and it ought to remain a permanent monument of its meritorious courage.

It would be glad to have you honor our festivities at Damariscotta Mills on July 18, and I think that you would enjoy the scene of the first permanent Catholic establishment in Maine.

With all good wishes and blessings I am,

Yours sincerely in XL,

**LOTH T. WALSH,**

Bishop of Portland.

The Cambridge Triangle had the following in its issue of June 27, under the heading “A Well Deserved Praise.”

It is not given to many men, in whatever walk of life their lot may fall, to celebrate three notable anniversaries on a single occasion. The most fortunate of these is, however, that there were one period of our lives, one line of recurring years sufficiently eventful to warrant our friends in calling the attention of the world to the current of our lives.

It is not difficult to see, however, why the Rev. John O’Brien’s record entitles him to the triple celebration with which his friends were last week glad to honor him. His forty years service in the priesthood, of which he has been a signal light, his thirty-five years’ service as pastor of the Church of the Sacred Heart, and his twenty years’ control of that fine and worthy institution, are all features in his life’s history. It is true, he has not instituted a remarkable triumvirate of public service such asfalls to the lot of few men. The beauty of his labors in the Sacred Heart of Boston, his devotion to the work of his Obedience, has earned for him that credit which is due to an assistant to such as he, and a thousand more to those who have been his fellow-workers.

But there is almost an embarrassment of riches, in the way of service beyond all the duties that have come to him in his chosen work. Father John O’Brien is a splendid upholder of that theory that clergymen are such devoted advocates of otherworldliness as to neglect some of the practical duties of Christian life. His interests sounds almost like exaggeration to recount his splendid service on the school board, and park committee; his splendid capacity for healthful exercise of first-class citizenship, and a devotion to the physical as well as the spiritual welfare of others. When it is asserted that a world without an Opportunity to fulfill its duties, can only be necessary to point to the many-sided and effective work accomplished by Father O’Brien in his profession.

It is not surprising that men from all ranks, the highest to the humblest, and in vast numbers, gathered to pay homage to the man who had so grandly and so industriously worked for so many years to their credit. Will it be for other public men if they can discover the secret how one man accomplished so much, how he accomplished it. It was an exercise so far-reaching philanthropy, and can exemplify so fully the finest citizenship without impairing its strength and without the neglect of any of the necessary duties that necessarily fall to his lot.

The Cambridge Sentinel said:—

A most significant event to Catholic people of the city occurred Tuesday evening when the devoted and venerable priest, Pastoral Vicar of the Sacred Heart Church of East Cambridge, gathered at Mechanics Hall to celebrate the sixty-anniversary of the Rev. John O’Brien. Father O’Brien has just rounded out an active career of forty years as a priest. Thirty-five of these valuable years have been spent unbuilding the Catholic Church in East Cambridge. The thirty-sixth anniversary celebrates the twentieth year of the good work dedicated to the cause of clean, re- demption and improvement of its public life. The power of a newspaper in any community, engaged in formulating the ideas and inspirations of the public, can not be too highly estimated. The work of the Catholic Review is under the superintendence of the Rev. John O’Brien, a man in whom are accurately reflected the orthodox principles of the Catholic faith, has made many valuable contributions to the progress of religious thinkers of our day. His editorial column is characteristic of the man. Original in view, terse in language, with a simple directness of thought that has often exposed the false impressions pertaining to the Catholic religion, with a grace that both pleased the adherents of all other faiths.

The imposing group of buildings which he has reared for worship and educational purposes in East Cambridge, evoked high praise from his friends, a pastor, his vigor as a man, and his esthetic taste as a citizen.

The people of Cambridge rejoice with the Catholic people in East Cambridge in their gladness over the auspicious event. The Sentinel joins in the general praise of praise for the grand old man of the Catholic priesthood of Cambridge.

As the gentle Goldsmith puts it:

Thus to relieve the wretched is his pride,
And even his failings leaned to Virtue’s side,
And in his duty prompt at every call.
He watched and wept, he prayed and fled.

The Michigam Catholic says this:—

We offer our esteemed contemporaries, the Sacred Heart Review, sincere congratulations on the twentieth anniversary of a worthy enterprise. The remarks of the Bishop of the Catholic Press than the Reviews, whose home city is the great Catholic one of Boston.

To the Rev. John O’Brien, rector of the Church of the Sacred Heart, East Cambridge, Mass., the Michigan Catholic also sends a warm greeting upon the celebration of its fortieth anniversary in the priesthood. It was mainly through these zealous priest’s efforts that the Sacred Heart Review was founded. Father O’Brien was born in Carriganish, parish of Carrygower, County Down, Ireland. Catholic Munster has sent on the mission of the Church no more self-sacrificing, more untiring one than the Rev. John O’Brien. May his years be many, and may the life of the publication he helped to establish continue to do injustice.”

The heading “Ad Multos Annos,” the Pittsburg Catholic says:—

The Catholic most heartily joins with its respected contemporaries in extending sincereest congratulations to the Rev. John O’Brien on the occasion of the celebration of the thirtieth anniversary of his labors in the priesthood, his fifty-three year pastorate of the Sacred Heart Church, East Cambridge, Mass. He is the last of Father O’Brien’s numerous works; the Boston, Mass., and its editor for twenty years. His life work has been strenuous; no idler in the world will ever equal Father O’Brien. From the Titanic of years long continue to fill out this excellent priest’s life, blessed with all good things by the Master, whose diligent servant he is.

**Catholic Universe,**

**Cleveland, Ohio.**

**says:—**

The Rev. John O’Brien, founder and editor of the Sacred Heart Review of Boston, recently celebrated the twentieth anniversary of the establishment of the Review. Father O’Brien is a man of his ordination and the thirty-fifth of his pastorate in his present parish. The celebration of the Rev. O’Brien’s twenty years service was to the large place occupied by Father O’Brien in the esteem of his fellow-citizens. Those of us who know the jubilant man in the capacity of pastor, agree with Father O’Brien’s friends on the anniversary of a journal which he has made one of the ablest, best and most of all our Catholic Civiczans, Milwaukee, Wis. says:—

Rev. John O’Brien, pastor for thirty-five years of the Sacred Heart parish, East Cambridge, Mass., received his seventy-fifth birthday last year, may justly look back over his forty years of service in the priesthood with satisfaction, and his parishioners have ample warrant for issuing a souvenir volume in his honor. The work of Father O’Brien and also in celebration of the twentieth anniversary of the Sacred Heart Review, a paper founded by the Rev. O’Brien, the Catholic Universe sees as an idea of the splendid parish business erected under Father O’Brien’s pastorate and the many influences for good established in his congregation. The Sacred Heart Review, a paper highly pleasing from a journalistic standpoint, and still more pleasing from a Catholic standpoint, is, after all, Father O’Brien’s best monument.

**RASIB ANTI-ROMANISM REJECTED BY A PRESBYTERIAN PAPER.**

For years we have made it a practice to look over the proceedings of the conferences, conventions and assemblies of Protestant denominations, hoping against hope that no uncharitable allusions will be made to our Church. We are sorry to say that the Catholic Church would meet our eye. But the passing years do not seem to eliminate the anti-Catholic element from these affairs, and the delegate with a grievance against the Church is always sure to hold up at some stage of the proceedings. The recent Methodist Conference in Baltimore was held in the annual meeting of the First Methodist Church of Baltimore. The mind with which the event was regarded was regretted by many Methodists, one of whom, a Methodist minister, expressed his indignation in a letter to the Baltimore Sun. And a still more recent General Assembly of the Presbyterians in Ireland (much to the disgust of many of its members, we have no doubt) was compelled to listen to a somewhat similar phi—

**July 11, 1858.**
Sunday, July 12.

Fifth Sunday after Pentecost. Epistle, 1 St. Peter v. 6-11; Gospel, St. Matthew v. 29-31.

The epistle and gospel for the fifth Sunday after Pentecost indicate to us the loving kindness and true affection that ought to exist among the members of Christ’s flock. “Be ye all of one mind,” says St. Peter in the epistle, “having the same love one of another, being lovers of the brethren, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are ye called, that ye may inherit a blessing. For he that will love life, and see good days, let him remember and forsake his ways. For the wickedness of the wicked dothに乗る and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace and pursue it.”

In the gospel, our Blessed Lord warns us against anger, and says: “If thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming, thou shalt offer thy gift.” Truly we find in this admonition of our Blessed Lord one very clear way by which we can practise St. Peter’s injunction to seek after peace and pursue it. We find ourselves only too often fretted and annoyed because we cannot attend our desires, and have to leave our day and distress or even to cause much grievous injury to another; our peace of mind is disturbed by this fact; we feel ashamed and sorry, or we are obstinate and hard, and, in either case, we have not true peace in our hearts. Now let us go at once to work to seek after this very useful and very necessary peace, and to pursue it with earnest and prayerful endeavours; let us ask our neighbour’s pardon, let us do him some kindness to make up for our unkindness; let us strive earnestly not to fall into so grave an error again. There is a practice, a custom, a habit of the day that we should seek to attain. How sweet it makes life, how it helps us in our intercourse with our neighbours, if only we have compassion one of another, if only we are merciful, modest, humble, rendering to all men blessing. Perhaps we do not realize how much we may do in this direction by means of one very simple act: we may go through the day, but we do not in the early morning when we wake. It is this, “to make an act of very fervent love of God and of all souls in God. Let us get into the way of saying again and again: “My God, I love You. My God, I love all those whom You love.” How do we love God? I think that the most natural way is by the, as far as we can, to Him, that we are able to do. And we may be tempted to think that other people do not treat us in this charitably and benevolently manner which we are striving to gain: but here comes us a blessed and very real opportunity to imitate Jesus Christ; for it was not His love for us that He confided in us. So let us love one another, and so let us forgive; and so may the peace of God reign in our hearts forever.

Monday, July 13.

St. Andrew, Apostle, Martyr.

Tuesday, July 14.


Wednesday, July 15.

St. Bonaventura, Bishop, Confessor.

Thursday, July 16.

St. Henry, Emperor, Confessor.

Friday, July 17.

St. Alexius, Confessor.

Saturday, July 18.

St. Camillus de Lellis, Confessor.
Recognition}

I recognize you as one who has suffered for the
Master.

Father Jogues returned to the mission field and was actually martyred, Oct. 18, 1646. A
late Jesuit missionary of California, Ignatius Kip, has eloquently said of Father Jogues: "So
died one of that glorious band that had shown
greater devotion in the cause of Christianity
than any of the first fifteen martyrs of the
Apostles; men whose lives and sufferings reveal
a story more touching and pathetic than anything
in the records of our country, and whose names
should ever be kept in grateful remembrance;
sterm, high-wrought men who might have stood
in the lists of modern warfare to do their part
in clearing out the desolate state in the lowly
wigwam with the refinement and affluence that waited on
them in their earlier years, but who had given up
home and love of kindred and golden ties of
relationship for God. And I go, but not alone," said Isaac
Jogues as he went for the last time into the
valley of the Mohawk. He fell beneath the
furious savage and his body was thrown to
feed the vultures, whose shriaks as they flapped
their wings above him was his only requiem.
The Fathers in Quebec thought he needed no
requirement in prayer, and consequently there
passed the following pages from the prolific
writings of Rev. Albert Teissier, S.S.B., have been
selected. We
think the book will be useful at many times
besides the month of June.

"The Marks of the Bear Claws"

In previous issues of the Review we have recommended to our youthful readers "The
Cave of the Beech Fork," "The Shuff of the
Beech Fork," and "The Race for Copper Island" by the brilliant young Jesuit, Henry S.
Spalding, S. J. The present volume, "The
Marks of the Bear Claws" by the same author is
equally entertaining. The writer of this story
knows how to tell a story that cannot help en-
trancing, and in the present volume we hope
that every youth in the country will read
"The Marks of the Bear Claws." It will make
them better men and women. Benziger Brothers

"The Laws of Christian Marriage."

In this very useful and timely work the Rev.
Arthur Devine O.F., has succeeded in giving
his readers an admirable explanation of the
laws of Christian marriage according to the
teaching and discipline of the Catholic Church.
Like the previous volumes by Father Devine, the present
book is one which can not help doing a great
deal of good. Benziger Brothers, New York.

Don't Miss It.

"Rosette," a tale of Paris and Dublin, by
Mrs. William O'Brien, is an excellent story filled with
enough of life and action to suit any reader.
It is just the kind of a book that one wants to
read in a sitting, Benziger Brothers, New York.
Price $1.25.

We are pleased to announce that "Fraternal
Charity" by the well-known Jesuit, Father
Valuy, S. J., is published in a little volume of
eighty-six pages. Though written especially
for Catholic readers, it can not fail to prove
beneficial to any of our readers. Benziger
Brothers, New York.

BENZIGER BROTHERS have just issued in
presentable form the second edition of "A Child
Countess" by Sophie Maude. This historical
gives an insight into the life of Catherine
during the Stuart period. Price seventy-five
cents.
OUR NON-CATHOLIC NEIGHBOR.

Each of us has a duty towards his non-Catholic neighbors. We are hidden by Jesus Christ to love our neighbor as ourselves. Our Lord in the Sermon on the Mount says we should love none but those of our own faith. On the contrary, just at the time He gives this commandment, He makes it clear by a striking example that our charity is to extend beyond the mere bounds of our own household.

When he lived, and for many years after, there was a deadly enmity between the Jews and Samaritans. In the eyes of the Jews of that time no people were so much hated as the Samaritans. The cause of that hatred does not now concern us. It is enough to say that our Lord told His disciples, in the form of a parable, how to treat with such neighbors. In that parable He was having told him He should love his neighbor as himself, immediately related the parable of the good Samaritan, in reply to his question: "Who is my neighbor?"

By this parable He made the Jew acknowledge that the true neighbor to the man attacked on his way from Jerusalem to Jericho was a Samaritan.

Now were the non-Catholics as disagreeable to us as the Samaritans were to the Jews, yet we would be obliged to love them. But they are not so. They are kind and charitable. Many of them have a high standard of morality and live up to it. They are as faithful to the right they have chosen as we are to ours. They are kind to their neighbors, people of good, solid common-sense. Do we love them as ourselves? Are we doing all we can to edify them by word and example? Do we try to bring them to a knowledge of the truths of faith? Do we pray to God that He may make them as we are, partakers of the Living Bread? If not, then surely we are not as kind as they ought. Do we give thought to the truth of judgment, hell, and heaven? Do we reflect that the Church alone has the ordinary means of salvation? If so, how can we say we love them as ourselves, and yet do nothing to bring them into the Church?

But you may say: "Am I then, to keep harping on religion every time I see a non-Catholic?" By no means. You are to love him as yourself. When you really love, you need not fear but it will be found out. Do first what Christ says, what He makes the second of the two commandments, "Thou shalt love thy neighbor as thyself." When this is done, means will not fail of showing him charity. The indifference of some of us would lead one to think that this command of Christ was given to be fulfilled, or not, according to our whim. But it is not so. Just think—He made it only second to the greatest commandment—can we then neglect it?

The Post-Haste Calendar.

MORE LIGHT ON HENRY VIII'S SUPPRESSION OF THE MONASTERIES.

The London Athenaeum, June 29, contains a review of "The Greater Abbeys of England," an illustrated volume, of which the letter-press has been supplied by Dr. G. K. Goble, Professor of History. The reviewer says:—

"Mr. Goble and his publishers are to be congratulated on having secured the services of Abbot Gasquet to supply the letter-press. His difficulties must have been chiefly caused by the abundant material, but he has managed well. His writing is clear and concise. He has worked in such fashion that the whole is good reading. . . . As Dr. Gasquet is himself an eminent Benedictine, it is refreshing to find how thoroughly, both in this book and in the numerous others that he has written, he exhibits the true spirit of an historian. It is obvious that he takes pains to put on the reader just what is required by his talent and training, with as little coloring as possible. After making due allowance for a certain amount of bias inseparable from his life and surroundings, all fellow-students of the exciting period of Henry VIII's reign will agree that Dr. Gasquet is a capable and valuable historian of the Religious Dissolution. The short introductory chapter to this volume deals with the caesars that brought about the destruction of the monastic houses great and small. All these roofless, weather-beaten ruins, scattered over the face of England, are a challenge to the writer of the question: Who wants destruction? What were of anger or madness wrought the havoc? Why have these beautiful sanctuaries, which the piety and generosity of thousands of Englishmen raised to the honor and glory of God, been wrecked and cast down to be lost?"

"A common answer to the riddle of these ruins has been that this destruction of religious houses in the time of Henry VIII was due to popular and righteous indignation at the vicious lives of the inmates. Dr. Gasquet proceeds to show the falsity of such an answer in the light of historical investigation. The policy of suppres- sion was due to the ingenuity of Henry VIII's capable and unscrupulous minister, Cromwell. To make such a scheme possible, it was necessary to blacken the character of those whom he wished to rob. Cromwell soon found men ready enough to make this task easy. The "Comports" of 1550-55, an utterly reckless nature, which Dr. Jessopp (a non-Catholic) has described as 'the horrible inventions of the miserable men who wrote them down upon their papers, well knowing that, as in no case could the charges be supported, so on the occasion of no case could they be more the accused ever intended to be put upon their trial.'"

"The Comports were the false reports on the monasteries sent in by Henry VIII's paid visitors to these holy places. The Athenaeum's reviewer says:—

"The real nature of these evidences, the Comports, should be generally known. Dr. Goble, quondam Dr. Gasquet, and I, are inclined to agree. We wish, however, that he had found space to be a little more definite in his arguments as to the baselessness of the charges of Cromwell's agents. Striking testimony to the character of the Eng- lish monasteries on the eve of their suppression forms part of the report of the 'Mixed Commissions' of 1536, the contents of which are extant at the Public Record Office for eleven counties, and the city of Bristol. The first six of these records have been edited by Dr. Gairdner in official volumes of the 'Commissions' of the Reign of Henry VIII; but the last six have hitherto been only pri- vately printed. The second Commission was entrusted to a body of six visitors, three official, and three non-official; the latter being leading, discreet men of the particular county whose part time was taken by the king. They had to make full and detailed reports as to the temporal estate of the house visited, to receive information on oath from the inmates and others, and to inquire as to the moral character and number of the inmates, and especially the number of the poor. . . . The character of the inmates, as Dr. Gairdner writes, are 'almost uniformly good,' in several cases they are of a distinctly eulogistic character."

SOME "DON'TS" FOR THE SUMMER GIRL.

The following reminders, which we find in one of our exchanges, may not be out of place just at present, although we know that the girls who read the Review regularly will hardly need to be reminded of the matters here mentioned:

"Don'ts" do things when you are among strangers that you would be ashamed for your mother or friends at home to see you do. It will lower you in the estimation of others. "Good time," as the world understands it, is not inconsistent with dignity and a proper reserve.

Don't do things which are among strangers that you would be ashamed for your mother or friends at home to see you do. It will lower you in the estimation of others. "Good time," as the world understands it, is not inconsistent with dignity and a proper reserve.

Don't accept invitations to go on picnics, boat- ing, or camping. They may prove embarrassing, for you may be thrown and that such excursions are to be properly chaperoned.

Don't be hasty in forming acquaintances at summer resorts or public places.

Don't exchange photographs with a man whom you have not known only a week or two days. One who is acquainted to the usages of good society and who has the proper respect for you will not ask such a thing.

Don't make the mistake of thinking that all country people are ignorant and that you can joke fun at them with impunity. Green fields have a much more refining influence than dingly brick walls and vulgar signs, and you may lose the opportunity of making some delightful friends among country people.

Don't chew gum on your summer vacation or at any other time, for that matter. You will never be considered a lady by people who are worthy people. The girl who indulges in such a habit.

Don't buy cheap finery; if you have only a little money to spend on your clothes. Tailored effects are always smart, and a dainty white muslin will answer for almost any occasion. The young woman has to consider her figure and youth, which need but a little adornment.

FROM A NON-CATHOLIC JOURNAL.

On the closing day of a mission held recently at Ethans, Y., the seat of Cornell University, the Right Rev. Edward J. McQuaid, D.D., confirmed a class of forty-five converts and gave one of the ablest addresses in defense of the Catholic faith ever heard in that city. The sermon was prompted by recent blasphemous utterances by a Cornell professor, who would have the world now believe that Jesus Christ is only a good man. Mr. McQuaid maintained that Jesus was God as well as the Son of Mary. An editorial in appreciation of the Catholic Church and the benefits of a Catholic mission appeared in the Ithaca Daily News, as follows:

"Century after century the mighty arm of persecution has been stretched forth to subdue the powers of darkness. Unwavering in her profession, unshaking in her teachings, the grand old Church of Rome has thundered forth, year in and year out, that the wages of sin is death. In vain have the tides of atheism set against her. She remains true to the ancient faith; she has so-called 'advanced theology' toiled its sluggard-shot and volley fire into her entrenched camps. The Catholic Church stands today, as it has stood, for the inviolability of the faith, and supreme in the hearts of the people who compose her its immortality, of properly balanced mind, in or out of the Catholic Church. The Church fails to admire and profoundly respect a structure that can survive all this—defy all this, without so much as asking quarter or receding a hair's breadth. As for Christian people, possessing whatever creed, they must surely re- mind that a defender of the faith is strong who and so able remains to them. For the Catholic Church belongs by no means to the Catholic priesthood and to their immediate followers; it belongs to the Christian world."
Our Future
Men and Women.

He Had Been a Homeless Boy Himself.

Among the men of standing and substance who resided in Cincinnati, Father Dunne and Mr. Wade and others, organized a children's home, for the little boys that were living in the streets; and I had no home. It was my good fortune to be their very first boy. It isn't all boys. I have one of my own, now, but I never go back to Cincinnati, that I don't go to the dear old home that I love more than all else on earth. Let me say to you, little boys, if you can understand of this thing. When I was a boy, when I first entered this little home in Cincinnati, I felt very bad about it; the boys who lived west of Grand avenue said, 'Oh! he lived in a poor house.' But I feel that it was far better to spend your youth in a poor house, than in the manhood in a prison.

Boys, remember, as you grow up, it is no difference who your father was, but who are you; not where you lived when you were little, but where do you live now; not who supported you when you were boys, but who supports you now. Some one has very wisely said, that every round in the ladder of fame, from the round that rests upon the ground to the last one that leans against the shining summit of ambition, belittles to the one that stands upon the first. Boys, get both feet upon the ladder, and don't let the boys west of Grand avenue push you off.

Rockery, June 28, 1868.

Dear Uncle Jack:

It would be interesting to know, (we can all speak up and tell all) how many of your nephews and nieces heard the three cheers and a tiger that rang out from Mechanics Hall, Tuesday evening, June 16. Of course every nephew and niece living within a radius of a mile or two of Boston heard it; and the echo must have repeated far beyond it, even to Westboro, Torrington and Charlottetown! Your nephews and nieces beyond the Rockies must have thought it a long peal of thunder reverberating among the hills.

For those of the Little Defenders who could not be present, I will, with your permission, tell them the reason for the prolonged cheers and tiger of June 16.

That evening brought a large gathering of happy people to Mechanics Hall, Boston, to honor and congratulate the Rev. John O'Brien on the fortieth anniversary of his ordination to the priesthood, the thirty-fifth of his pastorate in East Cambridge, and the twentieth year of the SACRED HEART REVIEW of which he is the founder and editor. Indeed, East Cambridge must have been a lonely place that evening, for, from the large number assembled, every one of Father O'Brien's parishioners who could possibly leave home came to the church, and to Mechanics Hall, that evening; and very many who once lived in his parish came to greet him and to express regret that they had moved from it.

The large hall was most effectively decorated; wide bunting of the most beautiful colors, was hung from the foot of the deep sconces along the front of the gallery and stage, and caught in long festoons from wall to wall. The Stars and Stripes were in evidence, for our flag was grouped in clusters at intervals, adding, as it always does, to the beauty and brightness of any decoration, gladding our eyes, and filling our hearts with pride in its possession. Two large portraits of Father O'Brien hung over the stage, one marked 357, the other 1908.

The Little Defenders' band gave a concert and played during the reception. Accompanied by many distinguished guests and escorted by a guard of honor, Father O'Brien came on the stage to receive his friends. Not in single file did people pass him, but in a broad band, whole families or groups of friends together, making a broad band of people in line almost encircling the hall. All received a hearty recognition. The exultation would have taxed a young, strong boy's heart to the limit of O'Brien's, but the O'Brien bore it well and bravely.

A letter of commendation and congratulation from Archbishop O'Connell showed how Father O'Brien's work is appreciated by his superior.

Addresses were delivered by Mr. John F. Donnelly for the Catholic Societies; by Hon. Charles J. McLaughlin for the "United Irishmen;" by Right Rev. Monsignor Denis O'Callaghan, D.D., P. R., for the Review Publishing Company and the clergy of the diocese; and by Hon. Walter C. Wardell, Mayor of Cambridge, for the city.

All these addresses told of the good work accomplished by Father O'Brien during his pastorate in East Cambridge; so, how did it happen that there was in this delightful programme one omission? And I will leave it to the Boys and girls of the Defender's page to say whether it was that the only way one could find that not one word was said about Uncle Jack? Think of it, boys and girls! Uncle Jack who founded the League of the Little Defenders of the Holy Name, and for twenty years has shown that it is a work well, well worth the enterprise of winning young people to love and reverence the dear Holy Name! If all the boys and girls who have signed and kept the Promise since Father O'Brien first formed the League could rise up, they would make an army of grown-ups and children that would speak louder than words, of one good work accomplished by him.

Mr. Denis A. McCarthy read an original poem called "A Soldier of Christ," a noble, stirring poem that roused in the hearts of all his hearers that gratitude that this priest and all the young people in the Defender's page will not forget and forgive the omission.

Father O'Brien was presented with a gold chalice, and, in thanking his parishioners who had given him this surprise, he promised to remember them every time he offered the Holy Sacrifice in Mass. Father O'Brien claimed for his people a share in all his work; it was, he said, their loyalty to the Church, their co-operation in all his wishes for its advancement, their generosity, that had enabled him to accomplish all he has accomplished, which had been spoken of during the evening, and he thanked them, his people, and asked God to bless them. Father O'Brien spoke in a clear, distinct voice, and not at all as if the evening with all its exertion had impaired his strength.

S. G. H.

Uncle Jack offers in the name of all the Little Defenders, sincere thanks to S. G. H. for so kindly giving them an account of this pleasant event. How many years S. G. H. has added, in like manner, to the entertainment and edification of our nephews and nieces!

SHAKE INTO YOUR SHOES

Allergy: Food Reaction, a poison. It causes, many times, nausea, vomiting, fever and malaise, sometimes death. Treatment: Food中含有过敏原的物质使人产生过敏反应。

Nervousness: In the body, it causes pain, nervous tension, and sometimes confusion. Treatment: Nervousness can be managed through relaxation techniques, exercise, and medication.

Academy of the Assumption

Wellesley Hills, Mass.

This Academy, open to the daughters of Boston, within a few miles of the city, is on the lines of the Boston, and also Aylesbury. The Academy is one of the most beautiful and healthful places in the country. Its buildings are extensive, offering ample advantages for the young ladies who are in search of a good preparation for life. The Academy can also offer excellent accommodation in boarding or day residence. For further information, address, Miss O'Malley, Ales, Wellesley Hills, Mass.

Greylock Rest,

ADAMS, BERKSHIRE CO., MASS.

Conducted by the Sisters of Providence. Easy of access. Home Comforts. Training.

A most desirable resort for the care and treatment of nervous, chronic and convalescent cases.

A complete modern hospital and all apparatus and supplies for the comfort and treatment of nervous, chronic and convalescent cases are provided.

Address a letter to:-

Greylock Rest, Adams, Mass.

PLEASE MENTION
Just de Bretenières was not yet seven when, digging in the garden of his castle, he stumbled upon the Chinese Bennett coming to get him to go to them, and Henry Dorie was fifteen years old when the thought of a missionary life came upon him, as he afterwards wrote, “like an inescapable necessity, like a river which, however much we may resist it, can never be made to run towards the sea which is its ultimate destination.”

Seminar Report of the Academy 1907-08.

The work of the Academy for the scholastic year just closed, has been most varied and interesting—varied, by reason of innovations made in the method and character of literary work and the subjective trend of Rev. Father Griff, then a new comer—the society is indebted for the first and most well迎来 innovations. Instead of reading a prepared and set paper as was formerly done, Father Griff’s unerringly introduced the lecture style, which is more instructive. The change was happy as it was novel, as seen by the fact that the most of those assigned to literary duty for the rest of the year emulated his example.

A second innovation was in the character of the literary work. The society listened at each meeting to the reading of two prepared papers, but, at the suggestion of the Rev. Director, one of the papers was dropped and a new way of reading, two or more papers of the same date, from missionaries with whom we had some acquaintance were read. The change proved satisfactory and gave added interest to the Society’s work, and lightened the burden of those assigned to it. This change has been varied also, and interesting by reason of the diversity of subjects treated, discussed and undertaken.

The first subject dealt with was the “Life of Monsieur Osouf,” by the Rev. Father, who furnished the Society a fund of accurate and interesting information both as to the character of the Archbishop himself and as to the early missions in Japan during the nineteenth century, the gradual growth and expansion of the Church, the formation of the hierarchy and the development of the various dioceses in the land of the Rising Sun. A second paper, “Excerpts from the Early Annals of the Society for the Propagation of the Faith,” Concerning the Early Missions and the Church in America,” was read by Mr. Walter Lambert. The paper was a careful compilation of extracts from several of the earlier Annals, giving a survey of the work done by the pioneers, and especially of the relations of the Church here in Boston with the Society for the Propagation of the Faith. The “Scientific Work of the Missions” was treated, as a third paper. This paper was, and could be, but a suggestion or indication of the vast work accomplished, by the indefatigable missionaries in the branches of science, history, and philology. Mr. James F. Massey, gave a biographical sketch of the real foundress of the Society for the Propagation of the Faith—Pauline Marie Jaricot. The eventful life of this remarkable woman was told by the speaker, impressed the Society very much, particularly the misfortune and abandonment which befell her solely because of her un- tiring and unselfish zeal for the souls of her countrymen. At the last regular meeting the Rev. William A. Connors spoke on the “Japanese and the Work of Their Conversion.” Father Connors prefaced his talk by reading the translation he had prepared of a letter written by a priest in Japan in which he had sent much precise and up-to-date information on the Catholic status and prospect in that country. Father Connors then gave a brief sketch of the past history of Japan, noting especially the early part of its recent history and the influence thereof on present day missions among the Japanese. The lecture provoked much discussion.

A concert programme was prepared for the meeting in honor of the Rev. Father F. C. Griffin, who has been, and is, a traveler in the East. Here they labor year after year in living often in poor miserable huts, and on the most fragrant fare.

Discerner Office Notes.

During the past week, we have received returns from our branches at Holy Rosary, South Boston; St. Bridget’s, Maynard; St. Paul’s, Cambridge; St. Joseph’s, Watertown; St. Ann’s, Groton; St. Gregory’s, Dorchester; St. Charles, Woburn; St. Bridget’s, Abington; Immovable Conception, Boston; St. Peter’s, Lowell; St. Thomas Aquinas’, Bridgewater; St. Bridget’s, Lexington. A Perpetual Membership has been taken out for Mrs. J. L., and an offering has been received from Brooklyn, N.Y.

The week’s mail has brought to us letters from Father Lemaire, Father Jacquet, Father Corre, Father Saurat, Father Cavagnolo of Japan; Sister Vincent McCarthy of China; Father Vigounis of India; Father Geignardes of Tonga, W. Indies; Father Flery of Paris and Father Henry of Mill Hill, England.

From China, we have received some very interesting photographs and samples of native Chinese work, also photographs from Japan.

A Missionary Vocation.

It is surprising to note in the lives of some of our recent martyrs that their vocation to the Apostolate came at a very early age. Theophane Vinard, for example, manifested his desire to become a missionary—and a martyr—when only nine years of age.

In accordance with the custom of the past few years the last meeting of the Society is given up to listening to an address from some priest of the archdiocese who is chosen by the Society’s Propagation of the Faith work. At the final meeting of this year the Academia members had the pleasure of listening again to an old friend, Father de la Chapelle, S. M., rector of the Church of Notre Dames des Victoires. Two years ago Father de la Chapelle addressed the Society, and the members were so impressed by his remarks and so indebted to him that they thought the best expression of their gratitude would be to invite him again. Needless to say his words at the last meeting were as eagerly listened to as formerly, and proved no less instructive. We feel a greatly added debt to Father de la Chapelle. A musical programme was given by the Academia octet under the direction of Mr. Walter J. Lambert.

The work of the year has been of a practical character and work, both to our satisfaction, and the present status of the Society augurs well for the future of the Seminary Association and for the great Society for the Propagation of the Faith, in New England at least.

Jos. V. NINTY, Secretary.

SUMMER HINTS

Eat carefully—we suggest, berries, fruits, cereals, and, most important of all, CREAM BREAD.

HATHAWAY’S CELEBRATED CREAM BREAD

C. F. HATHAWAY & SON

CAMBRIDGE & WALTHAM
THE PIONEER JESUITS AND THEIR TEMPERANCE WORK.

The pioneer Jesuits of this country were strongly opposed to the liquor traffic. They saw how it debauched the Indians and destroyed the work of Christianization and civilization, and they accordingly opposed it with all their might. One of the most energetic in opposition to it was the soldier-like Rev. James Fremin, S. J., Father Campion, who was the "Pioneer Friends of North America" says:

"Fremin's military instincts immediately found an opportunity for their exercise in fighting the liquor traffic, an evil of which the French were as guilty as the Dutch for he, but never ceased till he had secured a complete victory. Father Chauchetiere's report to the Superiors tells us: 'We have here no other demon to contend against but liquor and drunkenness, which make a hell of all the Iroquois vil-

The French are responsible for the trouble here, for in order to strip the savages to their very shirts, they follow them every-where to make them drink. It is admirable how some of our Christian savages distinguish themselves in repressing this evil. They spill the liquor, they break the bottles with incredible courage, exposing themselves to insults and blows of which some still bear the marks but in spite of all that, they do not lose courage. I know three or four who would endure martyrdom to prevent anything being done to offend God. They are no longer guided by the French, whom they had hitherto considered good Christians, but who, they now see plainly,

'Some of the fine old chiefs, like Kryn 'The Great Mohawk,' and Hot Ashes and a relative of Kryn, a remarkable young Indian, who was like Aloysius in his piety and purity, temperance and affection, going around everywhere, not only at La Prairie, but in their old home in New York, to induce their people to stop drinking and become Christians.'

Father Campbell, in a further description of Father Fremin's work against drunkenness as against all other forms of vice among the Indians, says it was so successful that the people among whom he labored were known among the Indians, as those who did not drink and who pray to God right.'

THE SALOON DESCRIBED.

No "prohibition fanatic," no "sirey temperance lecturer" ever said fiercer things about the saloon, nor drew in words a truer portrait of the liquor-selling den than has been given out by The Whole- salers' and Retailers' Review, a leading organ of San Francisco.

"A man who knows the saloons well can honestly say that most of them have forfeited their right to live.

'The model saloon exists chiefly in the minds of editors of liquor journals, in the imagination of a certain type of minister, and in mythical stories sometimes rehearsed at saloon-men's campfires.

'Unfortunately, the average tipping house is a place of ill-fame, a place of shame, a place of vice.

'With comparatively few exceptions our saloons are houses of drunken men, proflanity and obscenity of the vilest possible type.

'It is no wonder that even in the better towns of the west, as well as of the east coast, and conservative south, the stranger who visits a saloon is at once invited, labeled and damned.

'This disregard for the saloons is the harvest of tears ripening by the bitter glare of the thousands of nights of hellish debauchery. It is no wonder that saloons in some localities are called hell-fire clubs.'

PRIEST AND MINISTER FIGHT THE SALOON.

In the town of Florence, Wis., Father Pilette, pastor of the Catholic parish is leading a fight for the better enforcement of the saloon laws, and he has appealed to Gover- nor Davidson and Attorney General Gilbert for fair play in this fight. He claims that he has neither the sympathy nor the co-operation of the town and county officers. Gov- ernor Davidson has promised to take vigorous action against the evasion of officials is filed with him. Father Pilette has the assistance of the Rev. Mr. Sherwin, a Protestant pastor of the town. He has already sworn out warrants against a num-

'Every saloonkeeper who can not make an honest living in the business would quit, the ranks of the trade would be sadly decimated,' remarks the Catholic Sentinel.
Do You Drink Tea?

**Thiggin Thu.**

I If no, why not?

The Irish Tea

The kind of tea they used to be in Ireland, and to this day, British. It is

**MARTIN J. ROCHE**

City Square, Charlestown.

The Sacred Heart Review, the Great Religious Weekly of New England, is a Splendid Advertising Medium.

**Just Among Ourselves.**

Aunt Bridie thinks it is a mistake to turn the children altogether loose in vacation time. They ought to get a very large proportion of their education in these months when there is no school. Not that Aunt Bridie means that you should see them a task in arithmetic and spelling and grammar every morning. These are very necessary studies, certainly, but they form only a small part of education, after all. It might do most mothers good if they would listen with open minds to a few lectures on kindergarten methods, or reading a few books on kindergarten occupations might give them the idea. Few parents realize what a great educational institution the home is. The lessons the child learns there are usually more powerful in determining his future than those he learns at school.

Every well-conducted household is a workshop where all sorts of trades are practiced. Work of all kinds is perfectly fascinating to children and to let them take part in real work is the greatest pleasure to little boys and girls. It is a great pity that mothers don't more generally understand what important training a child may begin in while he is helping her wash the dishes or sweep the floor or shell the peas. Of course it's easier to do things yourself than to have a lot of busy, awkward helpers, but that isn't the point, and skill comes at once.

Then you will be repaid not only by having efficient, well-trained children, but by the actual lightening of your necessary household tasks.

Boys as well as girls, at an early age, love to do housework and it's all right to make divisions into masculine and feminine work. When they are very young, children are not conscious of sex differences, and to force precocity in this direction invites evil results. Let them remain children as long as they will.

Nature will see to it that sex consciousness sets in at the proper time.

Yet many mothers from the very beginning make such divisions of work and play that sex consciousness is forced upon them long before it is desirable. So, however, occupations may divide themselves later on, at first little boys as well as little girls should be taught to take an interest in sewing, sweeping, dusting, cooking and all the other household activities.

But in order to make those daily, necessary tasks educational, the mother must observe two or three simple rules. In the first place, don't go silently about your work expecting your child to be interested and to understand without being talked to. Don't repress the child's natural questions. Answer everything sensibly and as well as you can. A child has everything to learn, and how to do it can be learned except by asking questions of those whom he expects to know. Certainly there are times when questions are inconvenient, and this ought to be explained to the child; but don't repress childish questions altogether. When you drive a child away because his questions annoy you, or tell him "a child should be seen, not heard," you take chances of having a stupid no-account son or daughter later on.

Play with your child while you work with him, and see the joy of that return to yourself as you do it. Many tasks fit for childish hands are too monotonous for childish minds. Here your imagination may come into play to arouse his interest and imagination. Perhaps you are shelling peas together. When he begins tires, you suggest to him: "Here is a cage full of birds, let us open the door for them." Or you may tell a story while you work. It should be a story about that very activity or the child will form a habit of dreaming and daydreaming over his work. A story beginning "when mother was a little girl and had to do this work" has wonderful charm for a child. Such stories may be perfectly simple and even pointless and yet keep the child's fancy imagination on the work in hand. Besides, the mother who talks with her child while working, is training in him the habit of bright, unconscious conversation, an accomplishment he will find very valuable when he has grown up. Or you may make a little game or a play when the work begins to drag.

Of course a child should not be kept at a task until he becomes tired. Fatigue is now believed to produce an actual poison in the body which causes disease. Children are less able to resist such poisons than adults. On the other hand a child should not be allowed to throw down an unfinished task any time he pleases. He should be persuaded by kind words and promises to do little more than he is quite willing to do. In this way you increase his power of attention which is one of the greatest kindnesses you can do for your child.

**Aunt Bridie.**

---

**Our Garlic Department.**

**CONDUCTED BY REV. M. T. MARSH.**

[The following dialogue in verse was composed by Father O'Growney in Phoenix, Arizona, and taught by him phonetically to two little girls, Ellen and Mary Boyle, who recited it at entertainments in Phoenix and in Chicago. The original versions are lost. Rev. Father St. John O'Sullivan of Phoenix sent us a phonetic copy, made by himself from the dictation of Mrs. Boyle, with the request that we restore it to the original Gaelic and publish it in the Review. Father O'Growney called it "Columba's Address to Erin."]

**Éipe.**

Éan teac, tón teac, a tís mo scoi,
Éan teac g' rúí, a poim.
Fapaoin ní fiúchra eis go bhfál.
Tá an tuing fior ag an gceann.
Tá an tuing fior ag an gceann, a crip.
Tá an tuing fior ag an gceann.
O éipe an tosach an rí a taiste mór,
A éopaithe, cás a nún.

**Amphróis.**

An éopaithe docht, ó ca tháinig an crúadsí?
Ag lappadh porrais 'n ro.
Donn é ce féin 'n, 'n Phianach crúadsí?
Seo poiteadh a docht go.
Ar cu leis gaisnéas, tarpánt a phobhail.
'S a phoiteadh aon te ne cait?

**Éipe.**

I ní chuaigh a tháinig a pháirt.
Ag cúir a cine mór a núirt?

**Amphróis.**

Dha oirth, a chunín, fáiste fadh.
Fáispim poinear, 'r ca tháinig do chló.
Ca cine oirth, ca éip a scéim,
Innir do freagra ca é 'n fein?

**Éipe.**

I ní cheimeann ní san ainm.
Do bhreasadh bheag, agus an bháid.
Fá do chuirteach caillí i mo dochtús fein.
Do tháinig an crúadsí, a bháid?
Dha i d'ainm 'i bhí inmheas.
Do phá aon le crunmhe pearsé a bhi.
Dha i bhí an Róimh 'n Spás a náisiúnt.
Dha i bhí an Róimh 50 le doilte ar Íomh.

**Fiditse poinear, a chartháil.
Fiditse poinear, a chartháil.

**Achd poinear, a chartháil.
Itd poinear, a chartháil.**

**Céitse, a chuirteacht, ne caitse robh.
Céitse, a chartháil.**

**Éipe.**

I ní cheimeann a tháinig a pháirt.
Chuirteach ca, a bháid, ne caitse robh.

**Éipe.**

I ní cheimeann a tháinig a pháirt.
Chuirteach ca, a bháid, ne caitse robh.
LINES TO A BLACKTHORN.

ST. WILLIAM A. DAWSON.

You're welcome to my hand, my fair blackthorn
That grew in beauty under Erin's skies!
Your blossoms sweet on many a bright May morn,
Gave added fragrance to the summer skies.
Upon your branch the brown-robed linnet sang,
The gold finch chattered merily by thy way.

And at your feet the primrose joyous sprang
To welcome your sweet blossoms' falling spray.
It moves the fount of memory to tears
To think this fine "kippen" had rested upon
That Irish hillside, where my boyhood's years
In careless glee, and innocence, sped on.

I hear the lark with pulsing waves of song
Swells herald of that dawn that knew no care,
Across the gulf of Time again I long
To feel the rapture of that maidly prayer.

And when they cut you down, my fair blackthorn,
They "sayoned" you like bacon in the smoke
Above the ample bough, where night and morn
The surf-fire gave you heart and strength of oak.

And round the fire I hear the welcome cheer
That bursts in limpid music from the heart,
As neighbor entered with "God save all here,
And "hannah-lah," as he would slow depart!

You're welcome to my hand, for like the rod
At Moses' touch bloomed in the desert sod
I saw again dear Erin's verdant sod.

And every flower that on her bosom smiled,
Sure, you were nurtured by the same soft rain,
Your veins were warmed by the same bright sun.
And at your kindly touch I live again.
The joyous hours with which life's morn began.

BOW DAVIS WENT DOWN HILL.

(Conclusion.)

Of course you know what it was that started Davis on his journey downhill. Just boozed, that's all. But it took him some time to reach the bottom and the different stages of his descent are all interesting. It was a year after he had started to have his good times that the head of the department was fully convinced that it was boozed and boozed only that was taking the steel out of his crack chief clerk. It took him this long to be convinced, because he wanted to keep Davis if it was possible and he hated the stuff that was spoiling him like sin itself.

When he was forced to admit the truth he had to let Davis go.

"You will give me a reference?"

The head said: "I am sorry, but I can not do so."

So Davis was cast upon the world with a record of four years' employment with a firm from which he could not get a recommendation behind him. While it is strictly true that a false recommendation is a little worse than none, it is also true that when a man works four years for a firm and can not use its name as a reference he is heavily handicapped.

"Where did you get your experience?" asked the people where Davis applied for a position in the tariff department.

"At Going & Co.," replied Davis.

"Who were you under there?"

Davis told them.

"Can we write Mr. Blank regarding you?"

Then Davis had to up and confess that he had left Going & Co. because of a quarrel with this same Mr. Blank and consequently it would be preposterous to imagine that he would be favorable to Mr. Davis.

"All right. Call in again in about four days."

In the meantime the firm receiving the application communicated with Mr. Blank regarding Davis and when the latter called he was informed that the vacancy had been filled. They promised to let him know if anything turned up. Then they tore up his application.

While these rebuffs were being met with, Davis kept on drinking a little. Having only a little money, he couldn't drink a lot. He was out of work for a month. Then he took a clerk's position at $15 a week. At Going & Co.'s he had made $40. Likewise, the Davis household shifted its laces and spent from a $20 apartment to an $8 flat. The first big step downhill had been taken; Davis had dropped from the ranks of the earners to a place in the mob.

When you look at it carefully this is a bigger drop than would appear on the surface. Here was a man who through his own ability had won his way to a position where the big things were immediately before him. There could be no question that he "had it in him" to go on and win the big prizes. He had ability far beyond a chief clerk's requirements and he was developing with every day. Then suddenly the slip, and here he was down among the men who had only "ch Nich" ability as is required to perform the most mechanical and insignificant of duties allotted to man.

He began to think of this phase of his condition and then he began to drink a little more. He was what is known as "quite a hoozer," now. Oh, pay night he would come home wabily on his feet and faulld about the head and with a good share of his $15 gone to the boarne whose no money ever returns. Then came the near-panic of last fall and Davis, being a new man, was dropped from his new position.

That broke Davis' nerve. He felt the fates were against him. He accepted the first job he came across, that of packing orders in the crockery department of a big store. He's there now. He gets ten dollars a week. He and his wife live in two furnished rooms on the north side just across the river, and sometimes when she feels strong Mrs. Davis works as a saleswoman in the store in which Davis is a packer. Davis never expects to be anything but a packer as long as he lives. What's the use of trying, he argues, when everything is against you? So he Shoos the exoduster between the sides of the box and the lamp and tries to forget what a chance he once had.

Moral: The downhill route is so easy that it's no wonder so many take it. — ALLAN WITSON, in Chicago Tribune.

WANTED

Good Catholic families who are desirous of adopting infants and older children, or who are willing to offer free homes for orphans or neglected Catholic children.

Apply in person to the Catholic Charities Bureau, Boston 25, Carney Building, 13 Tremont St., Boston, Mass.

The Holy Bible FREE

to any one who sends us One New Subscription to the Sacred Heart Review, with $2.00.
A Good Tenant

If you rent the house in which you live see that you are a good tenant; thus you will not have to waste breath railing at your landlord.

The good tenant is as careful of others’ property as if it were her own.

She takes pride in preserving the freshness of the paint and wall-paper. She does not stick nails in the walls or strike matches on the woodwork.

She sees to it that none of the drains become clogged from neglect and if there is a leak either has it repaired at once or notifies the landlord of the trouble.

She won’t allow the children to skate on polished floors or scratch the window glass for amusement just because the house is rented.

Explosives such as gasoline, coal oil and other things that make fire probable are as carefully watched as if the house were a hotel.

She will not make exorbitant demands for things that are more or less in the line of luxuries.

On the other hand, she will insist, firmly but agreeably, on the landlord’s being made to fulfill his part of the bargain.

If he prove obdurate or short-sighted about keeping his house in livable condition she will not quarrel with him or talk about his stinginess to every one who will listen, but will quietly hunt another house.

She won’t allow the yard to look unkempt just because she is a renter who may move out in a year or two.

If she is not unsocial enough to leave flowers for the next tenant there are always annuals to be planted whose beauty is short-lived enough to warrant their removal.

She will not plant vines on a house without consulting the landlord. Some men disapprove of them and think growing plants injure the walls.

When any but trivial changes are to be made by the tenant consult the landlord first. One woman not long ago preferred white paint in her dining room and without asking the owner of the house put four or five coats of paint over fine old mahogany woodwork.

Remember, too, that in most cities permanent repairs belong to the landlord, no matter who pays for them, and can not be removed on leaving without his consent.

Hints and Aids for Sewing

It is always well to make children’s dresses and smocks with the children’s measuring across the shoulders, and not too snug in the armhole. With these precautions taken, a baby dress can be made up for a second season.

The correct way to remove buttonholes in thread is to cut the entire stitch, the removal of the short lengths of thread being far less likely to cause a drag on the material than if the whole needleful were pulled out at once.

Overhanding is used to join two selvage edges together, or to sew edges which are turned in. It is a straight stitch, and in making it the folded edges should be held straight before one, taking up as little as possible of the material. The two pieces which have been joined can then be laid open and creased with the thumb so that the seam will be perfectly flat. This is sometimes called the over-and-over stitch, also top sewing, and is used for towels, pillow cases, tablecloths, and napkins.

Tiles should not be drawn too tightly or the seam will be drawn.

The little dresses which are made for very small children are seldom worn out before they are outgrown. It is a simple matter to let out a task or two and thus lengthen the body of the dress, but if no allowance has been made for the lengthening of the sleeves it will be a more difficult task to adjust these.

A good way to do this is to make a piece of paper larger than the sleeve alone, which is necessary, and finish it with a French seam. Then fasten a number eight thread to the inside of the wrist band at the seam, and, using the head of the needle as a bodkin, run the thread up through the seam and fasten it at the arm hole. The sleeve iron well, and the slight extra fullness is not noticed at all when the dress is worn. It is then only a minute’s work to remove the thread and lengthen the sleeve.

Good Counsel Magazine

The Silence Cure

The silence cure is the latest panacea recommended by a London view. It is particularly advocated as a cure for the many nervous and mental diseases which affect modern society. The Rev. B. S. Lombard advanced his theory in a lecture on “Silence as a Factor in Healing,” delivered before the Psycho-Therapeutic Society.

It was possible, said the lecturer, to waste an enormous amount of vital energy by excessive talking, and the excessive talker was a human vampire sapping the vital energy of those around him or her.

“People who are silent by nature,” he explained, “are seldom ill. Very often those whom the specialists receive in their consulting room are great talkers. People indulge illness by talking their health symptoms. To talk about symptoms is a fatal habit.”

As an instance of talking as a factor in disease Mr. Lombard quoted the case of a lady who came to his house in a condition of breakdown. She had been to specialists after specialist with little result and came to him for the spiritual or silence cure.

After staying for some time she left perfectly cured and in robust health. She was sent back again at the end of a fortnight’s time a complete wreck. The cause was quite simple.

Her woman friends had known her as an invalid, and finding her playing on the golf links in perfect health they came to ask her all about her treatment, until the poor woman was so worn out with talking that the rest and silence treatment was for the time being wasted.

Household Helps

It is often difficult to keep plants in the windows watered properly without making white spots on the window sill. If one will water them with a long-necked bottle, the trouble will be obviated. A bottle of this description takes up less room than the little watering pots with the long spouts.

In preparing bread for toast and for sandwiches, where the crust is to be removed, try using a pair of sharp scissors to trim the edges.

It takes much less time and makes a master-job. Keep a pair of scissors in your kitchen especially for this purpose.

Said “Use Cuticura.”

Doctor Resorted to It—In Bad Case of Eczema on Child—Disease Had Reached a Fearful Stage—Feeding Were Terrible.

His Order Resulted in Cure.

When I was small I was troubled with eczema for about three months. It was all over my body and nearly all of my head. It reached such a state that it was just a large seb all over, and the pain and itching were terrible. I doctored with an able physician for some time and was then advised by him to use the Cuticura Remedies which I did and I was entirely cured. I have not been bothered with it since. I used Cuticura Soap and Cuticura Ointment but do not know exactly how much was used to complete the cure. I can safely say that Cuticura did a lot for me. Miss Anabel Wilson, North Branch, Mich., Oct. 20, 1907.”

W hen a room is beyond use for sweeping purposes it will be excellent for scrubbing the kitchen floor. Go over the floor with the broom and hot soda, then mop with clear water. Never use a good broom for this purpose.

A plumbing hint is never to put rock salt in traps. It is true that the salt, by absorbing moisture from the atmosphere, will keep the traps full of liquid, but the strong salt solution will attack brass couplings and trap screws and injure the glaze of porcelain.

When mixtures have been burned in granite ware, half fill the stoneware with cold water and add a little washing soda or soap powder. Heat slowly to the boiling point, then empty and wash as usual.

Cut-Pending—Make a smooth batter of one cup milk, one egg, one teaspoon baking powder, pinch of salt, and one-half cups sifted flour. Butter small cups and put in a spoonful of any kind of small fruit, canned, and cover with the batter, filling cups about twothirds full. Stand in a baking pan with little hot water in it, and steam for twenty minutes.

Whipped Cream.

The large percentage of cream in Roman’s Patented Brand Reconstituted Milk (unsweetened) permits of satisfactory whipping; if milk and utensile are thoroughly chilled. Use flat or coarse wire whipper. Quickest results are obtained by whipping in bowl packed in ice.
Free Scholarships!

For 40 New Yearly Subscriptions to the Sacred Heart Review, we offer a scholarship to any boy, graduate of grammar school, a scholarship for one year, full expenses paid, at St. John's Preparatory College, Danvers, Mass.

For 200 New Yearly Subscriptions, we offer to any boy, graduate of grammar school, a scholarship for one year, full expenses paid, at St. John's Preparatory College, Danvers, Mass.

Translation of a New Testament Passage.

Though the heart of the wise is in the house of wisdom, and the heart of a fool is in the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

The heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

And the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

The heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

The heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

The heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

The heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.

But the heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

The heart of the wise is to be directed to the house of wisdom, and the heart of a fool to be directed to the mire.

It behoved the wise to be advised of the house of wisdom, and the heart of a fool to be directed to the mire.