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THE STORY OF THE

ONLY TWO EXCUSES-INVINCIBLE IGNOR-ANCE AND IMPOSSIBILITY

Only two excuses were possible, invincible ignorance and impossibility; but "impossibility" did not include family opposition, loss of position, or loss of fortune as excuses for remaining outside the Church. In the case of one under instruction dying suddenly he would not be kept outside. Catholies were not expected to believe that all outside the Church were condemned, but the opinion that those of one under instruction dying suddenly he would not be kept outside. Catholics were not expected to believe that all outside the Church were condemned, but the opinion that those who deliberately separated themselves from the Church could be saved was condemned. They must hold as of faith that the Church was the only ark of safety, but they could recognize with

able to hold their own in the great diffi-culties which they would encounter in public life. In the first place, they must be well trained physically, morally and mentally. They must be taught goodness, and discipline, and acquire knowledge—goodness for the heart, dis-cipline for the will, and knowledge for the mind. If those three forces were properly trained they would beget CHARACTER

CHARACTER

THE CATHOLIC RECORD

THE CATHO while he fell into unbenes, and was received into the Catholic Church at the Church of the Passionists. He wrote in French an account of his conversion, entitled "Why I Became a Catholic" (Lee offre, Paris). His friend, Dr. Boissarie, has devoted to him a special chapter in his book, "The Work of Lourdes." Dr. Bull, after his conversion, was always ender of the Cross on "How Scotland became Christian," in which he showed that Scotland doctrinal explanations he won for the Church a number of Protestants and doctrinal explanations he won for the fins' Church an umber of Protestants and follows:

My task is now finished. I thank you My task is now finished. I thank you My task is now finished. I thank you hearing so patiently with me in this hearing so

werp formidable bar to progress. Their methods are insidious. Lurking in their fastnesses of apparent sobriety and moderation, it is hard to get a shot at them. The drunkard is but a fixed target which everyone may shoot at, and causes little anxiety to the reformer. The more he gets drunk and helpless the stronger the resolution of the observer to avoid such plight himself. Even the brewer and distiller fight in the open, and we can at least see their methods. The real uphill fight in the cause of sobriety is against the scoffer. The only thing to be said in his favor, is that he does not always realize the great harm he is doing, but this should not prevent us from retaliating—a Roland for an Oliver."

Professor Barry then proceeded to show with great clearness and precision how harmful slcoholic drink was to the land account of the constant use of the sign of the costs and prayed for their dead and stored that the costs and prayed for their dead and stored the costs and prayed for their dead and stored the costs and prayed for their dead and stored the recommendation of the observer to avoid such plight himself. Even the brewer and distiller fight in the open, and we can at least see their methods. The result and added: We thought it would never have been inserted had the mission-workers forseen a consure, celebrated the divine office, and gave missions. There was much permanece and mortification; there were frequent pilgrimages to Rome. The liturgy was in Latin. The angels and saints, and chief among them Our Blessed Lady, were invoked. They had sacred relies and holy images. They made constant use of the sign of the costs and prayed for their dead and since the result and added: We thought it would never have been inserted had the mission-workers forseen to subtract the divine office, and gave missions. There was much be mission-workers forseen the strength of the mission-workers forseen to subtract the division of the cause of Christian the division of the cause of Christian the cost of the sign of the co

When He healed the dumb man, some of them said: "He casteth out sevils, by Beelzebub, the prince of sevils." In making this accusation they were animated by nuworthy motives. Relieving the dumb man of his suffering and restoring his speech were acts of mercy and love. They should convince even incredulity of their bias and animosity. But no, they wanted more proofs of His divinity. Their curiosity at seeing what they witnessed impelled them to ask for more proofs: "Others tempting, asked of Him a sign from heaven."

Christ, reading their thoughts, quietly and dispassionately argues with them, proving that what they witnessed could not be the work of satan, and that the restoration of his speech to the dumb was by the power of God. "He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation and a house upon a house shall fail. And if

"Hail, Mary !" infant lips Lisp it to-day; 'Hail, Mary!' with faint smile

The dying say. " Hail, Mary !" many a heart Broken with grief

And many a half lost soul, When turned at bay, With those triumphant words Has won the day.

" Hail Mary, Queen of Heaven 1"
Let us repeat,
And place our snowdrop wreath
Here at her feet.
—ADELAIDE A. PROCEE.