Baptismal Rites

EX RITUALI ROMANO

CHATS WITH YOUNG

MEN THE GAME OF MAKING GOOD In the game of making good there's

When we were seventeen the future to us was a world unexplored, with time unlimited.

But at thirty ceven or forty seven our perspective has changed. We look into the future through wiser eyes and are startled—time has

We look back at opportunities lost
—at things done which we ought not to have done-at things left undone which we ought to have done-at long hours of well-meant labor which

proved profitless.
And it shows in our score.
We stand at the crest of the hill—
the game is half over—to win we must capitalize the future with experience gathered from the past. But we cannot afford to put off till

There is a limit—a time limit—and every day, every hour, every minute is reducing just that much our chance

of rolling up a good score in the game of making good.

We can't afford to go through the year not knowing whether we are winning, playing even or going behind. A year is 365 precious days-8,760

hours—the best days and hours of our life—and we can't coax them If we are losing we want to know to-day, so that to morrow we can

change the trump."
And next week we want to know how much we profited by the change.

If we investigate we find that a
large percentage of all failures are
due, not to lack of ambition, ability,
or hard work, but rather to each man's ignorance of the actual condi-

tion of his own particular business. Further investigation convinces us that the great majority of small re-tailers are capable hard-working business men, working in the dark, waiting for the end of the year to find out if their score has gone up or down in the game of making good.

But we find the man who is making a "killing"—the man with the best the man who labors less and thinks more, the man who system atizes who installs a proper account-ing system, the man who knows which clerk deserves a raise and which should be fired, who knows which lines should be discontinued and which pushed.

He is the man who knows this week what he made last week.

He is managing. We have the same opportunity. What he is doing we can do; we have the same ambition, ability and energy.

we must be up and doing we've reached the crest of the hill,

In the game of making good. There's a time limit.

CROWDS AND BUSINESS

Having a soul in business pays not because it affords a fine motive power, but because it affords a practical and conclusive method of driving the

devil out of business.

The value of a piece of land is the The value of a piece of that is do number of footsteps passing by it in twenty four hours. The value of a railroad is the number of people near it who cannot keep still.

If two great shops could stand side by side on the main street of the world and all the vices could be put in the show window of one of them and all the virtues in the show window of the other, and all the people dowful of virtues as they were and the world would be good in the Joe. She had noticed him before, to her sorrow. For stoning people's pet cats and chasing their chickens and father said. "I know that Harry will sincerely aspire to unity, where must never offered excuses, never tried to her sorrow. For stoning people's pet cats and chasing their chickens and father said. "I know that Harry will one another and clasp hands; and if

A man's success in business to day turns upon his power of getting people to believe he has something that they want.

It is superficial for a comfortable man with a bun in his pocket to talk to a starving man about having some higher motive than getting something

The problem of modern industry is to be not the distribution of money supply, but the distribution of man's supply. Money follows men. Free

en. Free money.
When we admit that business success to day turns or is beginning to with it. But she could set her own turn on a man's power of getting work out of the people, we admit that ciate Joe's mood, which in itself is a man's power of getting work out of people, his business efficiency, turns on his power of supplying his people

The way to lift one's employer off one's back is to make one's back so efficient that he cannot afford to be

It is because when people do right they do it in a kind of general, pleasant, abstract way, and when they do wrong they always do something in particular that they are so wicked .-Extracts from Gerald S. Lee's book, Crowds."

GETTING A LINE ON ROBERT The president of a large manufacturing concern decided a little while

ago to start his son in the business, letting him begin at the bottom. Af ter the boy's first day in the factory,

Well, Robert, what did you learn to-day?

Oh, there's nothing much to learn in that place," the young man airily

The father looked worried, but he

works the father asked:

things," the young man answered.

At the end of the third day the

father again asked:
"Well, Robert what did you learn Gee, dad," the boy replied, "I never can learn that business."

Then the delighted father clapped

hand upon his son's shoulder and said: Robert, you're all right. I guess you'll be able to take hold of things when I have to let go, but you had me worried at the start.

A BORROWED BOOK

When you borrow a book, treat it with greater care than if it belonged to yourself. The library book must pass from hand to hand, and enter many homes. See that it leaves yours, unstained and whole. The privilege of taking books from a library should not be given to those who do not know how to take care of books.

A bookseller remarked that there were people who could not pick up a book at a counter without injuring its binding and detracting from its value. Regarding a book as a precious possession, either your own or that of another, you will not treat it so as to damage it.—Catholic Colum-

WILLING OBEDIENCE

Sometimes we do become accustomed to suffering our hardships, as we call them, philosophically But how difficult it is to bear our burdens "gladly!" We are bound to earn, as we become older, that life has, and will have, its full share of difficulties, disappointments and con-tradictions. We shall find that we must do many things which we do

what a victory it is, what an evidence it is of a genuine Christian character, if only we are able to meet all these conditions cheerfully, and even gladly. But, surely, the Christian should expect himself to possess this spirit. Since we have Jesus for our pattern in daily living, we may not be satisfied until, in the place of prayer and struggle, if necessary we have learned to have "the same mind" in us "which was also in

There are many Christians who delight us with the happy manner in which they receive the call to service or sacrifice. There is real joyousness in their spirit of service. That manner is for all of us to attain. It is clear, also, that it is the attainment of such a spirit of willing obedience that really brings us "up to grade in our fellowship with Jesus, our Saviour. Let us pray that we may learn a real joy in obedience, even when obedience is hard." - True

OUR BOYS AND GIRLS

THE LOAN OF A ROOF

Joe was sitting just outside the tall fence circling the ball park, his ears strained for the sounds within. There was a roar of a certain sort which meant that one of the home team had made a hit, or stolen a base or otherwise distinguished himself There was a roar of another sort indicating that the umpire had made an unpopular decision, or that some something of an expert in interpret ing these sounds, but his satisfaction was only partial. To stand outside a ball park and tell the progress of the game by what you people of Joe's stamp very much like standing outside a kitchen, when you are hungry, and judging by the various appetizing odors wafted out to you what the people in the dining.

room are having to eat. From across the street Alice noticed breaking their windows and trampling over their flowers, Joe had no equal in the neighborhood. He was an ingenious lad, and he used his ingenuity thinking up pranks to play on the people who disapproved of him. This included the circle of his acquaintances, almost without excep-

But for all that, there was some thing almost pathetic in the sight of that watching figure. Alice found herself sorry for Joe. She did not like baseball herself, and she was always glad when the season ended, and the crowds and the noises ended prejudices aside sufficiently to appreciate Joe's mood, which in itself is

an unusual girl.

The umpire had shouted, "strike two!" and the crowd had roader, when Joe heard his name called. Joe!" a voice said distinctly,

The boy shuddered his shoulders and paid no attention. As though he was going to let a girl call him away from one of the big games of the season! There was a crack telling that bat and ball had come into contact, and a thunderous up roar.

"It's a hit," said Joe with something like a groan.

Then he heard the voice again, " Joe !" To have the thing over with, he

ran across the street. "What d'ye want?" he demanded surlily. He did not raise his eyes sufficiently to discover that Alice was

smiling at him kindly. I didn't know but you'd like to go up on the roof," Alice said. can see the game very well from

there.' Joe looked up then, and Alice looked refrained from giving expression to his disappointment.

After Robert's second day at the Joe looked up then, and Alice looked down. What the eyes said to each other is not easily translated into common speech, but somehow Alice Well, what did you learn to day?" "Well, what did you learn to-day?" in Joe than people supposed, and 'Oh, I learned a good many lings," the young man answered.

"Well, what did you learn to-day?" in Joe than people supposed, and Joe made up his mind that the windows in Alice's home should be

spared as long as he had any voice in

Joe sat on the roof in the scorch ing cun, and enjoyed every second. He joined in the shouts when things went well with the home team, and when Murphy made his home run, it was a wonder that he did not fall off in his ecstacy. When the game was over and he shuffled downstairs, even his freckles were mildly luminous.

"Did you enjoy it, Joe?" Alice asked though the question was not necessary, and the boy smiled sheepishly and said, "Yes," and went his

But that little kindness, costing nething, had made him a friend of the girl who had shown the consideration, and had brought into his life an influence which would be one of the forces to make a man of him. From which it may be conjectured that the temporary loan of the roof had repaid the lender.—Intermountain Catholic.

KINDNESS TO ANIMALS

A good priest has written the folowing on our duty to dumb animals : God has made us masters over the lives of animals. To be cruel to animals, to hurt them wantonly, to make them work excessively is an abuse of the trust and authority God gave us, and it betrays a mean and

low disposition.

"If it is necessary to kill an animal, it should be killed as quickly and painlessly as possible. To make and painlessly as possible. To make it suffer unnecessary pains implies an act of faithlessness to the trust God confided to us, and an act of barbarity to a creature that is unable to help itself. People who are cruel to animals are also cruel and heartless to human beings over whom they

have power. That you may understand what influence cruelty to animals has upon the formation of character, it will be enough to ask you towards which animals a boy will be cruel. A boy will never try to be cruel to an animal that is able to resent the cruelty by doing injury to the boy. He will pick out some small animal, an insect, a butterfly or the cat, and tantalize them. Does this not show cowardice in the boy? As a fact, cowardice and cruelty go hand in hand. A coward will always be cruel to those weaker than himself. Upon them he practices the spite and malice that he dare not show towards those stronger than he. He makes the weaker ones suffer innocentiy for the wrongs, real or imaginary, that he suffers from those stronger than

You know how the world hates a coward, how unhappy he is, and what a poor likeness of God is his mean, little shriveled-up soul. Avoid then cruelty to animals. Never permit yourself or others to be cruel to animals but be at all times ready to defend the weak against the strong By so doing you will build up a noble character, a character that will be the pride of God and His angels and your consolation in life and death.

YOUR OWN WAY This is a secret which we would like to whisper to the boys and girls, if they will put their ears down close

You have long wanted your way You have become tired of hearing mother say," Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this," and "Don't do that," all the time. You are sick of it, and would like to have your own way.

Well, put your ear down while we

whisper the word "Obey."
Oh, you think I am making fun! No. I am not. I know a boy who de do what is right." When he went out at night, or to school, or to play, his father never said a word, for he and come to have perfect confidence

in his boy. Honestly, obedience is the road to freedom. If you went to have your way, just begin to obey, and you will find that you are having the happiest time of your life.

ITALY'S GREAT POET

DANTE'S STRANGE AND SAD

CAREER This great poet of Italy was born in Florence on the 14th day of May 1265, and came from an old and dis tinguished family. He is best known in the popular literature as the author of "Dante's Inferno," which stands almost alone in its fearful and daring imagery. He was a most gifted artist and scholar. Boccacio relates that before his birth his mother dreamed that she lay under a very lofty laurel, growing in a green meadow, by a very clear fountain when she felt the pangs of childbirth; that her child, feeding on the berries which fell from the laurel and on the waters of the fountain, in a very short time became a shepherd and attempted to reach the leaves of the laurel, whose fruit had nurtured him; that, trying to obtain them, he

fell, and rose up. no longer a man, but in the guise of a peacock. Dante's career was indeed, most strange and sad. We have space only for the merest reference. became involved in the civil strife which agitated Florence and spent many years of his life in exile. The fame of his learning and philosophy caused those who had ban shed him to offer to permit his return on payment of a nominal fine, but he re-

fused the offer.

When but a boy he met at her father's house a young girl, Beatrice Portinari, only nine years old, and the story of his love for her forms

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one of the strangest chapters of tender and ennobling enchantment, though it was his destiny to meet her but a few times and to marry another, and hers to know but little of him, as she died young. Dante died of a fever in Ravenna on September 14th, His daughter Beatrice named after the love of his youth, became a

AN EARNEST APPEAL TO PROTESTANTS

OF CREMONA SENDS GOOD WISHES TO THOSE
WHO ADVOCATE UNITY—
URGES THE PRACTICE OF CHARITY

Right Rev. Geremain Bonamelli, Bishop of Cremona, Italy, in The Constructive Quarterly for Septem-

ber, says:
"To feel the necessity, and to seek the ways of gathering together the scattered members of Christ-that is all the souls who believe in Him, love Him, and thirst for religious truth-is a surpassingly noble and beautiful aim, and worthy to be studied and translated into action; and it is very consoling to see how our Protestant brothers are striving for this end with evident sincerity and good will. Yes, we must all reunite under one banner; in union is the only means of obviating religious pulverization and preventing the crumbling of faith under the constant gnawing that is independent of every consideration of tradi-tion and authority. Therefore send my salutation and good wishes to the Protestant brothers who, in World Conference of the United States have studied the question and

made wise proposals for reunion.
"I cannot, however, shut my eye to the very grave difficulty of the enterprise : first of all, the situation of the Roman Church, which cannot receive from its position, or yield upor any essential point of its doctrine, without being renegade to itself.
The Roman Church, with its definitions, with the affirmations repeated a thousand times of its divine character, has cut down and is cutting down every bridge behind it. It can well allow itself to be joined by the diffident churches with unconditional submission; but it cannot turn back, review its own decisions, modify its dogmas, change its nierarchy, lessen its authority. In this, I believe, consists the greatest obstacle to that unity, the need of

which is so deeply felt. For those who love the truth and sincerely aspire to unity, there must know that Harry will one another and clasp bands; and if nevertheless, a need that we should reach at some time or other the perfect union of minds and hearts. are still far from this, but the mere consciousness of the need, and wish ing for it, is in itself a great step. For the present, the best plan is to unite ourselves in charity. This most exalted thing is what was implied by Christ in the sublime prayer, the Pater Noster, which is the universal prayer, which prescinds from all dog-matic divergence and from every form of authority, and which asks no other faith but the fath in the common Father who is in heaven. Charity the teacher of patience, of tolerance of prudence, of kindness, permits the fusing together of the most discord ant elements, and knows how to find the hidden ways of concord. We can love each other, then, and pray to gether; pray to God that He smooth out the difficulties wh ch apnear to us insupe able ; pray to His that a way out may there be found where our powers and insufficient; that He may conquer the resistance

RID of the Dirt from BASEMENT to ATTIC

of our pride and our other passions; that He may pour into us that spirit of generosity which tolerates, overlooks, sympathizes and pardons; that He may place in our hearts the sweet ointment of grace which persuades and overcomes without violence. No other than the Father Who is in heaven can work this miracle and fulfil in us the prayer of Christ that we all may be one as He and

Still, we too must work with our powers, we must study the occasions which have produced the lamentable division in the Church ; we must reduce doctrines within their just limits, and place them in their true light; we must separate what is essential and irreducible from what can be modified; we must endeavor to cut down distances as much as possible; but after this we must again make the command, fervent orayer to our Father and await from Him that spirit the connsummation of which is perfect unity. May it please God that this be not long in coming! Reading over these few lines, in

which I had desired to pour out my whole soul into the breasts of my brothers who are outside of our Church. I feel the need of adding one word more. Previous to the definitions made by the Roman Catholic Church, in the various ecumenical councils, union between the three churches was not difficult so long as they were of one accord to submit themselves sincerely and unreserved. ly to the judgment which the Universal Church itself should in future pronounce; if they all united in the supreme dictum of the whole Church, no church would feel itself offended, and the truth receive on injury thereby. But now that the decisions have been irrevocably pronounced, what further way can be found to secure the supreme authority of the Roman Catholic Church? How can we, as it were, put in doubt what has been declared undoubted and indubita-ble? The more I think of it, the more I feel my heart wrung, as I see the impossibility of finding a way out of so terrible a difficulty. We Catholies cannot suffer that to come in question which we have declared to be the truth. We should be traitors to our faith. But you, my ever brothers, especially you English, you have net the insuperable difficulty which exists for us, because you have not, strictly speaking, adopted any dogmatic definition since your separation. We have the definition behind us, we have the impassible abyss, you have it not. Come over the gulf to us; we will forthwith throw our arms about your neck, we shall all be sons of the same Mother, and of the same Father Who is in heaven; and quickly the earth shall be changed, and e great ship of the united Church will sail in safety upon the troubled waters, and gather in the millions of scattered sons throughout all the coasts. What joy! What an event for the Church of Christ! There will be neither winners nor losers neither humbled nor those who humble; we shall all be brothers. Meanwhile, let us be united, if not in the same faith, in the same charity, and prostrate before our common Saviour, Jesus Christ, let us pray that His will be done-His will that

REVERENCE IN CHURCH

all be saved.'

One of the distinguishing marks between Catholics and our separated brethren is the reverence which we show in church. Not only is the Catholic Church a place wherein to worship God, it is the abiding place of Jesus Christ in the sacram love. When, therefore, we enter a church, gowever humble and unpretentious it may be, we forget its poverty and remember that within tabernacle dwells the sovereign Lord of heaven and earth, the God Who made all things out of nothing, the Redeemer Who offered up His awful sufferings and death to save our souls from eternal damnation. Yet, sometimes in church we act as if we torgot in whose presence we are. is not an uncommon thing to witness people indulging in gossip, smiles, and other indications of levity. In all our churches these re-grettable incidents may be wit-nessed. Ladies in leaving church after holy Mass gossip and nod to friends while walking down the aisles, and recently in a local church an usher might have been observed chewing gum while taking up the offertory. Actions like these display gross disrespect for the house of God, where only the greatest rev erence should be manifested. In

the church, friends and acquaint-ances should be ignored. We should come with but one purpose, to adore and glorify God in the sacrament of the Holy Eucharist, and all persons and worldly affairs should be blotted from the mind. Another unseemly sight may be frequently observed at the termination of the Mass. A number of people are invariably on their feet, ready to rush out of church even before the priest has left the sanctuary. It would seem as if such people begrudged to God the one hour in the week in which they are bound to serve Him under pain of mortal sin. No Catholic should leave his seat till the priest has departed from the sanctuary. This unseemly haste is not a matter of urgency, for the hurried ones may be later found on the sidewalk, pipe in mouth and deep in baseball or other gossip. Let every Catholic show by his or her reverent demeanor in church that there is a strong realization of the presence of on the altar, and let them wait till the celebrant has left the sanctuary before rushing out from the house of God.—Exchange.

STRANGE

PROTESTANTISM

Some time ago a "Catholic League" vas formed in England by a number of Anglican (Church of England) clergymen who manifestly desired to be regarded as Catholics.

"Evidently (says the Catholic Times in telling of the movement) the object was to promote devotions of a Catholic type as publicly as possible in the Church of England. The inaugural service took place in the Anglican Church at Corringham, Essex, lent for the purpose by rector. At this service the Litany of Our Lady was sung in procession to the church. Within the building the 'Salve Regina,' or 'Hail, Holy Queen, was recited or chanted. A prayer was said 'for the loving intercession of the glorious Mother,' and the hymn 'Hail, Queen of Heaven,' was sung. A deed of dedication which was read and laid on the altar placed the society under the protection of Our Lady of Victory, St Joseph and St. Nicholas. The standard and badges of the league were blessed and sprinkled with holy water and incensed, and a similar ceremony was gone through on the admission of members."

Truly a strange fashion of Protestantism. But it did not last long. The Bishop intervened and prohibited a repetition of such service, as to which the Times gives good advice to the Anglicans. "A large proporto the Anglicans. tion of them (it says) are too earnest to be content with playing at being Catholics. They wish to be genuine Catholics, and to be able to make profession of the Catholic faith without let or hindrance. The course which this desire dictates must be plain." And no doubt the "Catholic League" will see it and pursue it into the genuine Catholic League.-Freeman's Journal.

HE SAW THE GHOST

A Protestant clergyman of Oxford University, England, Rev. Reginald F. Elkins, recently received into the Catholic Church, has given some interesting causes for his conversion. Among the points noted in his in quiries, he remembers that "Cardinal Newman had said in his 'Apologia in reference to Rome that when once you had seen the ghost (that Rome might be right) you never quite knew when he would not come back."

Mr. Elkins certainly " saw the which meant, he says, that for his lasting security in the world to come, he must be fair in consider ing the claims of this Roman ghost, in other words give Roman books and Reman advisers an equal chance with Anglican books and Anglican advisers."
Also he "could not help feeling

that if Rome were wrong, then the gates of hell had quite permanently prevailed against the larger 'part of the Church,' whereas Our Lord had said that hell should not prevail."

A strong argument, and Mr. Elkins gave it an "equal chance," with the result usual when the "claims of the Roman ghost" are fairly considered.

JUST PUBLISHED Handy Manual of De Sacramento Baptismi RITE ADMINISTRANDI This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Baptism, where it is conveniently to hand

when needed. In many churches the Baptistry is in the back of the church, or the Baptismal Font is in a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest can, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be situated.

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which will be found a great convenience by the busy priest.

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For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular, an English versi n of certain ceremonies, is given, e. g. "Profession of Faith, etc."

The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when bartizing adults, is not permitted.

It contains the Rev. Dr. Husser's,

it contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles Review and Professor at 61. Challes Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English. A list of Baptismal Names, for boys and girls as well as a list of corruptions and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found

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