BER 3, 1903,

appearance, astings in the in (no scrap of the moulding, ing, and when akes a beautipoor castings, eat around the ct baker and a

t. John, N.B.

iction

18 x 24 inches.

itable for Framing.

rice, 50 cents,

free by mail.

f Mr. Kaufman's

ainting of the Holy

ather is an exa

ikeness, reprodu

surprisingly effect

ve process which

preserves all the

values of the orig

It will be an orna-

ment to every Ca-

tholic home.

HERS,

Pictures.

Artotypes for framing, Steel Engravings

rt of Jesus, rt of Jesus, rt of Mary, upper, the Rich Ruler, sing Little Children, ore Pilate, il San Sisto,

n.
n.
n.
nt Victim.
nt Victim.
hrist at Twelve Years.
dalen.
te Conception.
Night.
he Temple.
Calvary.
hrisu(Gethsemane)
di San Sisto I
the Shepherd
aling the Sick Child
king Leave of his Mother
di San Sisto

eaching by the Sea

the Fishermen Intry into Jerusalem ifixion

MAS COFFEY

0,000 during the ast month of the

ord Office, London, Canada

MARVELLOUS SALE

estion Box

t answers over 1000 ques-by Non-Catholics. It runs

ges. rice 20c., post paid. LIC RECORD OFFICE.

ev. Bertrand Conway.

st paid, -

Shepherd.

lethsemane. Night.

The Catholic Record.

LONDON, SATURDAY, OCT. 10, 1903.

ESSENTIALS TO SUCCESS.

About two weeks ago we received a letter anent the difficulties of Catholics obtaining good positions. There may be on the planet some favored places where good jobs may be had for the asking, but they are not on our office

However, as our correspondent seems to have a grievance we reserve comment until furnished with some data. In the meantime, we have no hesitation in saying that some of our young men are responsible themselves for their slow progress. We know that lack of education has something to do with it, but, admitting this, we contend that dawdling over billiards, etc., fashion a great many of them into mere accidental which they come in contact. appendages to the body politic.

The young man who desires to push forward must pay the price. And the kindergarten stage. Anything in the price is work, despite weariness and shape of amusement suffices to keep difficulties. Most of us are aware of them content. They never get far any cause that may flatter our self-conceit and cowardice. This may not accord with the views of the "orator"

too much, because we are softening our parties and other diversions that make their rights. Naturalists who have

We cannot understand the fascination of card parties for a great many of us. It is of course a species of amusement, but that it is conducive to mental or spiritual growth is not discernible by us. Nor is the wisdom of having young people together to drivel over paste-boards for hours at a time apparthe young man an itching to try his is not an article of jewelry but the coin of the realm. It is an easy way to whether the cash gleaned therefrom outweighs the possible risk of deadening the mental and spiritual activities of the participants is an open question, at least so it seems to us. We are not presuming to give any advice, save to say that an occasional lecture might make us understand that we are born to grow, Anything in fact that would give us a realization of the worth and dignity of life would be welcome.

Every effort towards the upbuilding of our being gives us a freedom from that which tends to drag us downwards. To the man who knows his own value, who can look around him and be thrilled by the things which are his for the asking: who has not lost the faculty of being awed by the earth and the heavens-by the pictures of beauty and power that come daily from the brush of the Great Artist-will not have much time for recreation as we understand the term. For him the quickening of mind and will will be an abiding delight. The constant attempt to bring out in himself the Divine Image makes him stronger intellectually and gives him a more abundant vitality. With men who are pursuaded that power worthy of the name finds lodgment in the soul, and that ceaseless effort is the guarantee of its maintenance and deve-

lopment, one can go far. It is well to erect buildings and to point them out as testimonies to our generosity. But what profits it if we have not the right kind of men to fill them? One earnest Catholic who gives, day in and day out, evidence of the love and truth which he claims to possess is better proof of our progress than any specimen of architecture. Generosity towards ourselves is the thing that counts. Give to our being first and the Church and the community will

be the richer. Let a man, says Bishop Spalding, have a purpose, let him resolve to make of himself a good mechanic or merchant or farmer or lawyer or doctor or teacher or priest: but first of all let him have the will and the courage to make of himself a true man, for else there shall be no worth in him. On the miser, the drunkard, the liar, the lecher, the thief, no blessings can fall. Our value is measured by that of the things we believe, know, love and strenuously strive to accomplish.

OUR YOUNG MEN.

There is need of organized action. We believe in it. We have in previous ssues alluded to the success of move ments such as Ozanams, the Ransomers in England, the Catholic societies in Belgium and Germany. When the projectors of these organizations began their work they were confronted by apathy, but, nothing daunted, they persevered until they gripped the enthusiasm and intelligence that belong to every normal young man, and turned them into beneficent work-producers. All this is a proof of what can be done. It is a message of inspiration and hope to those among us who are striving to purify and direct the energy that is wasted on trifles to noble ends. But they who look for great things from our young men must have a courage that no failure can dampen, and a preternatural too much frequentation of club-rooms, patience to bear with the frivolity and aimlessness of many of the lives with

The fact is that many of our young

men seem to never advance beyond the

this, but we have no grit nor per- away from the rattle of babyhood. sistence; in a word, we are willing to And so long as they have their precipass our years without ambition, reck- ous rattle in the form of cards, dances, ing little at our influence, growing billiards, etc., they are the dearest daily more shadowy, and ascribing it to little "tootsie wootsie's" that anyone interested in this kind of animal would wish to see. Like all children, they delight in making noise. On the baseand "resoluter," but it is the plain ball field they imperil their vocal chords in admonishing the batter We are what we are because we talk "to put her" over the fence. Their favorite way, however, of disturbing brains with attendance at euchre the atmosphere is resoluting about failure comparatively easy. Here and studied them at this pastime tell us there are indications of something that their love for it is due to the better, but they are oases in a desert pleasure they seem to derive from hearing themselves talk. Just now these Naturalists are endeavoring to connect them in some way or other with the Bummeranians who flourished about the second century, and were renowned for their idleness and incompetency. But this is hypothetical. For our part we confess to no desire to sully the fame of our friends who are ent. It wastes time and mayhap gives ornamental, more or less, ever ready to make social small change, and always hand at a faster game where the prize happy and easily managed. Some of the people who own them are not so complimentary to them as we are, but make money, this card party, but they may be prejudiced or they may have taken away the rattle. But admitting they are not perfect, who would not love our young friends who are going to woo the strenuous life this winter? And more than this, they intend to combine to do it. No wonder some of them are bald. Actually and truly they mean to study the mysteries of pedro." Yes-it is perfectly true, for we have read a circular to this effect, and we have been wonder. ing ever since as to the future of the circulators. We can see them in Parliament, and in the front rank of the Commercial army. But our readers must do their own vision. Suffice it to say that pedro is just the thing to develop the brain tissue! The child who learns how to shake this rattle is destined for a career of usefulcess! Employers will invariably ask if applicants for positions are adepts at pedro! Happy the youth who becomes a member of the League. And the bright, particular genius who unloaded this new thing on Canadian nursuries should talk into a phonograph so that posterity may have the pleasure of hearing his dulcet and sapient utterances. Demonstrators will be at work in a few days, and our readers are invited to witness their performance. We might wax eloquent on the virtue of this brain and muscle specific, but we must content ourselves with saying that it is more nourishing than Grape Nuts and more soothing than paregoric. Dispeller of parental anxiety, quickener of ambition, dynamo of energy, forerunner of the millenium-pedro is "all it."

THE PROBLEM SOLVED.

It appears we have a domestic serrice problem and that our National Council of Women has solved it. The solution is simple—the establishment of training schools for working girls and the conferring upon satisfactory pupils the degree of Honourable Order of Home Helpers. Our future is certainly very promising. With the children master ing the mysteries of pie making in the schools, and the girls learning how to put their "white caps" on straight, the way of the householder is a very

going to be jubilant over the establish- of it. ment of the comic opera order of the H. O. H. H. A schedule of decent

wages would be more to the point. domestic service problem. There is too much patronizing talk and too many disquisitions from meddlers who cannot mind their own business and who expect a domestic to have an unlimited capacity for work and a limited idea as to how they ought to be remunerated for it.

And the working girls are not clamoring for condescension. They can earn a living-which cannot be said of some of those who draft rules for them. Nor is there any pressing need of training schools for their benefit. What they desire is a respectable wage and humane and considerate employers.

NON-CATHOLIC MISSIONS.

The office of The Catholic Missionary Union is the clearing house for all kinds of information concerning the non-Catholic Mission movement, and our mail brings all kinds of interesting information from the field as well as requests for advice in relation to the best books to give people of various intellectual difficulties and of different

is needed to cope with the nowadays religious difficulties.

A non-Catholic from Boston writes: "I am led to write to you thinking you may assist, either directly or indirectly, in answering the request of a resident of the old historic town of Concord, Mass.: a lady, who desires to know how many converts have been added to the Catholic Church within a few years presumbly she means names of prominent persons. Many folks who are watching the trends of affairs are deeply interested in the stream of converts who are pouring into the old Church."

A STORY FROM MORMONDOM. A story comes from a priest who is a work in Idaho, and whose efforts among the Mormons have resulted in many the writes that "a rethe Mormons have restrict a re-conversions. He writes that "a re-markable event here last Tuesday. I will give you the particulars as they occurred. A young Mormon lady, Maggie Cranor, lived with her parents Mormon settlement fifty one miles from here. An older sister was received by me into the Church two years ago. Lately Maggie fell sick, and before she was prostrated she made her way to this town, much against the wish of her who were fanatical Mormons. Every obstacle was placed in the way her coming here, but in spite of every In fady with whom she ledged asked her if she would like to have the Morman bishop come and annoint her. (The Morman Church prescribes that the bishop annoint all dying members.) She indignantly repudiated the services of the bishop and called for the Catholic priest. I immediately came at her request, instructed her as I could, baptized her and did what else I could do for her spiritual welfare. The night following she died praying the 'Hail Mary.' The friends gathered about her bed were greatly astonished, as no one could understand where she could have learned that prayer by heart. It was a remarkable case of God's special providence towards the case of God's special providence to make the old Church the old Church and the old Church that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical the sun; there is no heat, even that found in a tomb, but what comes from the sun; there is no thest the time and constantly can be provential towards the it at it does not offer to so much good will an opportunity to do practical the effort to detain her at home she came here, because, as she said, something

providence towards that select soul. This same priest is doing very efficacious non-Catholic mission work among the Mormans. He finds them a people easily led to the faith. Many of them are simple and have been brought to the Far West by attractive promises, and it does not take long to disillusionize. them with the pretended divine character of the revalations of the Latter-Day Saints. They readily turn to the Catholic Church and enter when the door is held open for them. He has now six under nstruction and counts his faithful con

verts by the scores.
A PROTESTANT MINISTER'S DIFFICULTY. The next letter in the pile that lies before us is one from a Protestant min-ister. He writes: "If some of your ister. He writes: readers will be so kind as to send me a Catholic prayer-book and Bible, and also some literature bearing upon the Catholic faith, I shall esteem it a very great favor. I myself am clergymen of Protestant persuasion, and have long felt that Protestantism is fast drifting away from its old moorings, and that ultimately the Catholic Church will absorb all branches of the Protestant communion. Having been reared and educated in the Protestant fold, it is hard to sever all connections with that body, but I feel led to renounce Pro testantism and unite with the Catholic Church. I am honest in my search for larger light and more perfect liberty."

se few words contain a revelation of the inner hungerings of an ardent soul for the truth. His heart can no longer be satisfied with the husks, and he wants guidance and the fullness of light. While our sympathies go out to souls that have to face this most serious problem of their lives, yet we know there is joy unbounded for them when they reach the goal of their desires.

Again, from Iowa comes this appeal "In reading over The Missionary I see But does the National Council of Women think that the girls who work

In reading over the Missionary 1 see the great success attending the missions given to non-Catholics. While we in this part of the Lord's vineyard have

for a living—who, so far as refinement, delicacy, and intelligence are concerned can compare not unfavorably with the such work, and I doubt if there is any women of the National Council-are other in the United States more in need of it. Our separated brethren are highly intelligent and seem to be posted on everything but God's Church. They will not come near us. For myself, I will say that in this town there are 2,-There is too much rot anent this 500 souls, and hardly one of these ever enters my church, although it is the most attractive one in the place. There are some other churches, and I believe a mission of one or two weeks to the non-Catholies would result in much good.

The same request comes from other quarters. Parish priests look out among the throngs that are as sheep without a shepherd, and they know that if the many earnest souls who are now wandering without any one to guide them could be brought to a knowledge of Catholic doctrine they would eternally bless the one who would teach them the truth. There can be no better evidence of the crying need of non-Catholic mission work than the demand that is made on the missionaries who are now engaged in the work. We often wonder at the con-versation that passes at times between the seminarians when they express desires to merely sit down in a parish and do ordinary work, when there is such choice work at their very hand to be had for the asking.

Turn again to the next letter. It is the story of a convert layman who is ready to be employed if the hide-bound traditions did not close the door on his attitudes of mind and heart towards the Church. A few quotations from these many letters will prove very interesting. They will serve also as a measure of the missionary activity that well, too, and the wisdom of the Crurch well, too, and the wisdom of the Crurch activities. There crops out on many activities. may still find a way to permit them. Lay catechists and lay readers could materially assist the diocesan clergy in the many details of the ministry, and the many details of the ministry, and could do it with a great deal less friction than is apparent among the sects, because there is never any danger of such laymen forgetting the distinctions such laymen forgetting the distinctions between themselves and priests. Holy Orders sets a priest apart in his own class, and devout Catholic laymen can never forget the reverence due to the office, and will never think of usurping the duties of the sacerdotal state.

The gentleman writes: "My wife, after many years of suffering died re-

the duties of the sacerdotal state.

The gentleman writes: "My wife, after many years of suffering, died recently. I am now free to devote myself to a special work that I have long wished to undertake. My extensive studies in social pathology, as well as in theological matters, have equipped me to talk to non-Catholics concerning the teachings of the Church. I am a the teachings of the Church. convert of many years, and I feel, now that the opportunity is offered me by being freed from family ties, it behooves me to labor for the Church that has given me the sweetest pleasures and consolations of my life. I have often thought that we converts should have a special organization to aid missionary work. We could do it very effectively if we but talk out of the many experi-ences of our life-time." One cannot but deplore the fact that the old Church

THE REAL PRESENCE.

Philadelphia Catholic Standard and Times, IV .- CONTINUED.

MORE THAN A COINCIDENCE.

It is more than a coincidence; it is the result of a well-defined purpose that the Eucharist should at every stage be identified with Christ's passion. In the words of promise Christ said: "The bread which I shall give you is My flesh for the life of the world; in the words of institution He said: "This is my body which shall be delivered for you. This is My blood delivered for you. This is My blood which shall be shed in the remission of sins;" and in the words concerning the use of this sacrament St. Paul accuses those who unworthily receive the Eucharist of being "guilty of the body and the blood of the Lord." No identification could be more complete than that which these three texts make of the Eucharistic elements with the real body and blood of Christ. Hence a sin against the Eucharist is a crime

against the very person of Christ.

It seems strange that Voltaire, the arch-priest, or rather arch fiend of in-fidelity, should have more fully realized that our dissenting brethren that the unworthy reception of the Eucharist is unworthy reception of the Eucharist is the same crime which Judas and the Jews committed in plotting to put Christ to death. When a young disci-ple said to him: "I have tried hard to adopt your teachings and to reject the the doctrines of the Catholic Church, but I cannot. In spite of all my efforts the instincts of the old faith and the habits of early piety assert themselves and I cannot find it in my heart to say 'I do not believe.' Voltaire said: "Go make a sacrilegious Communion, you will not thereafter be troubled with the old faith or the habits of piety it formed in you!" In other words ill up the measure of your iniquity as did Judas, by becoming guilty of the body and the blood of the Lord, then your rejection of your Saviour and His rejection of you will be complete!

From the words of St. Paul, then, it evident that Christ hidden in the ing sheets of purest linen preserve the is evident that Christ hidden in the Eucharist would be subjected to the same conditions that the Son of God in His sacred humanity was subjected to; it is evident that many would His sacred humanity was subjected to; it is evident that many would believe in His sacramental presence and prove themselves worthy of Him, while others would doubt, deny His presence and desecrate this sacrament and thus become guilty of His body and blood; it is evident that the faith which sup-ported the believers in His divinity when they saw Him mocked on the cross will also support believers in the Real Presence when they see this doctrine rejected and ridiculed.

As from the fact that "it will profit a man nothing if the gain the whole world and suffer the loss of his own soul" we can argue to the priceless soul we can argue to the processor value of the soul, so from the very enormity of the crime—guilty of the body and blood of the Lord—they commit who unworthily receive the Eucharist, we can argue to the reality of Christ's ce in this sacrament.

The body of Christian doctrines does The body of Christian doctrines does not more plainly show that they have been revealed to concentrate men's thoughts on the Real Presence than the architecture of our churches shows that they have been designed to centre men's affections on Him who dwells in the tabernacle. The music, the vest-ments, the ceremonies of the Church have all grown out of this doctrine and have all grown out of this doctrine and all have but one object, to turn men's thoughts to the tabernacle, to stir up devotion to the Blessed Sacrament. From the first genuflection on entering the Church to the last on leaving it every act impresses upon Catholics that "the Lord is in His holy temple."

This feet is we fully recognized that a

every act impresses upon Catnoles what
"the Lord is in His holy temple."
This fact is so fully recognized that a
writer in the Evening Telegraph says
that Catholic Churches when converted
to Protestant use no longer serve the
purpose for which they were erected.
In opposing the erection of a P. E.
Cathedral in Philadelphia, this writer
said: "As they (cathedrals) have always
been a part of the Roman Chatholic
Church system, let them remain so, and
let us not be like some of the characters
in Esop's fables. I opine that our divided schools * * * could scarce
agree as to how the service should be
conducted in the chief Church of the
diocese. High Churchmen would insist
on celebrating Mass therein with candles, crosses, altars and other known
dles, crosses, altars and other known dles, crosses, altars and other known Catholic services. * * * Bishop Whitaker and other Broad Churchmen,

and especially the Low Churchmen, would decidedly object to these here sies, and rightly so. What would a sies, and rightly so. What would a cathedral mean or look like if barren of cathedral mean or look like if barren of the religious grandeur which is really a part of it, as is lamentably the case in the magnificent basilicas and cathe-dral of England (formerly owned by Catholics) now occupied by the Church of England?"

LIKE THE EARTH WITHOUT THE SUN.
We can tell him what a Catholic Church devoted to Protestant worship looks like; it looks like what the earth without the sun would look like—a dark, desolate waste. What the sun is to the world the Real Presence is to the Church. In the world there is no light,

many, both in this country and in England, who believe in the validity of Anglican orders; who believe heis ministers are true priests and have the power to change, by the words of consecration, the bread and into the body and blood of Christ. Many Episcopal ministers and bishops who became Catholics have told of the consolation they felt on being disillusioned as to the validity of their orders, on learning for a certainty that during all priest they had the years they played priest the never changed the Eucharistic ele ments into the body and blood of Christ.

And why were they consoled on learning this? Because, if they had been real priests, if they had validly conse real priests, it they had valuely conse-crated they would have been guilty, thoughtlessly, of untold sacrileges through their neglect and desecration of the body and blood of Christ. Dr. Marshall, a minister and convert, tells us that it was no unusual thing after the celebration of the Lord's Supper in Episcopal Churches to throw the remnants of the consecrated bread through the sacristy window on to the grass in the churchyard; and to keep what was left of the consecrated wine in a dustcovered bottle in a cob-webbed closet. At a Methodist Convention in Balti-more a minister advocated individual communion cups, saying "the wine he gave at the Lord's Supper, after passing a few, could be called only slops."
As the disregard shown by Protestants
for the bread and wine of the Lord's Supper proves that they do not believe in the Real Presence, so the scrupulous care taken of the Eucharist elements by Catholics proves that they do believe it. Go to a Catholic Church and you will find it impossible to suggest a sin-gle act that could excite deeper rever-ence to the Eucharistic elements, a

single expense that could show greater

appreciation of them, a single precaution

elements from profanation with greater care than a lapidary takes of his gems; tabernacles which like the Holy of Holies only the priest can enter protect the sacred elements more securely than the coffers in which the miser hoard his gold.

hoard his gold.

In every rubric, in every ceremony, in every vestment, on every tabernacle and altar the doctrine of the Real Presence is as plainly seen as it is when read in our catechisms. Hence, from the precautions taken to preserve the sacred elements in a becoming manner, we can argue to the doctrine of the Real Presence.

of the Real Presence.

The one great object of religion has been to unite men in mind, in heart, in existence with God, so that they "may be made partakers of the divine nature"—divinae consortes naturae. This object is fully attained only through the worthy reception of the Blessed Sacrament, through which Christ says: "He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up on the last day."

TO BE CONTINUED.

THE GROTESQUE DOCTRINE OF PAPAL INFAL LIBILITY.

In its issue of Aug. 15th the Transcript and a very sensible and satisfactory answer to a carping criticism of its course in reference to the universally interesting topics furnished by the death of Leo XIII. and the election of his successor, Pius X. But, after giving perfectly good reasons for its course, it seems to have felt called upon to make the following disclaimer: "We are not posing as defenders of the Roman Catholic Church ; but not accepting the grotesque doctrine of Papal infalli-bility, we can judge it as we can all other historic and potential institu-

We have great respect for the literary judgment and general good taste of our esteemed contemporary, the Tran-script, but with due deference and respect we beg to suggest to it that it might have chosen a more appropriate, as well as a more courteous, designation of the doctrine of Papal infallibility than that of "grotesque." In fact grotesque is about the last word that we should expect any intelligent person to select as a proper description of that great, fundamental, and altogether reasonable and necessary doctrine of the Certical Church Charles Charl Catholic Church.

Our contemporary speaks of the claim which the death of the spiritual head of 250,000,000 Christian people has upon the attention of mankind. We cannot help wondering why the fact that this doctrine is firmly held by 250,000,000 Catholics, many of whom 250,000,000 Catholics, many of whom are among the most learned and able theologians the world has ever pro-duced, should not, even in the mind of a rather prejudiced writer, have insured it exemption from the charge of gro-

What is that doctrine so loosely charged with being grotesque? It is simply that every organized body must have not only a head and centre of unity, but also a final court of appeal to decide disputes that are always arising in every organized community.

The State has its infallible tribunal

in the Supreme Court. Not, indeed, in the same sense that the Church is infallible; but its decisions are practically infallible because they are final. You cannot reject them; you cannot go behind, nor over, no around them—you have got to submit to them whether you like them or not. We do not hear those decisions spoken of as grotesque. Why should any intelligent man feel called upon to speak of the infallibility of the Pope in such a disparaging manner? The Pope is simply the supreme judge and tribunal of final resort Catholic Church. Of course he has his associate -his advisers. That tribunal is just as necessary in matters spiritual as the Supreme Court in the State is in temporals for the preservation of peace and good order. There must be unity in the Church as well as in the State. Our Lord being well aware of the necessity for the tribunal, did not fall to necessity for the tribunal. did not fail to provide for its existence and preservation in His Church. He organized the Church of the Apostles, and it was He, Himself, Who made Peter the head, and conferred upon him th the head, and conferred upon him the prerogative of infallibility. It was He Who gave to Peter the power of the keys; for him He prayed that his faith should never fail, upon him He imposed the duty of feeding His flock, and upon him as upon a rock, indicated by his name [petra, a rock]. He declared that He would build His Church and the gates of hell should never prevail

against it.
This doctrine has been held and firmly maintained from the beginning throughout all the past ages of the Church, and it is this doctrine that has preserved the unity of the Church and the integrity of the faith throughout its world wide bounds. If our friend had applied the term "grotesque" to the doctrine of those who separated from the Church and have since been divided into infinitesimal sects and contending parties, each with its infallible shibboleth, yet all involved in confusion worse confounded, it is our opinion that he would have been nearer the truth and we should not object. The idea of the infallibility of the Pope is not grotesque: It is logical, simple, necessary and most sensible.—Sacred Heart

There can be no surer sign of predestination than to carry one's cross patiently and lovingly for Christ's sake. to secure them greater safety against loss or desecration. No sentinel could warn, as does the undying lamp, all in St. Ignatius.

LONDON. ONT. ICESTION ERED BYK. D.C.