24. 1910

continued his red in French ainted in same raves in laven-econd room to all woodwork tels, sea-green.

y. edrooms, halls to the option

Henry Liston, friend. " That

m completely. or l' By Jove 1 mark me, young ceatest victory. eat something. ear horgetting. , and floors of all pattern, and els, drains, etc. we may remem-get along !" ary said to the

oing to give Sa ou'd tell me the

s friend, laying n, and speak p off the blues oing to make a stor, because he an-one of the

as yet. Others, are like choughs cound a granite reat thinker, but than if I got a r you say that," ou know that is I of the pastor." said his friend.

ney ?" has that reputaname," said the persons who re-enefactions from is strict at the , and people who tround, say he is t know that he no to even t know that he ng to every poor the befroom or the list. He has narriages. Yes 1 id. But his own ato their pockets, d, mind you, he cople under false inself; but he is utterly indifon. He believes nts are infallibly get inside that id his insistence i a man whom you and even love. g him with regret etched thing." etched thing." d I agree there," usiastically. "Do gh I grew up in ore him, somehow orner in my heart know I think to

know, I think he e." best, I suppose," i this old place is mus. This is the he corner here the or two, and there le coves in the coo, are good. A immes. The pastor i just now about a imes. The pastor i just now about a e. It is only a be a lot of bad guage; but he'll i the end. These monotony of life. by Protestant fam-friendly and nice. here behind on the t things. Doesn't meeting, and she'll t things. Doesn't meeting, and she'll the pastor for de-altar. But all the ce. Do you know, I'll come around and get a glimpse ood-bye! If there ges here that would gs here that woul e on them at once.

prayed silently.

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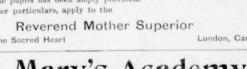
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THE CATHOLIC RECORD

, and wo that kind. Good-

ht there were tears cked so freely. TINUED

CURLS "-ADRY

d the town of the oston in Lincoln-nellow light. The se haunted streets entained streets. catchpoll officers, sed to hunt luckles d to conform, in-clad Puritans and

clad Puritans and r—are quite bright glory lights up the am, the Wharves, cholas, and all the pilgrim hearts. • streets walked a a little gir with h are plainly, even the eyes can see at er is a woman of ement. She is love-med winning loveli-to imagination as a Girdwood often her life is a hard any crosses to tear. d too many to carry, d too many to carry e dragged, as the ogged hers in old her is a broken-up ket of England. A ket of England. A cruch husband, and unnting memory of a who loved her, and rom girtheod, from of circumstauce had it were, criven her

of another—of a man her self denial, her nts—to al., indeed,

y. the child suddenly, p where I saw the ce."

sight. "Mistress, dear," answered the widow, "sure it's myself that recollects how you and fresh shelled "sure it's myself that reconcets now you found a place for my poor dead gossoon, Johnnie, and looked to him till the end. walnuts. Simply ex-

quisite. In ½ and ½ I've never forgotten you at all, at all; and I asked the Blessed Virgin to care pound cakes. for you when the black storm came." The trembling hand sought Lila's and the pair knelt side by side and again

" Scarcely, however, had the Middle ges blossomed forth in the great de-otion to the Blessed Sacrament than votion to the Blessed Sacrament than there has to be chronicled the great denial of the Real Presence, for that is what Protestantism really is. I will agree with you, that Protestantism has many forms and many defini-tions; that it was obstensibly an insur

sible believes tailed and a more or less remote posterity." Mr. Sharpe is of opinion that ideas first put forward in a purely literary form by Huxley, Tyndall, Spencer and Mill are now in their turn being brought to the test of application to the practical needs of the people. What is spoken of as Duty, Responsi-bility, the Ethical Principle, or the Social Instinct differs little, however, if at all from Conscience as known in Catholic Theology. Can conscience moreover, be legitimately accepted as the guide of life, while the existence of God, as its ultimate authority, is denied?

Rev. A. L. Zinger, C.R., Ph.D.

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regard to detailed actions, but also in order to detailed actions, but also in ciple on which right conduct depends. What conscience dees is to bear witness ciple on which right conduct depends. What conscience does is to bear witness to the idea of God existing in the mind, for there is no other foundation to be discovered for the sense of duty or obligation which is an essential element of cooscience, but God. And as it ap pears that no moral human being is without a conscience, it follows that no one is without the idea of God.—N. Y. Freeman's Journal. Freeman's Journal. THE CHURCH AND CHARITY William J. Kerby, Ph. D. in the September Catholic William J. Kerby, Ph. D. in the September Catholic

relieved and permanently he Scholl "FOOT-EAZER."



