SEPTEMBER 12, 1896.

f Sixteenth Sunday after Pentecost.

MEDITATION.

"That he would grant you, according to the riches of his glory, to be strengthened by his spirit with might unto the inward man."-(Eph. iii. 16.) Brethren, mark those last words-

Church and the sacraments to reach

through the outward man to the in-

ward man-to reach what God alone

can reach. What is a sacrament?

An outward sign of inward grace.

What is Holy Mass-that central act of all religion? The death of our

Redeemer to the outward man is nearly

two thousand years past and gone and many thousands of miles away : to the

inward man the Mass is the death of

Christ here and now. Without the in-ward spirit, then, the sacraments, the sacrifice, the whole Christian religion

is distant and forgotten and unreal.

The object of all that is done by relig-

ion for the outward man is to build up

So much for the general principles

of the outward symbolism of religion. Much might be said on this topic that

would be highly profitable. But just one little part of it will engage the rest

of our sermon to day : mental prayer. What is mental prayer? Mental

prayer is the inward man tendiag to-

God by inward or mental prayer is the

duty of the intelligent Christian. All

prayer, to be sure, has an inward

character, even that which is most loudly spoken. Purely vocal prayer

is that of a parrot or a man in a dream.

But there is a prayer in which no sound is uttered, except the voiceless eloquence of the heart. Oh ! how we

should long for that prayer. Oh ! how we we should try to understand God even

as we understand our dearest friends

as man and wife know each other's

souls, as parent and child know each

other, by a species of communion too

Now, brethren, I know that many

sacred to be clothed in words.

to God, the essential right.

the inward man.

the inward man. The outward man is easily known : you see him, touch him, hear him whether you will or not. The inward man is known fully only to Not even one's father confessor God. knows much of the inward man of the penitent. Yet that is the real manthe reasoning, thinking, loving, long ine reasoning, turnishing, loving, long-ing, deciding, judging, accountable and responsible man. That is the man God deals with in an especial manner. He has his outward, visible

TIONARY

or One Year

Street,

NTO.

30

It"

SS :

th the publish-number of the furnish a copy ssity in every nouse. It fills a ledge which no of the choicessi and Old, Edu-ad Poor, should er to its contents

is is really the red Dictionary, nave learned di-fact that this is which about 40 or's life were so Dit contains the 00,060 words, in-derivation ang he regular stam-he regular stam-nd is bound in

The regular sell mary has here delivered free IC RECORD



of Toronto, Ltd. an Hopped Ales



1826. BELLS. WER PUREST, BEST, O. J. BELL-METAL GUE & PRICES FREE SE PEAL ALTIMORE, MA



-Class

urch

THE CATHOLIC RECORD

FIVE-MINUTE SERMONS. OUR BOYS AND GIRLS.

In Mother's Place.

In mother's place—so father said, His kind hand resting on my head, While all the burden of the day, The care and trouble, fell away: New purpose seemed to grow into me To struggle for the victory, And by the fireside's happy light I breathed a silent prayer to-night !

I never guessed in times gone by How much there was to fret and try. The sweetest temper all day long ! Was it to day when things went wrong I checked the hasty, angry word, Hearing the tones my childhood heard, Seeing, in memory, the while, The vision of a vanished smile ?

The children, crowling at my side, Need me, and will not be denied. The home her presence made so bright Needs me, and I must be its light, The girls and boys too soon will go From sheltering arms of love, I know— May the sweet influence of home Be theirs wherever they may roam !

Yes, it is little I can do; Yet faith in God will bear me through, And give me wisdom to fulfil My daty, since it is His will That these who need a mother's care, Should find in me—bereft of her, And longing for her lovely face— A guide and friend in mother's place !

After Vacation.

Soon the school doors will re-ope and the pupils will march into the routine of another school year. Children seldom realize that a school year means so much more than any other promptly. kind of a year. After school life is over there is nothing to take its place. So much is done to start each one in the world, and after this preparation every one is expected to find his own

way, or, like Philip Sydney, if he cannot find a way, he must make one Every school day brings a new idea - a new discovery to the earnest scholar. The mind expands with the growth of the body and every minute bears its firm part in the foundation of

wards God. It is that free, reasoning, responsible being called man acting manhood or womanhood. Whether with a view to his end-God. The life that foundation shall be strong or weak of a really prayerful man is reasoning towards God, the essential truth ; lov ing God, the essential joy ; responsible depends on the builder-the user of the precious minutes of school life-the girl or boy who aims to become a good Hence the cultivation of union with Christian and a useful member of

society.

Now, at the entrance to another school year, make a firm resolution, dear girls and boys, that with God's help you will do your best for yourselves, for your parents, for your teachers. Think of all that has been

done for you! Great scholars have spent their lives in gathering stores of knowledge for you ; wise teachers have been trained for years and years that you may be properly taught ; loving, unselfish parents have perhaps denied themselves many things in order that you need be denied nothing. Every thing has been made easy for you.

Now, brethren, I Know excellent Catholics think that mental prayer, or meditation, is for monks and nuns and priests. What a mis take! Try it yourself. Take the Our bather, study over word for word the Dather, study over word for word the bather. Study over word for word the bather and sacrifice and sacrifice and sacrifice and

and you will meditate. Take the psalms and go from verse to verse, and anxiety of those who have cleared the path that your steps may be easy. By let your thoughts and wishes and resolutions have play upon the meaning of your studious zeal you will repay your parents and reward your teachers. the words you read - do it slowly, and you will meditate. Take our Lord's No father or mother asks for a better payment than a child's appreciation parables, or the scenes of His life and no teacher finds a richer reward than death and glory, and ponder over them, a pupil's diligence. Resolve then that this year you will try to be more grate picture the scenes, the places, the per-sons; ask yourself questions. Who did this or that? why? where? with what ful, attentive and industrious than effect ? with what helps ? and how does ever. Ask our dear St. Joseph to pray it effect me ? Try it five minutes for you, that you may be ever appre-

the country was entrusted to him. "The fact is," said the senior member of the firm, when the co-partnership papers were signed, you have been one of us from the day you came to us as an office boy. You have shown the same enthusiasm for our service that a soldier displays in fighting for his flag."

of one of the largest business houses in

To our Business Boy.

One of the first principles underlying success in business is thorough hon-Your employer buys your time ; esty. the hours, therefore, for which he pays you do not belong any longer to you, but to him. If therefore, you are due at the office at six, seven or eight o'clock, you owe it to the man or house

employing you, to be at your post precisel It is better to be ten or fifteen minutes too early, than one minute too late. You owe your employer attention ; your mind must not be woolgathering, while you have work to do, but you should devote the strength of your powers to doing whatever you are set to do, in the very best way. Sent on an errand, do not loiter ; entrusted with a message, deliver it promptly,

and precisely as it was given to you : charged with carrying a package dispatched to the post office or bank, go straight as an arrow from the bow to the place indicated, and return as

The boy who can be depended upon in these regards is soon considered an excellent and valuable business boy, and will probably receive promotion. "Because thou hast been faithful in a few things," said the ruler, in the parable to the man with ten talents, "I will make thee ruler over many things.

The faithful, attentive, apt boy will never stay long at the bottom of the ladder. He Saved the Child.

There is a good story told of a Ger-

man drum major who recently attained distinction by his presence of mind in a trying moment. A regiment of the imperial army resting on a country

road was appalled to see a great bull madly pursuing a little child in a field which was near and yet so far away that the child could not be reached in time to save it, nor yet saved by the shooting of the animal. The bull had his horns down, and all the soldiers were horrified to see that in another moment the child must be

gored to death. For an instant no one eemed to know what to do, and then he drum major shouted to the buglers of the band, who stood near with their instruments in their hands, to sound a

loud blast. They looked aghast. "Sound, I say, for God's sake, to save the child !" he repeated Then the buglers blew a blast at the

top of their lungs. The drum major knew that animals of the cow kind are so much affected by strange and highnitched musical sounds that they seem compelled to imitate them. This bull proved to be no exception to the rule. As soon as he heard the bugle blast he paused in his pursuit of the child, glanced toward the band, raised his head and began to bellow madly. The buglers kept up as high and discordant a tumult as they could, and meantime soldiers were running to the rescue of the child. Before the bull had finished his at-

tention to the bugles the child was in a place of safety. Whatever has happened once may

minutes of a Sunday. Give half an ers, that you may have knowledge





GREAT ENGLISH MYSTIC,

Prof. Sheran Writes on "Frederick William Faber and Our Times."

The reader needs no introduction to Frederick William Faber; for every Catholic whose devotional readings have reached any measurable dimenare sions has long since placed a volume, perhaps a whole set, of Faber in the home library. He is there, and he ought to be there, writes William Henry Sheran, of the University of Chicago, in the Northwestern Chron-icle; for no English writer of our contury has done more than Fabre to century has done more than Faber to make us prize the treasure entrusted to earthen vessels ; no English writer has illuminated so many sides of the spiritual life; no English writer has furnished the soul with so many spiritual helps in its ascent along the rugged paths of religious perfection. the One may have little patience with the mere literary form of Faber's works ; especially if one has just laid aside a volume of Arnold or of Newman. His thought and emotion are a flood too full for the tame regular currents of expression; the waters overflow the channel and seek the broad table-lands; so that while Carlyle's rough-

ness of line is absent, these overflow-ing ideas and exuberant imagery and frequent carelessness about artistic effect are, to a certain extent,

SUGGESTIVE OF CARLYLE. As a matter of fact, Faber did not eek after artistic effect ; he aimed at producing a moral effect. He was not Hellenic in taste like Cardinal New-man, who addressed his effort to symmetry, grace and color of composition quite as much as to the careful elaboration of his theme. Faber had not that shaping imagination which is the highest criterion of an artist ; and, accordingly his art may never draw down an admiring angel but his words, burning with divine love and coming direct from the heart, have lifted many a mortal to the skies. Unlike the older spiritual writers,

he is not continually ringing changes on the miseries of this life. While he sees sin and its consequences, while he observes human crime and human folly, while he looks with unflinching eye on the depths of degradation into which human nature may fall, there is no attendant growth of the pessimistic spirit; for he also notes the noble struggle of souls that climb and conquer, he feels that around him lies an infinite world of mercy.

HE SEES SUNSHINE EVERYWHERE, and the music of nature and the music of love reverberates in his soul ; and in the beauties of earth and the beauties of moral action and the beauties of truth he catches glimpses of the Beauty ever ancient and ever new, and reflects it from his glowing page. effect? with what helps? and how does ever. Ask our dear 5t. Joseph to play place of salety. it effect me? Try it five minutes every day. You never knew God as clative of the blessings which are you will learn to know Him in five you will learn to know Him in five you site as the solution of the blessing and be lead to be and the blessing and be lead to be and the blessing and be leaded up of the blessing and be blessin union. For him religion was not

ual growths, dark faced creepers in the day on their knees before the golden cheerless catacombs of melancholy, idol; and many more are bartering gloom eaters with a pessimistic, puri-tanical turn of mind, in whom too rial mess of pottage — willingly ex-frequently deceit and hypocrisy wear changing the things of God for things the external mask of asceticism. These of the dust. Materialism is at work, THE OWLS IN THE CHURCH YARD

cheerful color, and, possibly, a shade more soul. Two tendencies may be seen in

Faber's writings, -a poetic and scholas. tic tendency. As Wordsworth, his life- To meet th long friend, truly observes, Faber was a poet; he was, first of all, a poet. Theology was always touched by him with the finger of poetic fancy; his applied to apathetic or indifferent prose, accordingly, is for the most part

a prose-poem. Images crowd each CHRISTIAN ZEAL MUST RISE PHOENIXother on his glowing page ; and the other on his glowing page; and the LIKE. revelation from God is interpreted and from her ashes; interest and enthusiilluminated and adorned by the poetic asm must be awakened for the manirevelation of nature. Much of his fold gifts of grace, for the manifold lyric work is full of bold and winning glories of the supernatural world. The imagery, and charged with imagina-tive fervor and glow; a vision upon which painter and poet seemed to have wrought with a single hand; a earliest stars crown it. But under neath prose and lyric there is the same consecrated purpose, the same burning love divine. Around these poetical oases that thicken as we proceed there are occasional patches of desert, such as are to be found in the best of writers. Small barren tracts of refined sublety now and then meet the eye like the following: "Devotion is

divided into substantial and acci dental : accidental is subdivided again into accidental spiritual and accidental sensible; accidental sensible clearly resolves itself into voluntary, semi voluntary and involuntary. As deso lation of spirit consists in the privation of accidental spiritual devotion of the semi-voluntary type, it follows that whenever it is lost, we are left in the perilous state of bare substantial de-

Faber possesses that keen spiritual erdotal vestments and ritual) officiate insight and illumination, that burning love and reverence for the supernatural world, which are required in our

times TO EXORCISE THE DEMON OF MATE RIAL

from the body of our modern interesting and our modern life. For material-ism has come forth from the haunts of ism has come forth from the haunts of infidelity, like some huge rites over a nominal Catholic, who is rites over a nominal Catholic, who is horrid length from the river slime, and ground ? has moved over Christendom, touching every fair creation of belief and fancy and art with his contaminating Faber's whole life long purpose was breath. He has breathed upon the these western regions, and we have muse of painting and she left off in agreed to submit them to you for de-

tempt through the sensuous school ; he has touched the muse of litera-deceased non Catholic or one who, havsomething foreign, extraneous, to come and go with Sunday; he wished ture, and France dropped from ing been baptized a Catholic, has de-

giving birth to suicide and selfishness, withholding the hand of charity, hooting continually about life's ills,— destroying faith, eclipsing forever the forever mistaking the shadow of Christianity for the substance. For these there is no better physician than the sunlight of Faber. It will give a our eyes, and candor will compel the cheareful solar solar and another will compel the admission that it is daily leading thousands of Christian souls in the way that seemeth right, the end whereof is

> To meet this evil so widespread, so souls.

thing of magical beauty, whose Faber is invaluable. His pages are spell is no more to be analyzed than the beauty of the night when the apathy and indifferentism; they are the true antidote for the poison of materialism; they are a cup of strength to the world-worn pilgrim in every Catholic home they should find a place ; for they are as full of spiritual significance as the everburning lamp in the silent sanctuary.

How shalt thou bear the cross that now So dread a weight appears? Keep quietly to God, and think Upon the Eternal Years.

This world affords but little help, Although it somewhat cheers ; Thine oil of gladness is the thou Of the Eternal Years, ught

Can a Priest Perform the Funeral Rites Over a Non-Catholic?

Qu. Assuming that the foregoing question is answered in the affirmative, et me ask : Can a priest (without sac at the burial of a non-Catholic friend? Suppose that the departed has a Catholic wife, and that the friends who arrange the funeral anxiously desire the priest to perform the act, being un-willing to have any Protestant minis-

A number of us have at various times discussed these cases ; they are of more or less practical importance in

Resp. No; a priest cannot lawfully

just as he may pray for them privately.

-American Ecclsiastical Review.

. . . .



bs Mfg. Co.

truth.

FOR DESIGNS.

on, Ont.



red to make the olls, Biscuit, Pan-e Crust, Boiled ow-white and dih alum. Ask yo

THE----

lic Agency s to supply, at the tind of goods in-e United States. reniences of this hich are: eart of the whole and has completed leading manufas-e it to purchassiz iolesale rates, thus sons from the ino-l hence— s are charged its r them, and giving ny experience and charged. t several different y separate trades cof only one lettes t several different y separate trades cof only one lettes to found one lettes to found one lettes to found one lettes to found one lettes the several different y separate trades cof only one lettes to found one lettes the stenets to found one lettes to found one lettes to found and the several to found and the states the stenetion of y, will be strictly to by your giving agent. Whenever

EGAN

without arrogance, gentleness without hour some day of every week to hear weakness and ambition without pride. ing a week-day Mass in that spirit. "God is a spirit, and they that adore Thus will you best help those who are helping you.-Standard and Times. Him must adore Him in spirit and

To Paint Frost-Tinted Foliage. To paint a group of leaves just touched by the frost is not easy, but

the variety of coloring in them is beautiful, the reddish tints being

BLACK MASS. Satan Worsbipers Figure in a Recent

Trial in Paris.

the meeting of these Satan worshipers

mock Masses are said before a crucifix

turned upside down, the hosts used

With Invalids.

specially effective. For the leaves Some months ago the Dutch littera turned vellow at the edges mix yellow ochre with white. For the pale green teur Huysmans published a book in tints toward the centre add to pale which he described the services of the so-called "Black Mass," which in Paris is celebrated by the followers of lemon yellow some ivory black ; glaze here and there with raw sienna. A the "Satan cultus," in mockery of the gray green can be made with yellow ochre, cobalt blue and white, add saw umber in the shadows. A rich green Roman Catholic rites. He declared that such services were held at three on four places in the French capital and can be made with light cadmium and indigo. For a brighter green sub-stitute Prussian blue for the indigo. that it numbered not a few adherents. A public trial held in the Paris courts recently has furnished the evidences For the reddish tints crimson lake slightly modified with raw umber is that these statements are not sensa good, while burnt sienna gives the rich, bright brown tone into which the crimson generally merges. When the greens are too bright in parts tional fabrications, but the actual truth. A prominent Roman Catholic paper, entitled Le Diable au XIX Siecle, the special aim of which is to expose this new Satan cultus, has glaze them with ivory black. When brought charges against a certain Miss too gray glaze with raw or burnt Lucie Claraz, of Freiburg, Switzersienna, according to the tone desired. land, charging her with being a de votee of these Satanic rites. The young lady in question has all along

-September Ladies' Home Journal. Earnestness.

enjoyed the reputation of being a piou A young clerk in a large mercantile Roman Catholic and has even received house was conspicious for the interest which he took in his work. His associan order from the Pope of Rome. Sh accordingly brought charges of slanates ridiculed his interest and enthuder against the paper in question, and siasm, and told him that there was no at the public trial in Paris the whole sentiment in ordinary business-"it matter of the devil's cultus was ventil did not pay. ated in court. Among other things

"A man is paid for his time and labor," they would say, "and he is under no obligations to make his emthe lady's lawyer proved that there was even a paper published in the interests of this cultus, called Le Bulletin ployer's interests an absorbing passion. You will get nothing by it." du Diable, from which he read lengthy extracts. It appears that at

"I shall give my employers," he replied, "the best work that is in my power, whatever they may do for me. He was right and they were wrong

having been stolen from those conse The ardor with which he served the crated in the church.-Independent. business house that employed him inspired confidence. He was very soon

showing what he could do. Several years passed, and then he was taken into partnership, and the management THE MOST remarkable cures on record have been accomplished by Hood's Sar about the thorn, regardless of the flower. These are the abnormal spirit. Yes ! with invalids the appetite is caprici-ous and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

Snubbing and Nagging.

There is no surer way of spoiling

either a wife or husband than to pub live unhappily can begin this way with the certain assurance that a grand domestic upheaval will be the esult. The sweetest tempered woman in the world will soon grow tired of be attempts to express a sentiment of her own before people. It makes her feel small; it likewise stirs up all the antagonism that lies dormant in her nature, and though she may possess a reputation for meekness she will forget

mope sullenly, planning all sorts of schemes for getting even. Snubbing a wife or nagging a hus-band tends to destroy whatever indiv-

iduality one or the other possesses or else incite them to rebellion. Some disastrous result is certain to accrue, and unless a married pair are anxious for an open rupture, let the fault finding, snubbing and matrimonial sarcasm be reserved for private exhibitions, and if they are really fond cf each other the momentary anger will

soon vanish and a serene sky take the place of lowering clouds in the hymeneal horizon. Even a child when corrected in pub-

lic resents the action by behaving ten times worse than it ever would have the same instincts govern us, the same passions dominate us. Therefore, to secure a tractable husband or docile wife reserve the judicious remonstrance outside ears can not hear and outside lips cannot retail. It is a simple rule,

but a safe one ; consequently follow it and be happy.—Sacred Heart Review.

week, all life attendant upon the soul ;

and he teaches that its graces come not only with the sacraments, which licly snub the one or henpeck the are the ordinary channels, but also-other. Couples who are anxious to like air or sunlight-a common, conare the ordinary channels, but alsostant gift. Every moment has a grace attached to it, — one that may be gained by the Christian, if he but reach out his hand. It is pleasant to observe how Faber touches the severer ing " called down" every time she and more sombre views of Christian life and mellows them by cheerfulness, contentment and hope. He is emphatically a believer in the New Testament, in the glad tidings of great joy. For him God dwells no longer in the mountain, flashing forth triotism of Washington has given p all about submission and will either flure up in regulation shrew fashion or dwells in the valley among the child manifold crimes of the gang thief; it

ren of men, turning human sorrow into joy, uniting man and God in the and Newton are displaced by Huxley

bond of a common humanity. We are all members of one mystical body in which infinite graces energize. Faber emphasizes this fact, and because he appreciated it keenly he lived a Christian optimist. His was not a plaint of Jeremiah over the sinruined soul; it was a pæan of joy, be-cause mercy had triumphed over justice, because the ruin of sin was re-paired, and henceforth God's ways are the ways of pleasantness, and all His

paths are peace. Under the new dispensation HEAVEN AND EARTH WERE BROUGHT TOGETHER

in the closest union. Faber tried to thought of doing if the censure had make the Christian realize this fact, been administered privately, and as and accordingly identify more and we older ones are only larger children more his religion with his daily life. The Vine and the branches are constantly before his mind, constantly before the mind of his reader. He would not have this truth forgotten sometimes necessary for times when amid daily toilings along the pilgrimage ; he would make it the never failing spring of joy and cheerfulness, of a healthy Christian optimism. I say a healthy optimism, for there are some Christians now, as there ever have

it to become domesticated, - an all the lofty ideals of Hugo or of Chateaubriand to wallow in the mire with Zola. ating at the burial cannot be construed America has turned from the gentle as a civil function, for the act of conspirit of Hawthorne and Irving and signing a person to his grave requires the virile imagery of Poe to the salacino authorized witness, like the con-tract of marriage. The burial service ous vigor of Amelie Rives and the de-basing realism of the modern novel. of the Catholic ritual is a religious Longfellow, Whittier and Lowell, the function in which we cannot share with those who deny the truth of our faith and worship, for we should impoets of pure and holy aspiration, are removed from our library tables to plicitly, by our service, sanction the protest of the deceased against the make room for the lascivious harmonies of Swinburn and Oscar Wilde or the poems of passion by Ella Wheeler Wil-Catholic religion. Of course there are cases where a priest may and should cox. bury those who are not of his faith,

THE SLIME OF THIS SERPENT is on political robes ; for the pure pa-

sullies the robe of science, for Agassiz

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood. and Newton are displaced by Huxley and Tyndall. But worst of all, this materialistic spirit has crawled into the earthly eden of the soul, and, like Eve, Christian men and women are now gazing at the forked tongue and the tempting fruit; in greed and selfishness many Christians now vie with the children of darkness; many Christians are to-We and Tyndall. But worst of all, this body materialistic spirit has crawled into



the comfort it gives. Only 25 cents a yard.

Look for the Fibre Chamois label on all ready-to-wear garments,

and take no others.