NOVEMBER 2 1912

general of the department, who pur-chased it in order that so remarkable a relic of the past might be saved to future generations. Aui ron feuce shuts future generatio it in from the thoroughfare, and every means is used to keep it in perfect re pair. The house is painted a nasty gray and the reddian slate root has a peculiar charm sgainst the green of the sur-

On the hill slope overlooking the On the hill slope overlooking the valley of the Meuse, three-fourths of a mile from the village, stands a basilica with a slender golden spire, marking the spot where, according to tradition, stood the "Fairy Tree," beneath which Jea ne and the maidens of the village used to dance and where the maid re-ceived the command to go forth and used to dance and where the mail re-ceived the command to go forth and lead the armies of France. It is a quiet, beautiful spot. Around are fields where Jeanne watched the sheep, and below, by the grayish, red-roofed village and following the winding river, are the roadways, one of which Jeanne took that

roadways, one of which Jesune took that morning as she went to Vaucalers. To-day the fields are green with hay and corn, and men and women are busy caring for the harvess. Two-wheeled carts, drawn by ozen, sometimes with a horse in front, come up the hill and are loaded and driven down in the dewy eve. More, of the presents work harcheeded. Most of the pessents work bareheaded, and the hours of labor are from six in and the hours of infor are from all in the morning till eight at night. Very like must have been the toil of the husbandmen in the Middle Ages. Little has chauged in that retired country spot

has changed in that retired country spot for all these centuries. And here she lived, that wonderful girl, through all the years of her child-hood and her girlhood till her eighteenth year. It does not seem such a long time back—these five handred years—as we stand by the house that has sheltered her, the church where she vorshipped, the graden where she vorshipped, the garden where she dreamed and the hill-side where she heard the voices. We could picture Jeanne looking back, as we did, on the hills, the meadows and the river, the picturesque little hamlet sleeping in the valley, with something of regret and something of veneration, eu she turned for her farewell glance when and turned for her arewell gauge at her home place as she departed on that journey that was to lead her to fame sud martyrdom. And because she lived there the place is famous for all time. Without Jeanne d'Aro there would be no Domremy.—The Christian Intelligencer. Intelligencer.

For Home Bread Makers

users of White Swan Yeast Cakes. prove trat it is good reliable yeast. If your grocer doesn't sell them advise White Swan Spices & Cereals. Limited Swan Spices & Cereals, Limited, Tor onto, Ont. and ask for tree sample.

AFTER CONFESSION ----WHAT?

From Missionary Sermonettes in the Apostolate "Cast away from you all transgress sions, by which you have transgressed, and make to yoursel' a new heart and a new spirit." (Escon. xviii., 31.)

M. dear Christians : "I've found my Love ; ne'er more shall

we be parted. To him I ve pledged my troth in life and death."

You have come now through all the qualities required for the worthy recep-tion of the sacrament of penance-prayerfully recalling to mind your sins, telling them honestly and truthfully, being sincerely sorry for them, and firmly resolving not to commit them again. You have received absolution and have come out of the confessional a changed person, a new man, full of peace about the past and full of determination to be a good Christian for all your future lite. That is what confession means in every case—complete conver-sion to God and goodness. Now, after confession, what have you to do ?

The very first thing to do is to thank God. Among numans gratitude is rare. Yet if one does something for you, gives you a present, or eutertains you, common politeness requires that you thank the

So many sinners dismissed from sin, rush away without any fixed purpose and soon find themselves sigain in the clutches of the same old sins. Stop a while and think of where you are going and what you have to do. Make up your mind, fix your purpose to be good in this or that particular manner, and then go calmiy and firmly about your basi-ness. After that the first thing you have to do is to see about making good any injury or injustice which you may bave

marks or invitations to other churches or low dances or dark places. A story is told of a party going down in a mine one day. One of them, a lady in a lovely dress, asked the old miner if they might go down. "Yes, lady," he said, "but I'd advise you not to go in that dress." If your soul is lovely after confession, keep away from sin and sin-ful surroundings or you will get selled. If your servant or your employer is a cause of your sin, guit the place or dia-bet or another servant. Your employer may give you more wages, perhaps occasionto do is to see about making good any injury or injustice which you may have done in the past. If you have chested any one or scolen anything or keep ill-gosten goods, and you have been obliged and have promised in confession oblight and nave promised in contession to repair and restore, prépare as soon as possible to fulfil your obligation, in which your confessor. Some are very careless of this and let it go for years ingetting that the freedom from guilt is dependent upon the satisfaction to be made, and that the obligation increases al presents or kindnesses; remember, he is buying not only your time and your talents thereby, but also your body and your soul. If your associates are men or women who have no religious or moral instincts, who have no children,

made, and that the obligation increases with the time, if they can make good and fail to do"bo. "He who steals my purse steals trash * * * but he who takes away my good name, takes something which doth not enrich him, and leaves me poor in-deed." The poet is right, and some people should be made to realize in themselves the need of restoring a good name, which they have taken away, just or one or two who know how to prevent more and love to urge others to embark name which they have taken away, just as well as the need of restoring stolen on the infamous business, know that

on the infamous business, know that they are devils' agents and drummers for the house of hell. Have nothing to do with them. Taey will convince you of wrong before you will convince them of right. I knew a mother who burned her son's bar license with great peculisry loss, in order to save him from drink and drunkeness : he was forced to get out as well as the need of restoring stolen or ill-gotten goods. So if you have injared any one's re-putation, character or good name by idle gossip, telling lies or divulging the unfortunate truth, insinuating or sus-pious remarks or by any of the hundred ways of lowering him or her in the es-timation of others, stop the practice from now on, and proceed to repair the evil done by saying good things of the person to all those, if possible, to whom you said the ill natured things before, by acknowledging your previous lie and order to have him from orbit and drunkenness; he was forced to get out of the business. There are many other occasions of sin. If I have not yours in glaring light here, I have no doubt but you can find it in yourself 4f you just look for it. Every one has his own weakness physically and morely. you said the ill natured things before, by acknowledging your previous lie and teiling the truth now. Many ways will present themselves to the good, as they presented themselves before to do evil, if you are in the right mind to make use of them. Always remember how you would like to be treated your-self and treat others as you would have them treat you. "Do unto others as you would have others do unto you," is the golden rule. Apply it to your life after confession. own weakness, physically and morally. Some are disposed to consumption, others to catarrh, others to rheumatism, others to appendicitis, and so on. So too some are tempted to drink, others to impurity, others to profanity, others to dishonesty, others to missing Mass and prayer. Each knows his own weakness and must remove himself from the temptations or the temptation from after confession. himself. Now, there are some who, morally

Then, too, if you have been " on the speaking, cannot well avoid the occa-sions of their sins. For instance, public outs" with, not speaking to, holding hard thoughts in your heart against anybody, now is the time to "make up." officials, professional people or husbands or wives who live with selfish, sinful to clear your soul of bitterness and precipitate a fight by so doing. Take a obsnce. Say "How do you do?" anyspeak kindlypartners who will not do their duty right. All these must employ all the means in their power to make the near fo much for repairing the, past ; now

danger remote and realst the sin with all their might. If you are one of these then attend to the following : let us look to the new future. There After confession you must give your-self to prayer, Mass, mortification and the frequent reception of the sacra-ments of penance and Holy Community. This for all. Human means and firm re principally two things to be done. The first is to avoid the occasions and circumstances that led to your past sins. Some pleasures, passions, places or persons were the occasions of the sins you just confessed. They will surely be the occasions of the sins you'll resolution will be no use without grace resolution will be no use without grace, and grace comes in answer to prayer. Say your penance soon, all at once or serially as imposed, and don't let it go. Some do and come to confession again without having said it. I have often confess in your next confession, if you do not look out and keep them down and at a distance. No use in being too and at a distance. No use in being too general. You know your own dangers, and it will pay you to make a supreme effort to avoid them. You know the places, the persons, the passions, the pleasures, the temptations, and if you don't be constantly on your guard, you'll fall into the same sins. "He that loveth the danger shall perish in th" (Eec. iii. 27) said the penance myself for some of these careless ones. Start in to say your prayers habitually, night and morning, after confession in face of temptation and keep it up. Go to Mass on Sundays, anyway, and do some pious reading. Go nfession next Saturday or next nth, anyway. That's the that new being, new heart, new spirit,

"the "(feet in 27) This will require a lot of tact, pru-dence and an immense amount of cour-age, but you are face to face with the great crisis of your life, and your eter-al horphone. For and your life horp life new man-to be truly changed and con verted after confession. Amen. asl happiness-yes, and your life happi ness too -depends upon your success in

Our Lord says, (Matt v., 29 30 :) " If SOCIALISM IS MAKING MONthy right eye scandalize thee, pluck it out and cast it from thee. For it is ex-pedient for thee that one of thy mem-STERS OF GREAT MASS OF ITS bers shou d perish, rather than thy whole body be cast into hell. And it thy right hand scandalize thee,

It is reasonable that the least valu-

able must be sacrificed to save that

which is estimated as most valuable So you must cast away the passing pleasures and passions of this life in

But I must g) further into detail to bring the lesson home to individuals, and there is no lack of sufficient unfor-

tunate examples. I know a man of splendid mind and pious who lost his faith completely by his love of studying

infidel literature. I saw another man buy a bad book on a train one day, and

order to save your soul from sin.

How often do we hear-from the lips whole body be cast into hell. And it thy right hand scandalize thea, out it off and cast it from thee. For it is expedient for thee that one of thy members should perish rather than that is expedient for the state of the state of the state of the state of the state is expedient for the state of the state of the state of the state of the state is expedient for the state of the state of the state of the state of the state is expedient for the state of the st

DEVOTEES

SACRILEGIOUS WORK

THE CATHOLIC RECORD

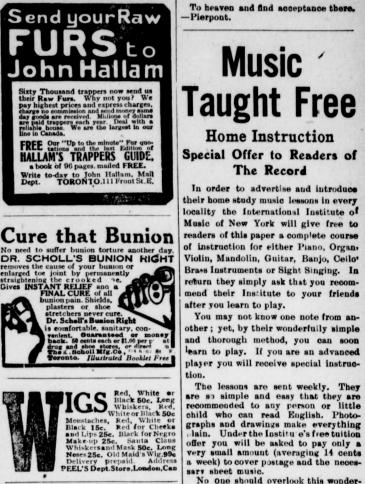
these acts and was therefore expelled from the Socialist party for advocating orime and violence. Sabotage could not be proved against him, although there were rumors that as a carpenter he was more given to dreaming dreams than planing boards, and that he lost his i.b. in consequence. The members of



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ceived. G ki has given you a great, priceless present -pardon for your sins, peace strength and instruction. Go and thank Him. Kaeel down, pat your face in your hands and pour out your soul In your hands and pour out your soil full of thanks and gratitude. G of is pained by ingratitude and pleased by the thanks of a grateful soul. Remember how badly our Lord felt when only one of the ten levers returned to thank Him. * * * Also how

pleased He was at that expression of gratitude by the penitent thief on the cross. It warmed H s poor, lonely heart at that moment and He rewarded it in-stantly. "This day thou shalt be with Ma in Paradian" Me in Paradise

He has cleaued you from the leprosy of mortal sin by the ministry of His priest in the sacrament of penance. He promises you Paradise if you remain faithful to the grace you just now re-ceived. Thank Him, thank Him, with all your gratitude, and as long as you tim

Take a look shead before you leave the caurch. Prepare the means by which you will be able to keep your new-mate resolutions. Repeat your promises distinctly, and grit your teeth in your determination to keep them. Many penitents neglect to do this, and fail for want of it; they do not feel until they are back into the same sins again. A little incident I read in a Chicago paper will illustrate this.

It appears a fellow was arrested and rought before a judge. He was tried brought all its parts ; eternal life is better than this life. and the judge, not finding him guilty of great crime, gave hin a little ad-lecture and dismissed him. He jumped up and ran out of the court, over the railing and bolted on the door, nearly knocking down the noliceman who stood guard outside Doilogenan who should giard outside. This worthy grabbed him and, quieting all explanations, waitzed him back be fore the judge. He was again dis obsrged and waiked quietly out of court. Bat when he found humself free and out of sight of the cop he slid down the stairs five steps at a time and made for the door. Butauother policemen was there who to k him back again to the court. The judge angrily told him to go quickly but quietly about his business and teep out of the clutches of the law. "It you come back again I'll send you to the Bridewell.

members should perish rather than that thy whole body go into hell." What does He mean? Does He mean that if the hand or foot be offensive you shall cruelly and crudely take an axe or saw and cut it off, or if thy eye wander in sin, you shall pluck it out? No, our Lord is too practical, too human to im-pose such an impossibility. What then, does He mean? This: It is a strong, graphic powerful way He bas of mutting facility finally results in its degravity of the structure of the structure what it preaches. The anti-Socialist agitation of the continual disuse, or misuse, of any crucity finally results in its degravity.

churches thus proves once more that the continual disuse, or misuse, of any faculty finally results in its degradation. graphic powerful way He has of putting the truth-that if there be any-thing in your life, any immedi-ate and near occasion of your sin, a pleasure, passion, place or person Having taught and believed, or pro-fessed to believe, for centuries, certain ideas which are opposed to the plain evidence of our senses, the clericals have become victims of their methods. Having stified the demands of reason in that will surely endanger your soul's eternal salvation, even though it be every possible way, they have finally seemingly as necessary and indispensable to your present life as your eye or arm is to your body, you are so at-tached, you've got the habit, it's part of your life almost, yet you must re-move it, no matter how apparently cruel the process be. If it be a stambl-ic bleck in the may of your advantage lost all power of reasoning themselves. As a mass they have dulled the minds of the vast masses by their collective

efforts.' TRUTHS OF CHRISTIANITY

cruel the process be. If it be a stumbl-ing block in the way of your salvation you must get rid of it, no matter how near and dear it may have grown to you. "It is better for thee to go unto life maimed or lame, than having two hands and two feet. to be cast into everlasting fre." (Matt. xviii., 8) "It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fre." The ideas that have been "believed The ideas that have been "believed for centuries" are the supernatural truths of Christianity. These are the ideas that are "opposed to the plain evidence of our senses," and by presch-ing which the clergy " have dulled the minds of the masses." This is a mild sample of the way in which Socialists attack and insuit religious belief. For a thoroughly up to date illustra-For a thoroughly up to date illustra-tion of the sacrilegious trend of the Socialist mind, read the following from the pen of Alex E. Wight, of Weilestey two eyes to be cast into the hell of fire." (Mark ix., 46) That is, it is better for you to do without these passing pleasures of sin for a while and thus obtain Hills, Mass. Wight, it may be said in explanation, wrote a letter to The New the joys of heaven for ever. It is better for you to forego these now, than to suffer the eternal fires of hell. The York Cail (July 13, last) in which he attempted to emphasize the abardity of "Section 6," and this is how he did it: soul is better than the body and any or

SAMPLE OF SOCIALISM

"Jesus a prominent Jewish member of Local Jerusalem about A. D. 30, was alleged to have committed a breach of the peace in forcibly ejecting from the temple, without warrant of law, a number of leading business men, assaulting their persons, in so doing. It was also alleged that, being hungry, he stole corn from a farmer, th offense being aggravated by the fact that this crime was committed on the Sabbath. Furthermore, it was alleged that by miraculously procuring large quantities of fish and bread he at one buy s bad book on a train one day, and I knew his mind was becoming corrupt, If you have a liking for infidel or immoral book or paners after confession stop them. Keep away from naughty moving pictures, postal cards and Jesus admitted and attempted to justify

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