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The Catholic Record.

LONDON, SATURDAY, SEPT. 9, 1905.

EDUCATION AND RELIGION.

REV. WILLIAM O'BRIEN PARDOW.

Always cogent and convincing the address of the eminent Jesuit, Father Pardow, at the recent Catholic Education Convention in No. Very Pardow, at the recent Cannot be determined to Convention in New York, was marked by a candid reasoning that commends its conclusions to all thoughtful people. He spoke as fol-

lows:

It is nearly two thousand years since our Lord and Saviour Jesus Christ, gave expression to these startling words:

"Call no man Rabbi,"—that is, teacher "For One only is ever Master, God."
thus addressing all mankind even In thus addressing all mankind even unto the end of time, Christ was enunciating an educational principle, the truest, deepest and most far-reaching that the world had ever heard.

And yet to the unthinking multitude this strong language might seem anything; but luminous and only iconoclastic in its calm severity. Do not these words in fact, by one fell blow, destroy nine-tenths of the acquired knowledge which we all value so highly? The world is full of men and women who claim to be teachers. The greatest minds of all ages have given of their best to this most noble of themes. The shelves of our libraries actually groan under the tons of books which have the mighty word Education printed in red on the title-page, and in large letters, in gold on the covers and on the backs. And get above all the din of the loud voices, too often, alas! conflicting And yet to the unthinking multitude voices, too often, alas! conflicting voices of men and books, sounds clear and sharp, the mandate of the Great Educator—"Call no man teacher, for One is ever Teacher, God."

Of course no one has ever denied that capable tutors, men and women, may convey and have conveyed the knowledge of many facts and many principles to others less learned or less skillful than themselves; but all whose paedagogical studies have kept pace with the educational strides made by our country in recent years, must have gained a far deeper insight into the teacher's duty than that which was once had. Time was when, to many minds, drill in what has been pointedly styled, "the American educational tricity," reading maining and arithmet. trinity," reading, writing and arithme-tic, was supposed to be the sum total of a teacher's obligations towards his pupils. But now, thank God! a whole avalanche of protests is rushing in upon us from the four winds. Educators are indignantly raising their voices against any unworthy appreciation of their noble profession and of their their noble profession and of their divine vocation. They wish it to be distinctly understood that they are by no means devoting their untiring ener gies to the mere editing of human encyclopaedias with gilt edges, or to the manufacture of walking bureaus of information more or less accurate. Educaformation more or less accurate. Educa-tion, they loudly proclaim, is not me-chanics, it is dynamics. It is not the transferring of certain dry facts from books to brains: education is not drill, it is fertilization, it is the stimulating and the evolving of the mighty forces dormant in the human soul—in a word,

education is life.

From the high educational plateau now reached, the words of Our Lord, "Call no man teacher," do not sound as startling as they did at first. And in fact the Great Educator, with more than scientific exactness, followed up His first declaration, with these still mightier words: "I have come that they may have life, and may have it they may have life, and may have life in its fulleducation is life. more abundantly." Yes, life in its fullmore abundantly. Tes, life in its full-est and deepest meaning; with the vari-ous grades of life physical, mental and spiritual, rightly developed and co-or-dinated in proportion to their relative values, this, and this only, is true edu-

Instructors in the arts and sciences are indeed of incalculable value in developing physicians, orators, soldiers, ac countants, chemists, etc., etc., but to develop men, the educator must be able to reach down to the deepest depths of the human heart, and cause to vibrate its noblest chords. It was in this sense that Christ said: "Call no man The only One Who can educate man up to his true level is his

We have heard a good deal lately, in ilitary circles, of "the man behind military circles, of "the man behind the gun." Generals of armies insist again and again on the all-important fact that rapid-firing cannon and all the other modern improvements in the fine art of killing our fellow-beings will be of little avail in sustaining the glory a nation's flag unless the men who wield the weapons are what they ought to be. Educationists of every hue are accentuating more and more the neces accentuating more and more the sity of a somewhat similar principle in sity of a somewhat similar principle in of the mind. "Of the less gory tactics of the mind. "Of what use is it?" asked, not long ago, the president of a famous non-Catholic College, " of what use is it to instruct our boys and girls in the art of reading, if their desire to read seldom or neve gets beyond the sensational accounts of crime, or the worse than trashy novel? He was evidently insisting on the man

A recent writer in The Nineteenth Century and After, in an article en-titled: "The Blunders of Modern Education," makes the following serious charges: "It should be remembered, "that the first 'R,' reading, is all too apt to supply a substitute for one's own reflection, while writing and arithmetic are more or less mechanical exercises of hand and brain. The whole science of life," he continues, "consists practically, as we see it, in using substitutes for thought. velists save us the trouble of phil-

osophising on our own account about human nature, while the newspaper furnishes us with manufactured opin-

ions on all topics of the day."

Thus in the great majority of cases, our thinking is being done for us by our thinking is being done for us by proxy at greatly reduced rates, and with a correspondingly reduced degree of efficiency. Many men and women are actually paying far less for their thinking, done for them by the daily press, than for their washing done for them by the "heathen Chinee." Remember also that the art of writ-

ing, which has enabled men to hand down through the ages the Gospel of Jesus Christ, with its mighty power to uplift the whole human race, has also enabled the man who is not worthy of the name to forge a check which may ruin hundreds, to destroy a repu-tation more valuable than life itself. and by obscene literature, to lower the morality of an entire nation. Evidently we need a true man behind the pen, and a true man behind the printed page if instruction in reading or writing is to be a blessing instead of

Now, if we are really to educate the Now, if we are really to educate the man, we must impart to him a clear, definite and full knowledge of his immortal destiny. Without this knowledge it is as impossible for a human being to develop along right lines, as it is impossible for a pilot to guide his vessel successfully to its destination without knowing the location of the port without knowing the location of the port whither he is to tend, or without possessing the ability to read aright the mariner's compass, by his side. Nor will mere natural ethics be a sufficient guide, for since the Incarnation of the Son of God we can fully know man's guide, for since the incarnation of the Son of God we can fully know man's eternal destiny and the means of reach-ing it only by listening to the teaching of Christ. The literature of Greece and of Rome will not do the work. We are no longer pagans, though the age does indeed seem to be dritting back to

paganism. "I know nothing but Jesus Christ and apostle of the nations. "This is eternal life," proclaimed the great Educator, "to know Thee, the One True God, and Him Whom Thou hast sent, Christ Jesus." When the Catholic Church hands on what Christ angle to hand the character what Christ angle to hand the character what Christ tangent what its content of the character what Christ tangent who is Him crucified," exclaimed the great life," proclaimed the great Educator, to know Thee, the One True God, and Him Whom Thou hast sent, Christ Jesus." When the Catholic Church hands on what Christ taught, she is not teaching in her own name. She calls no man teacher, for One only is calls no man teacher, for One only is her teacher, God.

Religion, then, being necessary for Religion, then, being necessary for all true education the question still remains: Where shall this religion be taught? I answer, wherever, and whenever the human being is being educated, and as long as he is being educated. He is being educated in the home, let religion enter here; he is being educated in the class-room, let religion enter there; he is being edu religion enter there; he is being educated in social life, let religion enter there. But at this great assembly of ducators, our interest must needs centre in the school time, when the boy, the father to the man, is being prepared for the battle of life, and when the human soul is as the wax to receive impressions, but even as the hardest granite to retain them.

hardest granite to retain them.

At this stage of my argument it affords me great pleasure to be able to quote, with full endorsement, the bold language of a distinguished lecturer in Princeton Theological Seminary. "Secular education," he writes, referring to the class room, "is a cramped, maimed, palsied education. It can never render to the state the service of impressing upon the young that reverence for the public order and the established authority which are the first lessons in good ity which are the first lessons in good citizenship. . . . The secularization of instruction is cutting off the children of the nation from contact with the deepest springs of its moral and intellectual life. It is isolating all the sciences from that fundamental science

which gives them unity and perennial interest, the knowledge of God. It is robbing history of its significance as the divine educator of the race. It is depriving ethical teaching of the only basis which can make its precepts powerful for the control of conduct. It is depriving national order of the supreme sanction which invests it with the dignity of divine authority. And this process is going on in every part of our country . . . The instruction in moral philosophy, where roon is still left for any, is given a thoroughly agnostic tone. It really looks as though we were coming to the French regulation, which forbids the use of the name of God by the teacher, during school hours." Thus writes the brave Prince ton professor. (The Divine Order of Human Society Thompson. Lecture VI. "The School and its Problems.")

Religion forming so vital a part of education, as all true educators admit, I could never understand how anyone could accept the compromise so times proposed, viz., that religion should indeed be taught in the classroom but only after the regular school room but only after the regular school-hours. Surely the man who proposed that could never have been a boy. How indeed, could any educator who had come in contact, not with paper boys and girls, but with the real thing, flesh, and giris, but with the reat thing, head, blood and bones, have invented such an educational rack! We all know the joy of hearing the bell ring for the end of class, but at this supreme moterate the educational expensions. ment the educational executioner created by this plan, appears on the scene, and while the young indifferent ist of our American schools and the bright little agnostic and the budding Baddhist rush out into God's play-ground, the Catholic boy and girl must be ariven back and penalized for being Christians. No glorious fresh air and Christians. No glorious fresh air and fun for them until the dose of Christianity has been forced down their little

throats! Let is suppose for a moment that some un-American American hearing that the teachers in the public school

were giving quite a good deal of time, during class-hours, to the instilling of principles of patriotism and of love of the flag, would insist that he sent his boy to school to learn the three R's, and that those who wished to learn patriotism and all about the flag might do so after class. What a howl of in dignation would go up to heaven from millions of true American threats! "What!" the country would cry out, "connect in the child's mind patriotism and punishment!" Strange inconsistency! The after-class hours, when the child is fagged out, body and mind, are not good enough for the study of patriotism, but they a e all sufficient for the study of Christianity! were giving quite a good deal of time,

The Catholic Church has ever taught that Christ and His doctrine have at hat Christ and His doctrine have at least as good a right to enter the class-room during regular class hours as the copy-book, the reader and the multipli-cation-table. The study of religion during class hours has never been an obstacle to success in all secular branches. It is not the mere number of minutes given to any subject, that counts, as every teacher knows: it is the disposition of mind and will. Innumerable facts, too, bear me out in this statement; pupils who have given the allotted time to the study of religion allotted time to the study of rengion have easily and repeatedly beaten on their own ground the secularist students. Theory and practice combine to prove that the only road to true and lasting success in educational matters is to listen sincerely to the One Teacher

IN THE COLOGNE CATHEDRAL. Father Phelan's Cologne letter to the Western Watchman.

Of course you are impatient for me to tell you something of the great Cathedral. It towers over the whole city, a giantess of beauty and loveli-ness. The Drachenfels Mountains from which the stones were taken, have been almost levelled, so great were the inroads made on its store of white limestone. I shall not attempt a descrip-tion. It was finished over sixty years Fatherland, whatever their belief, are Fatherland, whatever their or proud of it. It is not only a prayer in stone, but a sermon in stone. Protest ants viewing this mighty structure, are impressed with the grandeur of the Catholic religion. It is not more than seven hundred years old, and is really the youngest of the churches of Col the youngest of the churches of Cologne, but it represents all the triumphs of German architecture, and is the crown of all their work. But unlike the great cathedrals of France and Italy, the Cathedral of Cologne is, before all things, a church. When I said fore all things, a church. When I said Mass there this morning I saw a great crowd of tourists, packed at the While service is going on there is no walking about allowed in the church. All must stand or kneel, and none can roam about. I heard the Switzer ask a roam about. I heard the Switzer ask a lady: "Do you want to hear Mass?" And when she answered in the negative, he said: "Then stay there." It was a lesson in reverence. We Americans have no sense of reverence. We reverence nothing and nobody. Those who visit the Dom of Cologne will learn symething of the virtue. will learn something of the virtue.

CONVERSION A SLOW PROCESS.

USUALLY. It is a common opinion among non-Datholics that the Catholic Church is so eager for converts that she is ready to snap up every Protestant who, having the fear of Rome before eyes, may happen to be looking the other way when a priest is at hand. Of course this is absurd as those who have been converted from Protestant nave been converted from Protestantism known. It is not so easy as it seems for a non-Catholic to enter the Catholic Church. A sudden enthusiasm for the Church on the the part of a non-Catholic does not carry a Catholic priest off his feet. There are truths to be learned, and principles to be imbibed, and errors to repudiated before this step is taken he mind must be convinced of the truth of the Church's teachings. process of conversion," says the Pilot discussing this question, " is often slow. Nevertheless, the priest will not let hi catechumen go ahead of grace and ight. As a case in point we recall the admirable story of the conversion from Unitarianism of a well known Bostonian Miss Julia G. Robins, as related in little pamphlet by herself. The last obstacle in her way was the doctrin of the Real Presence. All else we clear and easy to her, and she longer for the peace and certainty of the iuness of the Faith. She asked the pries who was instructing her, if, pending conviction of this article of faith, she should not, at genuflect before the altar as Catho do. But he forbade her this outwar sign of faith until conviction should have come."

AN ALL-EMBRACING MISSION.

The field opened up to the Catholic Social Movement is a vast one. There is absolutely nothing pertaining directly or indirectly to the Church's divine mission that is excluded from it. One can easily see the necessity for the cooperation of individuals, in this great work for the sanctification of our souls as well as for the diffusion and the ever increasing extension of the kingdom of God in individuals in the family, and in society each striving to procure, according to the measure of his capacity, the good of his neighbor by can easily see the necessity for the co-operation of individuals, in this great

the propagation of revealed truth, by the exercise of Christian virtue, by works of charity and mercy, spiritual as well as corporal. This is that "walking worthy of God" to which St. Paul extended to the large pleasing, being worthy of God" to which St. Paul exhorts us, "in all things pleasing, being fruitful in every good work, and inceasing in the knowledge of God" (Colos 1, 10).

POPE PIUS X.

OUR LADY OF SORROWS.

The month of September is dedicated to Our Blessed Mother of Sorrows. In the chronicles of the life of St. Elizabeth, so well known to us all by her wonderful charity and sweetness to the suffering and the poor, it is recorded that it was revealed to her that after the Assumption of the Blessed Virgin nto heaven, the beloved disciple St into heaven, the beloved disciple St. John, to whose care she was entrusted by Jesus on the Cross, desired once more to see her. The prayer of St. John was heard and granted. In vision Our Blessed Mother appeared to Him accompanied by her Divine Son. In that apparition, as if Mary's soul travailled heak ar to say over that life travelled back, so to say, over that life of sorrow through which she had passed, for sixty years, the evangelist heard her entreat her Divine Son to bestow special grace on those who in life should be devoted to her dolours. In answer to it, St. Elizabeth tells us that He to it, St. Elizabeth tells us that he promised four marvelous graces. The first was that those who before death earnestly invoked the help of His Blessed Mother under the title of Her Sorrows should obtain true repentance for their sins. In the second grace He promised that those who cherished this devotion should be protected by His love in their own sorrows, and especially in the sorrows of death. In the third, that, in recompense for their sympathy for His Blessed Mother in her grief, He would impress on their souls the remembrance of His own Passion, and remembrance of His own Passion, and bestow on them a corresponding glory in Heaven. And, lastly, that in His Divine compassion He would confide such devout clients of His Blessed Mother's sorrows to her own special keeping, to dispose of them as Mother's love for her adopted children would suggest, and, moreover, that He would suggest, and, moreover, that he would enrich them from the treasury of His love with all the graces she should ask for them. The least of the Seven Dolours is celebrated on Sanday, the 17th September.

N Y. Freeman's Journal. LETTER OF THE POPE.

THE CATHOLIC SOCIAL MOVEMENT AND ON THE NON-EXPEDIT.

PIUS X. POPE.

To our dear sons Connt Stanislaus Med-To our dear sons Connt Stanislaus Medolayo, Albani, Professor Joseph Toniolo, Commander Paul Perizoli, lawyer: Salutation and Apostolic benediction.

Dear Sons: It is a pleasure to us, dear sons, to make known to you in affectionate and kindly words the consolation We have derived from the address in which great numbers of Cathering and the consultations.

solution we have derived from the address in which great numbers of Catholic Italians have wished to express their personal gratitude for our late Encyclical to the Bishops of Italy dealing with the development of the Social

Movement.
If manifestations of respect and of love by the faithful, acting as individ nals, have been always agreeable to us, there is still greater reason why we should be consoled by the manifestations of love and respect which persons of great influence, who are authorized of great influence, who are authorized to voice the sentiments of the different social classes, have deemed it their duty to offer to our person, or rather to that supreme power with which, without any merit on our part, Divine Providence has been pleased to invest us. An exd to invest us. ample of this kind is more edifying in itself and more effective and fruitful in peneficent results when it comes from

The noble sentiments pervading the address could not be more appropriate nor could they respond more fully to our fondest wishes. What we admire with the greatest satisfaction is the do cility with whice you receive our words. You declare, without reservation of any kind, that you are ready to follow will ingly and joyfully our advice, and to angly and joytully our advice, and to carry out our views, which aim at safe-guarding Christian society and at arous-ing in a salutary manner old and new forces in the common interest and new forces in the common interest of the Church and of the fatherland for the Church and of the atheriand for the salvation of souls. You could not have given us, dear sons, greater comfort in these times, especially as the Ency-clical which has furnished you with the elical which has furnished you with the opportunity for making an open declara-tion of your fillal attachment to our per-son, and of your full and strict submis-sion to the Vicar of Jesus Christ, has supplied too many others with a pretext for misinterpreting our intention although the pretext rests on no basis of truth. In this way they have endeave ored to mislead public opinion and the consciences of the common people, by deducting from our words, which in themselves are very explication clear, a meaning totally different from that which we convey in them,

We, therefore, cannot refrain, dear sons, from complaining with you for he same reason that induced the Apostle Saint Paul to write these words to the Corinthians, which we adopt as our own: " For our glory is this, the plicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in

saying quite another thing; just as if, in granting dispensations in particular cases, we desired to abandon the gloricases, we desired to window our traditions of the past and renounce the most sacred rights of the Church and the claims of the Apostoiic See.

WE, who always have taken care to

speak to the faithful with that sim-plicity which Jesus Christ so strongly recommended to His Apostles, cannot allow them to do us the wrong of extracting from our letter a meaning which was not in it, and which WE never intended to be in it, nor can WE permit them to do what is still worse, and with the comment of the namely, distort our words so as to impart to them a sense, the very op-posite of what they contained. But WE are confident that this benevolent manifestation of our sentiments will open the eyes of our sentiments will open the eyes of our sons, who do not cease to be less dear to us, even when they go astray. WE clasp them all in a paternal embrace of divine charity.

You, dear sons, who have shown your-selves earnestly desirous of earrying out selves earnestly desirous of earrying out our wishes, should keep in the path marked out by our late Encyclical. Although the task confided to your care be only of a preliminary and temporary character, be not dis-couraged by the inevitable difficulties of an enterprise which extends over so couraged by the inevitable difficulties of an enterprise which extends over so vast a field, and which is essentially complex. Long and patient must be the work of preparation if you would gather from your labors an enduring harvest. It would be a mistake for you to wish that from this time forth you would see the immediate effects of work, which demands a very extensive and which demands a very extensive and

which demands a very extensive and very complete organization of all the Catholic forces in Italy.

May the Lord grant our ardent and heartfelt prayer, and give us the consolation of seeing all of our sons united as brothers by the sweet bond of peace and of charity, devoid of mutual jealousies, hatreds and rancours, and animated by a holy and joyous emulation nated by a holy and joyous emulation for their own sanctification and the sanctification of others.

It is in this sweet hope that we be-

stow upon you, dear sons, the Apostolic benediction as a pledge of our paternal

PIUS X. POPE. Rome, at the Vatican, Aug. 1, 1905.

Half-Way Belief is Passing. The present trend away from all fixed belief among Protestants must in-evitably end in the rejection of all revealed truth and in the consequent revealed truth and in the consequent breaking up of church organization or more probably, a reaction will set in towards the acceptance of Christian truth in its entirety, that is towards the Catholic Church. It is becoming

the Catholic Church. It is becoming clearer every year that the coming struggle will not be between the Catholic Church and Protestantism as any form of belief, but between Catholicity and Agnosticism, between belief and unbelief. Half way belief is passing.—The True Voice.

WHY I BECAME A CATHOLIC.

When one attempts to account for his When one attempts to account for his or her conversion upon merely rational grounds the explanation becomes one of the greatest difficulty. None of my near relatives is a Catholic, so I cannot claim that it is hereditary in my family. But looking back over my past life, I find a chain of events (trivial in themselves) that have led me almost unconselves) that have led me almost unconseives) that have led me almost uncon-sciously into the Catholic Church. My parents not being members of any Church, I grew to manhood without any Church, I grew to manhood without any religious training to speak of. I attended church occasionally, sometimes at one and sometimes at another of the Protestant churches, it being immaterial to me which branch of the Protestant faith the Church represented. In fact, I may say that I invariably attended the church that my boyhood friends attended.

At the age of 18 I was baptized and

At the age of 18 I was baptized and confirmed in the Episcopal Church, but did not become an active men being very irregular in my attendance and having a very indefinite and vague idea of what the Church taught in the thirty nine articles of religion. I be-lieve at this time I was a fair sample of the average Protestant, and attended church whenever I felt so inclined. The thought of religion was, repugnant to me at this period, and I carefully avoided entering into any discussion pertaining to religion.

After my marriage I rarely attended church, although I felt the need of religion in my life and leaved to be

enurch, although I leit the need of re-ligion in my life and longed to be a Christian, but I did no consider my-self entitled to the name when my creed was so vague and indefinite. How well I remember watching the

thousands of Catholics going and com-ing from Mass on a Sunday morning and asking myself the question: "Why do so many people attend church se in the morning, and what have they discovered in their religion that makes them look so happy and con-tented?" The more I thought over the matter the more determined I became to investigate for myself, and the fol-lwing Sunday I attended High Mass. I was very much surprised to find the church crowded to the doors, and more surprised to see the large congregation so devout; every one with prayer book or beads reciting their prayers. I came away after Mass very much impressed with all that I had seen and heard, and with a desire to know more of the Catholic faith, but, being ashamed to broach the subject to any of my Catholic friends, I remained in ignorance of the teaching and belief of the Church. About a year after my visit to the Catholic church a mission was given to non Catholics at one of the churches of the city. The lectures to non-Catho-lics were delivered by Father Sutton, lics were delivered by Father Sutton, a grand old man who won all hearts.

thing and desired to be understood as His lectures on the belief and teachings of the Catholic Church were a revela-tion to me, especially the lectures on Penance, Holy Eucharist and the Im-Penance, Holy Edenaist and the Im-maculate Conception. Father Sutton's clear, scholarly explanation of the sacraments dispelled my doubts and left me firmly convinced that the Cath-olic Church is the one true Church

established by our Saviour.

After the mission ended I called on the parish priest and arranged to go under instruction for admission to the Church. In a few months I was bap-tized conditionally, made my first confession and felt that at last my many sins were washed away, and a new life of hope and trust in the teachings of the Church, with the safeguards of the Sacraments, dawned upon me. While under instructions I read all

the Catholic books and tracts that I could lay my hands on, "The Faith of Our Fathers." "The Question Box," "Catholic Belief" and innumerable catholic Bellet and innumerators tracts being to my soul as food is to the famished man. The supreme want of man's heart is God, and "except you eat the flesh of the Son of Man and drink His blood you shall not have life in you." A religion that does not sup-ply this food for the soul is not divine and is not of God.

and is not of God.

I have tried Protestantism and found it wanting. When I asked for bread it gave me a stone and left the craving wants of my soul unsatisfied. So what was left me to do in my search after the truth? "Be your own guide; read your bible; pray," says Protestantism, and left me to grope my way alone through the labyrinth when my soul was crying for a guide, a spiritual through the ladyrint when hy sour was crying for a guide, a spiritual director, the moment I undertook to live a life that was above me and to which I was a stranger. Protestantism left me to meet the doubts, dangers and temptations to be encountered in the beginning of a spiritual life and to feel

more painfully my religious wants.

How different was the treatment of How different was the treatment of the Catholis Church! She sent me to her priests, those in authority in the Church, of whom Christ said: "He that heareth you heareth Me," showing me that I must look to her priests for guidance in my spiritual life. Protest-antism, in leaving me to rely on my own private judgment for guidance, left me like a derelict, rudderless, drifting helplessly on the ocean of loubt and unbelief. But thank God! I have with His help weathered the storm, and the beacon light of the harbor of peace and spiritual rest beckons me on till I drop anchor in that harbor where the storms of doubt and unbelief cannot assail me and the bright sun of peace shines upon

A few months after I became a Catholic my dear wife and children were baptized. I now felt that my cup of bliss was full to overflowing, and together we will met the trials of life, doing what we can in our own weak way in the cause of the Master until He calls us home.

"In heaven above, where all is love, There'll be no more sorrow there." -Miles E. Stratton in Catholic Stand-

CONCERNING JUDGMENT.

To the man whose life is attuned only to the honors, the ambitions, the pleasures and the wealth of the world the approach of death must, indeed, be horrible realization. To the bed of sickness, around which the consolations of religion do not hover, it has brought dreadful awakenings and even agonizing pain. But how triffing these, compared with what is to follow

-judgment. Judgment, as we learned in our catechism, is the accounting to God of the actions of our entire life and the receiving in return His sentence there-Forthermore, we learned that upon. Furthermore, we learned that there were two judgments. The one immediately following the soul's departure from the body; the other on the last day, when we will be summoned soul and body from our graves to resoul and body from our graves to re-ceive the eternal sentence and to enter into our eternal rewards or eter-nal punishments. 'Come ye blessed of my Father, possess the Kingdom pre-pared for you from all eternity, or depart from me, ye cursed, into ever-lasting fire.'' lasting fire."
Which shall it be? That depends

upon ourselves. It is within the power of each to elect for himself. The judgment will be just. It will be the judgment of an Infinitely Just God. It will be in accordance with the life we have led.

By our life here, then, we are to win heaven or merit hell. Consequently we have it within our power to determine which of the two sentences shall be meted out to us. If we conform our life to God's holy laws, nothing more is meeded to insure us of the sentence of eternal happiness. Death will then be a blessed release, and we shall have no fear of the judgments which follow.-Church Progress.

Reverence for Mary.

An article by J. Goudard in the per-iodical "Etudes" treats of the venera-tion in which Our Lady is held in many Mohammedan countries, and in the references to her in the Koran. In Syria and Palestine she is especially nonored, and her mention in the sacred book is the reason alleged. In ordering all the images in the Kaabah to be destroyed, the only exception made by the Prophet was in favor of those of Mary with her Divine Son in her arms.
On one occasion, it is narrated, when
an Iman spoke slightingly of her he was driven out of the mosque by his auditors, and only allowed to return when he had made ample amends. when he had made ample amends. What an example for Protestant Chris-

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