Catholic Record. "Christianus mihi nomeri est Catholicus vero Cognomen"-VOLUME XXIX.

LONDON, ONTARIO SATURDAY, AUGUST 24, 1907

The Catholic Record

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DREAM-STUFF.

We must say that we cannot take seriously the dreams of those who believe in this world only. These dreams, it is true, are pleasing to the eye and may be workable in the land of Nowhere," but for this planet they are not conditioned by the facts of human nature. There are, we admit, capitalists who squeeze the blood out of human hearts, prating the while of the sacredness of property ; but dreams will not convert them into founts of benevolence. We may educate a man for this life, breed him according to the plans of advanced thinkers, fill him with food, but no law, no machinery, will eliminate his concupiscence of the eyes and his concupiscence of the flesh. He will still long for ambition and power. An acquaintance with physiology is not sufficient to subdue lust, to allay the drunkard's thirst, to make a man perform any action entailing selfsacrifice. Without God, in a word, the law of moral conduct has neither valid obligation nor adequate sanction.

NEVER REALIZED.

This dream of the secularist has never been realized. It has failed in small communistic societies. It met with no permanent success, even when attempted by those who were dis-tinguished by natural manhood and reinement (we refer to Brook Farm, not to Upton Sinclair's work.)

The Catholic workingman should pay no attention to the walking delegate who feeds on socialistic sheets and whose theories are inimical to the present welfare of men. To safeguard himself against false principles and to get a sane view of the situation we recommend Pope Leo's Encyclical on the Condition of Labor. We should remember that all capitalists are not ruthless; that hatred may be bred in the cottage as well as in the mansion ; and that, as a rule, the employer takes more interest in the employee than the paid declaimers who ring the changes on wornout platitudes. No programme of atheist or materialist, actuated by unreasoning antagonism to capital, will make his lot more bearable. Any legitimate effort to better his condition will be accorded the support of the right-minded citizen ; but any scheme that is the foe of economic institutions and of the family and Church will cause him and his views to be viewed with suspicion. We can, however restricted our sphere, contribute some proof to show that Christianity has not lost its vitality, and that religion is the source of consolation and happiness even on

this earth.

the disinherited of fortune.

from hostile criticism when we remem-

ber the labours of Von Kettler in Ger-

many, Mermillod's in Switzerland,

Manning's in England. Gibbons' in the

United States-directed to the vindi-

cation of the toilers rights as a man, to

that the domestic life of a people is

purity and happiness of home are sacred

who organized journeymen clubs with

thousand members.

world and have been as a shield to the weak against the onslaughts of the powerful. The Church which has tamed the buccanneers and robber kings of the past fears not those who are follow

ing theories let loose upon the world by St. Simon, Marx, Hegel, etc., and which, when established in power, are opposed to everything which conduces to human dignity. We hear much in praise of socialistic liberty and in con demnation of ecclesiastical autocrats. For autocrats, clerical or otherwise, we hold no brief, but look at France and see the liberty of the socialist in full bloom. Jaures, its most eloquent exponent in that country, says that "absolute subservience in body and soul to those who teach is the basis on which the present government of France is built."

ON OUR GUARD.

Socialism is not as yet a factor in the political life of Canada. But as its adherents are earnest, willing to sacrifice themselves for the cause, and eloquent in depicting the future of the 'square deal" for every man, the champions of law and order should lose no opportunity to show that the Socialist has no mission to this country. Not by words but by deeds. The reasonable demands of the workingman should be granted by the authorities. Belgium, for instance, is not preyed upon by the Socialist, because its Gov-

AN EXPERT ON SOCIALISM.

ernment safeguards the rights and

promotes the interests of the people.

In his book, Socialism, The Nation of Fatherless Children, David Goldstein depicts Socialism as he knows it after eight years of work for the advancement of its principles.

Conversant with its literature and aims, he shows that it is anti-Christian, an avowed enemy of the family, an upholder of Free Love. In the preface he says :

face he says: "It is my personal conviction that upon the religious aspect of this great issue the fight now centers around the Catholic Church, which is the only Church which has boldly taken up the gauntlet thrown down with soorn and defance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the power of the international energy. but power of the international enemy, but it is erected upon a basis—upon re-ligious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, am aware, many persons who would rather see hell reign than that the Catholic Church should be the victor Catholic Unurch should be the victor in so great, so masterful a struggle. They may be assured that if this in-stitution fell in the fight, (if that were possible) all religious sects and cults would collapse in its ruins.

UNIVERSAL INQUISITION. Wednesday, July 3, 1907.

THE NEW SYLLABUS.

With truly lamentable results our age, intolerant of all check in its in-vestigations of the ultimate causes of things, not infrequently follows what is new in such a way as to reject the legacy, as it were, of the human race, and thus fall into the most grievous errors. These errors will be all the more periodous when they affect sacred dis-ciplines, the interpretation of the Sacred Scripture, the principal mysteries of the faith. It is to be greatly deplored that among Catholics also not a few mitters of the found me accent writers are to be found who, crossing the boundaries fixed by the fathers and by the Church herself, seek out, on the plea of higher intelligence and in the name of historical considerations that progress of dogmas which is in

reality the corruption of the same. But lest errors of this kind, which

are being daily spread among the faith-ful, should strike root in their minds and corrupt the purity of the faith, it has pleased His Holiness Pins X., by Divine Providence Pope, that the chief among them should be noted and con-demned through the office of this Holy Roman and Universal Inquisition.

Wherefore, after a most diligent in vestigation, and after having taken the opinion of the reverend consultors, the Most Eminent and Reverend Lords Cardinals, the general inquisitors in matters of faith and morals, decided that the following proposit ons are to be condemned and proscribed, as they are, by this general decree, condemned

and proscribed : 1. The ecclesiastical law which pre-scribes that books regarding the Divine Scriptures are subject to previous cen-sorship does not extend to critical scholars or students of the scientific exegesis of the Old and New Testament.

The Church's interpretation of 2. the Sacred Books is not indeed to be contemned, but it is subject to the more accurate judgments and to the

correction of the exegetes. 3. From the ecclesiastical judgments

and censures passed against free and more scientific (cultiorem) exegesis, it may be gathered that the faith pro-posed by the Church contradicts hisposed by the Church contradicts his-tory and that the Catholic dogmas can-not really be reconciled with the true origins of the Christian religion. 4. The magisterium of the Church cannot, even through dogmatic defini-tions, determine the genuine sense of the Sacred Scrintres.

tions, determine the genuine sense of the Sacred Scriptures. 5. Since in the deposit of the faith only revealed truths are contained, under no respect does it appertain to the Church to pass jndgment concern-ing the assertions of human sciences. 6. In defining truths the Church human (discore) and the Church learning (discens) and the Church teaching (docens) collaborate in such a way that it only remains for the h docens to sanction the opinions

Church docens to sanction the opinions of the Church discens. 7. The Church, when it prescribes errors, cannot exact from the falthful any internal assent by which the judg-ments issued by it are ombraced.

ments issued by it are ombraced. 8. Those who treat as of no weight the condemnations passed by the Sacred Congregation of the Index or by the other Roman Congregations are free from all blame. 9. Those who believe that God is seen the author of the Sacred Sacion THE "STOP THE PAPER MAN."

Congregation of the Index or by the other Roman Congregations are free from all blame. 9. Those who believe that God is really the author of the Sacred Scrip-ture display excessive simplicity or ignorance. 10. The inspiration of the books of the Old Testament consists in the fact that the Israelite writers have handed down religious doctrines under a pecu-liar aspect, either little or not at all known to the Gentiles. We advise the subscriber who wrote liar aspect, either little or not at all known to the Gentiles. 11. Divine inspiration is not to be so extended to the whole Sacred Scrip-tures that it renders its parts, all and single, immune from all error. 12. The exegete, if he wishes to apply himself usefully to Biblical studies, must first of all put aside all pre-conceived opinions concerning the supernatural nest of all put aside all pre-concerved opinions concerning the supernatural origin of the Sacred Sorlpture, and interpret it not otherwise than other merely human documents. 13. The Evangelists themselves and The Evangelists themselves and the Christians of the second and third generation arranged digeserunt arti-ficially the evangelical parables, and in this way gave an explanation of the scanty fruit of the preaching of Christ among the Jews.
 I4. In a great many narrations the Evangelists reported not so much things that are true as things which even though false they indged to be more profitable for their readers.
 I5. The Gospels until the time the canon was defined and constituted were increased by additions and correc-tions; hence in them there remained of tions; hence in them there romained of the doctrine of Christ only a faint and uncertain trace. 16. The narrations of John are not properly history, but the mystical con-templation of the Gospel; the dis-courses contained in his Gospel are theological meditations, devoid of historical truth concerning the mystery of salvation. 17. The Fourth Gospel exaggerated miracles not only that the wonder-ful might stand out, but also that they might become more suitable for signi-fying the work and the glory of the Word Incarnate. 18, John claims for himself the qual-ity of a withraw concerning (Drivit: but ity of a witness concerning Christ; but in reality he is only a distinguished witness of the Christian life, or of the apron of the bar-keeper, to wash glasses, witness of the Christian life, or of the life of Christ in the Church, at the close of the first century. 19. Heterdox exegetes have expressed the true sense of the Scriptures more faithfully than Catholic exegetes. 20. Revelation could be nothing but the consciousness acquired by man of

his relation with God. all Revelation, constituting the object of Catholic faith, was not com-pleted with the Apostles. 22. The dogmas which the Church gives out as revealed are not truths DECREE OF THE HOLY ROMAN AND

s my Name but Catholks my Surname.)-St. Pacian, 4th Century

which have fallen down from heaven which have fallen down from neaves, but are an interpretation of religious facts which the human mind has ac-quired by laborious efforts. 23. Opposition may and actually does with the facts which are near exist between the facts which are nar rated in Scripture and the dogmas of the Church which rest on them; so that

the Church which rest on them; so that the critic may reject as false facts which the Church holds as most certain. 24. The exegete is not to be blamed

for contracting premises from which it follows that the dogmas are historically false, or doubtful, provided he does not directly deny the dogmas themselves. The assent of faith rests ulti-25.

mately on a mass of probabilities. 26. The dogmas of faith are to be held only according to their practical

sense, that is, as preceptive norms of conduct, but not as norms of believing. 27. The Divinity of Jesus Christ is not proved from the Gospels, but is a dogma which the Christian conscience has derived from the notion of the

has derived them Messias. 28. Jesus, while He was exercising His ministry, did not speak with the object of teaching that He was the Messias, nor did His miracles tend to

prove this. 29. It is lawful to believe that the Christ of history is far inferior to the Christ Who is the object of faith.

30. In all the evangelical texts the name Son of God is equivalent only to Messias, and does not at all signify that Christ is the true and natural Son

of God. 31. The dostrine concerning Christ taught by Paul, John, the Councils of Nices, Ephesus and Chalcedon is not that which Jesus taught, but that which the Christian conscience conceived con-

corning Jesus. 32. It is not possible to reconcile the natural sense of the Gospel texts with the sense taught by our theolog.

with the sense taught by our theolog-ians concerning the conscience and the infa'lible knowledge of Jesus Christ. 33. It is evident to everybody who is not led by preconceived opinions that either Jesus professed an error concern-ing the immediate Messianic coming, or that the greater part of His doctrine as that the greater part of His doctrine as contained in the Gospels is distitute of

authenticity. 34. The critic cannot ascribe to 34. The critic cannot ascribe to Christ a knowledge circumscribed by no limits except on a hypothesis which cannot be historically conceived, and which is repugnant to the moral sense, viz., that Christ as man had the know-ledge of God and yet was unwilling to communicate the knowledge of a great many things to His disciples and to posterity.

posterity. 35. Christ has not always the con-

35. Christ has not always the con-sciousness of His Messianic dignity. 36. The resurrection of the Saviour is not properly a fact of the historical order, but a fact of merely supernatural order neither demonstrated nor demon-

strable, which the Christian conscience gradually derived from other facts. 37. Faith in the resurrection of

Christ was in the beginning not so much in the fact itself of the resurrec-tion as in the immortal life of Christ

happens to distinguish (cernit) a means of grace, it is not in that rigorous man-ner in which it was received by the theologians who luid down the notion and the number of the sacraments.

49 The Christian supper gradually assuming the nature of a liturgical ac-tion, those who were wont to preside at the supper acquired the sacerdotal

character. 50. The elders who filled the office 50. The elders who filled the office of watching over the gatherings of the faithful were instituted by the A postles as priests or Bishops to provide for the necessary ordering (ordination) of the increasing communities, not properly for perpetuating the apostolic mission

51. It is not possible that matrimony could have become a sacrament of the new law until later in the Church ; for in order that matrimony should be held

as a sacrament it was necessary that a full theological development (expli-catio) of the doctrine of grace and the

sacraments should first take place. 12 It was foreign to the mind of Christ to found a Church as a society which was to last on the earth for a long course of centuries; nay, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

53. The organic constitution of the Church is not immutable; but Christian society, like human society, is subject

to perpetual evolution. 54. Dogmas, sacraments, hierarchy, both as regards the notion of them and the reality, are but interpretations and evolutions of the christian intelligence which by external increments, have in-

which by external increments, have in-creased and perfected the little germ latent in the Gospel. 55. Simon Peter never even sus-pected that the primacy in the Church was entrusted to him by Christ. 56. The Roman Church became the head of all the Churches not through the ordinance of Divine Providence, but through merely political condi-tions. tions. 57. The Church has shown herself

to be hostile to the progress of natural and theological sciences.

58. Truth is not any more immu-table than man himself, since it is evolved with him, in him and through him. 59. Christ did not teach a determin-

by. Onrist and not teach a determin-ate body of doctrine applicable to all times and to all men, but rather in-augurated a religious movement adapt-ed or to be adapted for different times

and places. 60. Christian doctrine in its origin was Judaic, but through successive evolutions became first Pauline, then Joannine and finally Hellenic and universal.

versal. 61. It may be said without paradox that there is no chapter of Scripture, from the first of Genesis to the last of the Apoc.lypse, which contains a doc-trine absolutely identical with that which the Church teaches on the same matter; and that, therefore, no chapter in Scripture has the same sense for the

critic and for the theologian. 62. The chief articles of the Apostolic Symbol had not for the Christian of the first ages the same sense that they have for the Christians of our

time. 63. The Church shows itself unequal to the task of efficaciously maintaining evangelical ethics, because it obstinately adheres to immutable doctrines which cannot be reconciled with modern

64. The progress of science requires time. a remodeling (ut reformentur) of the conceptions of Christian doctrine con-

ions support, she continued to send the little ones half naked into the streeto to collect money, and some of the older girls she dressed in the habit of her girls she dressed in the habit of her order the more readily to attract the attention of the passers-by. The cardinal forbade his priests to admit any of them to the sacraments, and more than case when she and some of her companions

presented themselves at the rails in the Daomo, while the Cardinal Archbishop was giving communion to the faithful, His Eminence passed them by without administering the Blessed Sacrament, and that in sight of the whole church. He tried again to have the police forbid them to carry on their work or to wear the religious habit, but again his efforts were unsuccessful. Once a man wearing the dress of a priest presented himself as the Chaplain of these Sisters, and begged the Cardinal to relax hi hestility. He was not a priest of Milan, and he had no authority to be chaplain to anybody, if he were a priest at all, and he left the Archbishop's presence with a very solemn warning and rebuke ringing in his ears. But no-

thing was of any use. The woman went on with her work

The woman went on with her work with the favour and protection of the civil authorities and the police, and in spite of the prayers and protests and exposures of the ecclesiastical court of Milan. Then it began to be whispered that the woman with the nun's dress kept a hell upon earth, that her "home" was a lurid den of filth and iniquity, that the children's earnings were increased by means too horrible to relate. And this week the crash came at last. The horrors of it seem to be worse even than the loatheseem to be worse even than the loathe-some descriptions of papers like the some descriptions of papers like the Mossagero, which has a genius for writing up such matters. Day after day whole pages have been devoted to the scandal, but fearful to relate, in the very face of the above facts which are absolutely certain and admitted by are absolutely derain and admitted of everybody, many of the principle papers have headed their accounts with staring capitals blazoning forth the affair as a "Horrible Clerical Scandal," as the "Hideous Immorality in a Convent" and so on. Such things in a convent " and so on. Such things would be incredible in any countries outside France and Italy—but here alas! they are only too possible. Some of the anticlerical papers of Rome still quote the case of Frere Flamidien of Lyons who was proved to be as in-nocent as a child of the horrible crimes nocent as a child of the horrible_crimes imputed to him a few years ago in Lyons. Only last year two Capuchins of Albano, which is within a few miles of Rome, were the victims of a plot. They too were shown to be absolutely guiltless, but not till they had been subjected to imprisonment and to all kinds of indignities. And this morn-ing some of the anti-clerical papers have filled their columns with scandals about notests in various (but not specabout priests in various (but not spec-ified) parts of the country. The war is on-for some months to come the pub-lie may expect to find a series of un-scrupulous attacks on religion and its ministers throughout Italy.-Rome.

CATHOLIC NOTES.

An innovation in church work has been started by Corpus Christi church in London, England, where Benediction is given at 1.15 o'clock each afternoon for the benefit of visitors and business men who have their lunch hour at that

One-half of the sacred pillar at which

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Alex. G.

n a subject ly from all lility of his d his touch iverse.

use a check-rein in his vocabulary. We THE CHURCH AND THE TOILER.

have, we admit, some knowledge of our The assertion that the Church is on shortcomings, but we don't like to be the side of the capitalist may be offset told of them in strangely spelled by the assertion that the Church is on ominous phrases. Why we should be the side of truth and justice. And we ordered to stop the paper at once is a can substantiate the latter, while the problem of which we venture no soluformer is but a cant phrase, destitute tion. If we remember aright we said of any vital relation with either but what is preached from the pulpit fact or thought. Her record in social when we told Catholics who are engaged work is in the annals of history. She in the sale of intoxicating liquors to has bound class to class by the bonds adopt if they can a more decent method of charity, and, mindful of the Divine of gaining a livelihood-to at least sell example, she has always been accusno drink to minors or to persons who tomed to devote herself by predilec are likely to take it to excess, to close tion to the lowly, to the afflicted, to their saloons on Sundays, to not allow blasphemy, cursing or obscure language Movements for the improvement of the condition of the workingman are blessed by her. We may well refrain

within their saloons-we were quoting the Decrees of the Third Plenary Council of Baltimore. Good Catholics, as they claim to be, have no reason to quarrel with the pronouncements of ecclesisstical authority.

When we said that the saloon conducted in a decent manner does not pay we had as guide a prelate of international just remuneration for his labor and reputation. And when we assert, that directed also to re-establish the doctrine with Catholics eschewing the trade of drink-mixing there will be happier vital beyond all, and " that the place, homes, more of our children at school, more money for objects of all kinds and far beyond anything which can be less temptation to become wastrels, we sold in the market. We might refer, wrote at the dictation of the fathers and also, to Father Kolping, of Cologne, mothers, sisters and wives of every parish visited by the RECORD. They such success that when he died, may have this paper stopped, but they in 1865, the Rhine districts alone had cannot stop the tide of public sentiment four hundred, with a roll call of eighty against the saloon. They cannot avoid seeing that the man who can do no more for his community than to wear the

LOVE THE LEVER.

is not regarded as occupying an envi-These men, as they who imitate them, were animated by genuine love of the able position. They may be patronized by the cheap politician, and the workingman-a friend to them and a "loafer," but the citizen who has work brother. The principles which guided them are divine, and have led their for either brawn or brain bids them forbears through the wilderness of adopt a more decent way of gaining a error. They have refashioned the livelihood.

ity. 40. The sacraments had their origin in the fact that the Apostles and their successors, swayed and moved by cir-cumstances and events, interpreted some idea and intention of Christ.

41. The sacraments are merely in-tended to bring before the mind of man he ever-beneficent presence of the 42. The Christian community im-

42. The Christian community im-posed (inducit) the necessity of baptism adopting it as a necessary rite, and adding to it the obligations of the Christian profession. 43. The practice of conferring bap-tism on infants was a disciplinary evo-lution which because one of the Gausses

tism on infants was a disciplinary evo-lution, which became one of the causes why the sacrament was divided into two, viz, baptism and penance. 44. There is nothing to prove that the rite of the sacrament of confirma-tion was employed by the Apostles; but the formal distinction of the two sacra-ments, baptism and confirmation, does not belong to the history of primitive Christianity. 45. Not everything which Paul nar-rates concerning the institution of the

rates concerning the institution of the Eucharist (I. Cor. xi., 23-25) is to be taken historically.

46. In the primitive Church the conception of the Christian sinner recon-ciled by the authority of the Church did not exist, but it was only very slowly that the Church accustomed itself to this conception. Nay, even after penance was recognized as an institution of the Church, it was not called a sacra-ment for it would be held as an ignominious sacrament.

47. The words of the Lord. " Re-47. The words of the Lord. "Re-ceive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained" (John xx_1 , 22, 23), do not at all refer to the sacrament of penance, whatever the Fathers of Trent may have been pleased to say.

cerning God, Creation, Revelation, the Person of the Incarnate Word, Relemption. 65. Modern Catholicism cannot be

econciled with true science unless it be transformed into a non-dogmatic Christianity, that is, into a broad and

Christianity, that is, into a statistic liberal Protestantism. And on the following Thursday, the fourth day of the same month and year, an accurate report of all this having been made to our Most Holy Lord Pope Dime X., His holiness approved and peen made to our Most Holy Lord Fope Plus X., His holiness approved and confirmed the decree of the Most Emi-nent Fathers, and ordered that the propositions above enumerated, all and several, be held by all us condemned and management. and proscribed. PETER PALOMBELLI, PETER DALOMBELLI,

Notary of the H. R. U. I.

HOW THE CHURCH IS DEFAMED BY PRESS DESPATCHES.

A good many years ago there came here to Rome a woman dressed as a nun, and engaged, she declared, on a nun, and engaged, she declared, on a philanthropic mission to look after destitute girls. She succeeded in opening a home where she gathered together a number of children, and she found friends in quarters where nuns usually are not welcomed. But the Vicariate was anything but satis-fied. It refused to recognize her as a religious, it took means to warn the public against her, and finally it man-

public against her, and finally it manpublic against her, and many it inally it inally aged to have the refuge closed and the "nun" sent away. Still the woman was not daunted. She set up her es-tablishment elsewhere with the same result. She persovered, and after many vicissitudes she opened a place in Milan. Here she found mysterious

in Milan. Here she found mysterious support from high-placed civil func-tionaries. They secured for her from the city authories the right to send out begging in the public streets the girls, ranging from five to sixteen years of age, the gathered into her "home," Cardinal Ferrari, the curia of Milan. individual

our Lord was scourged is at Jerussiem and the other half, since the days of the Crussders, is in the Church of St. Praxedes, Rome, which is the titular church of Cardinal Merry del Val. It is one of the greatest treasures of Rome. Cardinal Satolli has been appointed

Cardinal Satolil has been appointed Protector of the Catholic Truth Society of New York. Cardinal Vivesy Tuto has been named Protector of the Daughters Holy and Immaculate Heart of Mart in Sucie of Mary in Spain.

The Lutheran which is usually dense on things Catholic, says of the Syllabus that "the greater part of the prop-ositions are said to condemn what any Protestant church would condemn as a menance to Christianity."

A few weeks ago the newspapers told of the kidnapping of a nun by her father, who is a non-Catholic, from a school-room in Duluth, Minn., where she was engaged in teaching. She has returned to the religious life, however, her father signifying that he will take no further action.

The terms on which Rome allows Catholic women to attend Oxford University are that they shall live in a house apart from the University; that this house shall be conducted by nuns or Catholic women; that the girls shall be accompanied to lectures, and that they shall have a chapel in which a priest shall officiate.

The damage by a cloudburst in Vienna, Austria, a few days ago, was very great, but apparently not more than two or three lives were lost. Several nuns waded into the flood and rescued nineteen inmates of an insane asylum. It is estimated that it will cost the city of Vienna \$500,000 to restare the destroyed sowers and pave-ments and repair the damage to the public parks.

The Maryland-New York province of the Society of Jesus has sent to the missions of the Phillipines three of its members chosen from among a number of volunteers. The new missionaries are Rev. William M. McDonough, of St. Francis Xavier's College, New St. Francis Xavier's College, New York; Rev. Thomas A. Becker, of Ford-ham University and Mr. Jno. J. Daley, a professor in the University of George-town. They left New York for their new field of labor on June 25.

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THE CATHOLIC RECORD.

H

Jeremiah O'Connor.

Just then a visitor arrived in the

Gravely and sedately he moved

shape of a great brown shaggy re-triever, ringed all over with bronze

This time the rector was at home.

rushed out, a fussy little man, his gray

hairs all tossed awry, fussily shock hands with Luke. " You, Delmege?" --took up the hat box, bade Luke take the normantam " Come above the

the portmantean - "Come along to your room; you'll have to rough it

here, you know. There! A place for your books, bed, chair, table. You'l

At the usual time," said Luke

It was not a prepossessing kind

coldly. He thought there was hardly sufficient recognition of his dignity. Then he sat down and looked around

might see in ancient castles, long

ner twilights, and the long

Oh lilet us be joyful, joyful, joyful,

have some tea?"

Come along to

LUKE DELMEGE

BY THE LEV P. A. SHEEHAN, AUTHOR O "MY NEW CURATE," "GEOFFREY AUSTIN : STUDENT," "THE TRIUMPH OF FAILURE," "CITHARA MEA," ETC. CHAPTER XV.

AVLESBURGH.

"I have been thinking of makin some changes in the Cathedral staff, said the Bishop to the Vicar in the library. "I'm not too well satisfie with the seminary and should like to would not Father Sheldon, with his very high ideas about the priesthood be an admirable guide for young stud ents ?

" Certainly," said the Vicar, "ex

eept that, like myself, he speaks too plainly sometimes." "Very true," said the Bishop. "There would be some darger there. And I must remove Delmege-" " Delmege ?" said the Vicar, quite

alarmed. "Yes, for his own sake. I see clearly

he is rather too interested in the plat -too little in the pulpit.

form-too little in the pulpit. "He speaks well, and is dong ex cellent work," said the Vicar. " True ; but is all that he says eithe.

edifying, do you think ? "Well, he does rub the wrong way sometimes," said the Vicar, relunct

antly. "I had been thinking of speaking to him seriously about some of his utter-ances," said the Bishop. " That perances," said the Bislop, petual harping on the English schism and on Irish fidelity does not exactly please our English audience. 'We kept please our English audience. the Faith in Ireland when, at the dicta tion of a savage king, you flung aside the glorious heritage,' does not southe British mind.'

the British mind." "I should say not," said the Vicar, laughing. "But it is the truth, not its utterance, that is painful." "Then," said the Bishop, resuming, "I turned over a file of newspapers

newspapers across this the other day, and came across rgular passage in cre of his lectures: "The English mind is by nature an-

tagonistic to Catholic truth. It was ot Luther, it was the legend of 'Faust not Luther, it was the legent of rates that prepared the way for the Refor-mation. The world was tired of asceticism and saints. So were the English They wanted the gods, their liberty, their sensuality. They found their gods in such satyrs as Luther and Henry; they found their liberty in the Henry; they found their interty in the assertion of individual freedom; sensu-ality followed. And if all England were Catholic again, and the Pope pre-sumed to order an additional fast day,

would call out the Reserves and
mobilize the fleet at Spithead."
"Yes, I remember," said the Vicar,
laughing. "The fellow has the knack laughing. of putting the truth unpleasantly. I remonstrated with him. 'Is it true of remonstrated with him. 'Is it true or false ?' he said. 'Perhaps true,' I re-plied. 'Then why not tell it ?' he He can't understand that it is not always desirable to advance unsary truths.'

"He wants experience," said the Bishop. "I was going to say 'correc-tion." But, you know, these fire eating Irishmen won't take correction. Then I thought of sending him to Whitstable. But that is too great a responsibility." "I shall miss him greatly," said the

Vicar. "He is a fine, manly young priest; hits straight from the shoulder,

priest; hits straight from the shoulder, and is undoubtedly a clever fellow. What a pity these high blooded natives won't bear the bit !" "Then I thought of Aylesburgh," said the Bishop. "I could bring up old Collins here. But would Drysdale be able to control this young onthe able to control this young enthusiast ?

"I think so. Delmege, the moment he recognizes the sanctity of his pastor, will be as wax in his hands.' " Be it so, then," said the Bishop.

mighty mazes of the silken net. Then series of objurgations and apolcame a series of objurgations and apoi-ogies accompaning the tremendous con-flict, whilst every moment seemed to involve the Bishop more hopelessly in the silken intricacy. The brethren moved not. There was a faint sound as of a titler; but no: British equa-inity and eff more paragraphic equations of a second sec quarter for £15.

as of a titter; but no: British equa-nimity and self-poise were proof against the temptation, and no one stirred from his statuesque position to help the struggling agonistic. It was too good to terminate or interrupt. They enjoyed it in British fashion by look-ing at one another. Just then the ing at one another. Just then master of ceremonies came in. He the his hands into the pockets of his soutane, looked around calmly, and said aloud: "Well, I'm blessed !" said aloud: "Well, I'm blessed I?" Then, moving forward, he pushed Luke gently aside with "Allow me I" and, putting his arms under the tangled silk and ermine, he gently lifted it, turned it around, kicked back the long, shining train, and it was done. Then he and end all forward and Luke with he ordered all forward, and Luke, with he ordered all loward, and burning face and tingling nerves, took his place in the procession. He found it difficult to compose himself during Vespers, and forgot all about his sermon in the painful retrospect, until Arthur bowed to him, and took him over to receive the episcopal blessing. took him The Bishop saw his embarrassment, and showed, as only a Bishop can, some invisible and intangible Then Luke was in the pulpit. He stammered through his text; then recovered himself, and spoke the first four sentences of his sermon well. His four sentences of his sermon went. This clear, metellic voice toiled slowly through the great overcrowded build-ing, searching into every corner, as he eaned on every syllable and accented every final consonant. Then, in an un-happy moment, his memory reverted to his little gaucheries in the sacristy,

dral.

here."

curls.

here." He went behind the ch screen, and examined the music.

who are these. 'Fraulein von Essler; Mademoiselle Deshayes;' rather cos and, as the shame came back, he forgot the trend of his discourse and began to mopolitan. 'Je Hallo, Jeremiah! Arthur Henry Halleck !' Can this be the Nineteenth Century reviewer ? After all, I shall have some one to speak to." flounder through some dreary tudes. But pride came to his nlate and his heart began to pump blood into his brain, until all the faculties fortified took up their work again, and the paralysis ceased, and the faithful and pliaut instrument obeyed the soul and without bluder or flaw, the beaut ful discourse flowed on to the end, and curls. Gravely and sedately he moved up the aisle, until he reached to where Luke was standing watching him. He then as gravely lifted his right paw, which Luke instantly grasped. "Good-day, old fellow," he said; "you're the first to welcome me. I'd swear you are an Irishman." So they passed into the presbytery again. This time the reactor was at home. He men drew breath and said good 1' After Benediction, and be-fore divesting himself even of his biretta, the Bishop came over, shock Luke warmly by the hand and said : -

"I have rarely heard anything so beautiful and practical !" which, from a Briton, meant a good deal. Next day Luke was in his library.

The spirit of work had now seized him and possessed him, until he felt work, work, work, was the elexir of life. had now determined to plunge deeper than ever into his slums, and to drag out of their horrors the souls that were festering there. For this pur-pose he had drawn up a large map, showing every street, lane, alley, and court in his district, and was just giv-the finishing touches to an aristocratic and classical spot, called

Granby Court, Granby Lane, off Spittal Alley. when the door opened and the Bishop entered.

"At work, Delmege ?"

"Yes, my Lord !" "What would you think of going to Aylesburgh ?"

"Ay-ay-Aylesburgh ?" stammered

Luke. "Yes; I am sending you on to Drys dale. He is a brusque Briton, but a good fellow. You'll like him. When could you be ready ?"

"Oh at any time your Lordship pleases," said Luke, somewhat nettled, and thinking this might mean a fort-

and thinking this hight head a tore-night's notice. "Well, it's just now three. There's a train at half past four. Could you meet it ?"

Then the whole thing burst on Luke's eternal burden was: mind, and he said, stiffly, as he rose: "If your Lordship pleases !" — and passed out of the room.

the paper in an envelope, and handed it to Luke. "Good bye, Delmege," he said. That was all. "All alike," thought Luke. "Made out of putty and then in zen." It was a week before he opened the need Luke, blushing at his own con-

It was a week before he opened the invelope. Instead of £7 10s., the uarter's salary, the check was written or £15 "Oh! I nearly sgree with you, my

young friend," continued the restor; "but there are practical difficulties, which, perhaps, at some future time, you, too, may be invited to solve. For example, did it occur to you that there two hour's run brought the ss A two hour's run brought the sad and disappointed Luke to his new home. He drove rapidly to the pres his new bytery. The rector was not at home. The housekeeper left his luggage in the hall, and did not even show him is a heretical gas company that there on being paid every quarter; and a heretical corporation that demands rates; and an organist who, though not a heretic, wants bread and butter; and a semicitation that demands his room. He went out to see the Church, muttering "brusque and British enough !" The little Church British enough !" The little Church was very dark, and the air was redolent with incense. He said a little prayer, and a sacristan who, though an ex cellent Catholic, must be fed as be comes a Briton; and last, not least, a most estimable young Irish confrere and looked around, trying to imagine his congregation. "Somewhat different fron the Cathe

who, perhaps, too-but perhaps, I'm wrong ?- Can it be that our idealistic "I shall not have to raise my voice brethren across the Channel live, in a balloon like way, on fresh air?" "You have left them precious little else to live on," said Luke, who was then studied the brass tablets on the benches, with the names of the pew proprietors. There was no "Lord," not even a "Sir."

half angry, half amused. Nevertheless, his training had al ready habituated him to common sense, and he rather admired the rector.

"The Canon would be disappointed," he whispered. He meant himself though he did not know it. He started Luke preached on Sunday evening after Compline. Luke preached well. He did not anticipate a very distin-guished or appreciative audience, and at some names. They were connected with art and literature. "I must mind my P's and Q's here, he whispered. "Let me see." He went up to the predella of the altar, and looked around easting his welves in the backed around nerves were calm under the in-erence. Bat when his practised difference. eye detected quite an aristocratic and educated audience, he pulled himself together, and directed his train of casting his voice in imagination up to the stained Crucifixion that lighted the front gallery. "Twill do," he said. He meant "I'll do." He examined the ught in the channels that might suit them. cards in the pews again. "'The Misses Pardoe!'" he said. "I wonder

"I dare say they have heard of me," the dear little idol whispered, "and expect something. I must not dis int them." appo

And here let it be said that in these last two years and a half Luke had picked out of reviews and pamphlets more theological imformation than he had acquired in a four years divinity course. And now he had to study more closely, and address his studies to special subjects, because he found, in a few weeks, that he was addressing not only a congregation of converts, but that, every Sunday evening, his but that, every Sunday evening. This audience was largely composed of Pro-testants of every shape and hue, from the eager solicitor, or doctor, or banker, down to the dragoon from the cavalry barracks, who, during the dis course, sliced oranges for his best girl. This latter episode, indeed, rather disturbed Luke's equanimity at first, and his Celtic temper brought him peril-

ously near an explosion ; but he came accustomed to the unintentional irreverence, and, after a few Sundays seased to notice it. Then he found that, on Monday o

Tuesday, a Baptist, or Socialan, of Unitarian would claim an interview with the object of controverting statement in the sermon of the prev ious evening; and Luke became sud-denly aware that there was a good deal to be studied and considered be fore he could break through the crust of self opinion that gathers round right of private judgment.

satiy. It was not a preposessing kind of room. It was very large, with a very low ceiling, worm-eaten boards, pretty large rat holes in the corner, cupboards where ghosts might hide— But we are anticipating. On the first Sunday evening, when Luke ennest Sunday evening, when have on tered the presbytery, expecting to re-ceive the congratulations of his rector, he was surprised to find the little parlor full of parishioners. Three or four families were represented, from altogether a rambling, antique, haunted mysterious kind of room, such as you disused. One thing redeemed its dark ness and general mustiness. There was a noble window, opening on a tiny plot father grave and solemn, and mother of grass, and commanding an extensiv smiling and happy, down to grow maidens and youths with great blac view of a high, brown, bare wall which Luke soon found was the north wall eyes and pale faces, and even little children. who looked up boldly and inern gable of a hideous Wesleyan con venticle. For hence in the long sum quiringly at the new assistant. There was a little amicable rivalry amongst winte nights, did Luke often hear the dis mal wailings of Calvinistic hymns them, and the question was-who was to secure this clever, handsome young Irishman as guest for the evening. "Now, Mr. Godfrey, you are always droned out by raucous male voices of the shrill trebles of women and the

monopolizing our priests. There was no such thing as getting Father Collins

mege ?" John Gcdfrey would say, tak. ing the long clay from his mouth and exhaling a m'ghty cloud. " Very," Luke would answer, adding h his work whether the state of the stat

"Very," Luke would answer, adding in his own mind, "not quite as bad as a jail, but a great deal worse than a college." But he got used to it, and his nerves were gradually toned down into the silky smoothness that reigned every-where around him. And he began to see great deeps of affection and love far down beneath the icy surface; and every day he was made aware of genuine kindness, gentie, undemonstrative, un obstrueive, until he grew to love these bstrusive, until he grew to love these grave, pleasant people, and they loved

his quarter's salary was spent long before he had received it in buying books, the very names of which he had min in turn. "Bah !" he used to say angrily to himself sometimes, "there's only a sheet of tissue paper between the two the continues and iournalists never heard before. And with his plastic Irish nature, he had begun to races, but politicians and journalists have daubed it all over with the visfit in and adapt himself to these environments, and even his dress bespoke ions of demoniacs. When will great man arise to drive his through the obstruction and let change. And he studied as carefully as a novice in a monastery, to subdue the riotous and impassioned elements of fist two peoples see each other as they his nature, and to soft and smooth as those with wh are ? associated.

And the great, white-haired Canon at home began to rise steadily in his esteem, and Lisnalee, became more shadowy and cloudy than ever. Luke would not sing "The Muster

"I really must write to Sheldon," he said. I am almost tempted to write the Bishop to thank him. But I'll express it later on."

CHAPTER XVI. ENCHANTMENT.

your own sphere; and you must finish that, and not fancy that life is receding from you. I always mean to cherish The Canon sat in his favorite arm chair in his rectory at home. The morning sun streamed in, and made a glory of his white hair, as of an Alp in the illusion, which is not an illusion, that the last years of life are the most valuable and important, and every the sunlight. The Canon was happy. And he was happy because he had not year I shall try in some way or other to do more than in the year before." "You see," continued Amiel, "these are the words of an old man, — a great et attained everything he could de sire. For, you know, the unbay man is he who, like poor Herder, the unbapp offers to old age, and has nothing to look forward to this side of the grave. old man; and how applicable to you, before whom the years are spreading There were some things yet to be de-sired, to be reached unto, to be seized sic-argumentaris style, but now, oh ! so -to be enjoyed ? No ! The enjoymen modified, "life must have an object. There must be an ideal — an object to is the pursuit ; it ceases when the hand closes down on the prize. And yet, with every consolation arcund him, and that most sublime of consola-Luke almost jumped from his chair at the old familiar word. "If you are tions, the growing happiness of his people, forever under his eyes, there were some misgivings-the rift lute, the fly in the amber, which are inseparable from all kinds of human felicity. A letter lay open on the table. It was a pathetic letter, and, more pathetic still, it contained a This the Canon read over and poem. over, and the tears were in his eyes Yet the Canon was happy, for he was good man, and he had the power of relieving misery always within his reach. Indeed, it would be difficult to say which was the happier-the benevolent Canon, who presented some poor woman with a brace of Orping tons, with the assurance that she would have a glorious "cluck " in the springtime, or the poor woman who was just about to enjoy the pleasures of proprietorship. And when he had got thirty per cent. knocked off the rents of his tenantry, he walked on air for several days alterwards. So the Canon appy, for he was writing a check for 210 this morning, and the check was made payable to Louis Wilson. The old fool ! says some one. Not at all! You'd do the same your

self, my indignant friend, if you had little account at your banker's, and if you chanced to have these lines addressed to you :

merei towards ashes and weeping. But brother, you were unhappy in your illustrations. Those bright lights whom you mention burned for them-selves only, leaving smoke and dark-ness behind them. You and we must seek better things." "I cannot quite grasp it," said Luke vaiely strateching towards the insoluble. He stood afar, as one without a God, Waiting in darkness for the deeper night, When sleep would come—the long and soul-less sleep, That seemed to him more peaceful than the hope Of future immortality. vainly stretching towards the insolubl

In the silence of that solemn midnight hour,

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of art and seience at Luke felt the glam around with an atm light, and he felt it self to his envi helped a good deal.

"Qaick, quick, o mege; you're two morning. These pe know. Luke felt his pas

could not help this Old Ireland, where leisurely for a se morning, and sit or talk of old times! the priest being ha the priest being has does he, for he salu as he passes into they say "God ble Or: "Look here Delmege; now loor There you have not

There you have no and it must be all Or: "Could y Delmege, to mod little? This is no some of those ladie Mrs. S--- start whilst you were A It was like an elec "God be with O

Luke, "where the all right, and whe preaching powers sound you can emi prea But he did tone

it became a clear of sled bells on a They had long, on theology durin fter dinner. In t on the

Luke would break a kind of mild grave, polite old contradiction on tion. Luke did dicted. Had he at college? An perienced that t comfit an antagor or tell him he is the gravity of the quiet, gentle per an effect on Luk ally he came to are a good many same thing in that it were well humble and opinions. For the on Luke's mind though he neve lowed halls of h very deed, a pro when Luke, late accidentally that actually the aut markable philos Dublin Review, were quoted in t reviews, he was who could eve

This idea of to in grasping. I logical faculy th side of a question ent because othe same manner, that at his first tively rude. contempt for E was fencing wit of mighty swor Ireland. One b and Sylvester, hopeless entang tc., and that other priests ca butLukeshould "That's not

and no theolog

Canon Drys and said : "I had som Palmieri on t young friend d his reply ?" And Luke, a

his own refutat But the beau and mildness telling insensi

"I see some great idea underlying your thesis, but I cannot seize it." "Then I must take you by the hand,

Anglican clergymen, who stepped over from their snug, if dingy, houses in the cathedral close, and brought with the man atmosphere of learning and refine-ment and gentle courtesy, which had a perceptible effect on the character and

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perceptible ellect on the character and manner of this young Hibernian. And here, mostly on Wednesday evenings, were gathered celebrities, who slipped down from London by an afternoon train and went back at midnight; and

Luke began to learn that there were in

and teachers forever to a First of First

And Luke grew humble, and began to sit at the feet of some Gamaliel, and

But he proposed the question to Amiel Lefevril, one of the three maiden

sisters who presided over the salon, and who had heard a good from Catholic friends about this new light, which

had suddenly dawned from Ireland or

the gray monotony of a dull English cathedral town. And it came around

in this way. The lady had got a letter from the great Master of Balliol, who

had just finished his work on the Re

public of Plato, and one sentence ran

thus :--

n a long, sunlit vista." "But-but," said Luke, with the old

"Distinguo !" said the lady, and

the old familiar word. "If you are selfish and self centred you need no

other object than the tonic of daily

work to strengthen and purify every

mental and moral faculty. you will is a higher plane to which you will be and where you become divinely mental and moral faculty. But there

altruistic. That is, when you acknow-ledge and understand that the crown

of life is self-surrender, and when the

interest of the individual is absorbed

It sounded sweetly, and wrapped Luke's senses around as with an atmos-

phere of music and perfume ; but his

a few nights ago - yes, indeed, it was Canon Mellish - on the world-weari-

ness of all our great writers and work-

Rugby and Matthew Arnold - on the

justification of suicide by George Eliot, and the wish that it could be

justified by Carlyle." "Quite so," answered Amiel. "The

necessary result of too great entha-siasm—the reaction from the Schwar-merei towards ashes and weeping. But

ers-on the dread despair of Arnold

'I thought I heard some one enlarge

reach, and where you become

in the interests of the race."

judgment was not convinced.

become as silky and

he world a few who might be masters

"I shall miss him sadly," said the Vicar, with something that seemed like " No doubt, we are a leader a sob. lot."

The following Sunday evening there was an important function in the Cath-odral. The Bishop was to assist in Cappa magna. Luke was to preach. All were assembled in the inner sac-

risty just before the ceremony com-menced. Luke was slightly nervous It was the first time he had to preach in the Bishop's presence, and say what you please, it is an ordeal to speak be-lore an accomplished preacher who fore an accomplished preacher, who also holds the keys of life and death.

"Would you assist the Bishop?" aid Arthur, who was master of cere-monies, "whilst I look after the altar."

Luke moved forward and took up the Cappa magna. Now, the Cappa magna is the most beautiful of all the beautiful vestments with which Mother Church, in her great love, clothes her children. cannot conceive how any lesser genit hat of Michael Angelo could have devised it. A judge's ermine is nowhere in comparison, and even the nowhere in comparison, and even the coronation robes of royalty pale into in-significance before it. But like all beautiful things in Nature and art, it must be handled, with science and skill and delicacy. You succeed by a hair's breadth, and it is a s ccess. You fail by a most triling misdirection, and it has a comparate and irremediable a consummate and irremediable Now Luke had neither science failure. -because he knew nothing about this airy, fluffy, delicate thing; nor skill-because he had never touched it before; nor delicacy-for his strong, muscula fingers had not yet tapered into sensitive, nervous points. But he had the confidence of inexperience. But he had all took up the beautiful silk and ermine in his arms, and tossed it lightly over by Bishops's head. The Bishop Bishops's head. The Bishop ated . " Take care !" But it was shouted . The Bishop found that the too late. long, shining masses of crimson sill hung like a curtain before him.

You have put it on wrongly," he said angrily. Luke tried to remedy the blunder by

shifting the ermine around. It refused to be shifted. Luke was as crimson as the silk. He pulled and shifted and tugg

Take it off," said the Bishop.

More easily said than done. Luke ifted it, and then found the Bishop's head nopelessly entangled in the

Whilst he was engaged in packing his few books and clothes, a timid knock was heard, and Father Sheldon "What's up ?" he cried in amaze

aent Luke turned away.

"What's the matter, Delmege? Where are you going ?" said Father

Sheldon, quite alarmed. "Never mind," said Luke, the second s around. all the same-a pack of hypoorites. tried to believe otherwise; but now my turn has come."

"I don't understand you," Father Sheldon. "Are you going back

I wish I were," said Luke bitterly "Only that I have engaged myself for seven years, I should go back by the first train.

" But. for heaven's sake, man, what is it all about ?'

"It's all about this-that I'm ordered off to Aylesburgh at an hour's notice as if I had the plague. Of course should have expected it. The moment a young Irishman makes himself useful, - a remarkable, that moment - or he's shifted to some obscure place. "There may be some reason," Father Sheldon, diffdently. said

" Of course there is. The universal reason of jealousy. I shouldn't mind so much, but the good Bishop was and - hypocritical enough to pay a marked compliment last night, and

" I'm extremely sorry," said Father

"There's more Saxon duplicity," said Luke, bitterly. "I'm quite sure there's not one in the house who is half so glad as you are..."

said Father Sheldon, "Be it so,' going out.

As Luke passed down the corridor, he stopped for a moment at the Vicar's door and timidly knocked.

'Come in !' said the gruff, wellknown voice.

"I'm going," said Luke, briefly. "I know it," said the old "I know it," said the old man. "There's a quarter due."

"I'm sorry for leaving you, sir," said Luke, with a gulp; "you have been very kind, and I couldn't go away without saying good-bye !" this: Preserve what you have got and The Vicar was writing. He folded levelop 't; dop't waste your energies

When we meet to part no to come to us.

But there was one hymn, redolent o Calvinism and discord, which was sung morning, noon and night in this dreary conventicle. It haunted Luke like spectre, and he confessed that, to the very end of his life, it sent his heart to boots. It was all about being saved! saved !! saved !! !

" If these be the pans of the elect," thought Luke, "I wonder on what un imaginable minor key are pitched the wailings of the lost !

It was his first introduction to the gloom and desolation of the English

"And these are the people who, through their writers, through Dickens and Arnold and the host of globetrotting cynics, try to turn into ridi cule the sweet, suny religion of Italy and Spain! But they produced a Faber, Luke. Well, that saves them somewhat.

There was a short service and Benediction on Thursday evening, at which, to Luke's surprise, there was a very arge attendance. And here he noticed that almost invisible but terrible line of demarcation, that in all English churches, separates the imperialists fram the helots. The front benches were sparsely filled with well-dressed, stately English; the last two benches were well filled with poorly dressed Iaish, whose very attitude was an apology. And back in the gloom of the porch, hidden in the shadows of the confessionals, the exiles thronged and swayed to and fro, and flung out their arms in adoration, and shool their beads, as long ago on the mud foor and whitewashed cabins in the Irish hills. Luke couldn't stand it.

"Stand up, and go on to those vacant seats," he said, peremptorily. "God bless your reverence; but we'd rather be here." And there they remained.

It was his first little rencontre with his pastor. He referred, in not very measured terms, to this heretical ex-clusiveness in the House of the Great Father.

"There should be no distinction of class here, as there shall be note on the Day of Judgment. And, from my ex-perience of England, Doctor, I tell you that the one secret of the Church is

"Oh! dear, dear! and we used to say that Father Collins lived at the Hermitage. " Now, Mr. Godfrey, we really must make a r rule that will not be infringed We must have Mr. Del-Del-'

apon. We must have Mr. Del-Del "Delmege," said Luke, smil happily at this battle in his honor. said Luke, smiling "We have Mr. Delmege every Sun day evening and on alternate Thurs-

days. " Really, Mrs. Bluett, you are most grasping and intolerant. I appeal to the doctor."

The doctor was tossing up the long ringlets of a little maiden of five sum-

"I'm sure," be said, shrugging his shoulders, "I shan't interfere. If you could manage to divide him, as Solomon intended with the baby, it would be all the better.'

Mr. Godfrey, however, bore away the prize triumphantiy. ense enough to whisper to his rector : Shall I go ?"

"By all means. But don't stay later than ten. They'll like you al the het. ter.

And this was Luke's first introduction to a good pastor, whom ever after he regarded as the greatest and dear-est of the "dii majores" who were enshrined in the secret temple of honored friendship, and to the circle of the gentlest and sweetest people that he had yet or ever known. It is quite true, indeed, that he had some ademic discussions from time to time with his pastor, generally on political topies, but these, too, were tacitly avoided after a while. And for a time he was embarrassed and puzzled at the idiosyncrasies of English life. He couldn't manage cold roast beef and cheese and ale at 8 o'clock at night; and old John Godfrey was considerate enough always, when placing his hand on the cover of the Stilton, to shout : "Look out, Father Delmege 1" So, too, he found it bard to understand to affect and the should be and the should be and the found it bard to understand

good men of forty or fifty could spend hours over a stupid game of dominoes, with nothing but counters in spend the pool; and he thought whist in metimes, too, he in his chair as he sat around a winter's fire, and a calm, Carthusian silence porvaded the whole family circle. "Iso't this injoyable, Father Del-

While calmiy slept the world, and stars kept watch. And the land was flooded' with the moon's weird light,

And the heavens and the earth were steeped

in beauty. He laid him down thus wretchedly.

And a ray of moonlight glittered on the blade That leaped with deathly swiftness to his That leaped with deathly swiftness to his heart: And the stars looked down in pity as he sank With closed eyes among the sleeping flowers. To rest forever peacefully.

The Canon was not a critic ; nor had he an ear for music, or a finical respect he an ear for music, or a finical respect for accents and syllables. He had only an imagination. And he saw the moon-light, and the sleeping flowers, and the crushed grass, and the blade with the dark stain—ugh ! and the Canon wept with pity, and debated with himself long and carnestly whether he would not change that check and write fifty. But the check was mosted to No. 11 not But the check was posted to No. 11 Albermarle Buildings; and the good housekeeper, whose rent had fallen into sad arrears, chuckled as she guessed "A check from his huncle !" But the Canon went around these days in an anxious and happy mood, fearful that every post would bring him an account roner's inquest. But to all outor a coroner's inquest. But to all out-ward appearance he was the same grand, msjestic Canon, and the people said: "How great and how happy I" During these happy months, Luke Delmege was foated along in a current of calm peaceful work, broken only the innocent pleasures of refit and beautiful social surrour ings. He had time to think refine surround-

last, though he never ceased to work. And one of his thoughts was this: This fever and fret of work, work, work—What is it all for? What is the object of it? The answer was : Worl needs no object but itself, because Work work is its own reward. There was something in it, but it was not quite satisfactory ; for, in that case, an immortal being had no higher object in life than a steam engine. He proposed the question often to himself; and he the question often to hunsen is and no proposed it at a happy gathering at a certain house, which had gradually be-come his salon and academy. Hore in-variably once a week, sometimes twice a week, Luke had the inestimable privilege of meeting a small, select coterie of esoterics, representative of every branch of literature, science and art, and even divinity. For here came man^w soft mann red, polite, well read through with gold and c imson throads

and lead you into the inner circle of the mystics. You know, of course that all great thinkers now understand the nature of Life's symbolism - that the whole world of experience is but the appearance or vesture of the divine idea or life, and that he alone has true life who is willing to resign his own personality in the service of humanity, and who tries unceasingly to work out this ideal that gives the only nobility and grandeur to human action -that is :-

Seek God in Man!

Man in God,

which latter has been the great human heresy from the beginning." It sounded nice, and it gave Luke a good deal of food for reflection. This self-surrender, this absorption in race, the E_{go} lost in the All, and immortal in the evenity of Being-this is the He ventured to hint vaguely at the

"I think, Father Delmege, you had better keep to John Godfrey and his pipe, and leave these Anglo-French pipe, and leave the blue-stockings alone.

Luke pronounced the old man re-

"However," said Dr. Drysdale, "you "However," said Dr. Drysdale, you want work for humanity. All right. Ill hand you over the county jail. You will meet some pretty specimens of humanity there."

"'Tis all this horrible mechanism,' said Luke; "these English cannot get over it. Man is only a tiny crank in the huge machine—that's all they can conceive. How different this teaching -Man, a Symbol of the Divine !"

Yes the beautiful, smooth mechanism was affecting Luke unconsciously. He no longer heard the whir and jar of machinery, or saw the mighty monster flinging out its refuse of slime and filth in the alleys and courts of southwest London ; but the same smooth regularity, the same quiet, invincibe energy, the slee manifest even here in cathedral town. Here was the beautiful

ly man had b just visited B that Bunsen heathen. "Did you," you ever come Germany?" "Weg-We

ber. Let me

One evening

even to ask au

Wein, Weib, thing to old S gravely. "No!" sai

"He was on was heterodox have met his for Luke. H the ways of p

"I think." Anglican par tremely kind a Sabellian." " What's th "Oh! I th

heretics," re "A prett

Anglican. word, except Bishop as a papers." Later on

startled a lit ly enlarging race, and co possibilities ' Consider

said Olivett have grown into what w around and arranged a absolutely n of humanity something anthropom

Deity is eve "There isaid a bellig the nation's for a trifle ; in morning cabinets can iat to blow e

amusement.

1907.

stepped over ouses in the tht with the g and refine-which had a character and ernian. And ay evenings who slipped an afternoon idnight; and there were in t be masters First of First. and began to Gamsliel, and s spent long it in buying which he had and with his had begun to to these envi-ress bespoke a d as carefully ed elements of

e question to e three maiden the salon, and from Catholic light, which om Ireland on a dull English it came around ad got a letter of Balliol, who ork on the Re e sentence ran

e as silky and with whom he

work to do in you must finish life is receding nean to cherish not an illusion, fe are the most nt, and every e way or other year before." Amiel, "these man, - a great licable to you,

ke, with the old but now, oh 1 so ave an object. - an object to

s are spreading

the lady, and rom his chair at i. "If you are id you need no e tonic of daily and purify every ulty. But there which you will become divinely hen you acknow that the crown r, and when the dual is absorbed race." y, and wrapped as with an atmos-

perfume ; but his vinced. some one enlarge es, indeed, it was

the world-weari writers and work-pair of Arnold of Arnold — on the cide by George that it could be ed Amiel. " The

too great entha-from the Schwarnd weeping. But unhappy in your bright lights burned for themsmoke and dark-You and we must

asp it," said Luke ards the insoluble. idea underlying nnot seize it." e you by the hand, the inner circle of know, of course, AUGUST 24, 1907.

of art and seience and literature. And Luke felt the glamour wrapping him around with an atmosphere of song and light, and he felt it a duty to fit himself to his enviornments. He was helped a good deal.

"Quick, quick, quick, Father Del-mege; you're two minutes late this morning. Taese people won't wait, you

morning. These people won't wait, you know." Luke felt his pastor was right; but he could not help thinking: God be with Old Ireland, where the neighbours meet leisurely for a scanachus on Sunday morning, and sit on the tombstones and talk of old times! And no one minds the priest being half an hoar late; nor does he, for he salutes them all affably as he passes into the sacristy, and they say "God bless your reverence!" Or: "Look here, look here, Father Delmege; now look at that corporal! There you have not observed the folds, and it must be all made up again." Or: "Could you manage, Father Delmege, to modulate your voice a little? This is not the Cathedral, and some of those ladies are nervous. I saw

some of those ladies are nervous. I saw Mrs. S — start and look pained whilst you were preaching yesterday. It was like an electric shock."

"God be with Old Ireland," thought "God be with Old Holand, Luke, "where the people's nerves are all right, and where they measure your preaching powers by the volume of sound you can emit."

But he did tone down his voice, until it became a clear metallic tingling, as of sled bells on a frosty night.

They had long, amiable discussions on theology during the winter evenings after dinner. In the beginning, indeed, Luke would break out occasionally into quiet, gentle persistence, began to have an effect on Luke's vanity, and gradu ally he came to understand that there are a good many ways of looking at the same thing in this queer world, and that it were well indeed to be a little humble and tolerant of others' opinions. For the truth forced itself

on Luke's mind that this old man, although he never studied in the hal-lowed halls of his own college, was, in very deed, a profound theologian, and when Luke, later on, discovered quite accidentally that this gentle man was actually the author of certain very re-markable philosophical papers in the Dublin Review, and that his opinions were ented in the leading Comtinental though he never studied in the halwere quoted in the leading Continental reviews, he was surplised, and thought --who could ever believe it?

This idea of toleration Luke was slow in grasping. He had such a clear, logical faculy that he could see but on side of a question, and was quite impati-ent because others cauld not see in thee same manner, There is reason to fear that at his first conference he was posi

and said: "I had some correspondence with

"I had some correspondence with Palmieri on the matter. Would my young friend do us the favor of reading his reply?" And Luke, angry and blushing, read

his own refutation. But the beautiful lessons of toleration and mildness and self-restraint were telling insensibly on his character.

THE CATHOLIC RECORD.

AN EMPTY HOUSE.

He had not been particularly fond of the house when they lived in it, and he could not make out why he had asked for the key. It was just a fancy that came into his head when he saw it standing empty. The agent happened to live right opposite, and he acted on

to live right opposite, and he acted on the impulse. The house had been vacant for a good while, it seemed. The moss had grown over the path and there was moss in the corners of the steps. The key grated in the lock and would not move at first. It was always a trouble-some door to open. Vi used to rush upstairs like a hurricane to unlatch it before he could turn the key. The key generally turned when she was at the far end of the passage, but, of course, he pretended that it had not. It was so good to hear her laugh at him and to see the sparkle in her eyes. Mm and to see the sparkle in her eyes. She wore short dresses then, and her hair was down her back. Her hair had been put up these five years. Five ? No, it must be seven. There was a big-eyed baby Vi now. Thank God ! Vi's eyes still sparkled, and she still rnshed at him like a whirlwind when he went to her house. Her way had never altered--never altered from the he went to her house. Her way had never altered--never altered from the time she was a wee, toddling thing. Ah! The key had turned at last. The hall looked smaller than he re-membered it. He wondered how there had been room to move in it. Here was here the little sole table stood-the

membered it. He wondered how there had been room to move in it. Here was where the little oak table stood-the little carved table that they thought an extravagance then. He always liked that table; but, of course, it would not do for the big hall of the big house that he lived in now. He must ask what had become of the table. He had not seen it for years. He always kept his vestas in the right hand drawer. Bert and Allan used to steal them. They were only little fellows then. Such little fellows! And now they would soon be men. Bert was going to Oxford next month, and Allen was taller than his father. They had done very well at school. They were good boys, good boys! What dreadful little pickles they ware then ! He could almost fancy that he saw them-the empty house was empty no more as he looked around. Two small imps were peeping round the top of the basement stairs-a keen

the top of the basement stairs-a keen brown-eyed face, and a good-humored brown eyed race, and a good ministry of the system of the in his ears—"Can't we have a penny for fre-works to-night, dad, 'cause we didn't have one yesterday, and I went up four places in Latin last week?" "An' I've got to bonus, and that's very good for me." "We could get better ones if you gave us a penny each." "Mamma said perhaps you would if we didn't bother till you'd got your coat off. Well, you've got one arm out "— He used so tell them that they were a pair of young nuisances, but he never meant it. He hoped they al-ways understood that.

ways understood that. Pat, pat, pat, on the kitchen stairs. "May on'y go see dada. Yes, May must. No, no; naughty Milly! Go 'way, Dadal Dada!" "All right, Milly:

that at his first conference he was posi tively rude. He had a good deal of contempt for English conferences. It was fencing with painted laths instead of mighty sword play that goes on in Ireland. One brief case about Bertha and Sylvester, who had got into some hopeless entanglement about property, etc., aud that was all. Now, all the other priests calmly gave their opinions but Luke should blurt out impatiently:-"That's not what we were taught, and no theologian of eminence holds "that." Caroon Drysdale rubbed his chin,

let them choose their own pictures out let them choose their own pictures out oi those degraded from the former dining room. He had expected that they would select the gaudy ones, for which he had no other use; but their taste was, unfortunately, good. They persuaded their mother to buy plaster figures for the mantel shelf from a man who called-Qieen Victoria and an Italian flower girl. The flower girl lost an eye when Alan first had a cata-pult, and Bert lent the Queen to May for a doll when she had measles. It

pult, and Bert lent the Queen to May for a doll when she had measles. It never went back. What young scamps they were ! But they had grown up fine fellows—fine, manly fellows! The green shelf that he put up for their toys was still there, but it had been repainted. He had meant it to be pale blue, not green ; but it is easy to confuse colors by gaslight, especi-ally when you have two little boys to help you. The stain was still in the boards where Alan upset the paint pot. boards where Alan upset the paint pot. He stood a long time looking down where their bed had been. Most morn ings he came in to stop a pillow fight, or settle whose clothes were whose-they were so much of a size. Most

allow for that. He used to come in the last thing at night to see that the gas was safely turned off and that the windows would not rattle. The boys were inclied to doubt whether the ions were really doubt whether the lions were really safe in the Zoo if they heard a noise in the night, and then, of course, they sh uted for their father. It was always in the cold weather that they disturbed his slambers. He felt very cross some times, he remembered, but he didn't give him elf away by showing it. No one has any right to lose his temper with a child. Besides, they were frightened. And they were only little chaps—such little chaps ! This was the nursery. He always had to go in twice to bid May good night; sometimes three or four times. "I shan't have any peace till you are

the mornings. He rose earlier than the rest to write. He worked very hard in those days. There was need of hard work with so many mouths to fill. Thank heaven, he was still a busy man; but the need had passed. Work does not often bring its full reward, but it brings something. He was no longer a poor man, thank heaven! He did not care very much for money himself, but had always wished to leave a little for the children when his time came. Bat his time was not up yet. No, no-not

d. One brief case and get into some basil.
Spivestor, who had got into some basil.
Spivestor, What does mamma say, I
and that was all. Now, all the prietice of the some basil.
The server of the some basilit of the so show our love and gratitude to Him. The prayers assigned to be said before wonder of wonders are a woman and a to him, though she was a woman and a mother. But he was back in the old drawing-room, and Dolly was back at fifteen years—and Bert had snatched her book, and was dodging her round the ottoman. His own voice sounded There was no sleep for him after May more before he turned the corner, and arrived. Her restless feet made a wonderful draft in the bed on cold and after meals are for the faithful, and after meals are for the faithful, short and to the point—and no Catholic shou'd excusse himself or herself from saying them. At one's own table they should be said by the head of the was smillng still. God, to whom all things are possible, mornings, and her tongue never ceased prattling. If he half fell into a doze would know the reward, he thought, for his years of strenuous life—the life that had been his prayer. When time had prattling. If he half fell into a doze she would beg for a story. "In a min-ute," he would protest sleepily but the ottoman. His own voice sounded young in the ears of his memory. He was always a child with the children. "Come, come, boys!" his young voice said. "What will your mother say if she find you've been in the one with its floating and houses were levelled with the dust, the memories unchanged and unchanging world still be with him—the memories of his chilfamily or the senior member present she used to put her chubby arms round his neck, and kiss him with a soft, wet mouth. "You's a dear dada. Now tell and all the rest responding Amen-while if one be at another's board they voice said. "What will your mouth. "You's a dear data. Now ten-say if she finds you've been in the drawing-room in those dirty boots? May 'tory." She was a big girl now— Give them another wipe, then. What is that down in the garden—a Roman shield, eh? It looks to me like the supper lid. Eh, Milly?—dinner? All home now. Bart was going to the should be said privately when not public ly recited. There is a disposition on the part of some to neglect grace before and after meals, a kind of affectation when they were children .- By dren Owen Oliver. not to be considered pious, founded on human respect, but this is cowardly and unworthy a member of the great copper lid. Eh, Milly ?-dinner? All right. You can take Miss Maisie"-----Thou must yet be tried upon earth right. You can take Miss Maisie"— But May held to his leg, and began rubbing one fist in her eyes. "Oh, very well; she can stay if she's very good. Come on, piglet. What ! carry a big girl like you? Oaly 'little big,' eh? Up you come, then! Now, boys, get those lessons done while I have dinner. Yes you can do them at the other end of the dining table if you're very still and quiet. Fireworks ? We'll see about them when the lessons are finished. I dare say Vi will get them for you. She'll pass for thirteen. Now for that 'quiet dinner' mother said I was to have"— varsity. Alan would be going in a year or two. She would not stop long after him. Her impudent beauty and exercised in many things. Consol-Catholic Church. and exercised in many tings. Consol-ation shall sometimes be given thee; but to be fully satisfied shall not be granted Catholic Church. (b/) table has its rules of etiquotte which good breeding and good form require to be observed; so Catholic teaching nd a principle re-quire the observance of those brief words which comprise grace before and after meals. They make a good be-ginning and ending of those necessary orts in our dealing of those necessary caught men's eyes already. And when his baby went—. The street lamp that was just lit flickered unsteadily. thee. Take courage, therefore, and be valiant, as well in doing as in suffering things repugnant to nature. - Thomas There must be a mist on the windows. No, it was on his spectacles. Well, well! He would go up to the old study and congratulate himself on the a Kempis. The world has need of every man and woman in it. Age counts for lit-tile so long as the spirit is young. The tasks vary of course, but in the fnal harvest the efforts of each, how acts in our daily life and prepare us all the better for fulfilling the rest of improvement that he had made in that our duties. Let us all The study was right at the top of in being grateful.-Seedlings. the house—one of the attics. It was too hot in the summer and too cold in the wieter; but his work has prospered something.—Leigh Mitchell Hodges. Somehow, he never did have a quiet

there. He remembered how he mad-the carpet for it, by cutting the best pieces out of an old one. Nothing was left of the oddments that had furnished the room, except the tall nest of drawers that his wife had given him. They were too good for the other things, they said then. Now she wanted to turn them out of his study, because they were not good enough for the rest of the fur niture; but he held to them. He was not given, as some are, to friendship with inanimate things; but he could not look upon these just as furniture. Sheaves of his writings had passed through them—the writings it as the children changed? There was lit as the children in bis stories. When there were no the room, except the tall pest

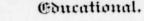
his stories. When there were no longer any children they would be an old man's writing—an old man's writ-ings. No, no ! His heart would never be quite old while he had the memories. He would never lose these. They were with him now. They were with him now. He sturned to sit in the old chair, and found that the room was empty.

they were so much of a size. Most evenings he came down from the study to adjust a difference concerning the sharing of the bed or the clothes, or to give them drinks of water, or fetch them biscuits, or tell them that they really must be quiet. They made a great deal of noise. Bat they were only little fellows. He always tried to allow for that. He nosed to come in the last thing at

corners were full of shadows. It was a room of shadows and corners, a room to think in. He had sat there so often in the twilight thinking : thinking of his own; facing the things that a man has to face. No one can help him with some of them—no one. It was here that he sat and faced his darkest hour. He had not liked to think of it ever since. He wiped his forehead as he thought of it now. The daylight grew into twilight; the shadow of the window frame came creeping toward him along the floor. The twilight deepened into darkness. There were whispering thoughts—evil thoughts—in the room. He could not escape them. He got up and lit the gas, to take refuge in light, and they whispered to him still. His thoughts went back to the depths. God forbid went back to the depths. We all have our dark hours—all.

dark hours-all. Suddenly, the door burst open, and the girls pushed one another into the had to go in the lob of a start with the long dusting brown. Once y Violet was in ambush up the starts with the long dusting brown. Once y Violet was in ambush up the starts with the long dusting brown. Once y Violet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y biolet was in ambush up the starts with the long dusting brown. Once y bas with the long dusting brown. The y work is the the worked were y and the starts with the long dust that they approve the hat is a prayer of mine—if I have struggled in a man's blind way. and that is a prayer to whildren ! The children I it was they who farmished the house when the furniture the provent the starts with the long the provent the starts with the more the worked very is the worked very is the worked very is the worked very is the provent the provent the worked very i

The children ! It was they who fur-nished the house when the furniture was shabby and spare. It was they who gave relish to the food when the larder was scanty. It was they who filled the mind and left no room for the lumber and cobwebs; they who filled the heart and left no room for the empty heart ache: they who made the labor easy and the reward worth hav-ing: they who hearkened to the sacri ing ; they who hearkened to the sacri floes that were nearest to a prayer ! The children ! It was they who had brightened his goings and comings. They clustered round him and clam-bered upon him as he went down the





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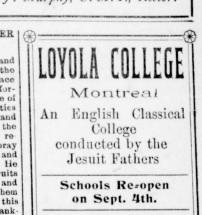
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rs now understand symbolism - that experience is but vesture of the and that he alone s willing to resign y in the service of ries unceasingly to that gives the only ur to human action

in Man!

God,

inning." and it gave Luke a or reflection. This absorption in race, All, and immortal Being—this is the ght for; and was it rk of Catholicism? int vaguely at the n rubbed his smile, and said : Delmege, you had n Godfrey and his these Anglo-French e."

d the old man re-

Dr. Drysdale, "you manity. All right. er the county jail. e pretty specimens

orrible mechanism," English cannot get -that's all they can ferent this teaching of the Divine !'

smooth mechanism uke unconsciously-d the whir and jar of the mighty monster use of slime and filth courts of southwest same smooth regular-et, invincibe energy, here in the slee Here was the beautifu out from the horrid mill ; beantiful, perwomen, and woven and c imso a threads even to ask questions. A grave, elder-ly man had been saying that he had just visited Bansen in Germany, and that Bunsen was a grand, colossal

"Did you," said Luke, shyly, "did you ever come across Wegscheider in any ?"

Germany?" "Weg-Weg-no, I cannot remem-ber. Let me see-Weimar, Wieland, Wein, Weib, Weg-could he be any-thing to old Silas?" said the traveller, gravely.

"No!" said Luke, a little nettled. "He was only a theologian; but he was heterodox, and I thought you might have met him. This was really good for Luke. He was getting gently into the ways of polite society.

"I think," he whispered to an Anglican parson, who was always ex-tremely kind, "that Wegscheider was a Sabellian

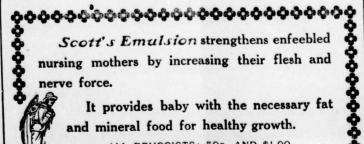
What's that ?" said the parson "Oh! I thought you knew all about heretics," replied Luke.

"A pretty compliment," said the nglican. "No, I never heard the word, except flung occasionally at a Bishop as a nickname by one of our

papers. Later on in the evening Luke startled a little circle who were grave-ly enlarging on the evolution of the race, and conjecturing the tremendous possibilities that lay before it.

"Considering what has been done," "Considering what has been done," said Olivette Lefevril, "and how we have grown from very humble origins into what we are to-day "—she looked around and into a large mirror and arranged a stray curl—"there is no, absolutely no limit to the developments of humapity. Something higher and was to have"--dinner in those days. The children were so young-he was younger then. Ah! He shrugged his shoulders impatiently. People must grow older ; and he was not really old-just old enough to have come to his full powers accountery no limit to the developments of humanity. Something higher, and something even approaching to the anthropomorphic conceptions of the Deity is even realizable." enough to have come to his full powers and earned success. His time was precious nowadays. He could only spare a few moments for a look round the house. It was an absurd fancy, a

Deity is even realizable." "There is not much hope for it," said a belligerent journalist, so long as the nation's are at one another's throat for a trifle; and so long as gentlemen in morning dress in their comfortable cabinets can get the unhappy proletar-ist to blow each other to atoms for their musement." TO BE CONTINUED. spare a few moments for a look round the house. It was an absurd fancy, a ridiculous fancy. He started at the sound of his foot-steps in the empty house as he began to climb the stairs. The boys used to slide down the banisters; and the girls! This was the boys' room. How pleased they were to have a room to themselves when they moved here ! He



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be faithful

Commenting on the recent report that the Blessed Virgin had appeared to Pins X., the Pittsburg Observer de-clares that the report was intended clares that the report was included simply to bring ridicale upon the Holy See. Here is what the Observer says : "Again the correspondent of the Associated Press in Rome is at his old game. In alluding to the new syllabus of errors which has been issued by the Holy See he declares that in it Pope Pius "condemns all modern ideas," and that His Holiness has declared that

and that His fioliness has decired that his hesitation to sign the decree was removed by an apparition of the Blessed Virgin. The obvious intent is to throw ridicule upon the Holy See and its illustrious occupant.

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A MENACE TO CHILDREN'S MORALS.

"Nothing is more impressionable than the soul of a child," says the Monitor of Newark, N. J. "It is a delicate film that absorbs every shadow that falls over it. The eves and ears of children drink in everything that presents itself-good and bad. It is evident, therefore, that too much care can not be exercised to preserve the children in their purity and innocence. But in every city of the land 'penny arcades,' 'nickeldromes,' 'nickel theatres,' are opening to the danger of the little ones. The price demanded demonstrates that their appeal is to the demonstrates that their appeal is to the children, and a glance at the young people trooping through these places confirms this notion. Children and young people are the chief patrons of these establishments. Now many of these 'arcades,' nay, most of them, offer, to the gare of the young, pictures that are suggestive and even lewd. There is nothing that some vile avaria-There is nothing that some vile, avaria ions men will not do to make money. Even the innocence of childhood is prostituted to their passion for gain. They invite the young into their insti-tutions to fill their souls with suggestions and pander to the sense of sin which is awakening within them. The lessons that are learned in the ' penny arcade' are the first step on the down-ward path for many a girl and boy. The children grow familiar with vice under dangerous, because suggestive, forms. Unclean pictures are painted on their youthful imaginations, and the of their childhood is blurred and disfigured."

Thou shalt not labor long here, not shalt thou he always oppressed with sorrows. Wait a little while, and thou shalt see a speedy end of all thy evils. 1

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The Catholic Record

Price of Subscription- \$2 00 per annum. THOMAS COFFEY, Editor and Publisher

THOMAS COFFEY, Editor and Publisher. Approved and recommended by the Arch bishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Bubscribers changing residence will please give old as well as new address. Obliumy and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Inserted except in the data to be a set of the set of t

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Apostolic Deirgatum. Ottawa, June 18th, 1965. Mr. Thomas Coffer : My Dear Sir,-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is isore all that is is in-bund with a strong Catholic parchipes and atthem bund with a strong Catholic parchipes and atthem ing of the Church, at the country. Following these lines it has done areat deal of good for therefore, earnestly encommend it to Catholic infuence reaches more Catholic homes. Interefore, earnestly the stang on your works and best wishes for the scontinuod success. Yours very sincerely in Christe, Boxarus, Archbishop of Epheens, Doxarus, Archbishop of Epheens, Apostolic Delegato.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1960. Mr. Thomas Colfey : Dear Sir : For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form which it is published. Its matter and form which it is published. Therefore, with pleas tre, I can recommend it to the faithful Bleesing you and wishing you success, believe me to remain.

ain. Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, AUG. 24, 1907.

BISHOP POTTER ON SOCIALISM.

In our last issue we referred to the charge which Bishop Potter of New York made against the Church in that she is indifferent to the physical, mental and moral needs of the working people. It will not do to stop at a short comment on the Bishop's indefinite idea of Church and the Globe's hit at individnalistic mediaval theology. To these points we had limited our remarks with the purpose of clearing the ground for further consideration of the main subject of social unrest. We are rather surprised that any one holding the position which Bishop Potter holds should so seriously arraign the Church. If the Church is guilty in this respect, if it is a mere tuft-hunter, or absolutely indifferent to the greatest wants of the greatest number a Bishop ought not to admit it. If such is the case, there is again. something wofully wrong. The Church, must, like her divine Founder, ever preach the gospel to the poor, seek the lost and call to the marriage feast, them that dwell in the alleys and by-ways of the world. As long as Bishop Potter speaks for his own church we are not involved in the issue. But even so, we think that his remarks would have been more fruitful had they been employed in his synod and addressed to his clergy. We pass on to some other points. The Bishop attributes the causes of the social unrest to popular education, industrial revolution and extravagance in expenditures. Each and all of these may play a slight part in the seething and swaving of the masses now going on throughout the civilized world, but they will no more account for the disturbance and upheaval of society than a 5 o'clock tea would for an international Holy Scripture, was more than usually treaty. Popular education is not at all anxious not to incur formal condemnaaccording to our liking-godless and tion. Accordingly the first thing was impious it offers a stone instead for him and his followers to shape their of bread, and gathers grapes of thistles. ideas, so that they would not contain Industrial revolution may have error, and that they themselves would changed the working man's condition, still it has brought commodities within to authority. They maintained that the reach of multitudes who otherwise had never felt their comfort at home or enjoyed their pleasure abroad. And as for extravagance in expenditure it affects only the few who are less to be envied on account of their lavish magsificence than the poorer for their freedom from care. Far deeper down than any of these must the cause be sought. The masses are heaving like a swollen river whose volume is increased by the melting of the mountain-snows. Will they sweep away every landmark of right and civilization? Such unrest growing deeper and mightier in its movements which its advocates call progress, cannot find its cause in the three subjects mentioned. They may help it on by the stimulation which they impart and the expansion they develop. A cause must be sought in a principle. Education, industry and extravagance will be cement to the wall, not the wall itself. They may imbed the principal deeper, or by their waters loosen it. The cause of Socialism is Protestantism. First religious equality, then political equality, and say the modernists, with historical lastly social equality : that is the order. Luther and Calvin could not He was the natural Son of God, " that stay the torrent they had started ; nor could they satisfy their followers with Church as a society which was to last religious strength and comfort. The many then turned to politics for help, but were again disappointed. Political equality was giving less than religious equality had promised. They turn to social equality. Thither are the people borne onward, blind, heedless, without star above or pillar of fire on

earth, impelled by a force which they apprehend not, appealing to the Church, yet always rejecting the Never was heresy more Church. subtle. It flatters the people, it feeds them with the love of the world without wounding their piety. But the radical difference between Socialism and the Church is that between the natural and the supernatural. Socialism restricts us to the natural goods, regards as evil the want of them, and maintains the inability of individual effort to acquire these goods. Nature may resist us, or others may escape us. Social organization becomes a neces-

sity. All must unite in order to enable each to compel nature to yield to him the good she has in store for him. All are equal. Social organization must avert equal evil from all, and secure for each an equal share of good. Now although Christianity has a political and social character, and although our Blessed Lord came to found a new order of things, it was not by such means as the Socialists wish to adopt that these temporal benefits are ob- function of the Church would, under tained by Christian principles. It is by seeking first the kingdom of God and His justice, not by associating with all disaffected populations, or calling evil that which is not really evil, or good that which is only an obstacle to our true good. The only new order we care to advocate is that which our Lord came to establish and which His Church has through the centuries and generations of men founded and maintained. Though in the world it is not of this world : its principles, its action on the individual and on society, its glorious triumphs and its rest are not to be found in this vale of tears. Whoever would seek an alliance with the Church must come to her, accept her conditions, and walk by her light and law. Those who have done so, or who

are doing so now-who are fed with the Bread from her table never hunger or die. If people grow discontented with the material order in which they are moving she expounds to them the law. If they still seek a new order of things she is in their midst with material love in her heart and maternal warning on her lips. Never can it be truthfully said that the Church cared not for a Socialist. It is the other way. Socialism has rejected the Church, seeks its good in this world, abandons God and strives to render the world heathen

ERRORS CONDEMNED BY THE SYLLABUS.

The theory of evolution although materialistic in its origin and applied primarily to explain the origin has within a generation been marshaled to do duty in a spiritual sphere. With this as a centre a few modern ecclesiastical professors have undertaken to describe a circle embracing the Incarnation. Christ, the Church-in fact, God and the universe. They wished to teach their peculiar views, but at the same time remain within the Church. It has always been a characteristic of heresiarchs, that no matter what their errors might be they protested against leaving the Church. This time the Abbé Loissy, a French Professor of have materially assisted in the solution not in scientific criticism be amenable the only obedience due to ecclesiastical authority when it treats of such matters is external. The critic must not openly oppose authority, but he may continue to believe the very opposite of what is taught by authority. Exegetists are neither superior to ecclesiastical law regarding the previous censorship upon books treating of the Holy Scriptures. nor are they the final judges of the interpretation to be placed upon the Sacred Books themselves. The divine authorship, the extent of the inspiration and the arrangement of the parables of the gospels have all propositions defending or defining them. The gospels do not, according to Loissy, narrate the real life of Our Lord on earth-many of the facts they relate being false, others distorted, others exaggerated. St. John's gospel is historically untrue almost from begin ning to end. It is not proved that Our Lord rose from the dead-nor are the facts related to have taken place between the resurrection and the ascension to be relied upon. We know, certainty, that our Lord was not aware it was foreign to His mind to found a for a long course of centuries ; nay in the mind of Christ the Kingdom of Heaven together with the end of the world was about to come immediately." He did not appoint St. Peter head of any such organization ; nor did He institute any of the sacraments. These are the errors condemned in the syllabus

from proposition 27 to 52, and up to proposition 59, although proposition 57 condemns the theory that the Church is hostile to science. The modernists applied evolution to truth, and maintained that it is "no more immutable than man himself, since it is evolved with him, in him and through him." This is the 58th proposition condemned. From this proposition follow six others which briefly contain the chief errors of these evolutionists. Christian doctrine is evolutionary ; first Judaic, next Pauline, then Joannine, and finally Hellenic and universal. Ideas upon God, the incarnation, creation, redempt on, change with the times. The Apostles' Creed is not the same to us as it was to the first age of Christianity. Modern science must be reconciled by transforming Catholics into a non-dogmatic Christianity, or in other words, into a broad and liberal Protest antism. It is not to our present pur pose to analyze these errors, or point out the pestilent influence they exercised over many. We see that the these principles, be no longer the judge and pillar but a mere registration office of the vagaries of Loissy, Schell, Fogaz-

zaro and others. The language of the Church has been : " You will believe this because it has b en divinely revealed." What would hap pen in a modern, evolutionary Catho lic Church would be a despatch running thus : " Professor Smith of Berlin has discovered that there are two Gods." A despatch twenty-four hours later would correct that : " Professor Brown of Vienna has proven from geology that there is no God." For twenty centuries the Church has stood firm with the faith which all knew though they did not comprehend its full meaning and the vast sweep of its power and action. Suddenly it shifts its moorings, raises its anchor, drifts with the tide, and every day or two is seen in a new bearing towards those truths which it had always held to be immutable and which its countless children had sealed with their blood and practised with their life. The Syllabus was timely in its appearance; it is clear and positive in its language : and is another testimony of the jealous guardianship the Church exercises over her divine Spouse and His teaching and the salvation of her own children.

CATHOLIC EDUCATION.

We see from our American exchanges that interest in Catholic education is increasing not only in the stress attached to the primary but still more to the dangers arising from the attendance of Catholic young men and women at non-Catholic academies, colleges and universities. At a convention of the Federation of Catholic Societies held lately at Indianapolis it affirmed, " with all the force of its conviction, that religious instruction is an absolute necessity in every department of the school life." Of all the problems facing the world, divorce, socialism, indifference in religion, education, the greatest, according to Bishop McFaul, is education. "If we settle that," remarked the Bishop in his address, "we of the others." Sound Catholic educa tion may not cure all the evils of society : for other evils there are which en danger not youth but which ensnare the more advanced. These evils attack society from another quarter, and alloy the principles with which the youth entered life. Education must not, if it is to accomplish its task of reform, stop at the closing of the school-book or the ceremony of graduation. It is the work of life, as immortal as the soul. and as lasting as the Church. It can never be confined to the class-room. It must be found in the home and in the Church. We put home first, not only because it is the first class-room but because of its more general work in the education, the elevation and sanctification of the young. There, is the ex ample which sways more than any other force the future life, the conduct and success of the young. There, is formed the taste which will refine or corrupt which will lend a support to religion or destroy its sanctifying culture. Within the walls of the home the lessons of Church and school are emphasized with that parental authority which still maintains itself amidst the decadence of rule and respect. In the home restraint and modesty are the discipline which will fortify the young against the seductions of a corrupting and unchristian society whose principles are a direct contradiction to spiritual self-denial and whose practices are a menace to the nation. Here is education. We have no wish to go out of ou place. Bishop McFaul is right : education is the most important work to be done to-day. Its meaning should be extended to more than intellectual gymnastics; its borders must be widened and its courtyards expanded so as to include the Church - God's house of prayer and truth and Bread of Life, and also the family hearth within whose

THE CATHOLIC RECORD. circle are two teachers, father and mother, who will have the gravest responsibilities for the evils afflicting society. In proportion as home life is weak, distorted, un Catholic, in the same proportion will society suffer. The figures given by Bishop McFaul are interesting. There are 1,066,207 parish school pupils in the United States at \$19.77 a pupil per annum, which amounts to \$21,078,912 39. The educational plant required for this number is estimated at \$150 a pupil : amounting therefore to \$159,931,050. Thus the country is saved in all \$181,009,962.39. The Yankee is a shrewd fellow. It is more than puritanical prejudice which stimulates his opposition to religious schools : it is earthly greed and selfishness. Bishop McFaul proposes a compromise, that the Catholic schools should remain as they are without compensation for religious instruction but with payment for secular education upon the examination and approbation of the State or municipal board. Catholics do not ask for

> dren. A BIT OF CANADIAN HISTORY. We have received a very interesting

anybody else's money. All they ask

-and it is simple justice-is their own

for the education of their own chil-

ittle brochure, the author of which is the Hon. R. W. Scott, Secretary of State. It recalls the events subsc quent to the selection of Ottawa as the Capitol city of what is now the Domin ion of Canada. A remarkable feature is the fact that while Quebec, Montreal, Kingston and Toronto, had their champions, who sought the honor for their particular city, Ottawa, (then Bytown.) was seldom brought to the fore, and had but few champions. Had it not been for the disgraceful scenes which took place in Montreal in the year 1849, when the Parliament Buildings were wrecked and then burned to the ground, Montreal would to day be the centre of our Legislative work. The lawless mob who were guilty of this outrage preened themselves upon their loyalty, but it is that form of street corner loyalty which we see so much in evidence on the 12th of Julythat loyalty that pertains to the lips only- and which is scarcely ever found to the fore when sacrifice of muscle or means is sought for the country's weal.

After much discussion and the passage of many state papers between Canada and England, and some lobbying on the part of those seeking the great boon, it was thought advis able on the part of the Imperial authorities to ask for documents setting forth the claims of each particular locality. A special meeting of the Ottawa city council was called to attend to this matter. The work was placed in the hands of His Honor Judge Arm strong, the late H. J. Friel, Mayor, and Mr. (now Hon. R. W.) Scott The address, which was drafted by the last named, was thought to be the mos effective, and was adopted by the com mittee. The document is also pub lished in the pamphlet. It may be that to this very production was due the selection of Ottawa. It will thus be seen that our capitol city has much reason for honoring the distinguished gentleman who now so worthily fills the position of Secretary of State. May it be that he will be spared many more years to the service of his country. Conscientious work, high honor, remarkable physical and mental activity-such are still the characteristics of the grand old man of Canada's Senate, Hon. R. W. Scott, Secretary of State.

A REMARKABLE ORATION. We have much pleasure in printing this week the following oration of the Very Rev. Dean Mahoney, of Hamilton,

on the occasion of unveiling of the statue to commemorate the memory of the late Father Funcken, at Berlin, Ont. It is a document not only of interest, but one which conveys lessons worthy a place in the memory :

Your Excellency, Right Reverend and Reverend Fathers, Your Worship, ladies and gentlemen :

We are assembled here this evening to honor the memory of a great and good man. The world proclaims the exploits of its heroes, and erects monu-The statesman who with clear head and firm hand has guided the destinies of the nation in perilous times, the soldier whose valiant arm has repelled the invading post and preserved intact of the fatherland, the the frontiers poet who has sung its songs, yea, even the athlete who has carried off the covered olive garland at the Olympic games, receives each his meed of praise His deeds are heralded by a grateful and admiring nation, and his memory is and admiring nation, and his memory is perishable bronze. In this the world does well, for example is ever more powerful than precept. The word too often passes and is forgotten; but the representation, the example the model representation, the example, the model nains as a constant stimulus and incentive to future generations to emulate the noble career of the great ones wh have passed away.

This evening we unveil the monument and honor the memory of one who was at the same time a great man, a grea churchman and a great educator, Father Louis Funcken, founder of St. Jerome's writing and ciphering machine. Man is a moral agent endowed with a will College. Born in the year 1833 in Germany, that land which has given to with affections and with conscience. His duties in the moral order far surthe world so many great men, and pro pass in importance those which the material order imposes upon him. To train and feed the mind while you found scholars, the first predilection of Louis Funcken was for the practice of medicine. In his case, however, was exemplified the truth of the words: dwarf and starve the conscience, what is it but to make man a moral monster, "Man proposes but God disposes." Divine wisdom had other designs upon a menace alike to the State and to religion. No, education must b perhim. Saul on the road to Damascus was stricken blind that he might see meated at every stage by religion. him. Man must be taught to love and seek what is good and noble, and shun what is low, vile and evil. He must be formed to right think-ing and right living, and hence he must have implanted in his soul a the truth and become a ves el of elec-tion. A partial deafness that afflicted Louis Funcken caused him to hear the hispering of the call of the Divine Master to give up the world and cons crate himself to God in the ranks of the fixed unchanging guide and rule of conduct to tell him what is right and priesthood. Abandoning his chosen profession, he entered the Congregation what is wrong. He must be made a of the Resurrection, then recently established, and after a brilliant career strong man, a man of character, who will not be shifted about by every changing opinion. or every breath of in the University was ordained priest changing opinion, or every at Rome in the year 1862. Shortly afterwards we find him starting for temptation ; but a man who will stand like Gibralter's eternal rock firm in America to embrace the arduous life of the defence of what is true and good a missionary among the German people of Ontario. The headquarters of the Convinced that character makes the man, Father Funcken bent all his energies to the formation in his pupils missionaries was at St. Agatha, in Waterloo County, and thither the young of a strong, robust, cultured Christian priest directed his steps. As there was character. His own example was the best object lesson for his pupils, for he a great scarcity of priests for the work, one of the Fathers, knowing Father practised constantly himself the pre-cepts he inculcated. If he pointed out Funcken's ability, suggested that he start a college. The suggestion seemed start a college. The suggestion seemed but an echo of Father Funcken's own the necessity of industry and work, they saw him constantly occupied dur-ing the day time and far into the night hopes and aspirations but the difficult ies and costacles in the way seemed in surmountable. There was no suitable if he insisted strongly upon respect and obedience for constituted authorbuilding, no money, no students, no ity, he gave the example of ready sub-The country round about professors. mission to his own superiors in the was but sparsely settled, and where to civil and religious order ; if he extolled through the thrift and industry love of country as one of the richest of the German pioneers are seen rid jewels in the citizen's crown, he set to work at the age of thirty-three to orchards laden with luscious fruit and smiling well-tilled fields waving with acquire a thorough knowledge of Enggolden grain, at that time the murmur-ing pine tree and the lordly oak kept lish, the language of his adopted Can-ada. He encouraged above all holiness guard over the virgin fores and purity of life by offering up each morning the unspotted sacrifice, and which the wild deer roamed at will. is the quality of true greatness not to be deterred, but rather stimulated by the whisperings of praver which unconsciously escaped his lips showed that his heart was constantly communobstacles, and of such mettle was Funcken. Father With a firmness ing with God, and the heavy labors of purpose that was heroic and a confidthe day. nce in God and in His work that was No wonder that in spite of his humil sublime he entered upon his hercule ity the name and fame of Father ask. The picture of the knight of old Funcken as a great man and a great who at the trumpet's sound, with burneducator soon spread beyond the con-fines of Ontario, and that as soon as the ished armor and prancing steed enters the arena to measure his strength and young men, whom he sent abroad to be with a warrior worthy of his young men, when no set their long educated, returned after their long course of study, students flocked to St. Jerome's College, not only from Canada but from many parts of the prowess teel will always excite our admiration. But admiration gives place to wonder and astonishment at the sight of the youthful David who, without sword or States as well. shield, but trusting in the God of battle Amidst all his college work Father enters the lists and vanquishes the Funcken's zeal found time to pursue mighty Goliath. his missionary labors in many parishes The spectacle of a great purpose ac-complished with instruments and means of Ontario, and he was held in the highest esteem by all who knew him, that, humanly speaking, seemed wholly inadequate, will always appeal to a man's heart and command his admirairrespective of race or creed. The hierarchy of the province knew his value; the successive Bishops of his own diccess frequently consulted him and he received particu-lar marks of honor from the present tion and applause, whether it be an O'Connell alone and unaided thunder ing in the British Parliament until he secured the religious freedom of his people, or a Windthorst baffling and lar marks of honor from the present occupant of the See of Hamilton, Dr. Dowling, whose only regret is that the state of his health prevents him from being present this evening to add his note of parties for the mean of his humiliating the great Iron Chancellor. or a Washington at Valley Forge, in defiance of cold, hunger and nakedness, of praise for the memory of his note dauntlessly upholding freedom's flag. The word "college" in its ordinary dear friend. The great soul of Father Funcken sense, conveys to our minds the idea of has gone to its reward, but the college which he founded and which, owing to an imposing edifice with spacious class rooms and a numerous staff of professthe influx of pupils, had to be three times enlarged during his lifetime, and ors. The college in which Father Funcken's life work began, and which in which his spirit still lives, has gone he placed under the patronage of St. Jerome, consisted of a rented log house, situated near the village of St. Agatha on and prospered, and now we are on the eve of witnessing the laying of the ---cornerstone of a new addition surpass-Twelve young in Waterloo County. ing in the splendor of its proportions all previous ones. The occasion is men, sons of the sturdy pioneers of the district comprised the pupils, and the signalized by the presence of dignitar signalized by the presence of dignitar-ies both of the Church and State. His Excellency the Apostolic Delegate, their Lordships the Bishops, the clergy, members of the Federal and Provincial faculty of professors consisted of Father himself. Such Funcken himself. Such were the humble beginnings of St. Jerome's Col-Funcken lege, such were the conditions under which, in the year 1864, was sown on this part of the Western world the Government, the mayor and council of Berlin and this immense concourse of people all are here to bear testimony to the work done for God and country by the founder of St. Jerome's College. Truly as the spirit of Father Funcken mustard seed of higher education which has since developed and expanded into the mighty tree whose branches shelter us to-day. Father Funcken was eminently qualilooks down upon here this evening can he say in the words of St. Paul, "Ego fied for the work he undertook. With a tireless energy, a profound and varied knowledge that enabled him to do the plantavi, alu rigaverunt, deus antem incrementum dedit." I have planted, work of many teachers, an overmaster-ing love for his work and for his pupils others my disciples have watered the plant, but it is God who has given the was combined a dignity of manner, and firmness of will that inspired respect and won the love of all. At the expirancrease. Honor to whom honor is due. This tion of two years, the college, at the request of Bishop Farrell, was trans-ferred to the town of Berlin, which thus evening is unveiled this magnificent monument erected by the grateful alumni to the memory of their bene-

AUGUST 24, 1907.

became the theatre of the life-work of Father Funcken. For many years he labored single-handed, teaching the various branches himself, and forming various branches himself, and forming his youthful disciples in the mould of true scholarship. Whether at this early stage of his work, as a reward for his self sacrifice

work, as a reward for its set sachage and devotion, there was given to Father Funcken, as to the patriarch of old, a glimpse of the future we know not; but certain it is that conception he formed of the St. Jerome's College of the future was no commonplace one. "Unless the Lord build the house they "Unless the Lora build the house they labor in vain who build it." With prophetic eye the Founder of St. Jer-ome's College, read in the signs of the times the growth of the movement to dechristianize education, to banish God from the school, and, under the chibbol. eth of progress to make education subservient to merely temporal and mater-ial ends. He would combat this tendency and hence he would have for his college, professors who were thoroughly versed not only in sacred science but every branch of secular knowledge a well. Hence after a thorough ground ing in preparatory studies, the future professors were sent to Europe, to Rome, the citadel of truth, the centre of Unity, in order that under the shadow of the Vatican they might shadow of the Vatican they might search the depths of knowledge under the guidance of the great masters.

His conception of education was the true one, the Catholic one. He aimed to develop harmoniously all the facul-ties Man, he would say, is not a mere animal, and hence it is not enough to give him food, shelter and clothing. Neither is it enough to train the mind, the imagination and the memory to the highest degree. All this is good and necessary, but it is not education. A man should be more than a reading,

AUGUST

factor. True, f monument, for IBRE are impri-scters on the r more than one vocations he fo ions and comm the length and But when the 1 be silent, this shall tell to fut spiring story of May the man remain with the College and ma open with th cornerstone to open still further de promise and a p the picture sh competition an Louis shall be the log built shall have dev sity of Berlin.

INFALLIBIL JUDGMEN

FREEMAN'S JO OUGH ELUC FOR NON - O ARIES. The differen

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difference Father L That which con which most no differen clamation s Preside statement letter to a ence for st



At Newton Grove in North Carolina there is a parish almost entirely made up of converts. Father Michael Irwin is the present pastor. The story is a well known bit of history. Some twenty five years ago, a

around which was wrapped a package around which was wrapped a copy of a New York daily paper. In this paper was an article by an eminent Arch-bishop on the "Marks of the True Church."

Dr. Monk read the article, and be came so impressed by it that he wanted to read more. He began t ying to discover where he could find the nearest Catholic priest who might tell him more about the Church. He found that the nearest priest was Father Gross, of Wilmington. He and all his family went to see the priest, and in due time they were received into the Church.

Dr. Monk returned to his home, but not to be an idler in the work of Lord. He went among his neighbors and told them about the Church, and many of them listened and studied and prayed, and in time were baptized. One of Dr. Monk's granddaughters is now a Sister of Mercy, and a grand-

son joined the Benedictine Order at Belmont, N. C.

All these wonderful conversions came about through the grace of God and an old newspaper which contained a good article on the Church. Until Dr. Monk and his family be

came converts, there were no Catho-lics in Newton Grove. - The Mission-STV.

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, 1907.

life-work of any years he teaching the and for

the mould of stage of his self sacrifice as given to e patriarch of ture we know at conception ome's College monplace one. he house they d it." With er of St. Jermovement to to banish God er the chibboleducation subral and mater-bat this tendd have for his ere thoroughly d science but knowledge rough gro ies, the future o Europe, to ath, the centre at under the they might owledge under t masters. cation was the cation ne. He aimed all the facul , is not a mere not enough to and clothing. train the mind memory to the education. A han a readin machine. Ma Man ed with a will th conscience. l order far surose which the upon him. To ind while you onscience, what moral monster, State and to re. e by religion. to love and and noble, and vile and evil. to right thinkg, and hence d in his soul a e and rule of at is right and aust be made a character, who about by every every breath of who will stand al rock firm in true and good. cter makes the n bent all his ion in his pupils ltured Christian example was the ris pupils, for he himself the pre-If he pointed out istry and work, ly occupied dur-ar into the night: ly upon respect instituted author-ple of ready subsuperiors in the er; if he extolled ne of the richest 's crown, he set f thirty-three to

pite of his humilfame of Father man and a great hat as soon as the sent abroad to be after their long idents flocked to e, not only from any parts of the

his adopted Can

above all holines

offering up each ed sacrifice, and

rayer which un-his lips showed astantly commun-

heavy labors of

AUGUST 24, 1907.

shall tell to future generations the in-spiring story of Father Louis Funcken. May the mantle of the great founder

sity of Berlin.

factor. True, for the alumni of his own day Father Funcken needs no monument, for his memory and his name are imprinted in undying charfor the Church and her head are one teaching agent, whose infallibility is one; an agent of whom our Lord said "He that will not hear the Church, let him be to thee as the heathen and rame are imprinted in browing coar-scters on the mird and the heart of nore than one burdred priests whose vocations he fostered and of a multi-inde of others in the learned profess-

the publican." To the objection of the Advocate that there is a vast difference between the Pope and the Supreme Court, tude of others in the learned profess-ions and commercial life throughout the length and breadth of America. But when the lips of the alumni shall be silent, this enduring monument

the Pope and the supreme Court, Fa her Lambert replied: "Yes, a very vast difference. But there is analogy between the relation of the supreme judge in the Church to her members and the relation of the Supreme Court to the American citi zens And disputes between members May the mantle of the great founder remain with the Fathers of St. Jerome's College and may the epoch which will open with the laying of the new connerstone to-morrow be a pressge of still further development : may it be a of the Church concerning faith and morals are ended by the decision of the Church as voiced by her supreme judge: and all disputes between American citi zens concerning law and constitutional rights are ended by the decision of the promise and a pledge of the day when the pleture shall receive the logical competition and the dream of Father Court, the monthpiece of the govern ment on questions involving the inter-Louis shall be realized, the day when the log built college of St. Agatha shall have developed into the Univeryond the Supreme Court there is no authority in the Republic to which liti

gant citizens may appeal, nothing but revolution. In like manner, beyond the decision of the Church on questions of INFALLIBILITY AND PRIVATE JUDGMENT, THE DIFFERENCE. FREFMAN'S JOURNAL MAKES THOR-OUGH ELUCIDATION OF MATTER FOR NON CATHOLIC CONTEMPOR-ARIES.

decision of the Church on questions of faith and morals, as voiced by the supreme judge in the Church, there is no authority to which disputing meu-bers may appeal, nothing but revolu-tion in the shape of heresy or schism. Such is the analogy between the Supreme Court of the State and the supreme court of the Church. The difference between the two is found in The difference between the infallible ex-cathedra pronouncements of the Pope in matters of faith and morals and the in matters of faith and morals and the private judgment of the Pope, to which no infallibility attaches, is well brought out by Father Lambert of the Free-man's Journal. The editor of The Northwestern Christian Advocate stated that "the Roman Catholic Church is more depend-ent upon 'private judgment' and less on the Bible than are Protestants. In its case the 'private judgment' is the difference between the two is found in the origin of their authority to utter the decisive word. The Supreme the origin of their authority to utter the decisive word. The Supreme Court of the State, like the State it-self, was established by the people, and received from the people all the auth-ority they themselves possessed and could give. They could not give in-fallibility since they did not possess it. But in place of that and to prevent endless discord, they made it the Court of last resort, beyond which there was no appeal, thus giving it a flectitions infallibility. It was the best they could do. Had they been able to make the flection a fact they would doubtless have done so. its case the 'private judgment' is the private judgment of one man-the Pope -which every Roman Catholic is re-quired to substitute for his own."

quired to substitute for his cwn." On this the Freeman's Journal made some comments from which the North-weatern quotes as follows: "Our contemporary errs eggregious ly when he says, "The Roman Catholic Church is more dependent on private judgment and less on the Bible than are Protestants." The Catholic Church depends on her own cflicial indgment doubtless have done so.

The origin of the Church and our supreme court is vastly different. She was established by the Incarnate Son of God, to be the authoritative teacher of His revealed truth without danger of erring or misleading those whom she was commissioned to teach. He do was commissioned to teach. He de clared that the gates of hell should not prevail against her, that those who heard her not were to be considered as heathens, that he would be with her Christ her rounder. That is do out olic position. But, urges the Advocate, 'In its (the Church's) case the private judgment is the private judgment of one man — the Pope — which every Roman Catholic is required to substi-tute for his own.' The Advocate here misrepresents the Catholic doctrine. It is the official teaching of the Pope acting as the supreme head of the Church and voicing her teaching, that the Catholic recognizes as the author-ity which is ready to yield assent with-out further questioning. Do you not see the difference? It is a difference that our system of government in this ministry to the end of the world, that those who heard her ministry heard Him, and those who despised her (that him, and ther authority) despised him. Her voice was His voice-he that hears you hears Me"-He is infallible, therefore the must be; He is omnipotent, could give her infallibility, therefore He did, else her voice would not be His infallible voice. This is the difference between the

fallible State Supreme Court to whom citizens are obliged to submit, or be as rebels, and the infallible supreme court of the Church of Christ, to which all must submit on he avaidaged all must submit, or be considered heathens, according to the injunction of the divine Founder of the Church. The Advocate's statement that Cath-olics are required to substitute the Pope's private judgment for their own is one of those erroneous conceptions which the Protestant mind seems in-capable of getting rid of. Catholics prefer the official judgment of the Head of the Church to their own private judgment, the infallible to the fallible. Their private indgment distates that The Advocate's statement that Cath-

To this the Advocate replied : "We confess that we do not see the ifference" difference

depends on her own official judgment which is guaranteed by the divine com-

mission to teach all nations in the name

and by the authority and protection of Christ her Founder. That is the Cath-

ic position. But, urges the Advocate,

that our system of government in this

republic recognizes very emphatically in the private and official judgment of

In the private and that judges. In his private capacity his judgment is valued by the esteem in which he is held. In his official capacity his judgment, delivered from the bench, or ex-cathedra, is bind

ing in law, and every American cit zen must comply with it. This same differ-

ence exists with regard to the Pope

But you do not seem to have discerned

Father Lambert says : Father Lambert says : "That is a very humble confession which confesses the lack of a faculty which most men possess. Then you see no difference between an official pro-clamation issued by Theodore Roosevelt as President of the United States and a trategorie mode by him in a mirate whom Christ said : "He that hears you hears Me." Our system of Government does not tolerate the application of your Protest-ant principle of private judgment to the decisions of the supreme ceurt. It compels obedience to those decisions in statement made by him in a private letter to a friend expressing his prefer-ence for stewed oysters to baked clams,

THE CATHOLIC RECORD.

CATHOLIC PROGRESS BECORDED.

By a Presbyterian Minister. The Rev. Dr. Howie, in a return made to the Glasgow Presbytery of the United Free Church, has submitted some remarkable figures with regard to the membership of the various churches of Glasgow and the districts compared with the population. His figures re-garding the Catholic Church will be read with interest, jurnishing, as they do, the estimate of a non-Catholic cleric with regard to the Catholic of a non-Catholic strength. In the year 1901, Dr. Howie in the Glasgow City hereiton with-137 361 read with interest, turnishing, as they do, the estimate of a non-Catholic cleric with regard to the Catholic strength. In the year 1901, Dr. Howie estimates the Catholic population with-in the Glasgow City boundary was 137,361. In 1906 it had risen to 163,-750. Taking in the suburbs of Glas-gow, the Catholic population in 1901 750. Taking in the suburbs of Glas gow, the Catholic population in 1901 Dr. Howie estimates to have been 160,-385 Five years later he reckons it at 193, 711. Per 10,000 of the population it is Dr. Howie's estimate that in 1901 there were 1775 Catholics while in 1906 there were 2048-for every 10,000 of Glasgow's population within the oity of Glasgow's population within the city boundary. Taking city and suburbs together, the figures are, respectively, 1897 and 1939. Coming to the matter of congregations, it is found that in the year 1891 there were 20 Catholic con-gregations within the city boundary. gregations within the city boundary. Ten years later there were 24. In the year 1906 there were 27, showing an ingregation in the former provided d 25. increase in the former period of 35 per cent., and in the latter period of over 12 per cent. The increase in popula tion between 1891 and 1906 was a little over 25 per cent. During that period over 25 per cent. Doming that period the Protestant population increased 21 per cent., and the Catholic population 46 per cent. Dr. Howie's report, as summarised in the Herald, proceeds: "The increase in the total population

between 1891 and 1906 was thus 257 per cent., and between 1901 and 1906, 5.70 per cent. The increase in Protestant population for the same periods was 21.7 per cent. and 2.6 per cent., and in the Roman Catholic population 46.0 per cent. and 20.8 per cent. "From the same table it appears that

the number of Roman Catholic population throughout Scotland is steadily increasing. In 1901 the estimated Roman Catholic population of Scotland was 432,000; in 1906, 514,400; in Glass and suburbs the number is stated at 160,387 in 1901, and 193,711 in 1906. The total number of Roman Catholic soptisms in Scotland in 1901 was 18,892; of these 6,014 were in Glasgow and suburbs. In 1906 the number of bap-tisms in Scotland were 20,673 of which 6,791 were in Glasgow. The Catholic section per 10 000 of the population of Scotland in 1901 was 947; in 1906, 1,699; in Glasgow and suburbs the numbers were 1,697 and 1,938 in the numbered in 1901, 1,350; and in 1906, 1,589. If the Roman Catholic births have the same proportion to the Roman was 432,000; in 1906, 514,400; in Glas-1,589. If the Roman Catholic births have the same proportion to the Roman Catholic population that the births of the same well and strong, but tempted the non-Catholic population have, these figures show that of every 1,000 Roman Octholic betters there is the carried away in the tide of merri ment and vacation time, let us hold on to this anchor of spiritual reading and to this anchor of spiritual reading and Catholic baptisms, there were in the year 1901, 701 children of Roman Catholic parents, and 299 of non-Roman Catholic parents, respective figures in

1906 being 692 and 308. So much for the Catholic figures. So much for the Catholic figures. Now let us compare them with the figures of other bodies outside the Catholic Church. In the Free and United Presbyterian Churches com-bined, there was an increase of some-thing over 15 per cent. in the number of congregations between 1891 and 1966. In the Established Church the increase was exactly the same-157 per cent. In the Established Church the increase was exactly the same-15.7 per cent. for the same period. The Congrega-tional Union had an increase of rather over 16 per cent. The Episcopal Church showed a greater increase, its figures being 52.9; but in this connec-tion it is to be noted that the number of concentrations in 1801 was only 17. Their private judgment dictates that they should hear the teaching agent to Our system of Government does not of congregations in 1891 was only 17 while in 1906 the return gives 26. The The Baptists increased their congregations Baptiste increased their congregations from 10 to 16, an increase of 60 per cent, in 15 years. Taking the total of all Protestant denominations, Dr. Howie gives the increase in the number compets opedience to those decisions in ntter disregard of your private judg-ment: it will have none of it, it will hear no appeal from that Court. The Supreme Court is one entity of congregations between 1891 and 1901 as 23.2 per cent., while the Catholic Some man, for insta as 23.2 per cent., while the Catholic progress for the same period is returned at 35 per cent. The increase in the total population between 1891 and 1906 is given at 25.7 per cent. Of this, as will be seen from Dr. Howle's return, the Protestant population claims 21.7 per cent. and the Catholic population 46 per cent. 6 per cent. From every point of view then of Dr. From every point of view then of Dr. Howie's return the Catholic Church is making, and has made, steady and re-markable—and in some respects unpre-cedented and unparalleled—progress.

SPIRITUAL READING. In the hot summer months let us not

fail to keep up a certain amount of spiritual reading if it be only ten minutes a day. The hot weather is ourselves and another, or between two angry persons who were once friends. Or we may think how to make peace our own troubled and anxious souls. The very act of turning steadily aside each day for those ten minutes from the noise, or talk, or the games or walks that fill the summer hours, to read and that nit the summer nours, to read and ponder higher and nobler things will help to strengthen and calm our whole being. The little fretting, nagging things of life will be supernaturally pushed back into their proper place if we systematically and prayerfully prayerfully we systematically and prayerfully practise spiritual reading for a definite length of time each day. The difficulty is, as we said in the beginning, that we shall let such things be crowded out in summer heat; we shall become careless. Here, indifferent or possibly worse. Yet lazy, indifferent, or possibly worse. Yet God is our God, our Sovereign Master, who should be our Supreme Love, willingly and gladly served at all times and everywhere. True, that over the Christian soul may often sweep the

so be found faithful wherever we are .-Sacred Heart Review.

BEARING WITH OTHERS.

We all have our idiosyncracies, our little peculiarities: the trouble is, how-ever, that we do not always recognize this fundamental truth, and we are only too quick to notice the foibles and faults of others and to be blind to our own. An old Quaker is reported to have said to his wife: "All this world is queer, except thee and me; and sometimes thee is a little queer." What we need to learn is, that we too are "a little queer," now and then; and thus let us begin to "take people as we find them," and to make the best of them. Everyone has his failing somelittle peculiarities : the trouble is, howwe find them," and to make the best of them. Everyone has his failing some-where; everyone of us has his scar that tells of past struggle and of possible de-feat. Everyone too has his gift, his talent, his grace. Let us search for the good points, for "the angel beneath the clay"; let us strive to excuse or cover over the weak points, and to previse the good opes. tance, may appear



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Б

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dome D-Direct draft damper. B-Radiator. J-Whore hot water attachments can be inserted. G-Down draft pipe.

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wards our great Teacher, Jesus Christ?

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our heart and souls. We may yield ourselves as pliable instruments in His hands, and He will then condescend to

make use of us for our great honor and His eternal glory. Or we may refuse

to help Him, we may simply try to force people round to the precise way in which we thirk they ought to act; and

t en we may antagonize them rather than win them, and may do curselves more harm than good. We can not estimate the benefit that will arise to

our own souls if we try to see the good

As to 'News.'

n another and to make him con

Heart Review.

tention ?

love.

lege work Father time to pursue in many parishes was held in the ll who knew him, r creed.

the province knew cessive Bishops of quently consulted eccived particu-from the present of Hamilton, Dr. regret is that the prevents him from vening to add his he memory of his

Father Funcken rd, but the college id which, owing to . had to be three ig his lifetime, and till lives, has gone and now we are on g the laying of the w addition surpass-of its proportions The occasion is esence of dignitarch and State. His postolic Delegate, Bishops, the clergy, eral and Provincial and Provincial syor and council of mense concourse of to bear testimony r God and country J. Jerome's College. of Father Funcken of St. Paul, " Ego " I have planted, have watered the who has given the

honor is due. This ad this magnificent by the grateful nory of their bene-

ence for stewed oysters to back othat, You can see no difference, because it is the same person that acts in both cases; no difference between an official utter-ance of a Supreme Court judge on the bench, ard a casual remark of the same judge at dinner as to the probability of rain tomorrow. If you can see no differ-ence it is a comfort to know that most

receive and the control of the second Head of the Church of Christ, but coincidence does not constitute ident-ity. In this official capacity his voice is the voice of the infallible Church; in his private capacity his voice is his own. The teaching Church must have an instrument of ntterance and that instrument is the head, just as it is in the indivi-dual. In the case of the Church built up by our Lord on Peter, the head is the Successor of Peter the first divinely appointed head. In his capacity as appeal. the Successor of Peter the first divided appointed head. In his capacity as head and as Successor of Peter, his voice on questions of faith and morals is the voice of the whole Church, just as the voice issuing from the head of the editor of the Advocate is the voice the editor of the Advocate is the voice of his whole personality. The living Church is one and indivisible, the head from the members, just as the living editor's self. The Church instituted and commissioned by our Lord to teach His truth for all time is infallible, for He said: "He that heareth you heareth Me," and we as-sume that the Advocate believes that the divine utterer of these words is

The Supreme Court is one entity having but one authoritative voice. With the internal movements of its in-dividual components that end in the Court's official, ex cathedra utterance, Court's official, ex cathedra utterance, we have no concern. It is the voice or utterance of that one entity called the Court that is of interest to the citizen, and this Court has no private judgment

and this Court has no private indgment, its judgment is cflicial or it is nothing. The fact that its decision is manifested by a majority, or by an unanimous vote has no bearing on the subject. It is the decision, arrived at in either way, that counts, and from which there is no appeal.

A CARDINAL'S MOTHER.

"My dear mother," wrote the Cardi-"My dear mother," wrote the Cardi-nal, "taught me my letters, my cate-chism, and beginning of Latin grammar. She was, for those times, well educated and had great facilities for all kinds of woman's work, even to making little shoes for me 1 She was a great reader but not of higher subjects. She had a shoes for me ! She was a great reader but not of higher subjects. She had a great taste for anything about the house, and in gardening she was very fond of flowers. I used to talk more with her than with my father, and saw more of her; but our talk was not on topics of education. The good she did me was that she urged me to work. I remember her saying a thing to me which did me a signal service. I was reading for honors at Oxford, and I reading for honors at Oxford, and I told her that I had no hope of succeed-

heareth you heareth Me," and we as-sume that the Advocate believes that the divine utterer of these words is infallible and capable of making His teaching agent, the Church, infallible also, in all those things included by him in the divine commission, "Go teach all nations all things whatso-ever I have commanded you. I will be with you all days. He that hears you hears Me." The Church of Christ is therefore infallible, and being infallible, it fol-lows necessarily that her head that voices her teaching, (must be infal-lible also, in the field of her commis-sioned functions. As the fallibility of the Advocate editor is the fallibility of his head, so the infallibility of the Church is the infallibility of the Church and that of her head-

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The aim of the Religious of the Sacred Heart is to give to their pupils Sacred Heart is to give to then pupulation an education which will prepare them to fill worthily the places for which Divine Providence destines them. The training of character and cultimized control and the providence control of the second vation of manners are therefore considered matters of primary importance, and the health of the pu ils is the ob-ject of constant solicitude. Active physical exercise is insisted upon. physical exercise is insisted upon. The course of studies comprises a thorough English education; also, if desired, the preparation for the En-trance and Junior Leaving Examina-

tions Special advantages are offered for learning French and Needlework. The Musical Course fits pupils for the ex-Terms and other particulars for board, half board or the day school, may be had by applying at the Convent or ad-dragener. aminations of the London Conservatory. dressing.

The MOTHER SUPERIOR, London Ont.

Trouble in an Anglican Church.

From an Exchange. "I was afraid in church this morn

youth, how his trust in human nature was blighted; how he was wronged and embittered? Did you hear too of that kind deed of his, not long ago; how he put himself out, in order to help a neighbor; how upright, too, he is in his own business dealings? So excuse his failings and pity his trials; dwell on the good that he does. Answer his hard, biting speeches with a genial laugh, a gentle word. Do not scold him or rebuke him for his harsh tongue but tactfully lead the conversation in to but tactfully lead the conversation in to some other channel. Tomorrow he may be less peevist, less nervous less worried and then you may be able to say something that will put the case that troubled him in a fairer light. You may even be able to bring round to the harm of finding fault or telling about other's faults-not as if your words were concerning him, but in some general way that by God's help will make him think of the right and wrong in the matter. We must pray to be guided in doing this delicate task, so that we may not raise a spirit of anger and protest where we desire to bring peace and good will. ome other channel. Tomorrow he may be

a spirit of anger and protest where we desire to bring peace and good will. Take a person, too, who is naturally apprehensive, always looking on the dark side of things, naturally low-spirited, tiresome, dull. Do not try to force that tired heart and brain round to none standard of cheering and to your standard of cheerfulness and of hope, all at once, and then be displeased because you cannot carry your point. The burden is a heavy one even though it be partially exaggerated and imaginary. Show sympathy, speak kindly, bring in sunshine to the soul,

kindly, bring in sunshine to the soul, try to speak a word of cheer, and to teach the lessons of joy and trust. But suppose it is an indocile, unteach-able, obstinate soul ? Ab, that is difficult indeed; yet still, for God's love, work on, and above all, pray. Do we realize that these trying natures "I was afraid in church this morn-ing," said a lady to her pastor. "Wby?" he asked. "Because," said the lady, "there was a canon at the reading desk, a big gun in the pulpit, the choir was murdering the anthem and the organist was trying to drown the choir." difficult indeed ; yet still, for God's love, work on, and above all, pray. Do we realize that these trying natures are God's meens of bringing good to our own souls by teaching us patience and forbearance ; and that if we refuse to learn those lessons, we ourselves then become indocile and obstinate to-



Talks on ..

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6

FIVE-MINUTE SERMON.

Fourteenth Sunday after Pentecost. THE POWER OF GRACE.

"For the firsh lusteth against the Spirit and the Spirit against the Flesh. . . so that you do not the things that you would, -Gal. v. 17.

The two fold principle in man, of which the Apostle hear speaks, is a matter of our common experience. We are all conscious of two tendencies within us, one which tries to drag us when us, one which tries to arag us down to what is material, sensual and evil, and another which seeks to raise us to what is noble, elevating, and spiritual. The former comes from our physical being, from that nature which we have in common with the brute we have in common with the brute creation; the other is our moral sense,

creation; the other is our our reason, our conscience. It is the power of distinguishing be-tween right and wrong which makes the great difference between us and the lower animals. You may teach a dog not to steal, but it will only be through fear of punishment. But we have a sense of responsibility to a power bigher than ourselves. This is the sense of responsibility to a piwer higher than ourselves. This is the voice of conscience within us, guiding, checking upbraiding us if we have done what is wrong, or, on the other hand, approving us if we have done a good action.

The history of the human race is that of a constant struggle between two principles. They are the two masters of which our Lord speaks in the Gos-pel of today, and each is striving for the ascendency over us. Which are you serving, the flesh or the spirit, God or the devil? This is the practical question for each one of us, For there no half way. We cannot serve both of these masters. You cannot be half the friend of God and half the slave of the friend of God and half the siave of the devil. Either you are now in the state of grace, the child of God, an heir of heaven, or you are held captive by the devil, and should you die at this moment he would claim you as his own. But, perhaps, you doubt which mas the pathe field for that conflict of heat the absorbed speaks—the lust-

is the battle field for that connect of which the Apostle speaks—the lust-ing of the fish against the spirit and the spirit against the fiesh, so that you do not the things that you would. That is, though in your heart you what is, though in your heart you would rather listen to the promptings of your better and nobler nature, yet sometimes it seems as if the fleih had the upper hand, and you are tempted to think there is no use in trying any longer. onger.

Take courage and be consoled by the Take courses and be consoled by the experience of St. Paul. Thrice he be-sought the Lord that a grievous temp-tation might depart from him, and he received the answer, "My grace is sufficient for thee, for power is made perfect in infirmity." No one has de-scribed more vividly than St. Paul this conflict within us. "The good which I will," he says, "I do not, but the evil which I will not that I do. For I am delighted with the law of God, accordwhich I will not that I do. For I am delighted with the law of God, accord-ing to the inward man, but I see another law in my members fighting against the law of my mind, and capti-vating me in the law of sin. Unhappy man that I am! Who shall deliver me from the body of this death?" And he answers: "The grace of God by Jesus Ohrist our Lord." If, then, you are tempted—if even you have fallen, be tempted-if even you have fallen, be not discouraged. God's grace can save you, God's grace can enable you to triumph over your lower nature, if you have done those things that you would not. Despair not, then, but, trusting in God's mercy and in the power of His grace, arise and renew the straggle. Victory will crown your efforts in the end, if only you persevere in the fight, for "he that persevereth unto the end shall be saved."

A MONSTROUS CALUMNY.

A PROTESTANT THEOLOGIAN ON THE CHARGE THAT PAPAL INFALLIBIL-ITY INVOLVES PAPAL DEIFICATION,

THE CATHOLIC RECORD.

HIS WIFE WAS THE CONVERT THE TRUTH SHALL MAKE YOU MAKER.

know the truth of any post apostolic miracle or revelation. When she anthenticates one, this only signifies that she judges the evidence for it such as to make it unwarrantable to oppose The force of my wife's good example in attending scrupplously to her church duties was the most important factor in nversion

as to make it unwarrantable to oppose it precipitately or boisterously. The faithful are not thereby restrained from prosecuting farther inquiry and examining fresh evidence affirmative or negative. Of this abundant evidence is given by the eminent Bollandist Congregation of the Jesuits in their great work of the "Acta Sanctorum." Nor does the Pope know more than another man of what is going on in other visible worlds. He can pronounce no sentence concerning the inhabitants care of my grandparents, when I was only four years old. My grandfather was a well-meaning Protestant, relig-iously inclined, but very bigoted toward Catholics. He was what might be Catholics. He was what might be termed a 1.y pre-cher, often occupying the pulpit of different denominations, being naturally an eloquent talker. He frequently took me along with him no sentence concerning the inhabitants of Venus or Mars, and if there are such, to take notes of his sermon. I have many of his writings left, showing the he has no authority over them. If we suppose that there has been a Fall and a Redemption in either planet, or both, it has been under wholly different conviews he held in opposition to the

Catholic teachings. Having been brought up in such an atmosphere I naturally became imbued with his ideas, which made me bitterly antagonistic towards everything Cath-Nor, on earth, does the Pope pretend to authority except over the baptized. That is, about two thirds of mankind olic. My grandfather died when I was fifteen years old, and my mother and grandmother were more or less indifferent towards religion, but strictly op-posed to Catholicity. Hid he lived, my grandfather intended that I should study for the Protestant ministry. Woile a boy I attended Sinday-school Nor, within Christenaon, does he claim infallibility of policy or adminis-tration. Flus IX., speaking through the Swiss Bishops, has expressly dis-avowed both. quite regularly, but on growing into manhood I seldom went to church. However, I always had a desire to be a Christian and to belong to the true Church. I did not become a Catholic until one year after I was married. In Nor is even doctrinal infainting any inherent attribute of his being. When an absurd theological professor, in France lately declared that the Pope is infallible in everything that he says, at least on religion, the Bishop prompt-Chirren. I ald hot become a Catholic In nutil one year after I was married. In obtaining a dispensation, Dr. Moeller, then chancellor, now the Most Rev. Archbishop of Cincinnati, (who after-ward received me into the Church), asked me why I would not become a Catholic. I told him that I thought the Catholics were wrong, and hence I could not conscientiously become one. He did not press me farther. The hardest thing for me to do was to sign the application allowing my wife to have all the children brought up in the Catholic faith, and afterwards had many arguments over it. My wife at-tended to her church duties regularly and I did not interfere. I frequently went as far as the cathedral steps with ly and rightly removed him. Nor, says that most learned of the Popes, at least of all later Popes, Benedict XIV., is the Pope, writing simply as a doctor of theology, entitled to any other acceptance of his propositions than results from their intrinsic force. Nor even, says Pope Benedict, does he blind faith speaking as Bishop of Rome, or as Archbishop of the Roman province, or as Archbishop of the Koman province, or as Primate of Italy, or even as Patriarch of the West, although this includes nine-tenths of the Church. He binds faith only when, speaking as Pastor and Teacher of all Christians, he defines a doctrine of faith or morals. went as far as the cathedral steps with her to confession, but would not enter, as I wished to show my ontward dis-approval. Heretofore I had never knelt down to say my night prayers, He may not, says the decree, propound any new doctrine. He may only define more precisely a doctrine already in but on seeing my wife kneeling in prayer it naturally caused me to follow cluded in the revelation given to the

her example. One Sunday I told her that I in-tended to visit the different churches, to see which I liked best, and to join that one Finally after much con-Protestants, it is true, maintain that Catholics have received various doc-trines unknown to the primitive Church, that one. Finally, after much con-sideration, I told her I should like to even embryonically. This is a contro-versy of fact. Certain it is that the Pastor acternus emphatically denies the have her go to the Episcopal church with me, it being the closely allied to the Catholic. However, she refused validity of any attempt to set up a doc-trine not already received in the Church, substantially, although it may

and I went by myself. About that time I had charge of an exhibit at the exposition in Cincinnati and was stracted by the religious ex-hibit, which I think included most of the Protestant denominations. While examining this exhibit I noticed a chart giving statistics showing the numerical strength of the various Protestant denominations and of the Catholic Church. This caused me to study up the subject, and it enlightened me as to the strength and universality Now, in view of the fact that the ope owns him elf a limited, sinful, t e Catholic Church. I desired furtransitory son of earth, liable to error ther information, and asked my wife to in his policy and administration, not get me a history of the Catholic

in his policy and administration, not get me a history of the Catholic having even doctrinal inerrancy except in the rare act of a dogmatic definition winted to read the lives of the different what have been done and the lives of the different winted to read the fives of the united pupes. She obtained a Sudent's History from the late Arch-b shop Elder, and I read it with interest. Rev. Robert Doyle (now de--which only an occasional Pope exercises-how monstrous it is to call this carefully, indeed anxiously, guarded onstrous it is to call this History deification 1 Most Protestants hold that every Apostle is doctrinally infallible in everything that he says. Do they thereby deify the Apostles? Yet this is unimaginably more than Catholics claim for the Pope. Moreover, they commonly hold that every command of every Apostle concerning the Church commonly hold that every command of the fraction of the rest han reach han to the fraction of the rest of the right of the K-ys, though not the right of declaring new doctrine, has descended

"Whereas, Ignorance of the truth is the chief cause of the religious indi-ference so frequently met with among Catholics; and

FREE.

Whereas, Misconception of Catholic doctrine is the source of prejudice against the Church among so many of our fellow sitisme." against the Church among so many or our fellow-citizens." This is the preamble of a resolution, made by the Federation of Catholic Societies recently at Indianapolis, in-spiring the dissemination of Catholic books and periodicals, so that religious truth may be made diffusive of itself. The resolution is a splendid truism.

Truth is essentially so beautiful, so forceful, so valuable, that its posses-sion is the richest treasure for the mind enamored of its tenant, and of the soal lit by its flashing. Ignorance is abhorrent for its ugliness, its wretched

infirmity, its nothingness; it is nega tive in itself and negativizing in its influence. Truth is the mind's life, the sou's hope; while ignorance is the death oi intellectuality and the forbidding parent of despair. Truth is doing the grand work of the world as well as of heaven, and ignorance is every day non-progressive and de-structive. Truth, without which edu-cation is a curse, life a riddle, and our destiny inexplicable ! Truth, so condestiny inexplicable : Truth, so con-sistent in its parts, so maj stic in its bearing; so logical in its conclusion, that it is the very name of God Eternal! How abominable, then, is the ignor-ance of a Catholic of that all powerful truth of which the Church is the font! How targible is its destinative observed. How terrible is its destructive char-acter in confirming prejudice. Catho-lic ignorance is the confi mation of Protestant prejudice, and stupidly damns where truth abould easily save. In the Protestant we find prejudice the result of ignorance; ignorance of our doctrine always comes first. Very fiten he hates what we detest-mis-conceptions of our teaching, as far from everything we entertain as salu-tary as are the poles apart. In con-versions we find that almost all the work of the teacher consists in undoing the absurdities engendered by mis-How terrible is its destructive char the absurdities engendered by mis takes. For instance, many Protestants believe that we must take the Pope's word for the number of the stars; they draw no distinction between our Holy Father in his capacity as a scholar, in

rather in his capacity as a solution, in matters outside of faith and morals, and his infallible power expressed in dogma and doctrine. When argument gives the scope of Papal infallibility, and the comparing massion therefore. and the conquering reason therefor the teacher receives an "amen" as ready as it is humble. So in many other questions. Ridiculous fancies take the place of solemn facts and bad nen of mighty principles, and con-lusions are drawn therefrom so mur-

ous of Catholic truth that in their derons of Catholic truth that in their disdain for it, as they conceive it, the devil ingeniously hides the true char-acter of the fafsehood of heresy. They regard Catholics as terrible, whereas nd philosophy marks every step of

with bleeding feet, the Catholic de-votee follows his Saviour to Calvary, often 'mid the taunts and jeers of the mob similiar to those which hooted and

Truth and the Life." This following of the cross, now as in the olden time, is a reproach. Now that men have not Christ to the practices of its followers. Good books will o much to set things aright by undoing indifferentism, for Truth is absolute, and by destroying prejudice in a proper ennunciation of our prinin a proper ennunciation of our prin-ciples. They will tell men who want to know what Catholicity is and what we are; they will prove the fallacy of liberal Christianity, another name for indifierentism, by showing that it makes a great difference what a man believes, for practise is animated by doctrine, and the man who thinks that "whatever is, is right," blasphemes H:s Maker in believing that the God His Maker in belleving of Truth can be served with a lie. Good books and papers will bring God's blessings on the house where they enter, for they are in very truth angelic heralds of divine law. -Buffalo Catholic Union and Times.

AUGUST 24, 1907.



AUGUST 24

CHATS WITH

The One Thing You The One Thing You I know young men to get on in their single evening they give up their calling They are always they are in the rig their ability will lose heart when the eathey get discour: or they get discours e one else w of sor cess in some other they had not bette the same line. If tached to his occur easily induced to be sure that he i be sure that he place. If nature position, if the cal it is a part o' your get away from it. thing from yoursel brain cell, every blood corpuscle of You can no more a leopard can get So when a young not think he had h I feel very certain place God called h was made for his real being as is nearer to him closer than his photograph of the for in every cell not get away from The thing whi

distinctive, which is this one sup want to do, and f and, no matter | delayed from it, swerved from this or iron circumsta give up hope or s sue our object. Some people courage, the per character to get way which stam their ambition. to be pushed th into things for v ness or taste. T strong enough t their way to pushed aside b them, and do the have little or n If there is an

person should fig pursue his ideal great opportuni for the unfoldme possible to him. to make his life pletest way, to distinctive thin If he does no not carry out h will be more o matter how my

by a sense of may exert his his handicap. A Supreme Aim

There is great that has no respersistent, ter burns all bridg clears all obsta arrives at its g it may take, no fice or the cost The inspira

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... DURING ... THE SUMMERTIME

it is a wise course to make proper preparation for the coming months of Winter, and so in youth-the Summer-time of life-it is only right that pro-vision should be made for the Winter months of old age. Nothing is more pitiable than an old age of want and helplessness, especially where it fol-lows a youth of plenty.

In those prosperous times, every young man should make preparation for the future by securing an Endow-ment Policy, which, besides providing for a mature age, free from care and

During the Vatican Council a series of letters appeared signed "Pomponio Leto," arguing very strongly against the definition of Papal infallibility, and against the truth of the doctrine itself. Professor Nielsen, of Copenhagen, says that it is now understood that the author was a Bishop, who, after the Council having accepted the definition, and having skilfally con-cealed his authorship of the letters, was made a Cardinal.

Was made a Cardinal. However this may be, "Pomponio Leto" takes one position, adopted also by Professor Nielsen, which seems to

by Protossor Meisen, which seems to one strangely extravagant. Referring to a projected petition of the minority of the Bishops to the Pope, that His Holiness would desist from de-daing his own ex-cathedra infallibility, Sining his own ex-extineers initionity, Pomponio Leto remarks that it would seem strange that the Holy Father should have gathered together his sons of the episcopate into his own house in a contraction of the anthonois and order to declare his Apotheosis, and that he should then be entreated by those very Bishops to give over the purpo e for which he had assembled

Apotheosis means deification. There fore, according to Pomponio Leto, the Pope had assembled the Bishops in order to deily him, of in order to ratify his deification of himself.

Now does Plus, in the Vatican Coun-cil, define himself as God? We know that he does not, and that the charge is a monstrous calumny. God is infinite. Has the Pope defined

Bimself as infinite? Such a question requires no answer. We know that the Pope is limited, alike in knowledge used in power, and that after death he has no authority whatever over the Church Militant.

God is sinless. Is there the faintest intimation in the Pastor seternus that the Pope is siles? We know that there is not. We know that inexorable usage requires the Pope to make con-feesion to a priset at least once a week, so that if he has fallen into mortal sin he may be absolved, and if he has not, his conscience may be the better as-sured by the help of an adequate guide.

God is ignorant of nothing, great or small. The Pope, like other men, is ignorant of most things going on in the invisible world. As Gorres re-marks, the Church cannot certainly interest?

to the episcopate. Yet assuredly Pro-testants would not allow that they deify the apostles. How much less, then, Catholics the Pope!

ditions from those of earth, conditions over which the Pope has no control.

are as yet confessedly beyond his jaris-diction, which is why the Inquisition

condemned those who said that he could give away heathen crowns. Nor, within Christendom, does he

Nor is even doctrinal infallibility any

need more explicit development. As the Chief Pontiff and the Council cer-

tainly know what they mean to define.

Henry C. Lea's ludicrous suppositions to the contrary, only prove that what-

ever merits this gentleman may have, knowledge of fundamental Roman Cath-

olic apprehensions is not one of them. Infinite knowledge of detail and utter

lankness as to principles are perfectly

mpatible things.

A postles.

Justin McCarthy unadvisedly explains Papal infallibility as involving divine inspiration. Now the eminent Jesuit Perrone expressly says: "Never has it been taught that infallibility is given by way of inspiration." No wonder then that Arthur Hutton,

although having abandoned the Catho-lic Church, thinks Protestants rather extravagant over so subordinate a ques-tion as the precise organ of Church in errancy. This extravagance, we see seems in some to amount to blasphemous slanderousness.—Rev. Charles C. Star buck in the Sacred Heart Review.

RELIGION AND AFFECTION.

Do not imagine, as sime do, that when the love of God enters into a man, his perfection consists in the hardonic Whenever the spirit of devotion or piety narrows or contracts the heart and makes our homes to be less bright and happy; when it makes parents inperious to children, or parents inperious to children, or children undutiful to parents, or lessens the symathy of brothers and sisters, or chills the warmt of friendship-whensoever the plea of religion, or ferror, or of piety has the effect of les-less the aptenuit affortions he sure sening the natural affections be sure that such piety is either perverted or

The best son will make the best priest, and the best daughter will priest, and the best daughter will make the best nun; that is to say, the best training for the most perfect character, as a disciple or a handmaid of Christ, is to be found in the natural affections of home. Love to kindred and friends, with all tenderness due to and friends, with all tenderness due to them, and not only friends, but to your enemies, to those who are displeasing to you, to those who offend and treat you spitefully —this is the fruit and proof of true and happy piety.— Car-dinal Manning.

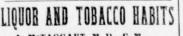
For what does my heart beat? What is its main concern in life, its absorbing

ceived into the Church by Father Moeller, now Archbishop, on the feast of the Inmaculate Conception, and in honor of the same I have placed my family under the protection of the

Blessed Virgin. I have two sons now studying for the priesthood, and my daily praver is that Almighty God may grant them a true vocation for non Catholic mission work

in this archdiocese. I wish to share with my separate brethreu the blossings I have eccived. —George Ignatius McCullough in The Missionary. Missionary.

"Geneva"Gi up Calvin. The disestablishment of the Church of Geneva, now ratified by popular vote, is an event of historic (not to say antiquarian) interest rather than o political or religious importance. It i significant that out of 25,150 electors inscribed on the rolls, not more than 14.476, or less than three-fifths of the whole, exercised their right of suffrage. Of these 7,653, or less than a third. of these roots, or ress that a third, voted for the suppression of the budget des cultes, but as they exceeded the opponents of change by S34 votes, they are to have their way — a fact which throws some useful light on the value of the referendum as a means of gauging public opinion. At any rate, the Church of Calvin's foundation could not, in its native home, find enough support to retain its position as the Church of the state. — The Guard ian.



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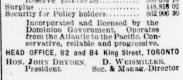
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CHATS WITH YOUNG MEN.

I know young men who seem anxious to get on in their careers, but in a single evening they could be induced to single evening they could be induced to give up their calling for something el e. They are always wondering whether they are in the right place, or where their ability will coant most. They lose heart when they strike obstacles;

or they get discouraged when they bear of some one else who has made a suc cess in some other line, and wonder if they had not better try something in the same line. If one is so loosely at-tached to his occupation that he can be easily induced to give it up, you may be sure that he is not in the right place. If nature has called you to a position, if the call runs in your blood, it is a part o' your life and you can not get away from it. It is not a separate thing from yourself. It exists in every brain cell, every nerve cell; every blood corpuscle contains some of it. blood corpuscie contains some of it. You can no more get away from it than a leopard can get away from his spots. So when a young man asks me if I do not think he had better make a change, I feel man contain that he is not have I feel very certain that he is not in the place God called him to, for the thing he was made for is as much a part of he was made for is as more any of the second second

naked masts flit by, and returned to the rag doll and other playthings on the floor. The dirt and disorder of her surroundings did not disturb her, for not get away from it. The thing which will make the life distinctive, which will make it a power is this one supreme thing which we want to do, and feel that we must do, and, no matter how long we may be delayed from it, or how far we may be swerved from this one aim by mistakes or iron circumstance, we should never give up hope or a determination to pur

sue our object. Some people have not the moral courage, the persistence, the force of character to get the things out of the way which stand between them and their ambition. They allow themselves to be muched this way and that way drawer, removing the articles one by to be pushed this way and that way into things for which they have no fitness or taste. Their will power is not strong enough to enable them to fight their way to their goal. They are pushed aside by the pressure about them, and do the things for which they have little or no liking or adaptation.

If there is anything in the world a person should fight for, it is freedom to pursue his ideal, because in that is his great opportunity for self-expression, for the unfoldment of the greatest thing tor the dimonenes of the greatest timing possible to him. It is his great chance to make his life tell in the largest, com-pletest way, to do the most original, distinctive thing possible to him. If he does not pursue his ideal, does not carry only his supreme aim his life

not carry out his supreme aim, his life will be more or less of a failure, no matter fow much he may be actuated by a sense of duty, or how much he may exert his will power to overcome his handicap.

A Supreme Aim in Life Means Success There is great power in a resolution that has no reservation in it -astrong, persistent, tenacious purpose-which burns all bridges behind it and which clears all obstacles from its path and arrives at its goal, no matter how long it may take, no matter what the sacri-

fice or the cost. The inspiration of a great positive The inspiration of a great positive aim transforms the life, revolutionizes a shiftless, ambitionless, dissipated, good-for-nothing man, as if some divine energy had worred in him, as love sometimes transforms a shiftless, sloven ly, brutal, coarse, good-for-nothing man into a cleanly, methodical, diviner being. When the awakening power of a new

into a cleanly, methodical, diviner being. When the awakening power of a new purpose, a resolute aim is born in a man, he is a new creature. He sees everything in a new light; the doubts, the fears, the apathy, the vicious temptations which dogged his steps but yesterday, the stagnation which had blighted his past life, all vanish as if by maric. They are disnelled by the crucifix outstretched, exclaiming in her glee: "See my new dolly, papa—ain't it nice !" The father turned his swollen face on the child, and gazed for an instant at the image held before him. With a if by magic. They are dispelled by the breath of a new purpose. Beauty and muttered imprecation he swung his clutched fist and dashed the crucifix breath of a new purpose. Deauty and system take the place of unsightliness and confusion. Order reigns in the place of anarchy. All his slumbering faculties awaken to activity. The effect of this new ambition is like the to the floor. The force of the blow dazed Maggie, and she, too, fell. The kitten scampered into the hall. kitten scampered into the hall. The man glared down at the child, and the crucifix, with one arm broken off, attracted his attention. As he peered at the object on the floor, the flushed face grew ashy pale and an ex-pression of horror came as he realized clarifying change made by a water way in a stagnant, swampy district. The water clarifles as soon as it begins to move, to do something, flowers spring pression of horror came as he realized move, to do something, nowers spring up in place of poisonous weeds, and vegetation, beauty, birds and song make joyous the once miasmic atmos-phere.—O. S. Marden in Success. what he had done. "Me poor old mother's cross," he muttered, with a shudder, "an' I broke it." He was sober now. "Bad luck to me," rising from the table and holding the bottle between himself and the light, he said, "Twas you that done it, an' curse ye, I'll have no more of ye." He hesitated for a moment, and glancing at the child, he flung the bot-tle through the open door and it elat tered down the stairs. He fell back into his chair and burying his face in his arms, sobbed without restraint. One Secret of Success. In the opening weeks of the school year the temptation often arises to give up this or that study of the course selected. The work is new, the studies are heavy, and the student thinks that by dropping certain branches there are heavy, and the student thinks that by dropping certain branches there will be an end to the weariness and anxiety which weigh upon her. But unless under the direction of those oharged with the guidance of the students' work, one should think long and seriously before dropping out of any of the classes.
Patient and persevering effort will lessen the difficulties to be overcome, the hours will gradually adjust them selves and before many weeks the reward of persistency will be reaped.
Fra Albertus gives very good advice sometimes, and here is a bit of his counsel especially applicable to studdent. He says:
"Everything gives way before the firm persistent thought.
"All success comes in the same way —through firm, calm and persistent thought.
"All success comes in the same way marches through open gates into the table and went about making in the table and wen "All success comes in the same way there is an and persistent thought. Opposition grows tired, hat is persistent thought. Opposition grows tired, hat is prosent to the same old tale," she whispered to herself, as she deposited her bundles the trunt in the same old tale," she whispered to herself, as she deposited her bundles on the table and went about making us town a rush of blood to the head may is portioned to the self of the same old tale," she whispered to herself, as she deposited her bundles on the table and went about making us town a rush of blood to the head may is portioned to the self of t

THE CATHOLIC RECORD.

dolly, 'tause Pinky said so," and Mag. It's far more important for me, for you speaks of is faith in self, which is a good thing to have; to win true success one must not forget that gie ran away to the sola. "Indeed, then, an it's a naughty papa ye have." Professor Pfleiderer thinks, or what Mr. Campbell and other higher critics

papa ye have. Mrs. Kerrigan prepared the evening meal, but her husband remained quiet. She supposed he was in a drunken sleep, and did not disturb him. Mr. Campbell and other higher critics think. The disciples knew Him; they loved Him; they loved Him; they served Him; they died for Him.'' It is just about a year ago that

Little Maggie climbed up on the sofa and flattened her chubby face against the window pane. She was alone, ex-cept for the kitten and a scantily clad

rag doil, who stared straight abead with shoe button eyes. The shadows were beginning to gather in the corner of the kitchen, and Jimmie took the bottle to the table. The father raised his tear stained face Square-stands in the heart of fashionand looked at the astonised mother and

his arm again, and the mother smiled

other houses, gliding silently up the harbor or swaying lazily at anchorage at the boy. " Mike has turned agin the bottle,

she said, as she wiped away a tear with her apron. "Father Kelly said he would, an' he has. Thank God, and may he bless Father Kelly." The sleeping child muttered in dreams and held to her breast a broken

crucifix .- Guidon.

Is the world coming to an end? One hundred years ago the Londoners, led by Lord George Gordon, the Scotch by Lord George Gordon, the Scotch nobleman and fanatic, flung the blazing torch into Catholic homes and slaugh-tered the unhappy "papists' escaping from the flames. Then back in the sounded louder, and the shricks of the steamer whistles startled her, now that the playthings had lost their interest from the flames. Then back in the '50s when Dr. Wiseman was appointed by Rome missionary apostolic to Eng-land and afterward elevated to the car-dinalate, Lord Durham set the heather and kitten, pausing frequently to listen for the footsteps of her mother. She explored the bottom bureau afire by a series of inflammatory letters and proclamations. The military alone saved the unfortunate "Dogans," as the as the Catholics were then stigmatized, from the fate of their co-religionists in the days of Lord Gordon. Do the dead know what is happening upon the earth they long ago leit for ever? If they do, that which is now occurring in London, England, will surprise them. A Jesuit priest is now the admiration and the lion of Englishmen. Father Varghan, lion of Englishmen. rather vaughan, who nine months ago was speaking to a beggarly array of half empty benches, has caught the ear and the respect of England. An hour before the time set for his sermon his church is nearly filled and to report his deliverances has become a regular assignment for London's best newspaper men. the correspondents of our great American papers are cabling accounts of The Father Vaughan and his sermons. basis of his sermons: "the sermons. The basis of his sermons "Christ and Him Crucified." Thousands who are wear-ied with the modernity and sensationalism of the men who are copying in their mannerisms and elocution Spurgeon, Talmage and Parker, hundreds who Talmage and Parker, hundreds who have revolted against the new and cold blooded theology of the Rev. R. J. Campbell, have come to regara the great Jesuit as one of the most power-ful exponents of the Christianity of their fathers. By the courtesy of the Catholic pew-holders and parishioners the church, when Father Vaughan preaches, is almost exclusively given over to Protestants and non-Christians. We are told that the great priest is not a sensationalist-if he were he would not be great-that he is not an orator in the conventional sense of the word, that he is far from being a man of com-manding personality. What, then, is the secret of his strength? Fearlessness, immoveable faith, child like sim plicity and the sincerity of a man who knows that God will measure him and judge him. How he affects a veteran

sleep, and did not disturb him. Maggie was sleeping in her mother's arms when Jimmy arrived. He car-ied a bottie in his hard. attention and comment in all England. When he opened his campaign against ried a bottle in his hand. "I found it outside," he explained "and there'll be ructions if he don't superior and comment in all England. When he opened his campaign against superior and comment in all England. When he opened his campaign against superior and comment in all England. When he opened his campaign against superior and the sup "Lave it beside him," said Mrs. Kerrigan; he ll get more, so what's data against which he directed his to certain the second his tocertain the secon

to know what they thought than

able London. It is almost directly be hind the residence of Lord Roseberry "That yours' dad ?" said Jimmie, as Devonshire House is within a stone "That yours dad ? said Jimme, as he put down the bottle. "It was mine, but it sin't now, bad luck to it," said Mr. Kerrigan, with-out a quaver in his voice. "Pitch it out in the street." His face fell on the most of the Earl of Powis and a little down the square is the Marques of Landsdowne's residence. The most out in the street." His face fell on the most of the Earl of Powis and a little down the square is the Marque of Landsdowne's residence. The most out on the street." His face fell on attend the Immaculate Conception church, and when Father Vaughan be

church, and when rather vanghan be gan his attacks on the sins of the rich the "smart set" among the members of the congregation signified their dis approval by staying away from the High Mass at which he preached. The newspapers heard of it and sent around to investigate. They united the up

to investigate. They printed the un welcome sermons, and a few weeks later the church was crowded as at a on. But this difference was noted

A GTEAT PRIEST AND PREACHER

titled and wealthy Protestants now occupied the pews, assisted at the same sacrifice and heard with reverence and sustained attention the same saving truths on which their forebears had turned their backs four hundred years turned their backs four hundred years before. Fiction presents no greater improbability. For eleven months there has been-to use a theataical phrase — standing room only in the Catholic church at Berkeley Square, whose priest has become one of the great moral forces of the British Islee great moral forces of the British Isles. -Salt Lake Catholic. WERE "GOOD" TO THE POPE. The Monthly Messenger of St. James' Place United Free Church, Edinburgh, Scotland, contained recent ly a letter from the Rev. J. W. Dun-

par, the minister, written from Venice in which, describing his visit to Italy, e said : " During our stay in the metropolis (Rome) we encountered a temptation. It so happened that I had a letter of introduction and strong recommenda-tion to an official in high standing in Octabelly standing in Through the kind Catholic circles. Through the kind efforts of this influential personage there came to me from the Vatican an invitation for myself and family to a re ception by the Pope. On such an occasion a certain form of etiquette is re quired. My friend was careful to ex-plain that it was a mere ceremony, not regarded on their side as implying any acknowledgment by us, or compromising us in any way. For a while Mrs. Dun-bar and I were inclined to accept the invitation, but in the end we could not see our way to do so. There did not seem to be any reason, however, why the young people should not go, and so our daugaters, having robed themselves in the necessary black and with black lace veils on their heads, went to the Vatican. They were charmed with the whole affair, and found the Pope an gentleman so entirely delightful that they could have kissed, not only his ring, but himself-a daring breach of ring, but himself-a daring black of the etiquette of the Papal Court which would most certainly have upset his Holiness very considerably. I have thus thrown away my opportunity of an interview with the Pope, but I did my best to be civil. Before leaving home I was visiting a beloved friend in our congregation, and, as I observed that probably I would soon be at the center index that the sense of the sense o



WHEN YOU ASK FOR

Church that it would seem to make little difference, but when you come to lock at our Lord's teaching you will and that His Church is the Church in unity with blessed Peter, that its source of stability and unity rises from that fact.

higher critics call the text into ques-tion let them. I shall be told by my Anglican friends that the fathers of the Church have given other interpre-tations to the text. I quite agree ; I, too, have given other interpretations to the text, but they do not interfere with the primary interpretation, which is that Peter living in his successors, is the principle of unity and stability of the Church of God upon earth.

WOULD HAVE MARRIAGES.

INDIANA PRIEST ADMONISHES HIS YOUNG PEOPLE TO BECOME SERIOUS.

Whatever is becoming the matter with the Catholic young people of the Unlted States? During the last twelve nonths not less than twenty clergymen in the country have found it necessary advise marriage from the altar. The latest is the Rev. Father Biegel, St. Joseph's church, Elwood, Indi-is, who created a flutter of excitoment

among the younger members of his par ish recently when he admonished the and girls of marriageable age that e time had arrived when dilly dallyg in courtship should be no ated, and that they should get

olerated, and that they should get parried at once. Long courtships, he said, should be avoided, and when thay concerned two members of his parlsh were wholly un-necessary. He told them they had grown up together, understood each other as well as it was possible for them to do unless they were occupying one o do, unless they were occupying one welling. There had been a dearth of weldings in local Catholic circles and the advice of the holy father is ex-pected to stimulate activity in that line. The pastor stated that there ere one hundred good, pure girls in is parish who were ready to say "yes" to any good hard working honest man

who popped the question. There will be no New England Puritan array of old maids and old bachelors in the United States if voice of the Catholic clergy is heeded.

Thou shalt love the Lord thy God with thy whole heart. Thus hast the Lord my God loved me. Is it too much to give Him my whole heart in exchange for His?

I have within my breast at Holy Communion that Sacred Heart that loved me uninterruptedly throughout the three and thirty years. I praise Thee, O Lord, with my heart. I will bless Thy Name forever, yes, forever and ever.

that fact. I should like all Catholics, as well as those who are not Catholics, to look always to this central fact and if the always to this central fact and if the By Rev. Albert McKeon, S. T. L.

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Vaughan

amine them. None of them seemed to please her childish fancy, until she dis-covered a small crucifix with the bronze image of the crucified Saviour. "Oh! a nice dolly!" she cried in delight, kissing it again and again. "See the dolly," Pinky : nice dolly, tiss dolly, Pinky," she said, holding it out to the kitten, who purred loader at the attention, and "kissed" the ivorycrested cross. "It's my dolly, ain't it, Pinky," hug-ging it to her breast, "an I'm doin' to to teep it, 'tause it's a nice dolly." Pinky agreed in his own way and came closen to show his own way and

OUR BOYS AND GIRLS.

THE BROKEN CRUCIFIX.

the wash-tubs full of soaking clothes made great patches of black on the

Maggie could not see into the alley

below, because she was in the top o

the building, and she rested her chin on the sill. She watched the tops o

the ship-masts over the roofs of

"I wish mamma would tome," sh lisped, "'tause Pinky wants his milky.

Pinky purred at the mention of name and restlessly atroked his fur against the tiny shoe on the sofa.

The child grew tired of watching the

she was accustomed to them both, hav-

ing been born among them. But the

house seemed strangely silent and the

rumble of the traffic in the streets

and the darkness was coming on. She sang to herself and talked to the doll

one, taking them to the window to ex-

came closer to show his appreciation, but he visited the milk tin quite as often despite his satisfaction with the new member of the circle. "Here tomes mamma!" exclaimed

Maggie running to the door to meet the person heard coming up the creaky stairs "Oh, it's papa," she said in evident

disappoinment, as a man staggered into the room. The newcomer fell into a chair by the table, and after repeated attempts, managed to light a bit of candle stuck in a bottle. He then rested his head in his hands and blinked at the spluttering light before him in a

sullen mood. Maggie stood in the center of the coom watching him with distrust, while she clutched the crucifix under arm and pinched her cheek with her disengaged hand. The kitten ceased his purring and retreated behind the stove

"Papa," ventured the child in a low

tone. The man gave no sign of having heard her, but took a bottle from his pocket. The movement gave the child courage; she ran forward with the

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"He (Father Vaughar) makes you quail; he sends you away tremuloue, with a hundred emotions hopes, anxie ties, regrets, resolutions, aspirations. He grips you, buffets you, rails at yon, then seems to throw his great arms around you and drag you panting, hur, ashamed and eager, onward with him to the heights. For prodigious effect pro-duced by simple and at times uncouth means, he surpasses any preacher I ever heard and I have reported over a hundred and written analyses as thorhundred and written analyses as thor-oughly as I could compass them all.

He uses no notes, he begins falteringly, speaking very slowly and with labored clearness."

Mr. Bennett goes on to say that one's Mr. Bennett goes on to say that one's first impression is that of disappoint-ment, so simply and quietly does he pro ceed to tell some familiar Bible story. He finishes it and then begins to apply the finishes it and then begins to apply the lesson or moral to every day life and as it would seem to every listener His manner changes. The words leap and tumble from his lips. His face deepens in color. The voice rises that the catholic Church or believe that the Catholic Church is the one and only true Church of Jesus Christ, and as they believe in hell, I say that if we were not loyal we should go to hell. There is no heaven for us outside the catholic Church. If we thought there was we should cease to be Catholics. Our Divine Lord has set up one church and has told Poter what Church is and we are Catholic to-day be-cause we find the Roman Catholic Church is the only one which claims to be in unity with Peter ; the one which

"What is he? A well rounded, red faced, gray haired man who is profoundly moved about something and whom a rush of blood to the head may lay low the next instant."
Yes, he is that; a simple Catholic priest, ruddy, old-fashioned, antiquated, if you will, as the world goes, and behind the times. But peers of England are sitting rigid under the spell of the man, the priest, and the duchesses are
Church is the only one that responds to our Lord's description of His Church, the only one which claims to be in unity with Peter; the one which has shown during two thousand years who want to be members of some Church, and therefore we would be members of that particular Church against which one Lord's description of this construction.

WHY I AM A CATHOLIC.

Rev. Bernard Vaughan, S. J. I was asked during the week—Why I am a Catholic ? I said that among other reasons was this —that I had the strongest objection to going to hell. Then came the further question : Do not then believe that all new Cetholics Then came the further question: Do you then believe that all non-Catholics go to hell? I replied that I hoped the vast majority of mankind would go to heaven-in fact, all outside the Catho-lic Church seemed to be furnished with through tickets. I do not say that those outside the Catholic Church will be lost because so many, through no those outside the Catholic Church will be lost because so many, through no fault of their own, cannot accept the Catholic Church or believe in hell, but as all Catholics believe that the

THE CATHOLIC RECORD.

AUGUST 24, 1907.

CAN A CATHOLIC BE A SOCIAL-IST.'

Before an aucienc that filled the wpacious auditorium of St. Joseph's College, Rov. Timothy Bromabad, S. J., professor of ethics at Woodstock S. J., professor of ethics at Woodstock College, lectured Wednesday evening on the question, "Can a Catholic be a Socialist ?" The discourse was de-Newcod under the auspices of the Alumni Sodality, and needless to say, fit attracted general attention, on account not only of the timeliness of the subject, but also of the ability and standing of the lecturer. standing of the lecturer.

Father Bronahan began by defining the terms Catholic and Socialist. By a Catholic he means one "whose Catholicity determines his intellectual con-victions regarding conduct and theories affecting conduct; one who does not affect his intellectual independence of the Church in that province of thought over which by divine right it claims either infallible or magisterial author have a vital bearing on matters of faith and morals, even though the ronounce-ments of the Church on these subjects are neither explicitly nor implicitly contained in the deposit of revelation." The question now is "Can he who

Thinks with the Catholic Church think with the Socialist ?"

With regard to Socialism, the word kas become a cloak under which almost every species of a ild theory on reevery species of sild theory on re-ligion, philosophy, polities and polit-ical economy has masqueraded. Its adherents have used it as a stalking-horse to assist in propagating their theories of irreligion, license, revolu-tion and hate, so that Leo XIII, in his sneyelical on 'Christian Democracy,' deprecates the use of it, or its deriva-tives, as a designation of Oatholic so-cial reform.

Proudhon, one of the earliest So cialists, when asked what he meant by Bosialism, said : 'Socialism is every aspiration towards the improvement of lety and the removal of its injustice.

Now, if Socialism is simply a movement, the ideal of which is to better our present social conditions, to bring about a reign of justice, to remove the abuses of political and capitalistic power, to afford the wage earner an opportunity of living in a manner be-fitting the dignity of his rational mature, and of securing for those who are bound to him by ties of blood the rights of children of God and a reasonable share of the bounties of their heavenly Father, how i', I say, this is all that Socialism implies, then as-

suredly we are all Socialists. "If this is Socialism, then the Cath-ohe Church is the first and the great-For it is beyond doubt that from the doctrines of Christ, of which the Cathcontribution of the original and true custodian, every movement for the bet-terment of the poor and the suffering and for the emancipation and elevation of the enslaved has come."

The ideal outlined by the lecturer conformed, he said, to the teaching of the Church, as may be seen in the enche charce, as may be seen it the ch cyclicals of Leo XIII. on "The Condi-tion of the Working class," on "The Evils Affecting Modern Society," on "The Chief Duties of Caristians as Citizens," on "Workingmen's Clubs and A sociations," on "Christian Dem-ocracy," will h are all noulcations of principles and methods for amending, improving, and advancing the social conditions of humanity. "If we wish to define Socialism,"

continued the speaker, "we must look at it under two distinct heads, and accordingly our question resolves itself

scientific Socialists.' Karl Marx and Frederick Engels are their guides and philosophers. The Masonic lodges of philosophers. The Masonic lodges of Continental Europe are the labora-tories in which they prepare their rem-edies, and from which they distribute them. They came to this country from Them are the leading spirits Germany. They are the leading spirits of the Socialist party and the Socialist Labor party, and exercise a great in-

The second class are usually called pure Socialists. These pure Socialists differ from the scientific Socialists in rejecting the so-called philosophy on which scientific Socialism is based.

which scientific Socialism is based. "The attitude of scientific Socialism towards religion may be gathered from a letter of George D. Herron, which appeared in the Advance, an organ of the Socialist party, published in San Francisco. In this letter he says: "Every appeal to men to become Socialists in the name of Christianity will result in the corruntion and he-

will result in the corruption and be-trayal of Socialis n in the end. People connot separate Christ from Christiancal a sent not only to the definitions of the Church and to those beliefs which are clearly articles of faith, but also permits his mind to be directed by the ipractical solution of questions which have a vital bearing on matters of faith on common life. The Church is simply organized Christianity : for Socialism to make use of it, to make terms to it, or to let it make approaches to the Socialist movement is for Socialism to take Judas to its bosom."

" Let those, therefore, who are misled by the public programs of the Socialist party, or of any of its allies, bear in mind that this quondam Uni-tarian minister is one of the highest officials in the Socialist party in America, and American secretary of the International Socialist party, and that he speaks with authority when he de-clares that scientific Socialism hopes to realize its purpose of bettering the condition of the workman through the institution of an anti Catholic state.

"Every Catholic, as a citizen, ought to take a profound and practical interest in the solution of questions that will effect for good or evil the destiny of his country and the temporal hap-piness of his fellow citizens. Every intelligent Catholic therefore, ought to make himself thoroughly acquainted with the teachings of His Church on social and political questions. This teaching may be found in the famous encyclicals of Leo XIII."

the scientific as well as pure socialists, the answer to the question constitu-ting the title of Father Brosnahan's lecture must be evident to every side From the aim and the purposes of lecture must be evident to every right thinking Catholic.—The Tidings.

REQUIREMENTS FOR CONVENT LIFE.

Apparently there are people in Eng-

land who believe that convents are places into which young ladies are lured by various "popish" devices and held as prisoners all their lives. It is such people who are clamoring for a law to have convents inspected by Government officers and who are agitating the subject in the papers. A Catholic priest of Birmingham, Mgr. O'Hanlon, D. D., writes a letter explaining how one are made and it angit to be set nuns are made, and it ought to be sat isfactory to the most anti Catholic of bigots in possessing any common sense at all. The Mgr. says that before an applicant to admission into a religious Order is permitted to take the customary vows, she is required to spend at least six months —the more usual per-iod is nine months—as a postulant. This means that she resides in the convent for the double purpose of seeing for herself the life and work of the nuns, and of affording them the oppor-tunity of judging whether or not she is likely to make a good and useful member of their Community. She wears her ordinary dress and by She still

solemn profession into the hands of the Bishop, the instrument of formula of the profession is signed by herself and two witnesses, and is inscribed in the register of profassions kept by the community.

The lady is then a nun, but even they there is no force employed to keep her in the convent. Should she at any time change her mind and desire to al change her mind and desire to abandon the conventional life and go again into the world, she is absolutely free to do so, as far as absence of physical re straint is concerned; not a hand will be raised to retain her, nor any ob-stacle placed in the way of her leaving the convent at any reasonable hour she chooses.

Where, then, is the need for Government inspection. Of course, there is no need whatever, and there will be none whatever. The Bill introduced into the House of Commons will never pass the House of Commons will never pass beyond the formal stage of "first read-ing," because the great majority of the members of the House, including the members of the Government, are opposed to it as totally unnecessary, totally absurd and grossly offensive to the Catholic community.—N. Y. Free-man's Journal. man's Journal.

The Lord of my life I can trust with my death. He will not fail me in my greatest need. My heart is ready, O God, my heart is ready.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. DEPARTURE OF PATHER WEY. A demonstration of good will was tendered Ray 5 short work of the two the tender the Catholic church at Hanoyer. A well-worded address on behalf of the con-gregation was read by Mr. Geo. Leges at the close of which Mr. John Prester made the presentation of a valuable gold headed cane to his reverence, and Miss Annic Kirchner read the address on behalf of the ladies who pre-sented him with a very beautiful iron bed-stead. In responding to the addresses and precentations Father Wey spoke very feelingly and in conclusion bade his good people to re-main firmly united and to continue their good work for the bonor and glory of God and for the welfare of the mission. There is left in the treasury of the parish over \$900 which has been gradually collected as a preparatory build-ing fund for a new church at some future time.

Separate School Work.

Separate School Work. We are pleased to note the admirable work of our Separate schools not only in the English speaking districts, but also where the French nationality predominate In Dover South, diocese of London, of which Rev. J. E. Courtois is parish priest nine pupils of the village school wrote at the last examination, eight of whom passed-five for Entrance and three for Leaving. The head master is Mr, G-Lonway. onway.

WESTERN FAIR, LONDON.

WESTERN FAIR, LONDON. The "Western Fair" of London, Ont. is again to the front with great preparations for 1907. The dates this year are Sept. 6'h to 14th. A large amount of moncy has been expended upon the Grounds and Buildings this year and everything will be in a first-class condition for the comfort and convenience of visitors and exhibitors. Several thousand Prize Lists have already been mailed and hangers and large posters are being sent out. Several new classes have been added to the Prize List. There will be a class for Ponies. There will also be a Dog Show this year in connection with the Exhibition. The Interest of the Exhibitors has been care (uly considered in arranging the Prize Lists. The Attraction Committee will provide a Knabenshue with his airship will be seen Mark Correlation with the Schuling programme. Knabenshue with his airship will be seen the formation of the formation of the formation of the series of the formation of the formation of the formation of the series of the state of the formation of the formation of the fully considered in arranging the Prize Lists. The Attraction Committee will provide a Mark Sometaer Mr. A M. Hunt, will be

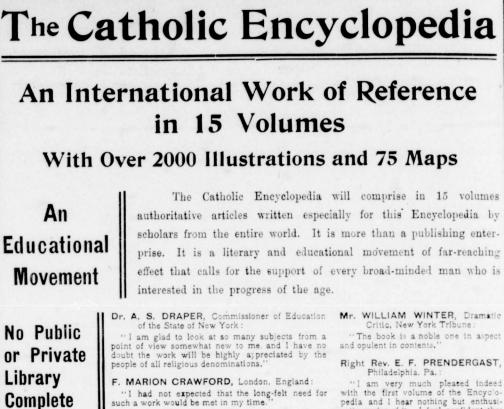
hily "The Secretary, Mr. A. M. Hunt, will be obtained to mail a Prize List or give any in formation regarding the Exhibition on applica-ion to the office, London, Ont.

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WANTED, FOR SEPARATE SCHOOL Section No. 15, St. Raphael's West, Ont., a second class professional teacher, capable of teaching English and French. Duties to com-mence August 19. Apply giving qualifica-tions and stating salary to Fabian Dupuis. Sec. Treas., St. Raphael's West, Ont. 1504 2

TEACHER WANTED FOR R. C. S S. Woodelee. Duties to begin Sept 2nd. Apply stating salary, experience and qualifica-tion of certificate. Applications received un-til Aug 23td. Address all communications to F, B. Fuerth, Sec. Treas., Woodelee. Ont. 1503 3.

WANTED TEACHER SPEAKING FRENCH ate, if possible, for Separate school. Address Rev. E. M. Carre, S. J., Massey, Ont. 1504 2.



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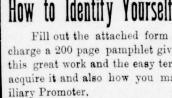
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"First. May a Catholic recognize the existence of economic wrongs and advocate their correction through the intervention of the social and political forces of civil society, i. e., may he ap-prove of the generic scope of Social-ism?

Second : May a Catholic approve of the economic and political construc-tica of civil society through which Socialists propose to attain their pur-10080

"The first question is answered in the affirmative, if stripped of all irrelev-aut and misleading side issues. Such has been the answer of the Church at has been the answer of the Church at all times, for she stands now, and has always stood, not only for economic and industrial justice, but for equality among men and human fellowship. The supreme purpose of the State, and the only reason for its existence, the Ohurch teaches, is to secure for its eitizens the fullest mutual liberty, opportunity for self-development and invicability of rights and to promote the widest and most diffusive temporal prosperity.

"If the advocacy of the social re-forms outlined by Leo XIII. is what men mean by Socialism, a Catholic not only may, but must proclaim himself a

remedy for existing political, social and industrial evils ?

To answer the second question we must have before us the essential ten-ots, on which all forms of Socialism, properly so called, agree : "(a) Then public ownership of all

the resources and instruments of pro-

(b) The collective organization of all labor, so that everybody will be guaranteed employment. (c) Distribution of the product to

each according to the productive value

coming a postulant she knows she has contracted no obligation to the Com-munity, nor they to her, and so she is free to leave at any time, and they are concally free to send her away equally free to send her away. So far, then, we see there is no force.

The young lady postulant can walk out the door any time she pleases and go where she pleases. Should she, however, where she pleases. Should she, however, decide to remain and the Community wish to keep her, she then (Mgr. O'Hanlon goes on to say) becomes a candidate for the novitiate. But be fore she is admitted as a novice and wears the religious dress, or habit, as it is called a searching explain the searching as the second searching explains a searching the searching searching the searching the searching the searching searching the searchin

wears the religious dress, or habit, as it is called, a searching examination is instituted by the Bishop of the diocese, or his delegate, as to her fitness and capacity for convent life, especially as to whether force or compulsion of any whether deception of any sort has been practiced on her, whether she thor-oughly understands all that is meant by becoming a non- and whether she becoming a nun, and whether she has

been influenced by motives other than those of devotion and piety. Evidently up to this point at least, there is no need of Government "in-spection," nor, of course, at any point, as Mgr. O'Hanlou's letter demonstrates. If the result of the Bishop's investiga-tion be favorable, the candidate is clothed in the religious garb and be-

"Botalist. "But may a Catholic approve of the proximate aim of Socialism ? May a Catholic approve of the political, social and industrial reorganization of society which Socialism declares to be the only more commonly lasts two years. At any time during the novitiate, as dur ing the postulancy, she is free in con-

science and in fact to abandon the life on which she has entered and return again to her friends and her worldly esnits

But should she persevere in her de termination to be a nun, and should the community vote that she is an eligible subject, she prepares for the solemn ceremony of reception, in which she will take the three religious vows of poverty, chastity, and obedi-ence. Before, however, this ceremony takes place, due notice is given to the each secording to the productive takes place, due notice is given to the second any theory of which the central doc-those just enumerated. "There are two classes of Socialists." this final examination is sulfactory in

The first class designate themselves every respect, the novice makes her



be as strong as you will

rich, pungent flavor

Prove it by ordering a

package from your grocer.

Tea is noted.

for which Red Rose

want it-and it has that

FAITH AND

Some writers know not, speal lives of the po ened by the h see. The poor tenement. F wears poverty worldly eyes he He hears those injustice invit of the army, facts of human fashion Socie his spiritual c ing with blee life. Yet hap above the con abides within sponsive to th purity. His weighs his ter him. His fai foundations a knows the st lieves truths blood. That secuted the him: near by he sees sign ligion, and h impiety and understands despite the centuries, liv ity and has every sacrific misery. She Faith opens God manifest and hows hi