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"Christianus mthi nomen est Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

# VOLUME XXVII.

# LONDON, ONTARIO, SATURDAY, NOVEMBER 11, 1905

# The Catholic Record. LONDON, SATURDAY, Nov. 11, 1905.

QUEBEC-AND THAT SORT OF THING.

more interested in facts than in 1. The Rev. Dr. Gordon gave an adtwaddle and dreams. And these facts dress before the Baptist Convention. show that while Quebec is increasing Judging from a transcript of it in the a-pace, Ontario, so far as the Protest-London Advertiser, Oct. 18, the gentleant family is concerned, is on the down man was very much in earnest. But grade. In all that contributes to the instead of talking about Higher Critistability of Canada, to the happiness of cism, or otherwise displaying his

calls upon Dr. Gordon to produce his month by the author, J. K. Barrett, method of salvation. The doctor gives Esq., LL. D., of Winnipeg, Man. It him the Bible. "What is this ?" asks is, however, only what we might have the "habitant." "The word of God," been expected from a man of this liberties of Catholics the same old ery is raised, the same attacks are made on the clergy. You have had an example of this during the debate on the bills pelieving it to be inspired? We are very prominent part on the side of the granting autonomy to the new province believing it to be inspired ? We are both fallible men, and unless you can Catholic minority of Manitoba when give me a more convincing proof of its they were battling against the bigots of inspiration than your mere word for it, that province for their educational I am content to remain as I am. I am rights. The paper was very cordially received and favorably commented on not going to stultify myself by believing in revelation before I am convinced by the clergy and laity present, and a that God has spoken." Dr, Gordon hearty vote of thanks was passed :

looks upon the Bible as the word of God : but his blind faith in it is not the heritage of all men. With all due respect for his earnestness and ability the preacher is not lacking in presumption when he bids us believe in the Bible because he believes in it. Man's word is not a solid basis on which to rest one's religion.

During the closing years of the last century, we were wont to boast with pride of nineteenth century enlighten-ment and progress. Some ill informed people were found to charge the Church with being far behind this age of progress and light. Of this pre-tentious half knowledge, which is worse than dowaright ignorance, I had a curions experience at the time when the Manitoba School agitation was at its height, and when Catholics in the West were fighting for their rights. I was returning from Prince Albert. A prominent Catholic who was travelling 3. And we may remind our friend that, according to Dr. Delbruck "he who prominent Catholic who was travelling will take the Scriptures of the New Testament as the highest source of a knowledge of faith, he declares it to be something which in its very nature it all this agitation for Catholic schools ? some of the solution of the lord; and which from its own evidence it does not wish to be: and, I add, which in the first centuries, when Christianity arose soon as I recovered my breath, I re plied in a voice equally loud and ag-gressive: "That, my learned friend, first centuries, when Christianity arose in its primitive vigor and strength, it ressive : "That, my learned friend, what our friends, the enemy, say of was not." 4. Again, can Dr. Gordon tell us what the Catholic Church. Are you pre-pared to endorse their views? The things are contained in the full extent Catholic Church is the greatest moral of the following words : "Teach all force in the world to day, and you may rest assured as long as she continues to exercise that force, the Catholic things whatsoever I have commanded He must know them so you." to exercise that lores, the black school will continue to grow stronger and stronger under her benign in-fluence." This gentleman had the de-cency to blash, and for the remainder of decay immersed in a as to impart the complete teaching of Christ to Quebec. Are they to be found within the Bible? Is the journey was deeply immersed in a report. Since that date the ninewhole revelation of God within its pages? the We do not think so, for St. John law report. teenth century has disappeared, and we are moving in the twentieth. What informs us that there are also "many we are moving in the twentieth. What does this new century hold in store for us? That depends entirely on our-selves. Men generally reap what they sow. You cannot gather figs from thistles. If we want good results we must be alive to our opportunities. Our Hely Father, that centre of other things which Jesus did which, if they were written, everyone-the world itself, I think-would not contain the books that should have to be written." If, then, Dr. Gordon can not know from Our Holy Father, that centre of authority and enlightenment, has made his Bible all the truths which Christ commanded to be taught, he should in authority and enigneenment, has made an eloquent appeal to win the world for Christ-to restore all things in His blessed Name. In this good work where does the Catholic layman come all honesty either learn them or cease orating about evangelizing Quebec. 5. Is Dr. Gordon absolutely sure of the in? What are his duties? what his responsibilities? As the world correctness of his interpretation of the moves on methods change. What was best for securing great results a century ago may not be suit-Bible? We do not think so. He claims, we suppose, with other advovates of private judgment in matters of faith, that he is assisted by the Holy able now. This is an age of Commercialism. Ghost. But this assertion is without The one dominant passion of to day is the rush after money. Meney is the God mostly worshipped in this age of scriptural warrant. More, it is contradicted by facts recorded in Scripours. It has fastened itself on the hearts of men, to the exclusion of all ture. When Philip asked the eunuch if he understood the prophecy of Irais, nobler and higher ideals, and this love the eunuch replied : " How can I unf wealth has been the greatest factor of wealth has been the greatest labour in making our age an age of material-ism. Just in the same ratio as material-ism dominates, spiritualism declines. The late Sir John Thompson once exless some man show me ?" And the man who can show him and other seekers after truth, must be sent by the Church established by Christ. The claimed : "I hate a beastly rich man." claimed : "I nate a beastry rich man These few words exactly express my meaning. I have not a word to say against men winning for themselves an honorable and prominent place in the despaced world wrowided they attain adherents of the sects are but of yesterday, given to vain babbling, " desiring to be teachers of the law, financial world, provided they attain understanding neither the things they that place by honorable and just means. say, nor whereof they affirm." A man of this stamp will not abuse the wealth acquired by such means. Great 6. But is Ontario so "evangelized " as to not need the ministrations of Dr.

Gordon? Has it no unsightly places to be cleansed and purified? Is its birth-rate not enough to challenge the attention of Dr. Gordon and to repress his zeal for work far afield? That birth-rate is troubling many who are

can enter in and take possession of the heart of man. It dries up every foun-tain of charity and sympathy in the human soul. It turns man into a human monster in bondage to his selfish and corrapting instincts. It is impossible for a man absorbed by such a massion tain of charity and sympathy in the human soul. It turns man into a human

Catholics live and move in an atmos-

 dism, or otherentes displaying his hability of Landa, to the happing of the half of the faulty, or otherent the half of the faulty, or otherent the half of the faulty of Landa, to the happing of the half of the faulty of Landa, to the happing of the faulty of Landa, to the happ section of our opponents used this anti-clerical cry to excite the ignorant rabble against us. Whenever a ques-tion arises affecting the rights and liberties of Catholics the same old cry is raised, the same attacks are made on the clery. You have bad an example in the West, and even yet it goes on. It has been repeated again and again that the educational clauses of the autonomy bills were put there at the dictation of the clergy, notwithstand-

ing the fact that they are unable to offer one single proof that the clergy, or any one on their behalf, had either directly or indirectly interiered. In your own city, that centre of culture and enlightenment, in Toronto the Good, many of your newspapers and public men have said and done thing that the terms of terms of the terms of terms o During the closing years of the last things that an untutored Tark would blush to father. The Apostolic Delepuss to father. The Apostolic Dele-gate has been and is still made the object of coarse caricature. And these papers seem to be whoolly indifferent to the fact that they are ineulting even

papers seem to be whooly insufficient to be whooly insufficient to be whooly insufficient to be the people of this country. The remedy for all this lies in our hands. Every Catholic layman should have the maint to nost humself on all hands. Every Catholic layman should make it a point to post himself on all public questions affecting his citizen-ship and the rights and duties that citiz aship brings with it. He should not only know, but he should be able to defend those rights. He should also be well posted in his religion and be able to give an intelligent reason for the faith that is in him. Ignorance will disappear. In nine cases out of ten it is absolute ignorance of our religion that is the cause of the opposition shown us by our separated breth-ren. It is to us laymen that these people look for light and information. people look for light and information. They will not go to a priest and ask the why and the wherefore. We are associated with them in every walk of life, and it is to us that they will naturlife, and it is to us that they will have ally go. If we are not equipped with the information they seek they will leave us more firmly impressed than ever in their errone us belief. Here is not the interpret of the area that the first the best of the set of the s ever in their errone us belief. Here is a mission the layman alone can teach. A Protestant once said to a friend of mine: "Your Church teaches that all Protestants go to hell." My friend denied this slander and explained the denied this slander and explained the teaching of the Church on that point. Ho gave him the "Fath of Our Fathers " to read. After reading the book he was anxious to know more, and was introduced to a Jesuit Father and is new a Cathalia. That was never is now a Catholic. That was years ago when I was a very young man. I have met hundreds of Protestants since who have been anxious to know what the Church teaches on many points, and although the results were not so fruit-ful of good as that of my friend, I am quite sure that my explanations had the effect of removing many prejudices.

the chapel that day there were mo

commendable in the conduct of our corrupting instincts. It is impossible for a man absorbed by such a passion to rise to great and noble deeds. In a word, it destroys the divine element in man, and in destroying this it makes him a moral wreck. Catholics live and move in an atmos

"I place absolutely no stock in the theories. Allow me, therefore, to conclude by this remark. I am thoroughly convinced that Sir Wilfred Laurier was right when he said that this cen was right when he said that this cent tury belongs to Canada, and if Cath-olics wish to take their proper places in the growth and progress of our country they must reduce these and other similar hints to practice. We possess the truth in all its fullness. If we do not make that Truth to shine as a bright light before men by the example of our lives and our public conduct, we shall have sadly failed in our mission. One thoroughly earnest and well informed man or woman is a tower of strength for all the Catholic



few in the chapel, but the corridors out- soul did." After such an admission we side, and in fact the entire building were thronged. It was a holiday in Rome and no one was denied admission. Rich and poor, Catholics and others were received. I do believe that in the charact that day, there were more should naturally look for Mr. Smith's explanation of the miracle from his materialistic standpoint. He disposes of the entire question, however, by asking another question, however, by asking another question quite irrele-vant to the subject: "Does American Ca holicism believe in these miracles?"<sup>5</sup> We can assure Mr. Smith Americans than people of any other one nationality. "It is not so very hard to get even lieve in the miraculous liquefaction of the blood of St. Januarius although a private audience with the Pope. He is anxious to meet people from the world, and whatever time he has is such belief is not a matter of faith. We believe it a miracle because we cannot explain it in any other way. world, and whatever time he has is gladly spent in receiving callers. I had a letter of introduction to Mon-signor Kennedy, a Pennsylvania man who is head of the American College, and he had no difficulty in arranging That the linearization of the bland of

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occur in the case of one who has shed his blood for the faith of Christ? Why is the miraculous liquefaction re-newed on the very anniversary of the day on which the saint was beheaded sixteen hundred years ago? Why is and that he hungers for freedom. If that be true, his face does not show it, nor yet his manner. He seems so happy that it does one good to see him. His face is full and red, and his hair white a the snow. It is closely cut, and is just like a crown on his well moulded head. "Of course, custom has a certain "Of course, custom has a certain" reports of the suspension of the laws of nature. The Catholic Church and the formation of the suspension of the laws of nature. The Catholic Church and the formation of the suspension of the laws of nature. The Catholic Church and the formation of the suspension of the suspension of the laws of nature. The Catholic Church itself does not even make it a matter of faith to believe in the miraculous liquefaction of the blood of St. Jannarius. As we try to be fair, however, we cannot conceive any other explana-tion of the phenomenon. Will Mr. every visitor that there is no hos tility in the Vatican. I never realized what the Swiss Guards were until I Visitor. tion of the phenomenon. Will Mr. Smith enlighten us? - Providence

# TIRED OF NASTY ANTI-CATHOLIC BOOKS.

In one or two recent novels the In one or two recent novels the "wily Jesuit" figures again. Some-writers of books would have to shut up shop and go out of business were it not for the "wily Jesuit." He is their bread and butter. We ourselves have had a rather wide acquaintance with here it but me more found any of taches of the vatican actually worry that a stranger is not feeling at ease, and your slightest wish is gratified. Oftentimes persons not understanding the rules of the place will venture in Post. If you have never had an audience with the Pope and imagine for a moment that such a ceremony would present formidable features, let Robert S. Brannen tell you all about it. If you have held off when within a stone's threw of the Vatican because you feared that your creed or your station in life precluded the idea of a cordial welcome, listen to his story of the truly democratic spirit of the Pontifi

neved plot, in which the wily Jesuite priest stops at nothing to make converts of two rich Protestants." To the other it devotes not much more space, but what it does say of it is well worth remembering. We shall not mention this book by title, but it is written by Richard Bagot, whose name to every well-informed Catholic is to every synonymous with the rankest anti-Catholic bigotry. "This is the kind of novel Bagot "This is the kind of noval Bagot always writes," says the New York Evening Post. "The scene is laid in Italy, and is balefully over shadowed by Roman Catholicism. It tells about a young heiress, who was traded to the villain by a priest, and, after many staircase adventures, it goes on to tell how she fell into the arms of the right man at last. But it is not a novel. There is a difference between having an idea and being able to dramatize it. Mr. Bagot has a drumhead full of ideas, but he knows as much about demon-strating them in action and personality as Jonathan Edwards did about the actual experience of dancing. And it is presumptuous to write a monolog about half a dozsa characters and call it a novel. Another reason why Bagot will never please as a literary artist is the fact that he is simply a gall bladder of Protestant spite in his relations to the Roman Catholic Church. He makes a cesspool in the midst of every book he writes, and into this he sts all priests and confessors alike. Mr. Bagot is behind the motive of his times. Modern minds no longer batten upon Jesuit details of church crimes. upon Jesuit details of church crimes. . . By the inevitable law of reaction our powers of illusion favor the originality of virtue. We are intel-lectually tired of vice, of anybody's vice, whether Catholic or Protestant." -Sacred Heart Review.

phere surcharged with these sentiments, and it therefore behaves them to watch

"I place absolutely no stock in the newspaper stories to the effect that con-finement has told on Pius X, that he craves a glimpse of the outside world, and that he hungers for freedom. If that be true, his face does not show it, nor yet his manner. He seems so happy that it does one good to see him. His face is full and red, and his hair white as the snow. It is closely cut, and is "Of course, custom has a certain mode of dress which the visitor is re-quired to adopt when being received by the Pope. A dress suit or a Prince Albert is usually worn." "It is a striking fact that impresses

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NADA.

If at any time we laymen are confronted with objections that we cannot solve on the spot we may frankly say that, although we know there must be an answer, we require some time to hunt up that answer, and then, having consulted some learned theologian, we can communicate the answer by word of mouth or in writing. But, generally speaking, we can easily find satis-factory solutions to all anti Catholic factory solutions to all allo devery difficulties in books which every zealous layman should possess, such as Cardinal Gibbons' Faith of our Cardinal Gibbons' Faith of our Fathers, Father Ryder's Catholic Controversy, Newman's Present Position of Catholics in England, Father Hunter's Outlines of Dogmatic Theology, and, last, but not the least, the Catholic The habitual perusal of and, holy light illuminating his countenance. Dictionary. The habitual perusal of holy light illuminating his countenance. The service was long, but through it senal. A taste for such wholesome reading is a preservative against the

If you imagined that regal pomp and ceremony would awe you, think over the simplicity of his welcome and the genuineness of his delight at meeting Americans. Mr. Brannen is just back from a so

journ in Europe and he counts the most interesting feature of his vaca tion, his two days at the Vatican. For-tunately he arrived in Rome just in time for the festivities attendant upon the second anniversary of the pontificate of Pius X.

The splendor of a court function and the spiritual beauty of a religious service were combined, he says, in the exercises of that day. Thousands of Americans have al

ready seen the new Pope, but to none, perhaps, did he appeal more strongly than to Mr. Brannen, who was not only pleased but surprised at his welcome. I would say to all that have not yet seen Pius X., see him as soon as you can," declares Mr. Brannen. "He you can," declares Mr. Brannen. "He is so different from anything we can picture—so simple, so cordial, yet such a man!" "I think," continued he, "that, more than anything else, I was im-pressed with the Pope's democracy. I

do not believe he is given credit for half what he deserves in this line. I believe that he, more than any man who has ever filled the chair of St. Peter, a democrat. And again he is a plomat. So great a one is he that diplomat. So great a one is he that I firmly believe that before his pontiticate ends there will no longer be that bitter difference between the Vat-ican and the throne. The representa tives of all nations are glad to do him honor, and his charm of manner has made them personal friends.

"In was a splendid sight to see them all there at his anniversary Mass. all there at his anniversary Mass. Almost every country in the world had a representative at the Vatican that day, and in all their regalia they occu-pied seats in the Sistine chapel and joined in celebrating the event. Pope Pins sat on his elevated throne with a help light illumination his counterance holy light illuminating his countenance. holy light illuminating his connectant it The service was long, but through it

gentlemanly and sympathetic. With the Socialist element he is popular, as well as with the court. Regardless of his position as head of the Church, he is a man well worth meeting and seeing him face to face is a pleas ure which will appeal to any Ameri can."

# WHAT IF NOT A MIRACLE ?

Mr. Goldwin Smith is a gentleman who has attracted much attraction by his letters to the New York Sun. The letters for the most part have to do letters for the most part have so as with questions far above the grasp of the ordinary mind—questions of the existence of a personal God, the spirit-uality and immortality of the soul, the evidences of faith and the true Church founded by Jesus Christ. Mr. Smith claims that he is an unbeliever from conviction; that he is willing and eager to learn the truth; that he has as yet found no one able to clear his mind of doubts regarding the churches of all denominations.

In reply Mr. Smith has received communications from apostles of all sorts. Christian and Jew, atheists and Godfearing men in all walks of life have undertaken to win him over to their different ways of thinking. Mr. Smith has replied to them all and still re mains an unbeliever. He has shown himself to be intelligent and fair in most of his answers also, except in those which have reference to the Catholic Church. Herein he seems to be unwilling to face the difficulties offered against his doubting theology and in many instances has accepted as facts of the past what are really only the conceits of enemies of the Church.

His letter in last Sunday's Sun will serve to illustrate how he overcomes an objection against his position on miracles. He had received, he said, the declaration of a simple soul who had been converted to the faith by witnessirg (he means seeing) the miraculous liquefaction of the blood of St. Januarius. The "simple soul" declared that he had actually seen with his own eyes the solid suddenly become liquid. Whereupon Mr. Smith politely observes : "unquestionably the simple

If your receiving of holy Communion in the morning does not sanctify your whole day, there is something wrong with your disposition toward God and your fellow-men.

A better understanding and a more rigid observance of the law of the Church as laid down in the sixth precept would prevent many of the serious mistakes made in matrimony.

# THE RULING PASSION BY HENRY VAN DYKE. THE GENTLE LIFE

Do you remember that fair little wood of silver birches on the West Branch of the Neversink, somewhat below the place the Biscait Brook runs in ? a mossy terrace raised couple of feet above the water of a long, still pool; and a very pleasant spot for a friendship fire on the shingly beach below you; and a plenty of painted trilliums and yellow violets painted trilliums and yellow volces and white foam flowers to adorn your woodland banquet, if it be spread in the month of May, when Mistress Nature is given over to embroidery.

It was there, at Contentment Corner that Ned Mason had promised to meet me on a certain day for the noontide lunch and smoke and talk, he fishing down Biscuit Brook, and I down the West Branch, until we came together at the rendezvous. But he was late that day-good old Ned ! He was occasionally behind time on a troub stream. For he went about his fishing very seriously ; and if it was fine, th was a natural occasion of delay. But if it was poor, he made it an oc sion to sit down to meditate upon the cause of his failure, and tried to over come it with many sabtly reasoned changes of the fly-which is a vain thing to do, but well adapted to make one forgetful of the flight of time. So I waited for him near an hour,

and then ate my half of the sandwiches and boiled eggs, smoked a solitary pipe, and fell into a light sleep at the foot of the biggest birch tree, an old and trusty friend of mine. It seemed like a very slight sound that roused me : the snapp ing of a dry twig in the thicket, or gentle splash in the water, differing in some indefinable way from the steady murmur of the stream; something it was, I knew not what, that made me aware of some one coming down the brook. I raised myself quietly on one elbow and looked up through the trees to the head of the pool. "Ned will to the heat of the pool. "Nea will think that I have gone down long ago," I said to myself; "I will just lie here and watch him fish through this pool, and see how he manages to spend so time about it.' much

But it was not Ned's rod that I saw poking out through the bushes at the bend in the brook. It was such an affair as I had never seen before upon a trout strean: a majestic weapon at least sixteen feet long, made in two pieces, nearly spliced together in the middle, and all painted a smooth, glistening, hopeful grean. The line glistening, hopeful grean. The line that hung from the tip of it was also green, but of a paler, more transparent color, quite thick and stiff where i left the rod, but tapering down towards the end, as if it were twisted of strands of horse hair, reduced in number, un til, at the hook, there were but two hairs. And the hook-there was no disguise about that-it was an un abashed bait-hook, and well baited, to Gently the line swayed to and fro above the fearing water at the head of the pool; quietly the bait settled down in the foam and ran with the current around the edge of the deep eddy under the opposite back; suddenly the line straightened and tautened; sharply the tip of the long green rod sprang upward, and the fisherman stepped out from the bushes to play his fish. When had I seen such a figure be

fore ? The dress was strange and quaint-broad, low shoes, gray woollen quality of the stock, for a stock, gray works a stockings, short brown breeches tied at the knee with ribbons, a loose brown coat belted at the waist like a Norfolk jack t; a wide, rolling collar with a bit of lace at the edge, and a soft fell hat with a shidy brim. It was a cos tume that, with all its oddity, seemed wonderfully fit and familiar. And the face ? Certainly it was the face of an old triend. Never had I seen a count-

cannot explain. But so it was; and the only feeling of which I was consci ous was a strong desire to detain this visitor as long as possible, and have some talk with hin. So I grasped at the only expedient that flashed into my mind.

" Well, then, sir," I said, " you are nost hearily welcome, and I trast you will not despise the only hospitality I have to offer. If you will sit down here among these birch trees in Content ment Corner, I will give you half of a fishermin's luncheon, and will cook your char for you on a board before an open wood fire, if you are not in a hurry. Though I belong to a nation hurry. which is reported to be curious, I will promise to trouble you with no inquisit-ive questions; and if you will but talk me at your will, you shall find me talk

so we made ourselves comfortable of the shady bank, and while I busied my self in splitting the fish and pinning it open on a bit of board that I had found a pile of driftwood, and setting it up before the fire to broil, my new con panion entertained me with the sweet est and friendliest talk that I had ever heard.

" To speak without offence, sir, began, "there was a word in your dis-course a moment ago that seemed strange to me. You spoke of being 'in hurry;' and that is an expression which is unfamiliar to my ears; but, if it mean the same as being in haste, then I must tell you that this is a thing which, in

my judgment, honest anglers should to forget, and have no dealings with it. To be in haste means to be in anxiety and distress of mind ; it is to mistrust Providence, and to doubt that the issue of all events is in wiser hands than ours; it is to disturb the course nature, and put overmuch confidence in the importance of our own en-

deavors. "For how much of the evil that is in the world cometh from the plaguy habit of being in haste ! The haste to get riches, the haste to climb upon some high pinnacle of worldy renown, the haste to resolve mysteries-from these various kinds of haste are begotten no small part of the miseries and afflictions whereby the children of men are tormented ; such as quarre and strifes among those who would over reach one another in business envyings and jealousies among those who would outshine one another in rich apparel and costly equipage; bloody rebellions and cruel wars among who would obtain power over those their fellow men ; cloudy disputations and bitter controversies among those who would fain leave no room for modest ignorance and lowly faith modest ignorance and lowly faith among the secrets of religion; and by all these miseries of haste the hear grows weary, and is made weak and dull, or else hard and angry, while it dwelleth in the midst of them.

"But let me tell you that an angler's occupation is a good cure for thes evils, if for no other reason, because it gently dissuadeth us from haste and leadeth us away from feverish anxieties into those ways which are pleasantness and those paths which are peace. For an angler cannot force his fortune by eagerness, nor better it by discon-He must wait upon the weather, ent. and the height of the water, and the hunger of the fish, and many other accidents of which he has no control. It he would angle well, he must not be in haste. And if he be in haste, he will do well to unlearn it by angling

for I think there is no surer method. This fair tree that shadows us from the sun hath grown many years in its place without more unhappiness than the loss of its leaves in winter, which the succeeding season doth generously r pair ; and shall we be less contented in the place where God hath planted us? or shall there go less time to the mak-ing of a man than to the growth of a tree ? This stream floweth wimpling down to the great set

char cooked yet ? Methinks the time is somewhat overloag for the roasting. The fragmant smell of the cookery gives me an eagerness to taste this new disk. Not that I am in haste, but-

THE CATHOLIC RECORD.

"Well, it is done ; and well done. too! Marry, the flesh of this fish is as red as rose leaves, and as sweet as if he had fed on nothing else. The flavour of smoke from the fire is bat slight, and it takes nothing from the perfection of the dish, but rather adds to it, being clean and delicate. I like not these French cooks who make all dishes in disguise, and set them forth with strange foreign savours, like a masquerade. Give me my food in is native dress, even though it be a little dry. If we had but a cup of sack, now, a glass of good ale, and a pipeful of

"What ! you have an abundance of the fragrant weed in your pouch? Sir, I thank you very heartily! You enter tain me like a prince. Not like King James, be it understood, who despised tobacco and called it a 'lively inage and pattern of hell;' nor like the Czarol Russia who commanded that all who used it should have their noses cut off but like good Queen Bess of glorion: memory, who disdained not the incense of the pipe, and some say she used on be the pipe, and some say she used one herself; though for my part I think the custom of smoking one that is more fitting for men, whose failty and need of comiort are well known, than for that fairer sex whose innocent and virgin spirits stand less in want of

creature consolations. \* But cone, let us not trouble out enjoyment with careful discrimination of others' scruples. Your tobacco is rarely good ; I'll warrant it comes from that province of Virginia which was named for the Virgin Queen; and while we smoke together, let me call you, for this hour, my Scholar; and so I will give you four choice rules for the attain of that unhastened quietude of ment mind whereof we did lately discourse "First: you shall learn to desire noth ng in the world so much but that

you can be harpy without it. "Second : you shall seek that which you desire only by such means as are fair and lawful, and this will leave you without bitterness towards men 01 shame before God. "Third : you shall take pleasure in

the time while you are seeking, even though you obtain not immediately that which you seek ; for the purpose of a journey is not only to arrive at the goal, but also to find enjoyment by the

"Fourth: when you attain that which you have desired, you shall think more of the kindness of your fortune than of the greatness of your skill. This will make you grateful, and ready to share with others that which Providence hath bestowed upon you ; and truly both reasonable and profitable, for it is out little that any of us would catch in this world were not our luck better

than our deserts. "And to these Four Rules I will add yet another-Filth : when you smoke your pipe with a good conscience, trouble not yourself because there are men in the world who will find fault with you for so doing. If you wait for a pleasure at which no sour complex. ioned soul hath ever girded, you will wait long, and go through life with a sad and anxious mind. But I think with a that God is best pleased with us when we give little heed to scoffers, and enjoy His gifts with thankfulness and an easy

beart. Well, Scholar, I have almost tired myself, and, I fear, more than almost tired you. But this pipe is nearly ired you. burned out, and the few short whiffs that are left in it shall put a period to my too long discourse. Let me tell you, then, that there be some men in world who hold not with these my opinions. They profess that a life contention and noise and public turmoil, is far higher than a live of quiet work and meditation. And so far as they follow their own choice honestly and with a pure mind, I doubt not that it is as good for them as mine is for me. nd I am well pleased that every man do enjoy his own opinion. But so fai as they have spoken ill of me and my opiaions, I do hold it a thing of little have spoken ill of me and my consequence, except that I am sorry that they have thereby embittered their own hearts. For this is the punishment of men who malign and revile those that differ from them in religion, or prefer another way of living; their revilings, by so much as they spend their wit and labor to make them shrewd and bitter, do draw all the sweet and wholesome sap out of their lives and turn it into poison ; and so they become vessels of mockery and wrath, remembered chiefly for the evil things that they have said with cleverness.

all the angry disputations of the sects. We are nearer heaven when we listen to the birds than when we quarrel with our fellow men. I am sure that none can enter into the spirit of Christ, his evangel, save those who willingly follow

his invitation when he save. Come ye yourselves apart into a lone place an For since His rest a while. kingdom was first established in the green field, by the lakeside, with humble fishermen for its subjects, the easiest way into it hath ever been through the wicket-gate of a lowly and grateful fellowship with nature. that feels not the beau y and blessed-ness and peace of the woods and meadows that God hath bedecked with flowers for him even while he is yet a sinner, how shall he learn to enjy the unfading bloom of the celestial country

he ever become a saint ? "No, no, sir, he that departeth out of this world without perceiving that it is fair and fall of innocent sweetness hath done little honor to the every-day miracles of divine beneficence; and though by mercy he may obtain trance to heaven, it will be a strange place to him; and though he have studied all that is written in men's books of divinity, yet because he hath left the book of Nature unturned, he will have much to learn and much , Do you think that to be blind to the beauties of earth prepareth the beart to behold the glories of heaven? Nay, Scholar, I know that you are not of that opinion. But I can tell you another thing which perhaps you knew not. The heart that is blest with the

glories of heaven ceaseth not to mber and to love the beauties of this And of this love I am certain because I feel it, and glad because it is " There are two sorts of seeds sow

in our remembrance by what we call th and of fortune, the fruits of which do not wither, but grow sweeter forever and ever. The first is the seed of innocent pleasures, received in grati-tude and enjoyed with good companions, of which pleasures we never grow weary of thinking, because they ave enriched our hearts. The scond is the seed of pure and gentle sorrows borne in submission and with faithfu love, and these also we never forget but we come to cherish them with glad ness instead of grief, because we se

changed into everlasting joys the And how this may be I cannot tell you now, for you would not understand me. But that it is so, believe me: for if you believe, you shall one day see it your elf.

"But come, now, our trienary par-"But come, now, our trienary par-are long since burned out. Hark, how sweetly the tawny thrush in yonder sweetly the tawny thrush in yonder evening hymn! I will follow the stream but do you tarry here until the friend comes for whom you were waiting. I think we shall all three meet one another, somewhere, after sunset.

I watched the grey hat and the old brown coat and long green rod disappear among the trees around the curve of the stream. Then Ned's voice scunded in my ears, and I saw him standing above me laughing. "Hallo, old man." he said, "you're

"Hallo, old man." he said, "you're a sound sleeper! I hope you've had good luck, and pleasant dreams."

# LIFE'S VISTAS.

120 As man journeys through life he often peers into the distant scenes until his vision is checked by the horizon where land and sky seem to meet together. He sees plain and hill and dale stretched out before him; he sees river, lake and ocean, and in his mind's eye he takes in all the vasi range his vision allows, and with his vivid imagination he fills in the picture with all which it embraces.

Sometimes he gets a fairly full and correct idea of the scenes around him, and other times he fails, "for distance nds erchantment to the view." things are not always what they seem. And yet these vistas which Nature affords serve a purpose for all, for, like all things in life, they can serve for our instruction and guidance. The vistas which open up to our gaze tell us first of the vastness and the beauty of God's creation, and they show us the opportunities real secondly. seeming that lie before us. Thus they invite to action and bring those who enter on their way into the possession of whatever strews their path. But all that glitters is not gold," nor all that appears unchanting found to have a charm, and so the vistas that we see on land are often strewn with pitfalls, and those we view on are often filled with rocks and shoals. And so, as inviting as seen the ways, we must ever course them with cautious steps. But how different are the vistas which present themselves to the soul. These are the real, while the others are so illusory. As earth's vistas end with that horizon which marks the meeting of earth with sky, that of the soul begins where earth leaves off-and rises higher and higher until they reach They do not fail those Heaven itself. who persue them, nor do they disap-point those who put their hopes in them. Angels lead the way and bring the soul in its journey safe finally to its God. Like earth's vistas heaven's its God. Like earth's change with time. Those we see in youth are different from those we be-hold in old age, and those which open up to the Christian in the world are not the same as those which are beheld by those within the religious life. Yet all have for their end heaven, and it persevered in all will attain it, only in different degree. In youth the soul' vista is one of roses ; all is sunshine ; all is brightness ; there is not a cloud in the skies, nor a ripple in the seas. and the ways are smooth and plain. But in old age the scene changes and obstacles rise up which we did not mee before, and the soul grows weary with longing and weak with waiting, and the cruel tempter makes our lives sad with his constant attacks upon us, and yet all must come to a happy end for the just and persevering, for God hath given His angels charge over them, and they will bear them up and carry them over every difficulty. The Christian, too, in the world has

a course different before it than the faith. one "out of the world," as we call those who have entered religion. The and perplexities, may wonder why the wicked prosper, how there can be so much sin and evil and scandal in the the world treads the narrow one world, and may be puzzled about the workings of God's Providence without path of life which is lined either side with the thorns and briars which the world places there in its desire to make These are difficul ies, and difficulties call out our trust in God. Our trust is not the soul go the broad way of pleasure ous delights. Bat our Lord and sensu trod that narrow path before Himself difficulties. Were there no difficulties there would be no need of that trast and confide: c) in God's Word which is us, and He bids all to come after Him, and He promises the grace of fortitude to all who will persevere. The religious takes that same narrow way that eads to eternal life, but renounces all There are days when every only appears to go wrong in the business world and we are subject to the blues. There are such days in our spiritual affairs, and we are inclined to depondency. things to follow Christ. The soul has nothing to keep her back, and she runs in the way of perfection, so closely and so faithfully does she follow in the footsteps of Christ, her Lord and Master. To such a soul the vista of heaven is ever open and she sees God and the elect, and she strives more and more to shorten the distance that lies between them and herself. Nay, more, she teels God's presence always, for she is of those of whom our Lord spoke when He said, "Blessed are the clean of heart, for they shall see God," and she realizes the Divine Presence as our Lord would have us all realize is, as He said to Abraham, "Walk before Me and be perfect." And it is this fidelity to her state that the soul in religion is en-tranced with a foretaste of the joys of heaven that at times she feels they

are more than she can bear, and she must, like David, exclaim: "Enough, O Lord, enough !" Let us, who call ourselves Christians, whilst drawn to look through the vistas that earth presents, peer through to the end, or, as the poet says :

faith, by constant trust in God's word By humility, patience and prayer temp-tations inseparable from life can be 'Look through Nature and see Nature's God. Whatever beauty the prospect of overcome. The life of a Christian on earth is a warfare, and "the Kingdom Nature reveals to us, it is but a shadow of the beauty and glory of heaven, of which St. Paul declares, of heaven suffereth violence, and only the violent bear it away." We must not endanger our faith without neces-"Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to sity. "Taose who love danger will perish in it." conceive the things which God hath in store for those who love Him." What ever earth has of the beautiful-and it faith than others. Persons who lead ind fferent and sinful lives, persons who many such-it is to tell us of the uty infinite and everlasting of

beauty heaven. Whatever are earth's oppor tunities for doing good in this lifeand there are many such for every age and station-we should embrace them, and make them so many stepping stones to rise from man to God and from earth to eaven. Earth's vistas grow less or, better,

is an explanation of why some lose their faith. "Tako ye away, therefore, the talent from him." To conceal and bury our faith and to hide it from matires of human loose their charm as life goes on, for the weary traveler tires of them and motives of human respect, or to stifle exclaims his disappointment with them, it by a bad life, will probably lead to its fical loss. It will be given to others d realizes like Solomon that "Vanity of vanities, all is vanity except who now travel the highways and byserve God and Him alone adore." ways without that supernatural gift .us heed the divine wisdom speaking to us through the self same words and not Cleveland Universe. put our faith and hope in what we see with our mortal eyes, but believe only what we see with the eyes of faith, for as the poet tells us,

"There's nothing true but heaven." -Bishop Colton in Catholic Union and Times.

PROFESSION OF FAITH - SINS AGAINST FAITH.

Firmness of faith embraces little things as well as great. Persons quently flatter themselves that they ould be faithful and strong in a great trial, although they are cowardly in small ones. This is not likely. If you give way in small matters to spect, you would most assuredly in grave matters. A railway bridge that on the day of trial bends beneath an empty flat-car will assuredly break when a mogul locomotive is run upon it. Men expect and demand that those who yield in a little matters shall give way in matters of greater moment. The man who says he is a total abstainer and sticks in practice to that

principle and declaration is not expect ed or tempted by his tellows to break

# NOVEMBER 11.

# NEWMAN'S CON

THE DIAMOND JUBILEE O INTO THE CHURCH OF OF OXFORD MEN-T FOLLOWED.

NOVEMBER 11, 1905.

really sinning against the virtue of truth

necessarily lessened because we feel the

the very essence of faith. There are days when everything ap

The supernatural vision, or our vision

of the superhautral is control of the super-not appear to care for anything. This is only a feeling. If we pray God will send the light and lead us back. Despondency

often takes the shape of temptations against faith, which are dangerous if

not met in the proper way. Man is changeable. "He fleoth like

a shadow, and never continueth in the

same state." (Job. xiv. 2). Man is affected by physical causes, bad health

weariness or accident. We should not forget, on a dull, cloudy day, that the

forget, on a dull, cloudy day, that the sun will finally come out. So it is with mental perplexities and despondencies, " In all things taking the shield of faith, where with you may be able to the days of the

extinguish all the fiery darts of the most wicked one." (Eph. vi. 16.) These

"flory darts" are the very perplexities and despondencies to which we have referred. They are extinguished by

Some have more temptations against

do persistently what their faith tells

them not to do, sow the wind and reap the whirlwind of temptations against

faith. Their faith has been hidden and

put away; it was not invested and put

out at interest. The parable of the talents

A VIGIL WITH THE SAVIOUR.

COULD YOU NOT WATCH ONE HOUR WITH

All readers of that saddest of all

tragedies, the passion and death of Christ, have felt their hearts beat with

the pain that comes from sell reproach,

when the lonely and stricken Saviour

asked of His Disciples that memorable

question : "Could you not watch one hour with Me ?" Still, though the

centuries have rolled round bringing to

the old world the age of utilitarianism

-still He is asking forever in the Tabernacle the same heart-plercing

question. How many of us watch one hour with Him out of our day, out of

than an hour before the Blessed Sacra

ing to Him the trials, troubles and

ing to Him the triats, troubles and worries of this always perplexing life ! It is an uplifting, spiritualizing habit, that of visiting the Blessed Sacrament and whatever tends to promote it must

be characterized as most commendable

The practice of nocturnal adoration has been revived at Holy Cross Semin

ary, Notre Dame, Ind., after a lapse of

Oa one

evening

our week ? Yet what is more co

ment, lifting the soul to God

of our day, out of

of the supernatural is clouded, and we de

Persons may have temptations

Monday, October 9, niversary for English C It was a day of gratitu giving, for this year Jubilee of the receptio of converts since the sixty years have that October day the years that ha the years that ha added to its importance a day long men orable annals of England, wh greatest of Oxford men little child before Fath whispered the professi which all England was many days were very day of John F recep ion into the Chu entertained by his in that he might still re tention; nor was t conversion believed e occurred. Speaking o Dean Church says: the summer that the storm began to fall. autumn and the net whose names and form Oxford, one by one were lost to it. Fel curacies, intended ca up." It was a gre Church of England-a she can never recove the nation was m Russell mourned over Lord Beaconsfield a Church reeled under Gladstone went on r to his last days; Dr. the tale of his grief John Keble ; and me it, that remarkable e

1845.

And now that Ney

way, "the Kindly L encircling gloom," w cowe read of the ed. Among the ma Ambrose St. John, I Hope Scott, Ward forces, Frederick Caswell, William Allies Stanton and don Oratory. Conve t othick and fastala nition, until, six 1851, high above hi memorable figure Manning; even for be said to have clea number who fol Tractarian was a produce a profound fore had so large a b seceded since the wonder then that t a great day for naturally turn with towards him who, gene out "from along the narrow him, as it has led t green", by "the from the "City of "City of God." whether of Tracta none so noble, nor Henry Newman. pioneer of that leaving behind t and human amb ly shut thei soft syren bland Catholicism, "to wise and tender of Mother, which le peace, and safety "the Pillar and which can neithe ceived, because He, th Guide. home at last, to have its rest, " a us that his admis Church was like bor after boing stormy sea. C sciously almost pose, from Ang fluenced by that great example; a have gone out fr from kith and where he would with him, so it l of us : the exod heart-se with severance keep can think. these moments life. The well storm-tossed sh is but a feeble the body after ] the material doubt, no more before wind an sinking of spir struggle betwee things as one w

and twinkling good humor.

to you, 'crited the hash you, I have the mysection lighted on me. "Look you, I have the mysection hold of a good fish; I pray you put that net unner him, and touch not my line, for if you do, then we break all. Well done, sir; I thank you. Now we have him safely landed. Truly this is bave him safely landed. Truly this is been din the stream. What lies beyond, bet him trust to the hand of God. a lovely one; the best that I have taken in these waters. See how the belly shines, here as yellow as a marshmarigold, and there as white as a foam-Is not the hand of Divine Wisdom as skillul in the coloring of a fish as in the painting of the manifold blossoms that sweeten the e wild forests?

'Injeed it is," said I, " and this is the biggest trout that I have seen caught in the upper waters of the Neversing. It is not set of the Neversink. It is certainly eighteen inches long, and should weigh close upon two pounds and a h df."

"More than that," he answered, "if I mistake not. But I observe that you call it a trout. To my mind, it too many men in my time that lived seems more like a char, as do all the very unhappily though their names seems nore like a char, as do all the very unhappily though their n fish that I have caught in your stream. were upon all lips, at d died Look here upon these curics water-markings that run through the dark green of the back, and these enamellones have I seen that spent their days ings of blue and gold upon the side Note, moreover, how bright and how many are the red spots, and how each or hasten to rival them. Nor do I one of them is encircled with a ring of think that, by all their perturbations and fightings and running to and fro, beauty, and of high esteem with persons the world hath been made bettered, or of note. I would gladly know if it be even greatly changed. The color and as go d to the taste as I have heard it complexion of mortal life, in all things

you shall find, if you will but try it.'

"You seem a stranger in this part of under all there was room enough to do the country, sir," said I; " but unless my duty and love my friends and go I am mestaken you are no stranger to a fishing. And let me tell you sir, that b. Did y u not use to go a fishing in a New River, with honest Nat. and they 1 of call you Izaak Walton ?'

around his lips. "It is a secret which I thought not to have been discovered here.

gning which it knoweth not ; yet it doth not

"Well met, sir, and a pleasant day to yeu," cried the angler, as his eyes lighted on me. "Look you, I have the mysteries of life as cheerfully and

" But as concerning riches, wherein should you and I be happier, this pleasant afternoon of May, had we all Would the gold in Cree us his coffers ? sun shine for us more bravely, or the the flowers give forth a sweeter breath or yonder warbling vireo, hidden in her leafy choir, send down more pure and musical descants, sweetly attuned natural magic to woo and win our thoughts from vanity and hot desire

into harmony with the tranqui thoughts of God? And as for fame and power, trust me, sir, I have that are ossential, remain the same under Cromwell or under Charles.

The goodness and mercy of God are you shall find, if you will but try it. The goodness and works, whether me, to which I yielded with as little hesitation or misgiving, at the time, as If it were the most natural thing in the state of the sta politics, civil and ecclesiastical, and

my duty and love my friends and go in the state wherein I now find myself though there are many things of R. R. e. many years ago? And did I may not speak to you, yet one thing His eyes smiled pleasantly at me and htte curve of merriment played cound his lips. "It is a secret which thought not to have been discussed to you, yet one thing mortal concerns, I should not have saved time, but lost it : for all our affairs are under one error all our

he said ; " but since you have concordant end : wherefore 'He that Now how it came to pass that I was not astonished nor dismayed at this, I "Bat tell me. I pray you, is not the " Bat tell me, I pray you, is not this

" For be sure of this, Scholar, the more a man giveth himsell to hatred this world, the more will he find to But let us rather give ourselve nate. to charity, and if we have enemies (and what honest man hath them not?) let them be ours, since they must, but let us not be theirs, since we know better.

"There was one Franck, a trooper of Tromwell's, who wre te ill of me, saying that I neither understood the subjects thereof I discoursed nor believed the things that I said, being both silly and pretentious. It would have been a pity if it had been true. There was also one Leigh Hunt, a maker of many books, who used one day a bothle of ink whereof the gall was transfused into his blood, so that he wrote many hard words of me, setting forth selfshness and cruelty and hypocrisy as if they were qualities of my disposition. God knew, even then, whether these things were true of me; and if they were not true, it would have been a pity to have answered them ; but it would have been still more a pity to be angered by them. But since that time Master Hunt and I have met each other ; yes, and Master Franck, too; and we have come very happily to a better understanding.

Trust me, Scholar, it is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon the things that bring you quietness and confidence and good cheer. A friend made is better than an enemy punished. There is more of God in the peaceable beauty of this little wood-violet than in ' and his pledge So a man of strong and outspoken faith is not expected either to deny or compromise his relig-

Catholic parents should very early in the lives of their children teach them to be proud of their faith, to profess it openly and to stand up for it when necessary. To this end the children should be instructed and furnished with the means-Catholic books and newspapers-so that they can pos themselves on the doctrines of th the Church and the works and the workings of faith.

A day is coming when "you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven." (St. Matt. xiv. 62). We cannot bear Him then if we betray or deny Him "Resist, ye now. St. Peter tells us : strong in faith, knowing that the same affl ction befalls your brethren who are in the world." (I. St. Peter v. 8) (I. St. Peter v. 8) From St. Stephen to our day a mul-titude of martyrs of all ages and conditions have professed the faith before kings and the rulers of the earth. They believed that "It is better to obey Go St. Polycarp, at the age than man." f S6, said when the proconsul command ed him to blaspheme Christ: "I have served Him these four-score and six years, and He never did meany harm, bat much good, and how can bla phome my King and Saviour ? am a Christian." When he was then threatened with death at the stake by the pro-consul, the venerable Bishop and martyr said : "You threaten me with a fire which burns for a short time and then goes out ; but you yourself are ignorant of the judgment to

and the fire of everlasting torments which is prepared for the wicked.' Will not God expect something of this spirit from us? Can we be Christians and brethren of the saints and martyrs if we are not prepared to do something and to suffer something for our faith and for the name of Christ The very essence, the very idea of faith is trust and certainty. We can easily understand that wilful doubt of any Wilful article of faith is a great sin. doubt of one thing, of one article of faith, logically implies a doubt When we really trust in God's word we cannot be uncertain. "I firmly believe '-"Credo" believe"-"Credo" - excludes wilful doubt. Such doubt is inconsistent with

some forty years. during the month expositio Blessed Sacrament starts after confes sions at 9 p. m. and concludes at the Mass on the following morning. During the night the seminarians rise in divisions and spend an hour of adoration in the Divine Presence. In former years the college students were allowed to take part in this exercise of devotion, and to this day those who participated in it sount it among the most blessed their lives. experiences of Walter Elliott, the eminent Paulist missionary, recalls his participation in such visits as follows : "The nearest contact I had with the

Novitiate' was in the visits of the Nocturnal Adoration Society, of which was, happily, a member. Once a month after supper we journeyed to St. Aloysius' House. There we made our confession and watched by turns through the night before the Blessed Sacram placed in exposition, and received Holy Communion in the morning. When I entered the house I felt as though I had passed within the voil of the Holy of Holies, the place was so silent and the silence was so religious. The hour of absolute recollection somewhere around midnight or just before dawn was a time of the most powerful divine influence. Forty-nine years have passed since those visits, and I still enjoy their spir-itual fruits. It seems to me that every commited winter of malicing struck the essential virtue of religion struck the deepest roots in my soul during these hours of devout adoration." The authorities have decided to

again allow the students of the univer sity to participate in the nocturnal adoration; and it is safe to predict that those of the young men who fulfill the duty with open and reverent hearts will never in after years regret the small sacrifice entailed.

The Only Way to Got Together Commenting on the declaration of President Stryker of Hamilton College, that there are too many different Pro-testant churches, the Catholic Universe sys: "The only way to get to-gether in one large church' and thus advance the cause of Christ will be for the scattered ones to assemble in the of the one Shepherd — the Church. All will be welcome. one fold Catholic Church. One Lord, one God, one faith, and one baptism, and one church, is the declaration of the Scriptures and the logical conclusion of common sense.

" All journeys en So Father 1 made the journ sing, too, now.

So. with he

look forward t niversary of event which c tion throughout sorrow to the went his way rowing heart abandon the so well, and were lost to grieved or shi into other pa ways of thin! the dividing bones. He v most like a m come a str But love of t a high sense brought him peace and j understandin ful hearts w Holy Catholi I became Thy day! Oh, ho still as tho night, acro guide us on us home."

who are in t

# NOVEMBER 11, 1905.

# NEWMAN'S CONVERSION.

THE DIAMOND JUBILEE OF THE RECEPTION INTO THE CHURCH OF THE GREATEST OF OXFORD MEN-THE OTHERS WHO FOLLOWED.

Monday, October 9, was a great an-niversary for English Catholic converts. It was a day of gratitude and thanks-giving, for this year is the diamond Jubilee of the reception of the greatest of converts since the "Reformation." of converts since the "Reformation." Sixty years have passed since that October day in 1845, and the years that have gone only added to its importance and made it as a day long menorable in the religious annals of England, when Newman, the respect of Oxided men them, has the

anals of England, monther then, knelt as a greatest of Oxiord mon then, knelt as a little child before Father Dominic, and whispered the profession of faith with whispered the profession of faith with which all England was to be ringing ere many days were over. Till the very day of John Henry Newman's recep ion into the Church, hopes were recep ion into the Church, hopes were entertained by his Anglican friends that he might still repent of his in tention; nor was the fact of his conversion believed even after it had conversion believed even after it had occurred. Speaking of this same year Dean Church says: "It was not till the summer that the first drops of the storm began to fall. Then through the storm began to fall. Then through the autumn and the next year, friends, whose names and forms were familiar in Oxford, one by one disappeared and were lost to it. Fellowships, livings, curacies, intended careers, were given up." It was a great shock to the Church of England—a shock from which she can never recover. The heart of the nation was moved. Lord John the nation was moved. Lord John Russell mourned over that secession; Lord Beaconsfield said the Anglican Church reeled under the shock; Mr. Gladstone went on regretting it to bis last days; Dr. Pusey has told us the tale of his grief, and so also has John Keble; and men will go on to tell it, that remarkable event of October 9,

don Oratory. Converts came in crowds, t othick and fast almost to allow of rocoz.

to thick and isseal to all of which it is a state of the state of the

Tractarian was sufficiently large to produce a profound sensation. Never be-

fore had so large a body of English clergy seceded since the 'Reformation.'' No wonder then that the 9th of October is

a great day for us; our thoughts naturally turn with love and veneration

pioner of that great army which leaving behind them friends, home

with heart-searching parting and severance keener than those outside

can think. The prefound calm of these moments was like nothing else in life. The welcone stillness of the

before wind and waves, no more sick

sinking of spirit, no more strife and struggle between things as they are and

things as one wished them to be :

1845.

Christian on the Kingdom We must thout neces danger will tions against ous who lead s, persons who bir faith tells vind and reap tions against en hidden and rested and put some lose their herefore, the conceal and

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# E SAVIOUR.

NE HOUR WITH

addest of all and death of earts beat with sell reproach, ricken Saviour hat memorable not watch one il, though the ind bringing to utilitarianism crever in the heart-plercing us watch one our day, out of more consoling Blessed Sacra God and tak troubles and erplexing life ! ualizing habit romote it must t commendable y Cross Semin-after a lapse of one evening ts after confes-oncludes at the orning. During ns rise in divis-of adoration in In former years ere allowed to ise of devotion, ho participated ne most blessed lives. Rev. minent Paulist participation in

peoples and all tongues, into Ecclesias-tical unity," that Fold and that Church, the one True Church, which claims to be "Mother of us all."

And with the morn those angel faces smile Which I have loved long since and lost awhile -E. J. T. Heading, in the Catholie Times, Liverpool, Eng.

### THE CONFESSIONS OF A YELLOW JOURNALIST.'

HOW NEWS IS MANUFACTURED-ARCH BISHOP FARLEY AND A FAKE INTER-VIEW.

" The Confessions of a Yellow Jour nalist," a series of articles now running in "Pablic Opinion," gives a clear in sight to the modern methods of daily journalism. In an article on " Manu facturing News " the writer mentions several instances where charlaton trie several instances where chariaton trides are played daily on an easy and gullible public. Of those "special audiences" over the "longest loased wire in the world "he cities one example on play ing to the Catholic readers. The "feature" of this particular story was the usual sordid details following the backing of a nearon in Delaware. The lynching of a negro in Delaware. The "suggestion men" then got to work "suggestion men" then got to wor and featured interviews with prominen and reactives ther reasons and particle says, even in yellow interviews the public wants "class," and the "suggestion man" d cided that Archbishop Farley, of New York, was the man to furnish i.

Continuing, he says: "Probably no man in New York is more reluctant to give an interview than Archbishop Farley. Representing as he does the largest Catholic diocese in the world, with the exception of V is and here the norm and Venice, and having more than one mil-lion, two hundred thousand communicants in the city of New York alone, his opinion on matters involving moral or sociological problems is frequently sought, but rarely given. So when a reporter for the 'American' presented imself at the see house the metropo And now that Newman has led the litan, of course, declined to be seen,

way, "the Kindly Light, from amid the encircling gloom," with what pleasure to we read of the others who followand his secretary spoke for him. and his secretary spoke for him. "" His Grace would never consent to an interview on such a subject as you suggest,' said Father Hayes. " His opinions on such matters are always directed by the laws of the Church and the laws of the constant co we read of the others who follow-ed. Among the many we may mention Ambrose St. John, Frederick W. Faber, Hope Scott, Ward, the two Wilber forces, Frederick Oakley, Edward Caswell, William Palmor, Thomas Y. Allies Stanton and Bowles, of the Lon-

the laws of the country. . With this for a bisis there ap-peared in the 'American' a two-column interview. That interview was not denied. You who read this should admit that we must have written that interview cleverly. Around the words of the Archbishop's secretary we built statements which he dared not deny. To have done so must necessarily have been construed as a denial of the facts of the interview, which were based solely on the premise, 'the laws of the Church and the laws of the country.' We took care that His Grace should not be made to say anything herotical. "It was not long after this that

naturally turn with love and veneration towards him who, like our elves, has gene out "from among His people" along the narrow pathway which led him, as it has led us, through "pastures green", by "the waters of comfort," from the "City of Confusion" to the "City of Ged." But of converts, whether of Tractarian or of latter days, none so noble, none so great as John Henry Newman. He had been the pioneer of that great army which, Hearst men made another break in their Hearst men made another break in their desire to prove themselves in touch with the Archbishop. Failure to land a number of good new beats had put them on their mettle, so it was determined to make tp ior this with 'one fell swoop.' The Archbishop was in Rome, and perhaps we believed that he would remain as complacent under the provocation we contemplated as he had in compaction with the lunching intern connection with the lynching inter in connection with the lynching incre-view. I think we made an effort to get him to write for us something of his im-pressions of the new Pope. I think we also had the audacity to ask him to act leaving benind them irrends, homes and human ambitions, had resolute ly shut their ears to the soft syren blandishment of "Anglo-Catholicism," to listen only to the wise and tender connsels of their true as our special commissioner in securing Mother, which lead to the rest, and

as our special commissioner in securing from the Pope some kind of a greeting to American Catholics. The commis-sionership was declined. "A few days afterward we printed under a Roman date line something which we knew had been written by the Arephichen. We called it a greeting peace, and safety of the one true Fold "the Pillar and Ground of Truth, Fold which can neither deceive nor be de ceived, because God is her infallible Archbishop. We called it a greeting from the Pope through His Grace to ceived, because God is her infantole Guide. He, the great leader, was home at last, to where "his scul would have its rest," and he has himself to'd us that his admission into the Catholic Church was like getting into the har the Catholi's of this country, and also said it had been obtained especially for the Hearst publications: but really it was only an excernit from the Arch-

# THE CATHOLIC RECORD.

THE CEVING CATHOLIC NEED OF

THE DAY.

DEMAND.

From the Ave Maria.

could be put to work to morr

vocations to the Brotherhood been s

there are no congregations of wom

ng about a somewhat radical change

presumably, because the call is not heard by a sufficient number, but be-cause the siren voice of the world is in-

prompting of reprehensible vanity.

state is better than not to enter it

and he who denies this gives the lie t

if the

we were both so profoundly interested, formed links that bound us in sympathy and affection for life. Thereafter he insisted upon me always lodging in his house, that we might have better o por tanities for familiar talk. And never shall I forge: that blending of simplicity with greatness which made his home, as ell as himself, unique in all the world. Often did we converse, away into the Hey

late hours of the night, on those momen-tous concerns of the Church and of the world, which formed the usual themes of his meditations.

Not only in London, but three ghout reat Britain he established the Le Great Britain he established the Longue of the Cross, number tens and tens of thousands of true hearted children of the Church, men and women who, a' the voice of their great leader, and for love of Jesus crucified, had crushed under their feet the appetite for drink, and more backging with his to says s uppose to be true, namely: his thoughtul, kind, gentlemanly, brotherly, Orristian regard for his sisters. "But not to burden any kind reader with more of these musing, let me close my letter with the respectful and de vout hope that all the good the Pope and were laboring with him to save their fellow Ca holics from the curse, and to deliver Mother Church from the 1 as invoked upon others, the good Lord may ever increasingly bestow upon bim disgrace of it. Their annual rally in the Drystal Palace was an event which, ich. and his.' up to his death, he never failed to honor with his presence. And even in his death he taught by example what ais words and writings had sociequent

SUPPLY OF RELIGIOUS VOCATIONS IS VERY FAR FROM MEETING THE, y advocated. In his extreme weakness his physicians urged him to take some stimu-iants. Calmly but almost sternly he refused. Then they gave him a drug that had a si nilar effect. Beckoning for his attendant, Msgr. Johnson, he for us attendant, Msgr. Johnson, he whispered: "That drug has flushed my face and dimmed the clearness of my brain, and I will take no more of it." And so, with unclouded mind, and true to the League of the Cross, he passed to our Eternal Judze.

assed to our Eternal Judge. In the midst of the aristocracy of England, who honored him as a prince among men, he was always a Catholic democrat. One day he said to me: \* I have been giving some statistics to my aristocratic triends. We Catholics in England now number about a million and three hundred thousand. I told them I would give them the three hun-dred thousand (the English who held to the faith) and I would keep the mil of religious Brothers and Sisters lion — the poor, faithful Irish who, having kept the faith in their own country, had come over and saved it for us." The last time that I bale him farewell, fearing that I would never see him again, I told him that among many things for which I thank God, I many things for which I thank God, I was especially thankful for the intim-ate acquaintance with His Eminence that had been granted me. After some words of most gracious reply, he added : " Yes, I believe I am better understood and more kindly thought of in America than even in my own England." And in America he looked for the highest and beat results in his two shift aims and best results in his two shief aims, the apostolic spirit in the clergy and Christian sobriety, self denial and virtue in all ranks of the Catholic

laity. One day, in company with another one the whole American orelate, I spent the whole afteration in most infimate communion with Cardinal Manning. The hoars had slipped away unnoticed, and the shades of evoning were on us ere we knew it. As we left the house, my companion turned to me, and standing still in the intensity of his emotion, exclaimed: "For the first time in my life I have felt what it was to sit at the feet of a great man."

### 'THE MOST AUGUST RULER IN THE WORLD."

We take great pleasure in quoting the following passage from a letter from Rome, under date Aug. 20, to Oar from Rome, under date Abg. 20, 50 of Paper, by the Rev. Mr. Batt, chaplain (Protestant) of the Reformatory, Con-cord, Mass. It describes a Papal cord, Mass. It describes a Papal audience at which the Rev. Mr. Batt audience at which the lev. Ar. Batt was present and tells of the impression made upon this Protestant minister, by the Holy Father. Mr. Batt writes: "The most august ruler in the world

came in silently, screnely, carrying something of an atmosphere with him

# WHIMS VERUS AUTHORITY.

unprincipled place hunters and ignoble approximately a provided a good place, provided a good place, provided a good place, provided a good The Living Church of Chicago, an organ of the Protestant Episcopal Church, denomnees ministers for sub-stituting their private judgment in place of the authority of the Church Providence should ever bring one into of which they are members. It very truly says that there would be no need of a Church at all if the opinions of init. "Another of these musings was of what I have read and suppose to be true, namely, that curing all his life, dividual ministers were to be taken as the standard by which men and women are to mold their lives. We quote notwithstanding the many responsibili-ties that have always been laid upon him, he has always loved Nature, and num, ne has always loved Nature, and never has forgotten his preference for simple things and a simple life. "I could not help thinking also of this that I have read of the Pope, and

are to mold their lives. We quote from the Living Church: "There would be no necessity for a Church, a Christianity, an ordination, if every priest were left to his own in-tellectual whims. There might, indeed be teachers of individualistic philos-ophies, but there could be no Christian-ity. There could be no social unity in the nearcon of Christ. There could ite he person of Christ. There could he no certainty of anything; no remission no cortainty of anything; no remission of sins; no resurns tion of the body; no life beyond the grave. Without the teaching authority of the Church, no thing beyond agnosticism would be logical. Fear down the cross and raise an interrogation point in its place. Banish the font and not a

place. Banish the font and put a volume of John Stuart Mill upon its broken pedestal. In place of the layicg on of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ, and administer some patent dessicated brain food. Thus do you dethrone Christ and crown the Mind, when your priest is no bound to teach what the Church guar-antees to be true."

It is doubtful whether a full survey of twentieth century civilization can profier to Catholic prelates, Catholic priests, Catholic teachers and Catholic parents, a subject of more importunate interest than the increasing need, yet The sentiment that pervades this ex indeed, one holding this view of the authority of a teaching Church is out actual paueity, of ecclesiastical and re-ligious vocations. No well-informed student of contemporaneous Church of place in a Protestant sect. The Living Church, unless it can show that the religious organization, which dates back to Henry VIII, of England, has history, and more especially no Catho lic editor who keeps in touch with the relative progress or stagnation of our received its mission from Christ, is estopped from criticising in the way it does the Episcopalian ministers who holy religion, in other countries as well as our own, will question the statement that the great problem of the Church to day is to provide a sufficient number of priests to break the Bread of Life to could substitute their opinions for the would substitute their opinions for the authority of the Episcopal Church. It is true that "there would be no necessity for a Church, a Christianity, an ordination, if every priest were left to his own intellectual whime?" But the growing ranks of the faithful, and of religious Brothers and Bischer to earry on the increasingly necessary work of traly Christian education. In so far as concerns the United States in particular, there is superby what authority does any Church of human origin undertake to place a curb upon these whims ?—N. Y. Freeman's

abundant testimony to the fact that the supply of vocations is very far from meeting the demand. The editor of the Journal. and a the first " Missionary," with exceptional facili

# A Striking Contrast.

ties for securing accurate information on the subject writes: "There is a constant cry over the country of the dearth of priests. There is scarcely a diocese that is fully equipped to do its "Few things in the religious world are more striking than the charitable relicence of Catholic papers and priests regarding scandal among Protestants, and the eagerness with which a large number of sectarian journals and a great many sectarian ministers received work. Probably, without any exagger-ation, a thousand (additional) priests great many sectarian ministers receive and spread any evil report, however monstrous, that may come to their knowledge against Catholies and their religion," says the Ave Maria. "How Bishops had them." So, too, the Amer Bishops had them. Control of the religious congre-ration declares : "It may be said said gation declares: "It may be said frankly that at no time in the history of the Church in this country have very rarely one sees in a reputable Catholic newspaper any reference to scandalous conduct on the part of Protestant preachers! Butlet a priest prove unfaithful to his trust in any vocations to the Brotherhouse been ex-cearce, or the need of them so urgent. It has come to be a difficult thing to secure young men of suitable age and dispositions in sufficient numbers as candidates for the teaching Brotherway, and publish an attack on the Church, the first to spread the scandal andap nlaud and encourage the ren hood." Similar testimony is given by the heads of other communities com-posed either of Brothers alone, or of are sectarian papers and preachers."

We should learn of Jesus Christ to Brother, and priests ; and while, in the case of Sisters, the discrepancy between be meek and humble of heart, and ask him unceasingly for these two virtues. the supply and demand is not perhaps so marked as in communities of men, We ought, particularly, to avoid the two contrary passions which would cause us to destroy with one hand what this country who are turning away de-sirable postulants because their ranks

are already replete. As a matter of fact, the dearth of Sisters bids fair soon to equal that of Brothers. Face to face with this undeniable condition of affairs, the four classes of Catholics specifically mentioned in our opening sentence — prelater — in our



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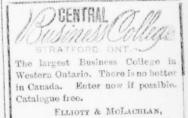
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SELF - PRONOUNCING

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t I had with the e visits of the ociety, of which mber. Once a journeyed to St. e we made our by turns through essed Sacrament d received Holy orning. When I as though I had of the Holy of so silent and the is. The hour of onewhere around down was a time dawn was a time livine influence. e passed since enjoy their spir-to me that every igion struck the oul during these ion.

we decided to ts of the univer-n the nocturnal e to predict that n who fulfil the reverent hearts reverent hearts ears regret the

Got Together declaration of Iamilton College, ny different Pro-Catholic Universe ay to 'get to-hurch' and thus Christ will be for assemble in the Shepherd - the Shepherd — the will be welcome. ne faith, and one ch, is the declar-is and the logical sense.

TO AMERICA THE GREAT CARDINAL LOOKED FOR BEST RESULTS - THE FAITHFUL IRISH. ine. The welcome stillness of the storm-tossed ship coming into haven is but a feeble image of it, the rest of the body after long hours of pain but the material counterpart. No more doubt, no more fear, no more driving

While I was still a young priest, While I was still a young priest, Cardinal Manning was renowned over the world, both as the learned, eloquent and majestic head of the Catholic hier archy in England, and because of the leading part he had taken in securing the definition of Papal Infallibility by the Vatican council, and in defending the definition of the papar of the security of the dogma against the unfair attack of Mr. Gladstone, says Archbishop Keane. These were reasons enough to make me eager to see and know him, when I

"All journeys end in welcome to the weary." So Father Faber, who himself had made the journey, sang, and so we can first visited Europe on my way to Rome sing, too, now. So, with heartfelt thankfulness we

first visited Europe on my way to Rome as Bishop of Richmond. There were two other reasons of a more personal character. The first time that he was the most influential advocate of a special devotion to God the Holy Ghost, the devotion of the interior souls who stop not at the externals of religiour look forward to and keep the great an niversary of October 9, 1845 - that event which caused an immense sensa

work for the had now to so well, and the friends he most loved were lost to him, or turned away, grieved or shocked, from him, and fall into other paths, or contracted other ways of thinking. To him it was like the dividing of the marrow from the bones. He went out from Oxford, al-most like a martyr to the stake, to be come a stranger among strangers. But love of truth, fearless coursers a high sense of data the elevation of Catholic piety. There-fore, did I stop in London to offer my a high sense of duty led him on, and brought him to the fulness of interior orought him to the fulness of interior peace and joy which surpasseth the understanding. Therefore, with thank-ful hearts we say, "I believe in the Holy Catholic Church." In its bosom I became Thy child. "O, harbinger of day! Ob hone of the pilorim I lead up homage to our great leader, and to derive fresh inspiration and zeal from personal contact with him. I lodged with the Oblates of St.

Charles, the community of zealous mis-sionaries, whose Superior he had beer, and through the kindness of their then day! Oh, hope of the pilgrim ! lead us still as thou hast led; in the dark night, across the bleak wilderness, guide us on to Our Lord Jesus; guide still as thou hast led; in the dark night, across the bleak wilderness, guide us on to Our Lord Jesus; guide us home." Yes ! guide us home, we who are in that "Fold which draws all

have its rest, " and he has himself toid us that his additions into the Catholic Church was like getting into the har-bor after boing to seed about on a stormy sea. Consciously or uncon-sciously almost every convert, I sup-pose, from Anglicanism has been in-fluenced by that great mind and that great example; and we, like our leader, have gone out from our father's home, from kith and kin, to " the haven where he would be;" and as it was with him, so it has been attended with heart searching parting and severance keener than those outside were ance keener than those outside nature upon his vesture, and some cap not large, upon his head. Also there was, they said, a crucifix pendant.

THE FACE OF A GOOD MAN.

"But I saw the face, the good face, of a good man. A face large, expres sive, inspiring confidence, winning, kind, benevolent—a face to remember. all who genuinely receive that grade were to profit by it, were to hearken to Oar Lord's "Come, follow me," the seminaries and novitiates throughout the country would need inmediate enlargement. If "the harvest indeed is great but the laborers are few" it is newsmaply, because the call is not "At the close a banediction given. I could not understand the given. I could not understand the words. Some claimed to know exactly what i) was. They said it was good, upon us, and our children, and our descendants. But I knew this myself, that it was a wide, large, loving bles-sing — it couldn't have been anything also

cause the siren voice of the world is in-sistently chanting a different strain, and because parents, teachers and pas-tors neglect to interpret to the young the heavenly invitation which their immature minds may mistake for a purely natural fancy or even for a promine of rancohensible vanity. olse. "The vision had passed, and I saw it no more. We all soon went out and down the stairs, as we had come in. I down the stairs, as we had come in. I tried to talk with one another. I spoke to one priest, but he could only talk French. I asked another if he could speak English, but he replied that be was German. I spoke to another, and he simply said, with a smile, 'Belge.' Perhaps if we had gone through this company we might have found that many nations were there that day, as perhaps they are on all days. "Riding home, one asked if we were better for going. We are, or cught to be and me shall be, if we do the right prompting of reprehensible vanity. As for the religious vocation, a distinguished from the sacerdotal the Angelie Doctor declares "it i certain that to enter the religiou

better for going. We are, or cught to be; and we shall be, if we do the right

and no who denies this gives the he to Christ Who has given this counsel." And, let it be said in conclusion, a somewhat lengthy and various exper-ience has convinced the present writer that, of all Catholics, the most thor-oughly hence on earth and the superthat, of all Catholics, the most thor-oughly happy on earth and the surest of heaven is, not Pope, Cardinal, Bishop or priest, with his tremendous responsibilities, but the simple lay or teaching Brother or Sister. things about it. "As we went along I mused on many things. My musings were of small consequence, and yet I may venture to give a few of them. How many sover-eigns are there in Europe who can give strangers so much time and attention, perhaps every week, or possibly often several times a week, and they perhaps

very humble people ? THE POPE'S EXAMPLE TO ALL.

improved then or never, and none can do this blessed work more surely and well than the peacemakers.

your doctor will tell you what you need to fertilize it and give it the rich, red corpuscles that spiritual life. A call to either the sacerdotal or the are lacking in it. It may be you religion, is of course, a great grace, and one which God does not grant to all; but no believer in Divine Provineed a tonic, but more likely you need a concentrated fat food, dence can doubt for a moment that, if all who genuinely receive that grace

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# THE CATHOLIC RECORD.

# NOVEMBER 11, 1905.

THE CRIMINAL I TORONTO ASS

Mr. Justice MacMaho ed at the Toronto ass with a formidable arr cases on the criminal autumn term. His Lo charging the Grand J criminal calendar presen crime of a very seriou in your midst. There charged with offences a there are three charge two of manslaughter, on and one of housebrea ceny."

His Lordship made a of the most serious case Grand Jury of their instance. One of the most shoel

have ever startled the the docket, being the c Carr, a child of fourtee who stole a baby carr an infant last summer borhood of Mr. Faton sake of the baby's clot carriage itself, and de dered the infant boy crime. The judge sai one of those extraordin sometimes startle a co did startle the people city, but of the whole unusual character. I formed the jury that only with the salient and not with the san the accused girl.

This case was sent for trial, but it was no over the whole eviden matter, as the charge a child was reduce i by to manslaughter and guilty. She was set years' imprisonment tentiary.

The large and ser ented affords food for people of Ontario, a more the question v frequently brought 1 whether much of the the enormity of the is not due in a grea lack of moral training the province. We fe that this is the case, a hard one to be in minds of the people of lesson forced upon t their will. -----

THE CHANGES CIVIL AND TIC.

The last few days in Russia which, it carried out, will be effected in the Briti days of King John date, which is to say about six centuries.

Terrified by the u the people of Russi ter alone of the Er

points distant from

dreds and almost by

the Czar has at la

Scripture as handed down by the whole Christian Church from the days of the apostles till the religious

No Catholic believes that the Pope tian Church to regard any books of the can at will release souls from purgaold Testament as God's Word, that tory. He can aid them by his prayers, authority extends over the books of the Machabees, and instead of the and shorten the period of their sufferings, so far as God wills that prayer doctrine of prayers for the dead, which is inseparable from that of Purgatory, and sacrifice shall do so; and to this end not only the Pope, but all the being a human tradition, it is part priests of the Church of Christ are of the original doctrinal teaching given working daily. This is a most consolby God to the Jewish Church, and which was indeed and is still the ing doctrine ; for we know by St. Paul's assurance that the continual prayer of doctrine of all orthodox Jews. They still pray for the dead in their temples. the just is of great power to obtain the at d on the tombstones which they erect mercy of God for the suffering souls. in their cemeteries; and children are

THEOLOGICAL QUESTIONS.

parents on the anniversary of their 1. Why is it that as God kn whether a soul is to be saved or damned, He creates a soul, or allows child to be born who will be damned. Answer. The permission of moral evil by God under any circumstances is a profound mystery which is one of the most difficult to be fathomed or under stood by the human intellect.

and to the virtuous eternal life is promised, thus :

e clothed in white garments, and I will not blot his name out of the Book of My Father, and before His Angels. oc. iii. 5) The just shall live for evermore and

Joseph, the very prayer for the dead their reward is with the Lord, and the care of them with the Most High." (Wisdom v. 16) which pious Jews still offer up on the Holy Scripture is full of these

doubt that an adequate and eternal reward will be the portion of all who do God's will.

to obey or disobey the law of God. St. Thomas explains that God's Providence controls and directs each creature in a manner suited to its nature. Man must, therefore, serve God freely, and not by compulsion or necessity. There is a good reason for this in the nature of the relations of God and man. This reason is that there is no merit in compulsory or necessitated service. Man could not have merit if he served God by necessity as if he were a machine. Thus in regard to man's freedom Holy Scripture tells us :

and left him in the hand of his own counsel. He added His commandments fest, for the day of the Lord shall de-clare it, because it shall be revealed by and precepts. If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee. Before man is life and death, good and evil: that which he shall upon, he shall receive a reward. If any choose shall be given him."

obeying or not obeying necessitates the liberty of choice between good and evil, for obedience is the good, and non obedience is disobedience or the plain signification; but their true evil. It follows that God would not be meaning must be that which the Church free to make men free to serve Him, if they were not free also to disobey Him or to commit sin. The mere act of otedience to God is an act of virtue, and the refusal to obey is in itself an he shows that this man shall be saved

from purgatory and admit them to revolution of the sixteenth century, and they are still regarded as part of Holy heaven." Yet (further down) we are told he "is not doing it." He is there Scripture by more than three fourths fore inhuman and cruel, and the doc If there is any authority in the Christrine is also cruel.

answer the following queries :

Man is undoubtedly created for God, It was the custom of our Lord to reprove the Jews where they had fallen

"He that shall overcome shall thus here He confirms them in the practice of "praying for the dead that they be loosed from their sins," and we cannot even doubt that He offered for His reputed father,

"God made man from the beginning

# was invented only three or four centuries ago, tells us that "the Pope of Rome has the power to release souls

Reader, of Hull, Que., requests us to

This belief of the Jews that some sins shall be forgiven in the world to come is confirmed by our Lord Jesus Christ in St. Matt. xli. 32, where He asserts that there are certain sins which "shall not be forgiven, neither in this world nor in that which is to

into false doctrines or practices; but

To this we may add in proof of the promises, so that the Christian cannot authenticity of the books of the Machabees as part of God's inspired words, that Jesus kept the feast of the dedication of the great altar which was in

But man is by his nature a free agent stituted by Judas Machabeus. (Macc.iv. Adar in the early spring month, Marsh. The dedication by Judas Maccabeus The words of St. Paul in 1 Cor. iii. 10 19 also clearly indicate the existence of Purgatory, or a place of punishment where some souls suffer for a time, but "Now if any man build upon this

foundation (Christ Jesus) gold, silver, precious stones, wood, hay, stubble, every man's work shall be made mani-

Under the divine law, this liberty of act of sin from which it follows that the free will of man implies his free.

submit our understanding to Almighty by the Apostolic See. God in the contemplation of a great mystery the truth of which He has reissuance of images which are contrary vealed to us, while He tries our faith to to the usages and belief of the Cathsome extent by not revealing to us olic Church is forbidden : also apocry His motives of action.

phal indulgences, liturgical books and This is shown to us by numerous public prayers of the Church which passages of Scripture from which we have been mutilated. shall select only the following :

(P. cxxxvii. 6) Thy knowledge attack religion or good morals are dehas become wonderful to me: it is high and I cannot reach it. (1 Cor. ii. 11.) What man knoweth clared to be forbidden both by natural

20. Journals and periodicals which

salvation. Thus He Himself says :

And His Apostles tell us :

Notwithstanding all this and in

and ecclesiastical law. the things of a man, but the spirit of a man that is in him? So the things ON THE BRINK OF THE ABYSS. also that are of God no man knoweth but the Spirit of God. (Job xxxvi. 23, etc.) Who can search out His ways? or who can say to Him, Thou hast wrought iniquity? Remember that thou knowest not His

work concerning which men have sung . . . Behold, God is great exceed ing our knowledge. 2. Our correspondent next asks us

to give a list of authors and their works which are forbidden in the Index of prohibited works. We have not at hand the complete

Index of prohibited books, and if we had it would not be easy to publish it in one issue of the RECORD, as our correspondent appears to desire. We will Christianity, as they keep asunder the give, however, a synopsis of the rules of the Index. Pope Leo XIII. in a decree issued in

January, 1897, laid down the rules clog the advancement of this age of which are now in force in regard to this progress. prohibition of books.

1. All books which were condemned pefore the year 1600 by the Popes and General Councils are still forbidden in the same sense, unless the decree of 1897 allows them to be read.

2. The books of apostates, heretics, schismatics and other writers, which advocate heresy or schism, or aim at the overthrow of the foundations of

religion, are strictly forbidden. 3. The books of non Catholics which treat professedly of religion are forbidden, unless it be certain that they

contain nothing against Catholic faith. 4. Books by authors named in 3 which do not professedly treat of relig. ion, but refer casually to matters of faith, are not forbidden by this ecclesiastical law, unless they are forbidden by some special decree.

It will be here noted that such books as are here specified may be from their have all men to be saved and to nature forbidden by divine or natural come to the knowledge of the truth.' law. (1 Tlm, ii. 4.)

5. Ancient versions of Holy Scrip ture prepared by Catholics but pub numerable passages of Holy Writ, we lished by non Catholics are permitted to are now very generally told by minisbe read by biblical and theological stuters that the dogmas of religion to dents, provided they are not accomwhich we have hithe to clung are not panied with anti-Catholic comments. necessary to salvation, and the whole Otherwise the permission of the Holy tendency of the Protestantism of the See is required for the use of such edi present day is to set them aside.

tions. 6. Editions of the Bible in the Vulgar tongue are forbidden unless they are ren of Rev. Herbert S. Bigelow, pastor approved by the Holy See or by a Catholic Bishop, and are accompanied with notes taken from the Holy Fathers, or learned Catholic writers.

7. Versions of Scripture made by non-Catholics not in the vulgar tongue are permitted under conditions similar to those in 5.

8. Versions of Holy Scripture made by non-Catholics in the vulgar tongue are forbidden, except to biblical and born there was a church. Visiting the theological students under the conditown recently, "the steeple of the tions laid down in 5. church seemed to him to be less than

9. Books which treat professedly of

have not lost our faith. We smile now fend errors which have been condemned at the childish formulas by which thought to encompass the Infinite. 15 to 19. Under these numbers, the

"Ab, more than any priest. Oh Soul, we two believe in God. But with the mysteries of God we dare not dally." Strip all this of its verbiage, and

what will appear ? The creed of the pastor of this important Congregational Church has dwindled away till there is less left in

it than was in that of the infidel of a generation ago ! And for the Bible, the true word o the Eternal God, there is no more respect shown now than for the hullucin-

It was predicted from the very beginations of Confucius and Lao-tsen, the ning of the religious revolution of the Vedas of India, or the Zend - Avesta of sixteenth century, which has been Persia! All are accepted equally by called by its premoters and abettors by the new theology we are asked to ac. the high-sounding name of "the cept. As regards the cosmogonies and Reformation " or " Protestantism," so-called Bibles of these nations, there that its end would be infidelity or the is nothing to be compared with the negation of all religious revealed truth, sublimity, simplicity and axiomatic and it is now seen that the prediction truth of the Bible account of creation is rapidly approaching complete veriby the Almighty. In the beginning, fication. It is daily becoming more God created Heaven and earth," and and more fashionable for ministers of The Lord is a strong and fai hful nearly all sects to declare that dogmas God, keeping His covenant and mercy are unnecessary and even hurtful in to them that love Him and to them that keep His commandments unto a various branches of the Christian

thousand generations." Church which our Lord in establishing In the sacred books of heathendom, it intended to be one, or that they if there are a few grains of gold, they have to be sought for from beneath mounds of sand and filth, and are scarce. It is very true that Christ made one ly worth the labor spent in the search. Church only ; but that Church learned

from Him many truths the belief in In divers languages, it is true, God is known by different names : but we which He insists upon as necessary to are not to infer from this that Juniter or Zeus, Osiris or Buddha, who are im-" My doctrine is not Mine, but His that sent Me " (St. John vii. 16) "He that believeth in Me doth not aginary beings and monstrosities, are to be spoken of in the same breath believe in Me but in Him that sent Me." (St. John xii, 44.) with the true God of the Bible, as is indicated by Rev. Mr. Bigelow. The " You shall be witnesses unto Me in heathen "changed the glory of the Jerusalem, and in all Judea and Samaria." (Acts i. 8.) incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four footed beasts, and of " Faith is the substance of things to creeping things." (Rom. 1. 22) Yet, be hoped for, the evidence of things that appear not." (Heb. xi. 1.) according to Rev. Mr. Bigelow's theology, these things have all been put on From this it is clear that the Faith a parity with the true God ; and this without which it is impossible to has been effected, not by leveling up, please God " consists of a belief in which would be polytheism, but by truths which we learn from the Revelaleveling down, which is plain Atheism, and this is what the Protestantism of

tion of God, even though we do not know them otherwise. For "God will the beginning of the twentleth century has come to ! The "great atonement" also where-

by we are saved, and which could be effected only by the Son of God coming down from heaven, and which constitutes the very essence of Christianity, ceases to be anything more than the combined efforts of weak men to upraise their fellow-men by their philanthropic efforts. The sufferings and death of Christ are swept out of consideration, In the Detroit News Tribune of 29th and become a mere symbol-that is the Oct. there appears an article from the Rev. Mr. Bigelow's word-and Christis meraly one of the many who have "proof Vine street Congregational Church, claimed on uplifted cross the truth of Cincinnati, one of the principal heaven :" and the rev. heathen sums churches of the denomination in that up all by his concluding words :

city, in which this view of the case is "So the old creed is a shell that we penly professed. And there is no one have broken." to come forward and say : "Such

We might quote from many other teaching is dangerous and subversive sources words of ministers who have proclaimed this condition of affairs as clearly, if not quite so bluntly as Rev. go in a certain town in which he was Mr. Bigelow; but we shall content ourselves at present with quoting one more utterance which gives the same thought, and it is from another promi-

University of Ottawa. Ottawa, Canada, March 7th, 1960. To the Editor of The Carnotic Record, Loado, On: Dear Sir : For some time past I have read four estimable paper, The Carnotic Record, and congratulate you upon the manner in which it is published The matter and form are both good; and a which it is published for evidenties whole. The matter and form are both good; and a final Catholiospirit evivadesithe whole. The matter and form are both good; and a final Catholiospirit evivadesithe whole. Bieseing you and wishing you success. Beize me to remain. Your faithfully in Jesus Christ to D Falcoxio, Arch of Lutiess. Apost. Deleg. 52 56: St. John x. 22.) This feast occurred, as St John says, in the winter (the month being Casleu) whereas the dedication of the temple and altar in-LONDON, SATURDAY, NOV. 11, 1905. stituted by Esdras was in the month of

PURGATORY AND PRAYERS FOR THE DEAD.

4

The Catholic Record.

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Messrs. Luke King, P. J. Neven and Miss arah Hanley are fully authorized to "sective meaningtions and transact all other business

Sarah Hanley are folly suthorized to eccive subscriptions and transact all other basiness for THE GATHOLIC RECORD. Agont for Newfoundland, Mr. James Power of SE John. Rates of Advertising - Ten cents per line each insertion. agate masterment.

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Correspondence intended for publication, as well as that having reference to business, monid be directed to the proprietor and must reach London not ister than Monday morning. When subscribers change their residence it is important that the old as well as the new address he sent us. Bubardhers when changing their address

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Deper. Agents or collectors have no authority t atop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obituary and marriage notices sent by subscriberamust be in a condensed form, to

LETTERS OF RECOMMENDATION,

To the Editor of the CATHOLIS Records, London Cat. My Doar Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that is is directed with intell-gence and ability, and, above all that it is im-med with a surong Catholic spirit. It strenu-ously defends Catholic principles and rights, and stands firmly by the teachings and author ity of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and com-try, and it will do more and more, as its wholecome influence reaches more Catholic homes

refore, earnestly recommend it to Cath-

for its continued success. Yours very sincerely in Christ. DONATUS, Archbishop of Ephesus. Apostolic Delegate.

blessing on your work, and best ts continued success.

To the Editor of the CATHOLIC RECORD

Apostolic Delegation. Ottawa, June 13th, 1905.

of the Christian world.

required to this day to go annually to

the synagogues to pray for their dead

anniversary of their parents' death.

was in December.

are afterwards saved :

fire, and the fire shall try every man's work of what sort it is. If any man's

work of what sort it is. If any man's work abide which he hath built there

nan's work burn, he shall suffer loss, bu

he himself shall be saved, yet so as by

We are aware that Rev. Dr. Jutten

will endeavor to give these words some

other meaning different from their

"When Paul says 'yet so as by fire,"

and

death.

REV. GEORGE R. NORTHGRAVES.

THOMAS COFFEY.

A Baptist minister of Falls River, Massachusetts, by name Rev. Dr. Jutten, delivered a lecture in the Baptist Temple on Sunday, 22nd ult., on the subject " Is there a Purgatory,' in which, as might be expected, he took the usual attitude of his and other Protestant sects, denying the existence of any middle state in which some souls suffer for a time before they are admitted into heaven.

Our attention has been called to the synopsis of this sermon as published in the Fall River Evening News of Oct. 23d, from which we learn that Rev. Mr. Jutten based his argument on the words of our Lord in St. Mark vii. 7: "How beit. in vain do they worship me, teach ing for doctrines the commandments of men.

"He held that the doctrine of Purga tory is a tradition of men, and consider of Christ gave them from the beginning. ing that nominally at least about one seventh of the inhabitants of this ing that That meaning is told us by the illus riplanet receive the teaching of their Church that there is a place called Purgatory where they may explate their offences and be purged of their ous St. Ambrose of the fourth century : after suffering the pain of fire, so that

NOVEMBER 11, glory, or the wonder of star?"

We greatly regret that

in the condition we had

but we should be closin

the evidence of truth if

see the real state of the

sins, this is a question human interest." In the first place the Rev. Mr.

Jutten errs greatly in asserting that the doctrine of Purgatory is confined to the Catholic Church. The Eastern Churches, usually called the Greek Churches, hold it in substance without exception, though they object to any statement that the punishment therein is of fire. But the Cathelie Church does not define that there is a fire there. It is certain that the souls in Pargatory are deprived of the beatific vision of God, and this implies much suffering, as they are fully conscious of the extent of their loss. On this point the Easterns are in full accord with Catholics, as well as on the points that these suffering souls endure severe sorrows and labors, which, however, they know not to be eternal, and they are therefore not subject to the suffer ings of despair. Many Catholic doctors do, indeed, hold that there is a pain of fire in Pargatory, but as there is nothing of this kind defined by the Church it cannot be said that the Greeks are at variance with Catholics, and as they pray, as Catholics do, and offer the sacrifice of the Mass for the dead. the creed of the Greeks is practically identical with that of Catholics on this as on nearly all other points of Christian doctrine. And it must be remembered that the Greek Church re ceives the same Scriptural canon as the Catholic Dhurch, in which we read (2 Maccabees xii, 42 46.) that Judas Mac cabeus, in accordance with the pious beli f of the Jewish people concerning the resurrection, had sacrifices offered in the temple for his soldiers who were slain in battle, because " it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

punished like the wicked " in eternal

saved by fire, and

In St. Matt. v. 25, 26 our Lord com mands us to come to an agreement with our adversary whilst we are in the way with him, lest perhaps the adversary deliver us to the judge, and the judge deliver us to the officer to be cast into prison. He concludes : " Amen, I say to thee, thou shalt not go out from thence till thou pay the last farthing." It is clear that this prison from which there is deliverance, only when the last farthing is paid, is the prison of

purgatory. The Rev. Mr. Jutten is therefore in error in asserting that the doctrine of the existence of purgatory is not based upon or found in Holy Scripture.

He asserts also that it is inconsistent with our redemption by Christ that there should be any punishment or penance on our part for sins committed. All is blotted out by " Jesus Christ, Who died for our sins."

This teaching is contrary to that of Holy Scripture, for St. Paul tells us if you live according to the flesh you shall die ; but if you mortify the deeds of the flesh you shall live." Again : But I chastise my body and bring it into subjection : lest perhaps when I have preached to others I myself should become reprobate."

It is evident that the sufferings of Christ for our sins do not exempt us from the temporary punishment we must undergo, but we must bear the cross as He did and in fact Our Lord declares elsewhere that unless we take up our cross and follow Him (by our deeds of penance) we cannot be His disciples. These passages of Holy Writ completely shatter Dr. Jutten's theory that we have no works of penance to do but " to trust in Him."

dom to commit sin. This we are taught in Holy Scripture :

"He that could have transgressed and hath not transgressed, and could do evil things and hath not done them; therefore are his goods established in the Lord, and all the Church of the Saints shall declare his alms." (Eccles., xxxi. 10 11.)

It is now clear that in order to people heaven with saints of God it was necessary that these saints should have been at one time free to offend or commit sin ; and, if all men were created free, we cannot conceive that there should not have been some who would he sinners.

Thus we may understand that though God knew before all ages that some of the souls He created would sin, this did not prevent Him from carrying out His great plan to create man free that those who should fulfil His law should also obtain the reward He prepared for them, though He knew that other souls would abuse their freedom and would deserve everlasting punishment.

There is a limit to our understanding of the designs of God and of His plans, but from His infinite wisdom we must infer that His wisdom is carried out in this as in all His acts. It must have been desirable and wise in the omniscience

of God that there should be millions of human beings happy as a result of their free obedience to His law, even though. by their own fault, other millions should be condemned to a miserable eternity because they disobeyed, and we doubt not that the former consideration of the inestimable reward of God's saints by far outweighs that of the punishment endured by the wicked, whom God wished to save, but who through their own malice rejected salvation. We stand indeed on the bor-

der of a great mystery when we com-These are truly the words of Holy This wonderful divine, whose gospel template this subject; but we must and civil society, also books which de-

matters lascivious or obscene, or which narrate or teach such matters, are for-

bidden, inasmuch as they corrupt morals, independently of any attacks they may make upon faith.

10. Classical books, whether of ancient or modern authors, and which contain indecent passages, may on

account of their elegance of style, be read by those who are obliged to do so by their public office, or as teachers, but they are not to be read by children or young persons, nor to be given to them unless the objectionable passages shall have been carefully expunged.

11. Books which attack God, the Blessed Virgin Mary, God's saints, or their dus veneration, the Sacraments, or the Apostolic See, are forbidden : also those which attack the inspiration of Holy Scripture or unduly limit the same: also books which aim deliberately to cast approbrium on the Ecclesiastical Hierarchy, the clerical state, or religious orders.

12. It is forbidden to publish, read, or retain books which teach or recommend sorcery, divination, magic, the calling up of spirits and other like superstitions.

13. Books or writings which treat of new apparitions, visions, prophecies, miracles, or which introduce new de votions, even under the pretext that they are private devotions, are forbidden, unless they have the lawful approval of the proper ecclesiastical authorities.

14. Books are forbidden which maintain the lawfulness of duelling, suicide, or divorce, and those which maintain that Freemasonry, and other societies which are forbidden by the Church, are useful, and not baneful to the Church

one half as high as formerly. All distances had shrunk in the same proportion. But the creed had grown smaller than the steeple ! and the sermons of that old pulpit and the religious thought of those old days

Rev. Mr. Bigelow relates that years

had also had become, "O, how diminu tive 1'

The writer continues :

of Christianity."

"If we could go back now and find the grave of the village infidel and call up his spirit . . . . possibly we should discover that his unbelief was. after all, only a larger faith embracing a kinder and juster God than was dreamed of in the theology of that little town. And if we were to go back, perhaps we also should be called infidels

for having overstepped the bounds of village faith."

This is a fairly candid acknowledgment of the change of faith which has been taking place in Protestantism during a few years of one man's life. But truth has not changed, and the Church of Christ whose pastors nineteen centuries ago were sent by Christ with a commission to teach the truth, teaches the same truths as were then taught,

and that is the Catholic Church, with the successors of the Apostles for its pastors, and the successor of St. Peter for its head.

But the Rev. Mr. Bigelow is definite in regard to some of the changes which have taken place. He says :

" For we have enlarged the circle of our thought. To the Bible of the Hebrew we have added all other Bibles. Our God has as many different names as there are languages among men We have bridged the chasm of the creeds, and have found brothers in every Church. Every tear that is shed in pity for the race seems to us a part of the great atonement, and in every heroic act God comes down in the form of man to releem the world. Calvary is the symbol of that undying love which every age has witnessed, and Christ is one of many who have proclaimed on uplifted cross the truth

nent minister of another of the leading sects of modern Protestantism, the Rev. Dr. Frank W. Gunsaulus of Chicago, who in Trinity Methodist Church of Denver, Colorado, recently put President Roosevelt on a par with Christ. He said :

"The one man of the world who matches Jesus Christ in seriousness purpose and purity of life is the President of the United States.

Another minister of Denver being asked what he thought of such language said :

"I do not know what to say of it. The whole matter hinges on whether Christ was actually perfect. We know nothing of His life till after He was thirty years of age. He may have com-mitted minor sins before He came to the years of understanding.'

Will the open profession of this new creed be indignantly repudiated by the ministers of the various denominations as a gross misrepresentation of their views on religion ? We think not to any considerable extent. So gross have become the religious conceptions of Protestantism that we venture to say that Rev. Mr. Bigelow's statement of the case will be accepted meekly by most divines as a very fair statement of their present attitude ; for it is written by one who knows what he

is saying. We must add here that the Rev. Mr. Bigelow also utters in unmistakable form the very prevalent opinion that the miracles of the New and Old Testaments are not to be believed, and from the manner in which this statement is made, we cannot understand him as otherwise than as meaning that they are not believed by modern Protestant-

"Are the miracles related in ancient of heaven. In losing our fetters we

nation a popular co ment which is to the nattern of the Britain, and with religious liberty : press are also to be the Russian Empire Uprisings of the place at points so burg, Moscow, R topoe, Ekaterinosla Warsaw, Kieff, K the Duchy of Fin

with the one cho out for liberty, a heard, the deman to, and Sergius W who succeeded in Japan on very been nominated Russia to rule th ment, as is done Europe.

It has been man Russia was on the and yet the Ro weathered the ste of the well know Anarchists, and to overthrow it. only civilized o which has been lute will of one n But the troub

the country with have been so per that it has been more dogged de of the people which they have The Japanese do in precipitat this war, Russi

ism. He says : manuscripts (the Bible) better proof of God than the miracle of the morning

# 1905.

Ve smile now y which we

Soul, we two d we dare not erbiage, and

of this im-Church has s less left in

e infidel of a true word o no more rethe hullucin. no-tsen, the d - Avesta of equally by asked to ac. mogonies and ations, there ed with the axiomatic t of creation e beginning, d earth," and

and faithful and mercy and to them nents unto a heathendom. of gold, they rom beneath nd are scarce. in the search. is true, God mes: but we that Jupiter , who are imtrosities, are same breath e Bible, as is Bigelow. The glory of the ie likeness of e man, and of beasts, and of

. 1. 22) Yet, igelow's the-Il been put on od ; and this leveling up, eism, but by lain Atheism, otestantism of atieth century " also where-

hich could be of God coming which consti f Christianity, nore than the men to upraise philanthropic and death of consideration. ol-that is the -and Christis who have "pros the truth of heathen sums words:

shell that we

n many other ters who have n of affairs as luntly as Rev. shall content th quoting one gives the same another promiof the leading estantism, the Gunsaulus of ity Methodist orado, recently on a par with

# NOVEMBER 11, 1905.

glory, or the wonder of the evening star ?" We greatly regret that matters are in the condition we have described ; the evidence of truth if we refused to

see the real state of the case. THE CRIMINAL DOCKET AT TORONTO ASSIZES.

Mr. Justice MacMahon was confronted at the Toronto assizes last week with a formidable array of serious cases on the criminal docket for the autumn term. His Lordship said in charging the Grand Jury that " the criminal calendar presented shows that crime of a very serious nature is rife in your midst. There are six persons charged with offences against females, there are three charges of murder and two of manslaughter, one of conspiracy, and one of housebreaking and lar.

ceny." His Lordship made a general review of the most serious cases, informing the Grand Jury of their duty in each instance.

One of the most shocking cases which have ever startled the country is on the docket, being the case of Josephine Carr, a child of fourteen years of age, who stole a baby carriage containing an infant last summer from the neighborhood of Mr. Faton's store, for the sake of the baby's clothing, and of the bors. carriage itself, and deliberately murdered the infant boy to conceal her crime. The judge said that " this is one of those extraordinary cases which in the faith. Cossack hordes were sometimes startle a community, and t did startle the people not only of the to give up their religion and join city, but of the whole country by its unusual character. His Lordship informed the jury that they had to deal only with the salient facts in this case, and not with the sanity or insanity of

the accused girl. This case was sent to the petit jury for trial, but it was not necessary to go over the whole evidence bearing on the matter, as the charge against the accused child was reduce i by the crown counsel to manslaughter and the girl pleaded guilty. She was sentenced to seven years' imprisonment in Kingston Peni tentiary. The large and serious docket pres-

ented affords food for reflection to the people of Ontario, and calls up once more the question which has been so frequently brought before the public, whether much of the great increase in the enormity of the crimes committed is not due in a great measure to the lack of moral training in the schools of the province. We fear it will be found which name those who adhered to the that this is the case, though the fact is a hard one to be impressed upon the minds of the people of Ontario, being a lesson forced upon them much against largely the numbers who will attend their will.

THE CHANGES IN RUSSIA, peror has become more flexible, the CIVIL AND ECCLESIAS. TICAL.

The last few days have seen a change in Russia which, if it shall be really carried out, will be as much as has been effected in the British Enpire from the days of King John almost to our own date, which is to say within a period of about six centuries.

the Russian Empire.

Europe.

lute will of one man.

which they have never enjoyed.

Terrified by the universal uprising of the recognition of the Pope once more as Supreme Head of the whole Catholic the people of Russia, not in one quar-Church. Should this occur, the Ruster alone of the Empire, but at many sian Church may become more re points distant from each other by hunspected, and its religious force may be dreds and almost by thousands of miles, restored for the spiritual regeneration the Czar has at last conceded to the of the people, who under present connation a popular constitutional governditions have fallen into worldliness and ment which is to be framed much on the many gross vices which are associthe pattern of the government of Great ated with the neglect of spiritual Britain, and with this civil liberty, religious liberty and liberty of the things.

# THE CATHOLIC RECORD.

giant among the nations whose will, as

ccuntry as it deemed proper.

schisimatical priests.

liberty of conscience was granted, and

even then 26,000 persons in one district

who had yielded to brute force and

were attending the Mass and services

of the Russian Church, at once re

turned to the faith of their fathers and

began to attend the United Church, by

We have no doubt that the present

decree of liberty will at once increase

Mass in the Catholic Churches, and now

that the "inflexible will " of the Em-

importance of adhering to the old faith

will be felt by thousands who were

terrified by percecution into abandon-

It is quite probable even that this

first step towards restoring to the

Church its legal status will be followed

in time by the re-union of the Russian

Church with the Catholic world, and

ing it.

supremacy of the Pope were called.

all things else. The last union of the Greek and represented by the will of its ruler, the Czar, had only to be expressed in Latin churches was accomplished at the Council of Florence in 1439 when the order to be obeyed. But the unsuccess in the council de closing our eyes to ful issue of the war has changed all Oriental Prelates attached their signathis. It has made patent the fact that | tures to terms of union which acknowledged the authority of the Pope, while the whole country was dissatisfied with their own special rites were recognized ; the tyrannical rule of the bureaucracy which dominated the Czar, so that the but for the most part this union did real authority was exercised by selfsh not last longer than a few years. It is nobles, and especially by members of to be hoped that should a reunion take the Imperial family, whom the Czar place soon, it will be more permanent allowed to rule in his name, whereas he than those which have been accomwas completely under their influence. plished in past times. The recent suppression of the auton-

omy of the Grand-Duchy of Finland by WE PUBLISH in this issue of the CATHOLIC RECORD an advertisement one sweeping decree, and of the Armenion or Gregorian Church as an independ referring to Mr. William Halley's lecent organization, together with the ture on Thos. D'Arcy McGee. The subjection of that Church to the Holy lecturer is known throughout the Dominion as the author of those very Synod of Russia, and the seizure of all its distinct property, were but a few of clever sketches entitled " Old Timer,' giving racy recollections of those who the tyrannical acts carried out by the figured prominently in Canadian life autocratic regime which governed the half a century ago. Daring the winter season many of our Catholic societies

The Russians are an intensely religthroughout the Dominion will be seek ious people, but the Russion Church is ing the services of prominent persons the slave of the Government ; and the as lecturers. We cheerfully recom-Government has hitherto desired to mend Mr. Halley as a gentleman who control it in every respect. Hence also rose the persecutions which were would give satisfaction in this regard. carried on savagely against all who He is a man of remarkable attainwere not of the so-called orthodox ments, and the subject he has chosen creed: Catholics and Protestants alike, would render the lecture of very great interest. Having been a personal Jews, Uniates, Stundists and Doukho friend of the great McGae and being The Catholic Church suffered most biessed with a good memory, the public may rest assured they will hear from in these persecutions, especially Mr. Halley's lips a most interesting in Poland, where the people were firm in rendition of the life story of the Irish made use of to force the Catholic Poles exile and Irish Canadian statesman. -

the Church of Russia. It frequently IT GIVES us pleasure to note from time to time the erection of magnifioccurred that the Cossacks, always ready to carry out in the most brutal cont churches in different parts of the manner the will of the Czar, "the country. Last week we made referwhite Father," forced the Catholic ence to the beautiful new church at people of Poland with whips to turn Belleville. This week we print an from the very doors of the Churches account of another splendid sacred when they were going in to assist at edifice dedicated to the worship of the Holy Sacrifice of the Mass, to go Almighty God in this diccese. We into the Schismatical Russian Churches to hear Mass celebrated by the Kingsbridge, Rev. M. McCormick, on the great success that has attended his undertaking. It is truly a noble work for a rural congre-gation. The gratifying result shows beyond doubt that priest and people must be thoroughly imbued with a spirit of unity and concord. Generous friends have put the building in complete repair, and it is furnished with a steam-heating apparatus. The members wear the black monastic habit and observe the other customs of the Benedictine order. The community at Fond du Lac ad mits to membership both priests and laymen. The members believe that But we have now the promise that the consciences of the people will be interfered with no longer. In fact, already we heard some weeks ago, before the present decree was issued, that

# spirit of unity and concord. THE D'YOUVILLE READING CIRCLE.

Ottawa, Nov. 3. Current events were briefly reviewed at the meeting of the D'Youville Read-ing Circle last Tuesday evening, special mention being made of the understand

ing between England and Japan. The special study, History of Educa-tion, was continued and a few condensed notes made on the manners, methods and learning of the Ancients, methods and learning of the manners, especially the Egyptians, whose coun-try and history are subjects of unend-ing interest to the serious thinkers of to-day. The second oldest book in the world, the Book of Death, or, as the Egyptians called it, the Going out by Day, was comor, as the Egyptians called 11, at 12 Sect, at 2 Nome, at 5 observed mented upon and some extracts read. This ancient manuscript comes from Thebes and is now in the possession of the Royal Library at Berlin. It con-tains more than two hundred chapters and is a sort of Funeral Ritual. In it is found the complete declaration that is found the complete declaration that embalmed, prove of what inestimable value they considered the preservation value they considered the preservation of the body. Such preservation was held to be of the supremest im-portance—an interesting fact in the study of the religious beliefs of the Egyptians. Unlike the educated peoples of today, the ancient nations did not be-lieve in sharing their knowledge with others but took great precautio keep it secret. The opening up of late years of one of the pyramids has re-vealed the fact that those wonderful monuments were used for other purposes than as the burial places of kings. Numerous inscriptions found on the Numerous inscriptions found on the walls show that they were probably made the safe repositories of Egypt's treasured learning. A brief sketch was made also of the Hindoos and Persians and a comparison drawn between the different religious be-liefs of these peoples and their resemblance to the standard of the Christian faith. Dr. Aiken's book on Christian faith. Dr. Aiken's book on Buddha, the translations given in the Literature of All Nations series, the works of George Ebers and the Yoke, an intensely interesting study of Egypt under the Pharoahs, were all warnly commended to be read. A comparative note was made between Egyptian and Orack art. The latter aimed to be Greek art. The latter aimed to be true to nature and give pleasure, the former was used to teach, and sought to screen a deep mystery, deeming it a sacrilege to follow nature too closely. The works of the Greeks and Romans The works of the orders and to require being too familiar to all to require more than a passing note the history of the early Christian schools will be taken up at the next meeting. As decided, the study of Shakespeare's

peare had no heroes but only heroines Among those remarkable women Ophelia stands out pre-eminently as the opineira stands out pre-eminenti as the woman who failed. A condensed ap-preciation was made of the play of Hamlet and the speeches of Ophelia were read by Mrs. Fraser. The opinions of some noted Shakesperian scholars were quoted concerning this unbacome hereine and the general feel unhappy heroine and the general feel ing was found to be one of pity for the poor woman whose soul was not great enough to rise to the occasion. Sweet and trail and delicate, made to bloom like a flower amid happy and peaceful surroundings, her nature did not fit her to be a companion and helper to the distracted Hamlet in the hour of

his terrible need. Had she been of larger nature and stronger soul she might have saved him from his doom and averted an awful catastrophe. As it is, we can only say, Poor Ophelia !

A Life of Dickens by Percy Fitz gerald was announced for view at the next meeting In preparation for Dr. Waters' lecture on Joan of Arc on Monday next the members were advised to read the history of Eigland and France bearing on the story of this heroine. M. DONNELY.

# PROTESTANT BENEDICTINES.

EPISCOPALIANS OPEN MONASTERY AT FOND DU LAC, WIS., OF " BENEDIC TINE MONKS." FOLLOW THE RIGID RULE OF THE ORDER. ARISE AT 2 A. M. FOR PRAYER.

The following from the Living The following from the Living Church, a Protestant Episcopal paper of strong High Church leanings, will undoubtedly be appreciated by our readers. It seems strange to read of Protestant Episcopal Benedictine monks, following the rigid Benedictine PROTESTANT MONKS.

A Benedictine community of the "American Church" has recently been established, with the approval of the bishop of the diocese, in the city of Fond du Lac, Wis.

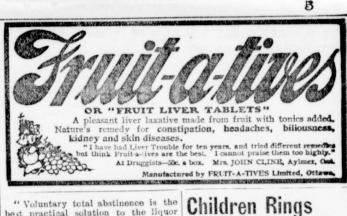
The community, which was started last year on the Pacific coast, is as yet small in numbers. It has no connec-tion with the English Benedic time order though it follows the ancient rule of St. Benedict, which provides for the establishment of autonomous houses. A building formerly used as a boys' school, has been placed in the hands of Almighty God in this dicesse. We the community, giving them a commo-congratulate the good parish priest of dious house and suitable grounds. Generous friends have put the building

there are many laymen who do not feel called to the clerical life and who yet wish to devote themselves without reserve to the service of God in the forward movement of the Church. To such the democratic constitution of the Benedictine rule offers special advan-

tages. FOLLOW RIGID RULES. FoLLOW RIGID RULES. In a religious orcer, devotion should be pre-eminent. And the new commun-ity emphasizes the Opus Dei, or work of God, in the maintenance of the di vine office night and day. The routine of a day in the cloister is as follows: At 2 a. m. the commun-ity rise for Matins and Lauds. At the close of these offices they rest un-

the close of these offices they rest un-til 6 o'clock, when they again assemble in the chapel for Prime. At 9 Terce; at 12 Sext; at 2 Nome; at 5 Vespers, at 7.30 Compline. The great silence is

the day. But in addition to the devotional and is a subject of the sector in embalming the day is a subject of the sector in embalming the dead, and the fact that even the porcest were imbalmed, prove of what inestimable through houses in various parts of the country, to establish (1) a home for the aged and infirm clergy, now so much neglected; (2) a school for poor boys; (3)the manufacture of church goods and altar orna nents. The community aims to be entirely self-supporting and will engage in various handicrafts. The revival of the Benedictine life in the Church of England has met with marked success. The monastery at Llanthony, built by Father Ignatius, O. S. B., and the rapid growth of the order at Painsthorpe, established with the approbation of the late Archbishop of Canterbury, are instances of the abiding attraction of the life in the Anglican Church. Henry VIII. de-stroyed the monasteries, but the church never condemned the monastic life. In America the difficulties of the revival of the religious life are great. But there are many evidences that the life meets a want of the Church of the present day, and will exert a benefi cent influence upon an age distracted and worldly. The Benediction symbol, "Pax," in itself has a message for the people of to day.



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Solid 10-k. Cold Signet Ring engraved with one initial, post-paid, 75c. "It will be said that the ideal is moderate drinking. Well, we do not live in an ideal world. Seven men out The same set with small rose diamond instead of letter, post-paid, \$1.00 of every ten who use intoxicating liquor moderately live to curse the day they began the liquor habit. Total abstin-ence from the use of intoxicating liquor is a most efficient cure for all the evils of the liquor traffic. NOT SASTISFACTORY MONEY WILL BE

PPS'S An admirable food, with all An admirative root, with an its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a reliable dict for children cold. It is a valuable diet for children.

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I believe I have the best grades in the market for domestic use. If you don't believe it it's probably because you have not tried them John M. Daly The Most Nutritious



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Flour that gives half nourishment and double work to digest is not good flour.

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he world who seriousness of ife is the Presi-.8.

Denver being f such language

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t the Rev. Mr. n unmistakable nt opinion that w and Old Teslieved, and from his statement is erstand him as aning that they lern Protestant-

lated in ancient ) better proof of of the morning

It is a probable evidence that the press are also to be granted throughout new order of things will be permanent that M. Pobiednostseff, the Procurator Uprisings of the people have taken of the Holy Synod, has already been place at points so distant as St. Potersshelved. This functionary was practically the absolute Head of the Russian burg, Moscow, Riga, Odessa, Sevas topoe, Ekaterinoslav, Baku, Astrakhan, Church as one of the Departments of Warsaw, Kieff, Kisheneff, throughout the State. The policy of persecution the Duchy of Finland, and elsewhere, hitherto followed by the Government with the one chorus of voices crying toward all other religions was really out for liberty, and at last the cry is his policy, which aimed at establishing heard, the demand has been acceeded uniformity in religion. But, under to, and Sergius Witte, the ambassador other management, the reasonable view who succeeded in making peace with that Christ established one Church for Japan on very favorable terms, has the world, under one visible head, may been nominated the first Premier of prevail, and we may once again see Russia within the one fold of Christ Russia to rule the country by Parliaunder the spiritual headship of the ment, as is done in other countries of Pope ; and should this occur, we may

have a return of other Eastern It has been many times supposed that Russia was on the brink of revolution, Churches to the one fold, as they look and yet the Romanoff dynasty has upon Russia as their great mainstay in weathered the storm hitherto in spite keeping up their present schismatical of the well known efforts of Nihilists, attitude.

Anarchists, and other revolutionaries Toward the accomplishment of this to overthrow it. It has remained the Pope Leo XIII, devoted his energies, only civilized country in the world but a successful issue could scarcely be which has been governed by the absohoped for during the life of one Pontiff. Yet matters of the greatest im-But the troubles which have beset portance are frequently accomplished the country within the last few weeks owing to the unexpected turn of events have been so persistent and so general within an incredibly short space of that it has been seen that there is a time. Who can say that we are not more dogged determination than ever now on the eve of the accomplishment of the people to achieve a freedom of so an grave event as the reunion of Greek and Latin Christianity under The Japanese war also had much to do in precipitating the crisis. Before this war, Russia was regarded as a

principal women characters will alter-Greek and Latin Christianity under one head? Our prayer is that God's will may be accomplished in this as in Ophelia. Ruskin has said that Shakes-I at the induor nabit from the saloon to the home—it seems that the effect of prohibition will be simply to cure the symptoms and drive the discase in.

### THE TWO KINDS OF TOTAL ABSTINENCE.

"There are two kinds of total abstinence-forced and voluntary," says the Catholic Sentinel. "It is with diffi-culty that men and women are in-duced to undertake voluntary total abstinence. It is questionable whether abstinence. It is questionable whether forced total abstinence can be made a success. It is said that prohibition will not prevent people from having liquor at their homes if they wish. Now if this is to be the effect of prohibition—if it is to trans-fer the liquor habit from the saloon fer the liquor habit from the saloon

flour-and it is pure because it is purified and sterilized by electricity. -it is the most easily digested and most nourishing because it is absolutely pure. The moment a woman puts her hands into "Royal Household" she

knows it is a finer flour than she ever used before.



# OLD TIMER TO LECTURE.

### SUBJECT :

personal Recollections of Thomas D'Arcy McGee. Irish Patriot, American Editor and Canadian Statesman.

### Mr. William Halley, of Toronto,

III. WHITE HEALTY, OF FORDED,
well known as "Old Timer," will lecture this winter on the above subject; and is now prepared to enter into arrangements with societies, committees or individuals, for the delivery of the same. Address, care of "Catholic Register," 9 Jordan St., Toronto.
The first of the series was delivered under the auspices of St. Peter's Temperance and Liberary Society, Toronto, Nov. 7; the second before the St. Patrick's Literary and Athletio Society, Hamilton Nov. 10th. Arrangements are now making for lectures in East and Control Society, Coronto, Laboratore, Thoronto, Nisgara. Brantford, Paris, Galt, Guelph, Straitord, Elora, Arthur, and other places. Would be pleased to hear from those who would like to secure his services as soon as possible in order to fix dates.
Mr. Halley has written a short life of McGee with regard to which the Catholic Union and Times of Buffalo. N. Y., has remarked:
"Thomas D'Arcy McGee is one of the most interesting characters in modern Irish history, parising that of the most noted characters in flotion; but there is no flotion in Mr. Halley's portayal; the author knew his hero wells and tells has all flotsory with a flotlity will be prepared to live again scenes and times in which they bere a part." From the Catholic Register, Toronto, Oct. 28.

### From the Catholic Register, Toronto, Oct. 26.

From the Catholic Register, Toronto, Oct. 35. "Fifty years ago the lecturer was himself a loading spirit among the enthusinatic young men of Toronto, who organized societies and brought forward lecturers for the instruction and entertainment of the public. Now after half a contury of absence he returns and is to present himself on the platform with the story of olden days. Return after a long period is always addening; familiar faces and grasps of friendly hands are soldom experienced. This must be mr. Halley's case. Yet the men and women of the younger generation may do much to brighten his return by gathering around the veteran speaker while he tells the story of him whom the American journal has styled "one of the most interesting characters in modern his-tory." It will be recalled, too, that D Arcy McGee was chosen by the late Very Rev, Rector of the Cathedral, the lamented Father Ryan, as the subject who best presented all that makes up the ideal lover of his country, when he lectured on "Pricet, Poet and Patriot." 1412 tf

# SACTED HEART Review. LIC CHURCH. ST & PROTESTANT THEOLOGIAN.

CCCLXXVII.

The Boston correspondent of the Republican, although anything rather than an imbeelie, seems unable to avoid the trap which betrays almost all Pro testant controversialists, believers and multiple error althe errors to the error of the unbelievers alike, except some of the very highest grade, in o hopeless silli ness. Like all the rest of them, he car net avoid the temptation to have a fling at the Catholic Church for the misuse of "Infallibility," in whole

misuse of "Infallibility," in whole ranges of matters with which Infallibil-ity has nothing to do. Thus, alter having given a most for-bidding portrait of Catholic history, carefully leaving out its innumerable passages of resplendent brightness, confining himself to the sinister and darker tracks and treating these with darker tracts, and treating these with a theroughly undiscriminating and exaggerated hostility, attributing multitudes of things to Catholicism specifi cally which simply appertain to human cally which simply appertain to human nature itself, when strong convictions, in energetic races, are conjoined with a yet imperfect civilization, utterly neglecting, moreover, all mention of the evil passages of Protestant history, above all Luther's admission that his preaching had ruined morality in Ger many, moreover crushing the whole angry delineation within a single paragraph, he inquires, in a tone of trium-phant sarcasm: "It this has been the behievement of infallibility, pray what worse could the most fallible and here-ticel because dense if tical have done ?'

Now if such talk as this came from : Now it such talk as this came from a Lansing, it would signify nothing, for Lansing has neither knowledge nor sense, nor either capacity or inclina-tion for putting two and two together where the Catholic Church is concerned. But why should this continuous who But why should this gentleman, who certainly is not an ass, wish to in itate asses? He ought to keep to the com-pany of his kind. Or if he desired animal pets, are there not dogs and cats? Why should he wish to give en

cats? Why should he want to give a couragement to donkeys? Of course he knows-or if he does not, why does he write?--that the Catholic Church does not ascribe to any of her children, from lowest to highest, infallibility of life, of administration, or of policy. Such claims, as I have shown again and again, are emphatically disavowed, as for instance in the Swiss pastoral of 1871, which, com-ing after the Council, and being papally confirmed, is virtually a papal declara tion.

Nay, even doctrinally, as Benedict Nay, even doctrinally, as beneficit XIV, remarks, infallibility is not to be secribed to the Pope, speaking as diocesan Bishop of Rome, or as Arch bishop of the Subarbican Province, or as Reiner of Infa or over a Patiench as Primate of Italy, or even as Patriarch of the West, although this includes nine-tenths of the Church. Of course, as Benedict remarks, a treatise write, by a reigning Pope no more binds faith siter accession than before.

Waiving all this, however, what doe trine does Rome define which stands in the way of faith, of holiness, or of pur ity or rightcousness of life, or of uni-versal solf-devotion and benevelence? Those Popes and Bishops that have been most energetically admonished by sundry saints have been precisely those that have most energetically promoted their sneedy canonization. Look at St. their speedy canonization. Look at St. Birgitta of Sweden. The strenuousness of her language, striking unreness of her language, straing utre-servedly in the highest places of the Church, is precisely what brought about her elevation to the altars within twenty years after her death. It is the severity no less than the sweetness of Catherine of Siena which has advanced ber to the like honors. What is the difference between the reproving lan-guage of St. Bernard and that of John Wycliff? Much less, apparently, in cliff ? Much less, apparently, in words themselves than in the inont. The difference is fundamental between striking to heal and striking tent. between striking to near and striking to destroy. No line of men has ever been so thoroughly ready as the Roman Bishops to honor the faithful wounds of a friend, at least before a universal out reak of attack had perhaps made a difference. The Spectator is, I need not say, a The Spectator is, I need not say, a much higher authority in all such being at once tenaciously Protestant and Christianly believing. Now the Spectator gravely, and righteously, re prehends it as a most serious delerlieprehends it as a most serious delerlic-tion of justice to overlook the fact that the no Church has ever surpassed the Roman and that few have ever equalled her in the love of moral excellence. Pray what better signet of the Holy Ghost do we want than such a fast? Of course this has no immediate doc-trinal cogency, but it certainly ought to protect her against such tumultuous and ill-discerning reproaches as thi writer heaps upon her, vulgar reproaches which are all the more reprehensi ble because not excusable, as in a Lar sing, by congenital vulgarity of mind I need not say that this correspond ent follows the usual course in j the past history of the Catholic Church by the ethical standards of to-day. If Bishop should now burn a heretic, w should call for sending him to the scaffold. Therefore, those who took part in burning heretics six hundred years ago we are called to condemn as notorious criminals, whereas they simply followed the accustomed incisered once notorious criminals, whereas they simply followed the accustomed jurisprudence of the time, which made heresy the hightest form of treason, in society which rested on Catholicism, and there fore inflicted on it the severest usual form of pun'shment, commonly, however, mitigated to our present capital penal ties. Yet when Cranmer burns Baptists and Unitarians, and burns them alive, he is a saint and martyr. When Philip II. murders William of Orange, it is an II, murders within of Orange, to is an act of horrible wickedness; but when acclaims of thanksgiving resound throughout almost all the Huguenot temples of France over the assassing tion of the Duke of Guise, do we hear anything about Protestant iniquity? Guizot is an honest man, but I do no think I have ever seen any allusion to this fearful fact in any other Protest ant author. Even Ranke, I believe, does not mention it.

# Pollard almost shufiles out of sight Crarmer's actual burning of Anabap-Cramer's actual burning of Anabap-tists and Arians, he suppresses alto-gether the fact that the Archbishop had persuaded the young Edward to distort the canon law into burring Catholics themselves as heretics, some-thing that Protestants nowhere else

thing that Protestants howners close seem even to have thought of attempt ing. Pollard, moreover, says vaguely that Cranmer proposed punishments which he would not have carried out. which he would not have carried What evidence is there of this? He carried out, without scruple, the laws there were; if he persuaded the King to prepare new laws, for an absolutely unknown offense, undoubtedly it was for the sake of seeing them executed. To be sure, he was himself burnt first.

but that was no fault of his. I will venture to believe that we should never hear from this gentleman a word of the Huguenot acclaims over the death of Guise, or of Cranmer's proposal to burn Catholics, unless he ere shamed into it by an open chal If a Protestant should now be

posed to accept the primacy of Pius X. what reason is it against i) that Torquemada burnt a great many Maranos? We might as well say that a Quaker ought not to become a Congregationalist because Massachusetts Bay once per secuted Quakers, or an English Dis senter ought not to become an Episco palian because Elizabeth hanged several Puritans with the approbation of Arch-bishop Whitgitt. Would he be afraid that Edward VII, will be hanging Dr Clifford with the approbation of Arch

bishop Davidson? It Newman and his Oxford friends thought there was a better guarantee for the maintenance of the Christian faith under the presidency of Rome than under that of Canterbury, wby should they not have acted on their opinion? It seems rather whimsical to declaim against them, on the ground, for instance, of Alva's bitte against the Dutch Protestants. of Alva's bitterness W. might just as well complain of their staying in the Church of England on ground of Elizabeth's fearful the cruelties against the Munster Catholics.

" Let the dead Past bury its dead ; " Act, act, in the living Present."

CHARLES C. STARBUCK, Andover, Mass.

CONCERNING HELL.

Of the four last things to be remembered, two-death and heaven-are readily assented to by all prifess ing Christians. In regard to the other two, many hold strange and conflicting ppinions. Of judgment they seem to have but the very vaguest notions, and is a belief in the same, it is a most indifferent one. Of hell, many entertain a most positive denial of its existence, yet persistently confess to the same by its

repeated use in their vocabulary. This leads us to the enquiry, What is hell? In general terms, it is a place allotted by God for the just punish-ment of sin, for sinners who die un repentant. It was made by God to punish Lucifer and the other proud spirits who rebelled against the mighty. It is the eternal abode of all inners who die unrepentant.

But there are many who deny th existence of such a place. They argue that such belief is contrary to the in finite mercy of a most merciful God. He could not be such a cruel Being Hence there is no such place.

Yet we have shown on other occasion that God is infinitely just as well as infinitely merciful. This means that if He rewards the just He must also pun ish the wicked. But it there be no hell then there is no adequate punishment for the unrepentant sinner. Then is the reward for him who keeps God' holy laws to be the same as that of him who despises them and rebels against God.

This, however, is not the only or the strongest proof. That we find in the words of God Himself addressed "Depart from me ye accursed, into ever-lasting fire." And again, "Unless you do

# THE CATHOLIC RECORD.

### FIVE-MINUTES SKB.MON. [wenty Second Sunday After Pentecos

THANKSGIVING DAY.

Giving thanks to God the Father. (Col. i. if This week, as you know, my brethren a day has been appointed by the civil authorities according to long established custom, which we are invited to devote specially to thanksgiving for the blessings which we have re-from God during the year. nany ceived from And though the observance of this not an ecclesiastical obligation, ye there is a singular appropriateness in it for us a singular appropriateness in it for us on account of its falling just at the close of the year which the church celebrates. At this time, when we have completed the round of the mysteries of our faith, and are bout to recommence it in the season of Advent, it must naturally occur to us to look back and thank God, not only lo all His temporal benefits, but also an specially for the spiritual blessing, which He has given us, and which we

have just finished comme norating. Even in the temporal order, how ever, we have abundant cause to be grateful to God. True, we have had our trials and sufferings, some more, our trials and stingings, some nore, some less; though even these we can perhaps even now see, and shall see more clearly hereafter, to have been blessings in disguise. Bat we have had much happiness and comfort in spite of these trials. Surely we ought not to nose this by unacticed ot to pass this by unnoticed. But this is just what we are too likely

o do. Somebow or other, we are all ap to take things when they go right as natter of course, and only to notic them when they go wrong. When we are sick we complain and make a great fuss, and perhaps are not satisfied unless we can make everybody else unhappy as well as ourselves; but when we are well, that is just as i should be: no thanks to anyboly for that. No thanks to God, Whose loving care and providence are necessary, and are given to us at each moment of our ives, and who is continually warding off from us a thousand dangers to which we are exposed, often through our own fault ; no thanks to Him Woose angels watch over us to keep us in all our ways. By our ignorance and improdence we are frequently endangering this wondrous life which He has given us; with all the science in the world. we do not understand it and could no direct it; it is He Who causes our breath to come, our hearts to beat, and our blood to flow in our veins.

So also in the common affairs of life, our industry and skill would avail nothing if God did not come to car assistance. If our work or business prospers at all, it is due to Him ; it is His free gift. And all the conveniences of modern life which we pride our-selves so much on are the fruits of His power and skill which He lends us. - īt is He who shines on us, not only by th sun and moon, but also in those lights which we think that we ourselves produce : it is He who sends our tele graphic messages for us. Who carries us where we will in our steamers and railway trains.

These perpetual and ordinary com-forts of life, then, in which we all share, as well as our very life itself, are God's gift. And beside these, are there not more blessings which we can ee if we look back on the year, stand og out from the rest? Have we hanked Him for all these? If not, let us then really make this a time to atone for past neglect- a time of thanksgiving in deed as well as in ame.

But, above all, let us, whom He has iven the signal and unspeakable bless-ng of the true faith, thank Him for true faith, ng of the that. To those who have just come from the doubt and confasion of the world outside this true Church this is a happiness which outwoights all troubles, a perpetual sunshine which drives away all clouds. Why should it not be so to us all? This is what St. Paul in his epistle wishes that it should be. "Giving thanks," he says, "to God "Giving thanks," he says, "to God the Father, Who has made us worthy to be partaker: of the lot of the saints in light, Who hath delivered us from the

# Free to Mothers Every mother, who sends us her ame and address, will receive a merous free sample-enough for



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# DEFRAUDING WORKMEN.

Next in the category of sins which ory to Heaven for vengence we have presented for our consideration de-rrading workmen of their wages. Guilty of it are they who cheat their mployees, either in whole or part, of toat which is due them because the labor they have rendered. Guilty also do they become of this sin who too long defer the payment of such

wages. The fact that it is classified with discloses its wilful murder readily discloses its serious character. Yet there are many who regard it quite lightly. So lightly, in fact, that resort to legal remady for the rayment of wages now occupies much of the time of our courts of justice. A better proof that it is a common

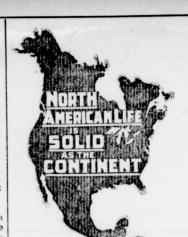
sin of the times could hardly be offered. It does not, however, show how widely it prevails, because it does not disclose the many who borrow from the poor and never make return, taking advant-age of the inability of the latter to are redress at the hands of justice.

If further proof be required that it is a fearful sin, we may find it in the following testimony: St. James says of it in chapter v, verse 4: "Behold, the hire of the labors, who have reaped your fields, of which you have defrauded them, crieth out; and the cry of hath entered into the ears of the Lord of Sabaoth." In Ecclesiasticus, chap ter 34, and verse 25, we read: "The bread of the needy is the life of the poor; he that defrauded them thereof is a man of blood." And again in Deuteronomy, chapter 24, verse 14: "Theu shalt not refuse the hire of the needy, and the poor, whether he he thy brother, or a stranger \* \* \* thou shalt pay him the price of his labor the same day, before the going down of the sun, because he is poor and with it maintaineth his life: lest he cry against thee to the Lord and it be reputed to

thee a sin.' Defrauding workmen, therefore, of their wages is a species of murder, be cause it deprives them of that which sustains their life. And like wilful murder, it cries to Heaven for vengeance. In a word, how can the guilty hope for Heaven as a reward when they have refused this just reward to others ?-- Chuich Progress.

CATHOLIC AND PROTESTANT SERVICES.

The question may sometimes be asked: "Why do Catholics give mis sions to non Catholics, and specially invite Protestants to hear Catholic doctrines expounded by Catholic priests, when at the same time Catholics resent any attempt to get Cath olics to attend a Protestant service The answer is simply this: Protest ants are invited by Catholics to listen to explanations of Catholic doctrine because Catholics know that Protest ants can attend without violating any principle of Protestantism, which is religion of private opinion. Disclaim ing infallibility both for himself and for the denomination to which he may at present be giving his allegiance, logical Protestant must necessarily be in the attitude of a seeker after truth On the other hand, a Catholie, not resting his faith on varying and fallable witnesses, but on the infullible Church, believes that he possesses a certainty that this Church is the one



# NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A.

try morning. Not the toiling classes alone, but the whole of the households of the parish, look on the period of the mission as a holy and blessed time. But it has been recognized that even here, thrugh graces abound — sacramental graces—which must be absent from non-Catholic missions, the mere emotional conversion may take place, and that it is of little value. When the spell of the missioner and the contagion of the crowd are past there are some who relapse from the habit of faith and onduct, until their weak natures are again stirred up by another mission. Do you know what I think of these 'mission Catholics?' " (i. e., those who only go to their duty during a mission ) we use heard an eloquent missioned exclaim, and he continued bluntly "They'll all be damned." One of the sadest sermons we have heard was that preached by a priest, justly renowned for eloquence and wide experience, at the close of a most successful mission in a crowded centre of population. He lamented over those who w away-a number of them, no were to fall kne would fall away-and be declared him-self and his brethren of the mission innccent of their souls.

More than a score of years ago the enemies of the Church prophesied that Bismarck and his allies would chant the requiem of Rome. The requiem is yet unchanted.

The Rev. Morgan M. Sheedy states a truism when, in a paper to the Chaplain Educator, he declares morality religion and intelligence to be the bulwark of the state.



forward to be a pleasure to loos forward to baby's awakening. He should awaken bright, smiling and full of fun, refreshed by sleep and ready for a gcod time. How many parents dread their child's voice, be cause they know when he awakes he will cry and fret and keep everyone on the move until he falls asleep again from sheer exhaustion. These crying fits make the life of the inexperienced mother a torment. And yet baby is not crying for the fun of the thing— there is something wrong, though the mother may not see anything ails the child. Try Baby's Own Tablets in child. cases of this kind, and we venture to say haby will wake up happy and smiling an altogether different child. child. Here is proof from Mrs. John S. Sutherland, Blissfield, N. S., who says "My baby was terribly cross, and often kept me awake half the night before I got Baby's Own Tablets for her. Since I began giving her Tablets, she is perfectly well, sleeps soundly all night, and wakes up bright

# NOVEMBER 11, 19

# CHATS WITH YOU

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NOVEMBER 11, 1905.

road to wealth."

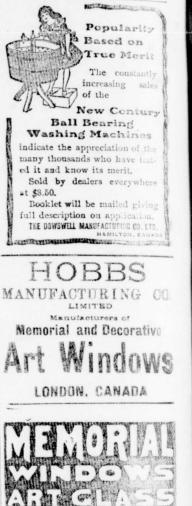
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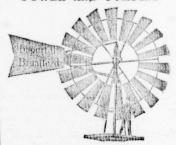
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Let me remark that while Professor

penance, you shall all perish, alike." There are other and equality strong passages to the same purpose, but these will suffice.

Hence there is a hell, a place of eternal panishment for sin. Conse-quently it becomes us all to so live that we shall escape its an to so hve ments. It becomes us, therefore, to constantly pray for the grace to remain in the friendship of God, that hell may not be the eventasting habitation of our souls.—Church Progress.

### BLESSED PURPOSE.

The organized antidote against blasbeing, which, under the title "The Holy Name Society," is accomplishing so much good, is eliciting the praise of the scenlar press. Says our even

neighbor, the Express : The Holy Name Society is a Catho-lie organization which deserves the support of clean-minded men in every denomination and outside of all denom inations. Its purpose is to protest against 'blasphemy and profanity.' Eighteen thousand members of the society paraded in Brooklyn last Sun-day.'

day." The prevalence of blasphemy and foul-mouthed profinity is one of the shocking evils of this our day and land. Before the down appears on his cheel he how thinks he must be proficient in carsing, swearing and bad language as a necessary condition for recognition amoung youngsters of his own age. He wants to be a man and he imagines the shortest road to the fulfilment of his

desire in that respect is to smoke, chew tobacco, drink and to revel in lurid Surely it is time, as the Express says, for all "clean-minded men in

every denomination and outside of all denominations" to frown upon such an outrage on religion and common de cency .- Catholic Union and Times.

"Depart from Me," will be a fearful sentence to hear pronounced. To be on the safe side, Catholic parents should send thier children to Catholic schools.

-Catholic Union and Times.

er of darkness, and hath translate us into the kingdom of the Son of His love, in whom we have redemption through His Blood, the realission of sins." Let us think on these words and see if there is not enough in them to male at least one Thanksgiving day

### IRISH CHURCHES.

In reference to strictures by Sir Horace Plankett and others as to the money spent in recent times on Catholic Church building in Ireland, Bish p O Dwyer, of Limerick, speaking the other day at a bazaar in aid of the re novation of a church in his diocese, il lustrated the situation as follows:

"When I am coming from my residence at Corbally to Limerick every day 1 pass our own old beautiful Cathedral of St. Mary's built by Donogh O'Brien in the twelfth century to the glory of God and the honor of the Bessed Virgin Mary and dedicated to the Mother of God under the invocation of her As

sumption. I can't tell you how my heart sinks when I see hoisted over the tower of that old Catholic building not the symbol of man's redemption that yeu see over our churches, but the Union

Jack of England, and when these gentle nen talk about our building churches of them think that they are in posses sion of our own old church and of similar churches all over Ireland." That  $\epsilon$  xplains why the Catholics of

vivals) we might consider the periodi-cal visitation of Catholic missionaries to the various parishes. They come without beat or drams or colors flying : Ireland have had to build so many new they have no novelties, and nothing more sensational than the earnestness churches .- N. Y. Freeman's Journal. of the message they have to deliver. So far from their visits being regarded as

Let us seek for peace, silence, joy in God and not in creatures, yielding to everything that is in the hands of God. startling and accidental occurrences, they are looked upon as regular supple -Fenelon



Tobacco and Liquor Habits Dr. McTaggart's tobacco remedy removes al desire for the weed in a few days. A vegatable medicine, and only requires touching the torgue with it occasionsily. Price 82. Truly marvellous are the results from tesking his remedy for the liquor habit. Is a safe and inexpensive home treatment, no hypoder mile jujections, no publicity, no loss of time from business, and a certainty of euro. Address or consult Dr. McTaggart, 75 Yong

street, Toronto.

thurch and the only Church that Jesus Christ established. This fact is as clear and unshaken in his mind as the own Tablets are a safe medicine for children of all ages. They cannot do anything but good. You can get them they do not all ages they cannot do nathematical proposition that two and It admits of no question, two make four. no shadow of a doubt.

The logical Protestant is and must be a seeker after truth; the Catholic rom your druggist, or by mail at believes that he has already found it The Protestant, therefore, can take part in any religious service, for he

A TIME OF BLESSING.

WORD ON "MISSION CATHOLICS.

spectacular mission (Protestant

From the Austral Light.

mentary additions to the ordinary work

cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont COWAN'S knows not at what turn he may receive more light to cause him to change his present denomination for another, but the Catholic, because of the facts stated. Percan not, without violating the essential Per-fection COCOA principle of his faith, take part in the religious services of any Church, but of that which he believes to have been instituted by Christ. Participation, therefore, in a Protestant service is, to [MAPLE LEAF LABEL] Children like it and thrive on . the Catholic mind, not merely a questio

### of liberality or toleration or broad mind d ess; it is a question simply of right and wroeg.—Church Progress. How to Establish and Build Up THE PERIOD OF THE PARISH MISSIONa Business

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and insist upon getting 'O'Keefe's''' Price 25c. per bottle; 30c. per dozen allowed for empty bottles when returned. W. LLOYD WOOD, Wholesale Droggist General Agent, TORONTO The Ideal Catholic Family Magazine flicker against the darkness of the win-

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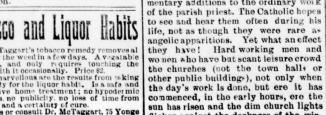
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NOVEMBER 11, 1905.

# CHATS WITH YOUNG MEN.

Success and Failure. Thousands of men who have failed in their effort to achieve a fortune cannot adestand why they failed. In re-viewing the past they cannot, perhaps, accuse themselves of lack of energy, industry, snavity or any other of the elements which are popularly supposed to command success. But the truth is, that as much depends upon the purpose of the manner of their exercise, as upon the qualities themselves. Energy and industry devoted to the promotion of an object which has no interest for the general mind, which neither charms the fancy nor enlightens and instructs Success and Failure.

Musbach.

Dignam, S. J.

precious - Catholic Columbian.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER.

The Presentation is the Temple.

COUNT LUGI.

so all I says is, 'You'll be settin' the Thames on fire some day, you're that

the fancy nor enlightens and instructs the intellect, and can add nothing to

the connort and convenience, or to the pecuniary gains of classes or communi-ties, are like good seed wasted on sterile ground. If the same faculties are em-loged in pursuits that other with the the comfort and convenience, or to the ground. If the same faculties are em-ployed in pursuits that clash with the public conscience, or are directly in conflict with social comity and moral law, the consequences are necessarily

and righteously disastrous to their possessors. A swindler may be as ener getic and industrious as the most intelligent and honorable of merchants, yet and of his career is imprisonment the end of his career is hapriconstant and infamy, and the inheritance he leaves to his family, want and shame. No man works harder than a gambler. He ever denies himself sleep in order to prosecute his schemes of aggrandizement, and yet the chances are that he

dies a pauper. Energy, industry and courtesy are ndeed the bases of success, but to in sure the legitimate results of the ex ercise we must apply them in some way ercise we must apply them in some way that will benefit the material interest of individuals, of classes or of the whole people; or else in contributing to their amusement, ease and comfort, without offence to the laws of God and man. It may be alleged that persons who ignore, by their acts, the idea that conscience should control the

money-getting instinct - who make misrepresentation and falsehood a part of their business system, and care not how demoralizing a pursuit may be, how demoralizing a pursuit may be, provided it pays—sometimes acquire great weslth and leave vast fortunes of their children. But are these so called "fortunate men" compensated for the self reproaches they unques-tionably endure, and for the contempt in which they are held by their moral superiors, by heaps of unwholesome gain, and the luxuries with which they are surrounded ?

are surrounded ? Does any reader of this article know of an individual enriched by imnoral means whom he believes to be at prace with himself? The poor man con-science free is richer in all that is worth light for the thick worth living for in this world, and in his hopes of the next, than the millionaire to whose perishable treasures clings the canker of duplicity or any species

of fraud or wrong. The secret of real success in life --of the success which i aplies a contented soul as xell as a big bank account — is in selecting a pursuit or occupation which has the element of genuine utility about it-which tends to the advancement, the solid advantage, the re finement, the happiness of one's fellowmen-and in following it up with an energy that never degenerates into a blind rush, and a suavity that never blind rush, and a suavity that never comesnear enough to fawning to compro-promise personal independence. Sus cess achieved is something pleasant for a man to look back upon, to talk about to his children and to point out to them can compute them as an example.

Make Growth not Wealth, Your Goal. The youth who starts out in life with The youth who starts out in the weath wealth as his ideal is a foredoomed failure. If you would succeed, let growth, expansion of mind and heart, and wealth of character, not money. getting, be your aim. Be as large a man as you can make

yourself. Broaden your sympathies by taking an interest in other things than those which concern your immeliate business. A broaded of the great

# THE CATHOLIC RECORD.

scious of the fact that we shall radiate ness your milk all over your pinny. sunshine and cheerfulness and make every one around us happy.-Charles Denis, if you've done you might give a look to the clothes. Say your grace-that's a good boy." Make yourself fit to live, by noble

"I don't go to work till Friday," remarked 'Lisbeth, cutting her bread and butter in o small pieces and eating resolves and holy purposes, and you will be rewarded with life, perhaps

and butter in o small pices and earing very little of it. "All the better. Then you'll give me a hand with the ironing, for its a heavy wash—a fortnight's—a thing I can't a-bear, but as I had to go to your more abundantly than you ever en-joyed before.-Dr. Barnes. The price of great graces is humil-ations, the Royal way of the Cross. They are precious drops from the chalice of Our Lord's Blood.-Father can the best, but as the owner the best of the set of the set weak there want has been for it. That new scap powder I've tried is very good, though I was against trying it. Why, 'Lisbeth, what's up?' said Mrs. Baxion as 'Lisbeth gave a shrug the below set of the s John D. Rockefeller says that money isn't everything. No: a good reputa tion and the love of friends is far more of her shoulders which, shall as it was, had not escaped her mother's observa-

OBSERVE THE LORD'S DAY.

tion.

The Lord's day, or Sunday, has its obligation from the fact of the obliga-tion by natural law, that by the Jewobligation from the fact of the obligation from the fact of the fa attend to the honoring of God. With a new and better day, the Christian

a new and better day, the Christian has also a new and better sacrifice—a sacrifice, indeed, which surpasses all the sacrifices of former ages; a sacri-fice of which all others were but the shadow, the figure bring none other than the sacrifice of the Son of God. What more propitious offering could be presented to the Father than the body and blot dof His own dear Son, of that Son in whom He proclaimed Himself Thames on he some day, you to make elever, and he goes off laughing." Mrs. Baxton, having rattled off these remarks, pansed to take breath. "Nellie says that there's a young man in the grocery line who has been hanging about her, and now wants her to walk out with him, and she writes to ask if she may. Just you fancy, a chit of a girl like that wanting such chit of a girl like that wanting such things; won't be seventeen till next March! I'll give her her answer Sunday, that's her Sunday afternoon out, and she'll be home, and I'll settle her. Walking out indeed! 'You just

and blocd of His own dear Son, of that Son in whom He proclaimed Himself "well plessed'? This, then, should inspire Christians and all men to humbly honor that God Who has showered on them so many who his showered on the dustration favors; Who his, with outstratehed arms, gathered them from the devil's yoke, the cruel slavery of sin, and offers to them all a home in His heavher. Walking out indeed! 'You just wait till you're turned eighteen before you talk such rot,' I'll tell her." enly kingdom, there to live in happi-ness forever. O who could refuse, then, to honor that day of grace, the Lord's day, since it marks the begin ing of

you talk such rot,' I'll tell her." "'Lisbeth's engaged, isn't she?" asked granny. "Maggie said some-thing about it the other day." "Yes. They-she and he, Joseph Carr-have walked out for a twelve-month, and as'Lisbeth's gone nineteen, and he's likely to do for himself soon. I gave 'em my consent when he asked if they couldn't be engaged. He got her a nice ring, Father Howson blessed it and all, and as he's a good, practical Catholic, and a steady young chap, such favors, such endless joys? such favors, such endless Jys; Let us always remember the sacref-ness of this day; its importance in the eyes of God; its necessity and utility for man. And, more than all, remember how it the Sanday, the remember how it the Sunday, the Lord's day, we have something more to be thankful for, more to honor God or, and more to remind as of the obligation of carrying out this com-mandment than the Jewish people had. And yet how strictly the Sabbath was observed among them! How great the punishment of its violation! We have Sunday; far superior to the Saturday. We have the anniversary day of our peace restored with God to ce'ebrate. and the occasion of the doors of heaven being thrown open to us. O let us, Catholic, and a steady young chap, though not much to look at. I says that 'Lisbeth's done well for herself, and she's fond of him, though she's not much of a girl for showing it. Well, I much of a girl for showing it. Well, I much 't stop talking here, for there's the tea to get, and after that I must the tea to got, and after that I muss-slip on my bonnet and go and see if Mrs. Swiggins is going to have her baby baptised Sunday or not. Says he's delicate, and wants to pat off. Rabbish,' I says. Why the Church ain't five minutes off walking sharp, and and the occasion of the doors of heaven being thrown open to us. O let us, then, show by sanctifying it that we prize this day, that we are thankful for its favors, that we love God, Who has

ain't five minutes off walking sharp, and I'll answer for wrapping him up so that he don't get no harm. There's now, granny, I must be off." As Mrs. Baxton entered her abode she found that 'Lisbeth had returned from her dressmaking, and Katie from school. The latter ran into the back kitchen to get some things for tea, for Katie loved housework, and nothing pleased her better than to lay the table for meals, and make herself gen-erally useful. its lavors, that we love Gou, who has commanded its observance, and to prove so we observe it most strictly. We must be happy in being holy, and the way to obtain these things is to be obedient to God, Who wishes us to be holy that we may be happy; Who de sires to pour down upon us graces more and more as we love Him more and more, Who wishes to guide us on to heaven, and for this end has marked erally useful. "Well, you are back early, 'Lisbeth; 'taint five o'clock,'' said Mrs. Bixton glancing at the clock on the chimneyto neaven, and for this end has marked out the way by giving His command ments, among which stands out prom-inently the admonition. "Remember thou keep holy the Subbath day." The Church appoints the Mass as the chief and command form of storehim for

be a good beginning of the week. Begin it well, with the Lord, and He will attend you through the days that follow with every grace and blessing.— Bishop Colton in Catholic Union and Throa Times.

THE ETERNITY OF HELL.

The orthodox belief regarding the sternity of holl is being cast aside for more consoling theories. We have come so reflued that the very thought of an everlasting punishment makes as shudder. And as for a merciful God condemning His creatures to unending torments — simply impossible. The samer conclusions of reason must be all wrong ; and foolish is the man nowadays who works out his salvation in fear and

in the first place the scriptures may not be authentic, and in the second place they furnish no proof of the eter-

place they jurnish no proof of the eler-nity of hell anyhow. Rev Ocin Edson Crooker, pastor of the Woonsocket Universalist Church, is the last to make this erroneous statement. He is one of those compas-sionate Christians who conceives God as an easy-going master able and willing to overlook the blackest s ns of His creatures. He would not of course maintain that God is unjust; course, maintain that God is unjust; but God's justice has nothing to do with a sermon on hell; so Mr. Crooker carefully says nothing about the eter-nal justice. In the divine dispen-sation mercy does not temper justice : sation mercy does not temper justice : it simply ignores justice. Justice is in the God head beyond a doubt ; but when God sits in judgment over the good and the wicked He does away with all justice and passes sentence, only according to His marcy. In other words God is too weak to see His creatures softer for their evil deeds; creatures source for their over decay, He is not so strong as the Roman par-ent who could condemn his son to death for treason; H, must needs let us live ristously in the present life, and be-cause of the tenderness of His divine

exiets even under our eyes offers 10 difficulty to Mr. Crooker against the soundness of this logic. Even if we had soundness of this logic. Even if we had no scriptural authority that hell is a place of everlasting torments, more natural reason will prove that it must be so. If God is just as He is merciful he must put a sanction on the observance of the Moral Law which he has estab-liabed is visture of the screenian if that of the Moral Law which he has coald lished in virtue of the creation if that sanction must be proportional to the offense of violating the Law and adequate to preserve the Law intact it is not hard to understand that there must exist in the life to come a hell of everlasting torments. Mr. Crooker, however, is bothered by no such reasoning. Doubtless he has never given a thought to it. He imagines that he has proved his point

now the scriptures very well. know the scriptures very well. For there is at least one passage in the sacred writings which proves with certainty the eternity of hell. What-ever may be said of other texts, how-ever other citations might be dis trived to suit the purpose of the iconoclast, there is do gainsying the strong words of the tweety fith chapter of St. Matthew: "Depart from me ye cursed into everlasting fre." No one will doubt the authen-ticity of the chapter ; and there can be

ticity of the chapter ; and there can be no question as to the meaning of the ords. The chapter tells especially of words. The chapter tends especially of the general judgment when every man shall be judged according to his works and the good shall receive their reward and the wicked shall receive their punishmont.

together before Him, and He shall separate them one from another as the

# ANTIQUITY OF THE CHURCH.

Our non-Catholic brethren are Our non-Catholic brethren are ever ready to proclaim their belief in the particular form of Christianity with which they are affiliated, and if n-cessary to engage in endless con-troversy to sustain their contention. Rel gious controversy however, has never been fruitful of change of relig-ions belief. Therefore it is a useless ious b lief. Therefore it is a useles

We take it that the great majority of our separated brethren are honest and sincere in their convictions. But they should be convictions. And if a they should be convictions. And it a doubt arises as to whether or not these are correct they are morally bound to satisfy themselves. This they can best do by following the same course they would pursue in any other matter,

This would cause them to inform themselves upon the various forms of themselves upon the various forms of religious worship, reading authoritz-tive works by the recognized teachers of each. The solution is quite easy and the truth not difficult to discover. There are but two common-sense methods to follow. As all are profess-ing Christians, that is, followers of Christ, they may begin with the es-tablishment of a Church by Jeus Christ, or they may take the existing Unrist, or they may take the existing churches and trace them back to Christ. By either process there must be a direct and unbroken line. Christ is at one end, and the true Church at the other, or vice versa.

the other, or vice versa. Somehow this does not seem a favor-ite method of determining the all important matter with our Obristian brethren. While wholly foreign to their religious investigations, yet it their religions investigations, yet it is invariably the one they follow in all secular matters. Their conduct, thero-fore, is difficult to understand. From the proposition as here stated, it becomes evilent that one prodomin-ant feature of the investigation will be

the antiquity of the true Church. In this connection attention might be directed to two events of recent occurence, which bear strikingly on the subject.

One was the celebration of the One was the celebration of the 1022d anniversary of the foundation of the Catholic church at Chester-le-Street, in Scotland, which thus dates back to the year SS3. The other was the celebration of the 1150th anni-versary of the martyrdom of St. Bon-liface, the Apostle of Germany, with-in the historic old walls of the Abbey of Ende in Germany. We say these of Fulda in Germany. We say these two events may aid in the investiga-tion. For following along the lines tion. For following along the lines suggested, the human origin of every Christian Church to day but the Catholic Church, will be found long be-fore the year SS3 is reached. Of all these Christian forms of worship only one goes back farther still. It is that for which St. Boniface suffered martyr-dom, the one established by Jesus Christ Himself, the Holy Catholic Church.—Church Progress.

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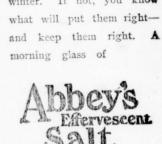
trembling. Not even the scriptures are a guarantee of an eternal hell; for

heart do away with just punishment in the world to come. The stern retribution which nature

by appealing to the scriptures Therein he shows that he does not

And when the Son of Man shall come in His majesty and all the an-gels with him, then shall He sit upon the seat of his majesty. And all the nations shall be gathered

And when the Son of Man shall





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Keep your manhood always in view. Never do anything that will throw disoredit upon it, and success will mean far more to you than mere merey-getting. You will find that culture, the development of your asthetic nature, will enrich you more than the accumulation of dollars.

accumulation of dollars. If you attain to true manhood; if you have developed along the lines of your higher self; if you have kept growing through all the years, no matter whether you have accumulated wealth or not, you are successful. If, on the other hand, you have not kept growing; if you have starved your mind in order to fatten your bocketbock; if you have strangled your

your mind in order to taken your pocketbook; if you have strangled your sympathies, your interest in the welfare of others, for the sake of increasing your business; if you have neglected your friendships, ignored the claims of

those dependent upon you, or who have helped to make your business successful; or if you have been stingy, hard and exacting while you have been have been accumulating your mey, you have failed, though you

may have made millions.-Success. Useful Thoughts.

you

Every adverse condition, no matter how insurmountable it may seem, is half overcome by him who believes that he can overcome it.

No entertainmen; is so cheap as 

Let us see the bright side of everything and talk like a cheerful person, move about like a cheerful person, laugh like a cheerful person, con-

piece. "Yes, Miss Ferrars said as I needn't stay longer to day, and she paid me all the same; she is good and —" A crash from the next room interrupted her. "There you go, breaking up my home!" exclaimed Mrs. Baxton cheer-fully. "What have you down now business. A knowledge of the great world-movement, active sympathy with all efforts directed toward progress and the betterment of mankind, and the cultivation of the finer side of your nature-fostering the love of music, art, and literature, will not home!" exclaimed Mrs. baxon encor-fully. "What have you done now, Katie, my girl?" And she hurried away to find Katie looking scared at having let a bowl fall and break. music, art, and literature, will not only enlarge your vision, but will also increase a hundredfold your enjoyment

Mrs. Baxton expressed her displeas-ure in forcible language, which, howure in forcible language, which, how-ever, had by no means an angry tone. "And what may you have been do ing all day at Miss Ferrars'—is that the name of your new lady?" inquired Mrs. Baxton as they sat down to tea, after saying grace, aboat which she was most particular. "Folks as can't as much as say thank you for their vittles don't deserve to have none," she would remark emphatically when her argus eye detected any dereliction

she would remark emphatically when her argus eye detected any dereliction from the habit into which she hat trained her family from childhood. "Oh! a lovely dress, mother," said 'Lisbath, cutting herself some bread and then butteri ug it slowiy. "She's going to a garden party, and this dress had been made at some swell place in Regent Street; every bit lined with-silk, mother and rustles beautiful, and there was just a tiny alteration to be made in it." made in it.

"Was that all you did ?"

'Lisbeth nodded over the tea cup she was just raising to her lips. "Yes, and I did so well that she was

" res, and I did so well that she was pleased and let me go. I wish I had dresses like that: it was all pale green and lace, and I know it would go with my hair."

my hair." "Very likely it would. Red and

"Very likely it would. Red and green goes together." "My hair isn't red, mother," said 'Lisbeth; "leastways if it is it's what is called—oh well, I forget what, but something or other that painters admire."

\* Don't talk nonsense," said Mrs. B atom of her good-looking daugh-ter she though it right on principle to nip all vanity in the bud. "Your hair's like mine, only mine is getting a bit gray — carrots — and a very good color too. My, how close it is," con-tinued Mrs. Baxton, who had been steadily drinking her tea. "It hasn't been at all hot through the day, more like April than June, but seems to have changed all on a sudden. Bobby, don't "Don't talk nonsense," said Mrs

chief and essential form of worship for the observance of the Lord's day, and that the faithful be no way negligent that the faithful be no way negligent it commands them under pain of griovous sin to be present at the offering of the holy sacrifice on Sundays and holy days. What an acceptable offering 1 No; left. with goats and sheep and oxen, as under the old law, is God the Father in heaven to be adored and propitiated, but by the sacrifice in an unbloody manner of His own beloved Son. And this sacrifice is the same as that

offered up on Calvary-the Victim is the same and the ends for which He offers Himself are the same. It is Calvary over again, and this world which loses divine favor by its world which has it restored by the welcome sacri-fice of the Son of God. It is hard to melon the box understand how any one should need to understand how any one should need to be commanded to be present at this offering of the Mass—once a week on the Lord's day and on a few of the chief festivals. But human nature is so perverse that a command is neces tary for many. There are those, how ever, and not a few, who love so much the Mass that they attend several Masses every Sunday of their lives.

Masses every Sunday of their lives. Another service for Sunday observ nee is the beautiful Vesper service and the Benediction of the Biessed Sacra-ment, which usually closes it. How grand and touching, and how the faithful should delight in being present! It ful should delight in being present! It is an obligation on the ministers of the Church to recite the Vespers daily. It is generally a private individual ob-servation, save in some religious com-munities, where it is possible to say the office of the Church in common; the onlice of the Church in common; but even then the people can hardly take part. But on Sindays the Vespers are sung and the people are exhorted to be present, and they should rejoice at the opportunity and avail them-

at the opportunity and avail them-selves of it as frequently as they can. Finally, there is the coanterpart of the Mass—the Benediction of the Blessed Sacrament. How the faithful Biessed Sacrament. How the faithful should gather in the might of their numbers, and in the depth of their de votion and piety and hail their Lord present in the Blessed Sacrament and commune with Him, lovingly and de votedly adoring Him and praising Him and thanking Him out of the depths of

Let all keep the Lord's day. It will book.

shepherd separateth the sheep from the roats

And he shall set the sheep on his ight han1, bit the goats on his Then shall the King say to them

that shall be on his right hand ; Come ye blessed of my Father possess you the kingdom prepared for you from the foundation of the world. Then shall He say to them also that shall be on His left hand: Depart

from me, you cursed into everlasting fire that was prepared for the devil and his angels. And these shall go into everlasting pusishment ; but the jast, into life

everlasting. The passage admits of only one in-terpretation. The parallel between the just and the wicked is clear. The Son of Man shall sit upon the seat of

fifth chapter of St. Matthew .-- Provi

His majesty not to make an ostenta-tious display of His mercy but to judge all nations. As the good shall receive all nations. As the good shall receive their reward so also shall the wicked receive their punishment. As the rereceive their punishment. As the re-ward of the good is to be everlasting, so also is the punishment of the wicked to be everlasting, and the Judge is an all-powerful God. Apart from the analogy between the good and the wicked the words of the good and the wicked the words of the Scripture are plain and to the point; Not even Mr Crooker himself could find in them room for speculation. Doubtless he has never read the twenty

ience Visitor. 'In The Land of The Strennous Life.' This is the title of a work of which the Rev. Abbe Felix Klein is the author. It is published by A. C. McClarg & Co., of Chicago. Its popu-larity may be judged by the fact that already it has reached its seventh edi-tion. The work is produced in a style most attractive and racy and is altoent ossed cross and title, which we offer while they last, at the ridiculously low price of most attractive and racy and is alto-gether one of the most notable addi-tions to present day literature. The tions to present day interature. The Abbe is one of the most prominent priests of France and is a celebrated educationist. Those who would be in terested in what a brilliant Frenchman express prepaid. Order quickly if you want one. has to say of us on this side of the Atlantic should procure a copy of the THE CATHOLIC RECORD



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London, Ont,

### PRECENT PROTESTANT TRIBUTE TO CATHOLIC NUNS.

The Evening News of Jackson, Mich. The Evening News of Jackson, Mich., paya a warm tribute to the Sisters of Charity, saying: "The Associated Press dispatches to this paper a few days ago told of the Pope's sending his blessing to the noble Sisters of Charity of New Orleans, who have done such noble and self-sacrificing most in the yellow forcer endemic of done such noble and self-sacrificing work in the yellow fever epidemic of that city. No matter how much people may differ in their religious beliefs there is always a warm spot in their hearts for the noble Sisters of Charity—these women who have given up the world and its pleasures in order that they may devote their time to doing good. No spot is too plague-stricken and no disease too deadly for them. With a Christ-like devotion to them. With a Christ-like devotion the cause of humanity they go where they can do the most good, never com-plaining and never murmuring. In their devotion to the cause of humanity they display that true Christian spirit which takes no account of the religious which takes no account of the religious preference of the one who needs their administration, the Gentile, the Jew and the Catholic appealing alike to them. They see only the suffering and needy human being, and, following in the foot-steps of the illustrious Master, they are ever reach to conform their bind, efficient steps of the illustrious Master, they are ever ready to perform their kind offices. They are well termed Sisters of Charity, for their charity is as broad and as deep as the ocean. The world is better and brighter for this noble order of Sisters of Charity, and those who are not inspired by the noble lives these women lead are indeed as clods of clay unable to appreciate those finer qualities of the human heart which call for such a noble self sacrifice. What the good Sisters of Charity are doing in New Orleans has been done doing in New Orleans has been done all over the world by this noble order and has won for it the admiration of the world. They are richly entitled to the blessing of the Pope, and the love and admiration of all, regardless of religious denomination."

In connection with the above it will be interesting to read the tribute which Mr. Henry Labouchere, the eminent English journalist, recently paid to another order of Catholic nuns. In answer to a hole In answer to a lady whom Mr. Labouchere advised to send a donation to the Nazareth Sisters, and who had remarked, "They are Romanists, and they publish no balance sheets," Mr. Labouchere replied: "This is one of those exceptions which prove the rule. It seems to me that these good Sisters give a sufficient account to their stewardship in their works. There is no question here of snug managers and officials living with large families in comfortable houses on the charity they dispense; no question of heavy commissions to collectors or other nissions to collectors or other commissions to conjectors of other management expenses absorbing a huge percentage of the funds collected. The Sisters themselves live in the most meagre fashion, little better fed or clothed than the poor for whom they work. What they receive they give without taking toll for it."

Mr. Labouchere, continuing his re-

marks, writes: "In the case of the Sisters of Nazareth they not only give, but they work like slaves among the poor. They nurse them in sickness, they wash and dress the children, they go down on their knees and scrub floors.

down on their knees and set in 1.51st "They go round with their vans and collect the broken meat—the crumbs that fall from the rich man's table— at hotels and restaurants and any big house that will supply them, the House of Parliament among the rest. They sort it and dish it up with their own hands, and feed with it the sick big and the hungry. I do not think that any one who sees these Sisters at work and knows how they live, remembering too that they are subject to visitation and inspection from the heads of their and number will want to some any

The Paulists are doing a great work by selling for ten cents a copy "Plain Facts for Fair Minds." Why should the price of "The Faith of Our Fathbe kept up to a dollar?- Catholic Columbian.

DIOCESE OF LONDON.

BEAUTIFUL NEW CHURCH OPENED AT KINGS-BRIDGE.

BROUGHLOW CHURCH OPENEDAT KINGE-BRIDGE. Goderich Star. To this season of uncertain weaher the pas-king-bridge, have good reason to congratulate the meelves on the day selected for the opening of their new church. Sunday, Oct. 15, for the wather certainly was most favorable, all, w-ieg people to attend from great distances. And the committee who assisted him fad spared no efforts to make the arrangements for the ceremony as complete as possible, and it may well be imagined the occasion was one that will be a red letter day in the history of the ceremony as complete as possible, and it may well be imagined the occasion was one that will be a red letter day in the history of the ceremony as complete as possible, and it may well be imagined the occasion was one that will be a red letter day in the history of the ceremony as complete present, and the lim-presive ceremory was meet intently observed by old and young which field benediction. His Lordship Bishop McEray, of Lvadon, way seconpanied by Faher McKeon, of St. May's church, that eity, and the following clergy from this and adjoining neikborhoods; batters West, Bonbs, Hanlan, O'Neil, Hussey, Lauence au and McRae. To the old church which for usary bails a companied by faher McKeon was based to bail set and growing congregation. At 8 o'dock His fordship celebrated Low Mass, about 61 bails and the altar boys, marched from the prises house to the front door of the new church the intervent was blessed. The receiving their First Com-mution at that hour. At 10 o'clock His Lord hib, accompanied by the above named clergy and the altar boys, marched from the prises house to the front door of the new church the intervent was blessed. The receiving the security hib, the down were then opened action for the lishep, the procession making the church the first of the Sants the remaining the present disting the Sants the remaining the present hib, accompanied by the above named clergy house to the front door of the new church the intervent was blessed. The receiving the sa

hundred, the large gallery being reserved for the choir. It has cost the good pastor and his people great sacrifices in time, energy and money, and for their z al and faithfuiness they are descring of praise. The parish is a large one, entailing a great amount of work on its de voted pastor, but the very successful culmina-tion of their efforts must bring a satisfaction not otherwise attainable to all concerned.

Society of St. Vincent de Paul, Toronto.

The Editor CATHOLIC RECORD, London, Outario.

# THE CATHOLIC RECORD.

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touch with the employers of labor, both skilled and other, and that correspondence with the Bureauwill be an excellent means of enabling the latter to do what is possible, at all events, in the direction indicated. The securing of respectable and suitable boarding houses for students, locks are will first or second class certificate and capable of teaching French and English. Average attendance thrity pupils. State salary ex-pected. Duties to begin Jan. 3, 1966. Address Cyrille Thibodeau, Dover South, Ont. 1411 tf WANTED, TEACHER FOR CATHOLIC Separate School Stc. No. 4-5-12, Gloucester

the latter to do what is possible, at all events, in the direction indicated. The securing of respectable and suitable boarding houses for students, clorks, etc. will be one of the aims of thebureau. With regard upon it as one of his duties to endewor to intro duce them and get them to join one or other of the social literary, or other socielies which are established in some of the Catholic parishes of Toronto. It is almost unnccessary to say that no fee of any sort whatever is charged by the bur-eau, which for the present will be in charge of the Secretary, M. D. Miler, to whom all com-munications should be addressed. Yours truly. President of the Particular Council, W Separate School Sec, No. 4-5-12, Gloucestor township, for 19.6. Duries to commence after Christmas holidays. Apply, stating qualifica-tions and salary expected, to M. J. Kerwin, Sec., Bawesville, Oat. 1410 & 1412

WANTED FOR THE CATHOLIC SEPAR ate School, Sec. No. 4. Bromley, a female reacher, holding a second class certificate. Daties to commence immediately after the Christmas bolidays. Apply, stating salary and experience to P. W. Sheedy, Osceola, Ont. 1411.2 TEACHER WANTED FOR U. S. S. No. 3, Greenock and Brant. Duilte to commit nee Jan 3 1906, Small school, average attendance abuit wenty. Apply. stating salary. Appli-cations received till 22od of Nov. Address, Michael Schurter, Secretary-Treasurer, Chep tow, Oat.

# The Church in the Philippines.

Office of The Messenger, 27 & 29 West 16 h St , New York Oct. 30 19 5.

The Editor, CATHOLIC RECORD:

New York Oct. 37 19.5. The Editor, CATHOLIC RECORD: Dear Sir: --I hope yon will not be mislead by the report in today's New York Heraid, headed 'Church Richts in the Philippine.'' which is, in almost every particular, not orly incorrect, but defined to make it appear that the American Bishops are not in accord with Secretary Taft and the policy of our gov rn ment with reward to questions concerning the recovery of Church pioperty and indemity for the property which for a time, had been appropriated or used by our offlicials in the lainda. The report from Rome would seem to cmain at from some one who would is to create dissoasion between the Church and the govern-ment in the Philippines and prevent the amic-able settlement of many points in dispute, which is now under way. I may be true not pleased with the policy of General smitr, bat it is not rime that they have ever asked him for special protection of Catholic interests. Should you print the Hersid dispatch, or even part of it as news, it would be will to pat your readers on ther quart against it. Yours sincerely. John J. WYNNE, S. J.

# ST. MARY'S CLUB FORMALLY OPENED.

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# VOLUME

# The Cathu

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JOTTINGS FO Well does an old

"How will a sou its Judge and w ture as its centre a holds itself all of and deprived of e not sustained by G it : neither is it b

are without power cour. What a soli " now say thou wh if any else be terri

We all understa ure. Bat so far

Death stands afa

falls athwart nea

for us the sun

swiftly, so swiftly

hear the onrush o

eyes behold but

with life on which

so many things to

no time to thin

doff this garb of

are, the best of u

Did not St. Paul

was a Bishop : "

Grin or pleasant

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is depicted as a

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beauteous death. or " how wonde

and his brother S

But be this

preaching to m

just it says no

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shows the eterni

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to years of act

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Our turn will c

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gotten. Hows

our part : in

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to the grave.

way thither.

and power is

Death is the of human life.

After all Deat

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tions. The programme which followed an excellent dinner, consisted of songs, speeches und reolta-tions. Some of the gentiemen who took part are old favorites in Galgary musical circles, and there were others, who are bound to become equally popular in the near future. Crispin Smith, who is always listened to with pleasure, was in his best form.

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