

The Catholic Record.

"Christianus nihil nomen est. Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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QUEBEC—AND THAT SORT OF THING.

1. The Rev. Dr. Gordon gave an address before the Baptist Convention, judging from a transcript of it in the London Advertiser, Oct. 18, the gentleman was very much in earnest. But instead of talking about Higher Criticism, or otherwise displaying his scholarship, he sang the old and plaintive ditty, "The Evangelization of Quebec." Poor Quebec! Politicians yearn to save it; Baptist conventions take it to their heart of hearts and weep and sing over it. Our ministerial friends have been doing this for some years to the development of patience on the part of their hearers and of their own maxillary muscles and to the amusement of Quebec. "Why do we not heed the call for missionaries to the eastern field of Quebec? Why do we go to China, etc., and neglect Quebec?" says Dr. Gordon. Well, we do not know. It is somewhat bewildering to the Chinamen and others to hear Protestant missionaries voicing contradictory beliefs all bound in the Bible.

The Presbyterian contends that Baptism should be given to infants; the Baptist contends that it should not. Which is the true belief? And how is the Chinaman to know it?

2. Let us suppose that Dr. Gordon is, bag and baggage, in Quebec intent upon what he terms "evangelizing." He knocks at the door of a "habitant" and invites him to hear him and be saved. The "habitant" assents, and calls upon Dr. Gordon to produce his method of salvation. The doctor gives him the Bible. "What is this?" asks the "habitant." "The word of God," answers Dr. Gordon. "How do you know?" "What are your reasons for believing it to be inspired? We are both fallible men, and unless you can give me a more convincing proof of its inspiration than your mere word for it, I am content to remain as I am. I am not going to stultify myself by believing in revelation before I am convinced that God has spoken." Dr. Gordon 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.

3. And we may remind our friend that, according to Dr. Delbruck "he who 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 cannot be; which is not in consonance with the intentions 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 in its primitive vigor and strength, it was not."

4. Again, can Dr. Gordon tell us what things are contained in the full extent of the following words: "Teach all things whatsoever I have commanded you." He must know them so as to impart the complete teaching of Christ to Quebec. Are they to be found within the Bible? Is the whole revelation of God within its pages? We do not think so, for St. John informs us that there are also "many 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 his Bible all the truths which Christ commanded to be taught, he should in all honesty either learn them or cease orating about evangelizing Quebec.

5. Is Dr. Gordon absolutely sure of the correctness of his interpretation of the Bible? We do not think so. He claims, we suppose, with other advocates of private judgment in matters of faith, that he is assisted by the Holy Ghost. But this assertion is without scriptural warrant. More, it is contradicted by facts recorded in Scripture. When Philip asked the eunuch if he understood the prophecy of Isaiah, the eunuch replied: "How can I unless 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 adherents of the sects are but of yesterday, given to vain babbling, "desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm."

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 more interested in facts than in twaddle and dreams. And these facts show that while Quebec is increasing apace, Ontario, so far as the Protestant family is concerned, is on the down grade. In all that contributes to the stability of Canada, and to the happiness of the individual and of the family, Quebec has much to interest and instruct and to confound its opponents. Its social purity is known; its homes are the pride of Canada. May we say this of Ontario? That Quebec is opposed to the political national welfare is a fair sample of the assertions that test the gullibility of Dr. Gordon's friends. Quebec is opposed to aught that tends to dishonor its religion and to men who fain would rob it of rights guaranteed by the constitution, but it has been and is in amity with all who wish to preserve our national honor from the bigot and narrow politician. And it has done more for our credit and glory than any other province in Canada. Viewed by the light of history Quebec may well stand as an exemplar for Ontario.

THE CATHOLIC LAYMAN'S MISSION.

We have much pleasure in presenting our readers this week with the following very clever pronouncement on the "Catholic Layman's Mission." It was read before the Canadian Catholic Union at Toronto on the 30th of last month by the author, J. K. Barrett, Esq., LL. D., of Winnipeg, Man. It is, however, only what we might have been expected from a man of this gentleman's attainments. It will be remembered that Mr. Barrett took a very prominent part on the side of the Catholic minority of Manitoba when they were battling against the bigots of that province for their educational rights. The paper was very cordially received and favorably commented on by the clergy and laity present, and a hearty vote of thanks was passed:

During the closing years of the last century, we were wont to boast with pride of nineteenth century enlightenment and progress. Some ill-informed people were found to charge the Church with being far behind this age of progress and light. Of this progress and light, which is worse than downright ignorance, I had a curious experience at the time when the Manitoba School agitation was at its height, and when Catholics in the West were fighting for their rights. We were returning from Prince Albert. A prominent Catholic who was travelling with me, said, in a voice loud enough to be heard by all in the car: "Well, doctor, what do you expect to gain by all this agitation for Catholic schools? You know they cannot stand before the enlightened and progressive tendencies of the nineteenth century." At first I was temporarily paralyzed. As soon as I recovered my breath, I replied in a voice equally loud and aggressive: "That, my learned friend, is what our friends, the enemy, say of the Catholic Church. Are you prepared to endorse their views? The Catholic Church is the greatest moral force in the world to-day, and you may rest assured as long as she continues to exercise that force, the Catholic school will continue to grow stronger and stronger under her benign influence." This gentleman had the decency to blush, and for the remainder of the journey was deeply immersed in a law report. Since that date the nineteenth century has disappeared. What are we moving in the twentieth? What does this new century hold in store for us? That depends entirely on ourselves. 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 Holy Father, that centre of authority and enlightenment, 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 in? What are his duties? As the world moves on methods change. What was best for securing great results a century ago may not be suitable now.

This is an age of Commercialism. The dominant passion of to-day is the rush after money. Money is the God mostly worshipped in this age of hearts of men, to the exclusion of all nobler and higher ideals, and this love of wealth has been the greatest factor in making our age an age of materialism. Just in the same ratio as materialism dominates, spiritualism declines. The late Sir John Thompson once exclaimed: "I hate a heavily 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 financial world, provided they attain that place by honorable and just means. A man of this stamp will not abuse wealth acquired by such means. Great

wealth properly and justly administered is a powerful factor for good in this world. But the love of money for itself is the most debasing passion that can enter in and take possession of the heart of man. It dries up every fountain of charity and sympathy in the human soul. It turns man into a human monster in bondage to his selfish and 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 atmosphere surcharged with these sentiments, and it therefore behooves them to watch and pray that they enter not into temptation. It is necessary for us to understand the dangers that lurk in these false and pernicious ethics, in order that we may not become the victims of them. Another tendency of the age is to shrug the shoulders at all religious effort. This develops an anti-clerical sentiment. This was very forcibly brought home to me during our school strike in Manitoba. One of our conscientious opponents called our conscientious convictions "mere perversity of sentiment," while many of our Protestant friends believed that they were performing a noble work in emancipating us from the domination of the clergy. On the platform and in the press we showed that this was false. It mattered not. In vain did I point out that it was the laity and not the clergy who had children to educate. In vain were they told that it was the laity and not the clergy that were bearing the heavy burden of a double tax to maintain our schools. It was useless to remind them that in matters of Faith and morals it is the laity who are alike bound to follow the guidance of the Church, not because the clergy said so, but because the Church, the pillar and ground of truth, said so. The educated and intelligent section of our opponents used this anti-clerical cry to excite the ignorant rabble against us. Whenever a question arises affecting the rights and liberties of Catholics, the same old cry is raised. The same attacks are made on the clergy. You have had an example of this during the debate on the bills granting autonomy to the new province in the West, and even yet it goes on. It has been repeated again and again that the educational clauses of the act were put there notwithstanding the fact that they are unable to do one single thing for the clergy, or any one on their behalf, had either directly or indirectly interested.

In your own city, that centre of culture and enlightenment, in Toronto the God, many of our newspapers and public men have said and done things that an untutored Turk would blush to father. The Apostolic Delegate has been and is still made the object of coarse caricature. And these papers seem to be wholly indifferent to the fact that they are insulting over 40% of the people of this country.

The remedy for all this lies in our hands. Every Catholic layman should make it a point to post himself on all public questions affecting his citizenship and the rights and duties that citizenship brings with it. He should not only defend those rights, but he should be well posted in his religion and be able to give an intelligent reason for the faith that is in him. Ignorance is the mother of Bigotry. Remove that ignorance and the bigotry will disappear. In nine cases out of ten it is the cause of the opposition shown us by our separated brethren. It is to us laymen that these 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 go for information. If we are to leave them in their erroneous 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 teaching of the Church on that point. He gave him the "Faith." Our Holy Father, that centre of authority and enlightenment, 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 in? What are his duties? As the world moves on methods change. What was best for securing great results a century ago may not be suitable now.

flashy literature of the day and a great help to the education of our own minds and the spiritual advancement of our own souls.

I have often been deeply humiliated at the coldness and indifference we show in doing good, as compared with the zeal shown by some Protestants. Let us not be above copying what is commendable in the conduct of our separated brethren. Witness the deep interest their laity take in the affairs of their Church. Take any Protestant denomination in your city, and you will find its members cultivating a close social and friendly relationship. They know each other and take a very lively interest in each other's success in life. I often think it is this social bond rather than any deep religious conviction that keeps them together. You will find that they have their Y. M. C. A. halls and clubs for the young of both sexes. What are we doing in this regard? Show me the club for our young men—in which they can have access to a good library, reading room, billiard room and gymnasium—and I will show you a congregation of Catholic young men who are a credit to their parish, a joy to their parents and a consolation to their pastor. The danger point for young men lies between the time they leave school and attain their majority. They are young and must have enjoyment. If they cannot have it in safe surroundings they will seek it elsewhere. And herein lies the danger. They will visit pool rooms and other places of questionable amusement, generally attached to drinking saloons. It will be a miracle if they are not ruined on the very threshold of their career. If I had millions to spend in charity and for the betterment of my fellow-men, a large portion of it would go in providing healthy moral amusement for our young men. I would have a club for them that would be a continuation of their school work. It would be the headquarters of their literary societies—in a word, it would be a home where the atmosphere would be pure and sweet with the fragrance of Christian faith and morality.

I am afraid, gentlemen, that I have tired you with many old and repeated theories. Allow me, therefore, to conclude by this remark. I am thoroughly convinced that Sir Wilfrid Laurier was right when he said that this country belongs to Canada, and if Catholics 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 mission, one thoroughly earnest and well informed man or woman is a tower of strength for all the Catholic body.

A PROTESTANT VIEW OF THE POPE.

ROBERT S. BRANNEN IN THE DENVER 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 throw 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 Pontiff.

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 sojourn in Europe and he counts the most interesting feature of his vacation, his two days at the Vatican. Fortunately he arrived in Rome just in time for the 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 already 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 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 impressed with the Pope's democracy. I do not believe he is given credit for what he deserves in this line. I believe that he, more than any man who has ever filled the chair of St. Peter, is a democrat. And again he is a diplomat. So great a one is he that I firmly believe that he will no longer be that bitter difference between the Vatican and the throne. The representatives of all nations are glad to do him honor, and his charm of manner has made them personal friends.

few in the chapel, but the corridors outside, 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 chapel that day there were more Americans than people of any other one nationality.

"It is not so very hard to get even a private audience with the Pope. He is anxious to meet people from the world, and whatever time he has is gladly spent in receiving callers. I had a letter of introduction to Monsignor Kennedy, a Pennsylvania man who is head of the American College, and he had no difficulty in arranging an audience for me.

"I do not believe that the mass of the people can even guess how pleased it is to meet the head of the Catholic Church. And he is so willing to receive everyone. I was leaving on a night train and so he sent word he would see me privately in his library that morning. I admit that it was with a little feeling of awe that I followed my guide into the room where I was to meet a great man, but the minute his kindly eyes rested on me and I saw a smile light his ruddy cheeks and I was at ease. I know that he was glad to see me and I knew that I was trebly glad to be there.

"I shall never forget that sight. The pontiff was robed entirely in white. Not a touch of color was anywhere to be seen and the snow white of his garments set off the red on his cheeks. The library was papered in green, a favorite color with the Italians, and there were the books which were daily perused by the Pope, every one bound in purest white. It struck me with a sensation altogether new.

"Through an interpreter, he told me he was pleased to meet me, and impressed upon me that an American was doubly welcome in the Vatican. He said I regard America as a wonderful country.

"I remained, of course, only a few moments, so glad to see that happy and contented face lighted with a spiritual light.

"I place absolutely no stock in the newspaper stories to the effect that confinement has been 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 just like a crown on his well moulded head.

"Of course, custom has a certain mode of dress which the visitor is required 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 every visitor that there is no hostility in the Vatican. I never realized what the Swiss Guards were until I came face to face with them. Stationed there to guard the premises they are gentlemanly and courteous to a degree, and the stranger finds a good friend in any one of them. I found that attaches 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 and talk to the public, but no order is given them to leave, only the most polite reminder that it is forbidden territory. Thus the feelings of the most sensitive are considered.

"I believe that regardless of creed, every man who sees the Pope goes away with the belief that he is a manly man, 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 pleasure which will appeal to any American."

WHAT IF NOT A MIRACLE?

Mr. Goldwin Smith is a gentleman who has attracted much attention by his letters to the New York Sun. The letters for the most part have to do with questions far above the grasp of the ordinary mind—questions of the existence of a personal God, the spirituality 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 made 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 God-fearing 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 remains an unbeliever, and he is still himself to be intelligent and fair 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.

soul did." After such an admission we 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 quite irrelevant to the subject: "Does American Catholicism believe in these miracles?" We can assure Mr. Smith we do believe in the miraculous liquefaction of the blood of St. Januarius although such belief is not a matter of faith. We believe it a miracle because we cannot explain it in any other way. We, too, are open to conviction and should be glad to hear if Mr. Smith has any other explanation of the remarkable phenomenon.

"That the liquefaction of the blood of St. Januarius should convert to Catholicism even an ardent sceptic is little wonder when we consider the facts in the case. The facts are as follows: St. Januarius was decapitated for the faith at Pozzuoli, Sept. 19, 305, by Timotheus, governor of the province under Diocletian. Two small phials filled with his blood were afterwards presented to Severus, Bishop of Naples. These phials have been preserved; and every year on the Saint's festival, September 19, they are exposed for the veneration of the faithful on the High altar of the Cathedral in that city or in the Church of Santa Chiara. The two phials containing what appears as a hard substance and a glass enclosing the head of the saint are brought separately from the chapel in which they are preserved. As soon as the head is brought near the phials the hard substance in the phials is seen to become liquid, to bubble, to rise in the bottles bright red blood, and then to fall again. This liquefaction continues for several days.

Many explanations have been offered to account for the liquefaction of the blood of St. Januarius. None have sufficed except the belief that herein God Himself wishes by setting aside the laws of nature, to testify to the world His love for the patron saint of Naples. Else, why, to begin with, does the liquefaction take place at all? Why does it occur in the case of one who has shed his blood for the faith of Christ?

Why is the miraculous liquefaction renewed on the very anniversary of the day on which the saint was beheaded sixteen hundred years ago? Why is the saint's martyrdom thus commemorated even to the present day? Can Mr. Smith explain these pointed circumstances by any laws of chemistry or by any materialistic categories? For our part we are slow to believe in reports 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. Januarius. As we try to be fair, however, we cannot conceive any other explanation of the phenomenon. Will Mr. Smith enlighten us?—Providence Visitor.

TIRED OF NASTY ANTI-CATHOLIC BOOKS.

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 Jesuits, but we never found any of them more "wily" than other people. However, that's another story. The New York Evening Post reviews a pair of such books, and dismisses one of them in a few words—"With its hack-priest plot, in which the wily Jesuit 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 synonymous with the rankest anti-Catholic bigotry.

"This is the kind of novel 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 dramatizing them in action and personality as Jonathan Edwards did about the actual experience of dancing. And it is presumptuous to write a monologue about half a dozen 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 thrusts all priests and confessors alike. Mr. Bagot is behind the hand of his times. Modern minds no longer batten upon Jesuit details of church crimes. There is the inevitable law of reaction our powers of illusion favor the originality of virtue. We are intellectually tired of vice, of anybody's vice, whether Catholic or Protestant."—Sacred Heart Review.

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.

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 anniversary for English Catholic converts. It was a day of gratitude and thanksgiving for the reception of the greatest 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 memorable in the religious annals of England, when Newman, the greatest of Oxford men, knelt as the greatest child before Father Dominic, and little child before the profession of faith which whistled all England was to be ringing ere many days were over. Till the very day of John Henry Newman's reception into the Church, hopes were entertained by his Anglican friends that he might still repeat of his intention; nor was the fact of his 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 autumn 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 Russell mourned over that secession; and Lord Beaconsfield said the Anglican Church reeled under the shock; Mr. Gladstone went on regretting it even to his 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, 1845.

And now that Newman has led the way, "the kindly light, from amid the encircling gloom," with what pleasure we read of the others who followed. Among the many we may mention Ambrose St. John, Frederick W. Faber, H. P. Scott, Ward, the two Wilber forces, Frederick Oakley, Edward Caswell, William Palmer, Thomas Y. Allies Stanton and Bowles, of the London Oratory. Converts came in crowds, thick and fast, to follow the recognition, until, six years afterwards, in 1851, high above his fellows, rose the memorable figure of Henry Edward Manning; and for him Newman may be said to have cleared the path. The number who followed the great Tractarian was sufficiently large to produce a profound sensation. Never before 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 reverence to the man towards whom, like our own, his people longed for the narrow pathway which led him, as it has led us, through "pastures green," to "the waters of comfort," from the "City of Confusion" to the "City of God." 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 movement which, leaving behind them friends, homes and human ambitions, had resolute by shut their ears to the soft syren blanching of "Anglo-Catholicism," to listen only to the wise and tender counsels of their true Mother, which lead to the rest, and peace, and safety of the one true Faith, "the Pillar and Ground of Truth," which can neither decay nor be deceived, because God is her infallible Guide. For the great leader, who was home at last, to where "his soul would have its rest," and he has himself told us that his admission into the Catholic Church was like getting into the harbor after being tossed about on a stormy sea. Consciously or unconsciously almost every convert, I suppose, from Anglicanism has been influenced by that great mind which, great example; and 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 with so many of us: the exodus has been attended with heart-searching parting and severance keener than those outside can think. The profound calm of these moments was like nothing else in life. The welcome stillness 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 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:

"All journeymen end in welcome to the weary." So Father Faber, who himself had made the journey, sang, and so we can sing, too, now. So, with heartfelt thankfulness we look forward to and keep the great anniversary of October 9, 1845—that event which caused an immense sensation throughout England. It brought sorrow to the hearts of many, but he went his way quietly, yet with a sorrowing heart; for he had now to abandon the home which he had loved so well, and the friends he most loved were lost to him, or turned away, grieved or shocked, from him, and fell into other paths, or contracted other ways of thinking. To him it was like the dividing of the narrow way from the bones. He went out from Oxford, at most like a martyr to the stake, to become a stranger among strangers. But love of truth, fearless courage and a high sense of duty led him on, and brought him to the fulness of interior peace and joy which surpasseth the understanding. Therefore, with thankful hearts we say, "believe in the Holy Catholic Church." "O, harpinger I became Thy child, O, harpinger I day I Oh, hope of the pilgrim I lead us still as thou hast led; in the dark night, across the bleak wilderness, guide us to our Lord Jesus; guide us home." Yes I guide us home, we who are in that "Fold which draws all

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

And with the more these angel faces smile Which I have loved long since and lost awhile

THE CONFESSIONS OF A YELLOW JOURNALIST.

HOW NEWS IS MANUFACTURED—ARCHBISHOP FARLEY AND A FAKE INTERVIEW.

"The Confessions of a Yellow Journalist," a series of articles now running in "Public Opinion," gives a clear insight to the modern methods of daily journalism. In an article on "Manufacturing News" the writer mentions several instances where charlatan trickery played daily on an easy and gullible public. Of those "special assignments" over the "longest leased wire in the world" he cites one example on playing the "feature" of this particular story was the usual sordid details following the lynching of a negro in Delaware. The "suggestion men" then got to work and featured interviews with prominent individuals. But, as the writer says, even in yellow interviews the public wants a class, and the "suggestion man" of the Archbishop Farley, of New York, was the man to furnish it. 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 Venice, and having more than one million, 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 himself at the see house the metropolitan, of course, declined to be seen, and his secretary spoke for him. His Grace would never consent to an interview on such a subject as you suggest," said Father Hayes. Among the many matters are always directed by the laws of the Church and the laws of the country. "With this for a basis there appeared 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 heretical. "It was not long after this that Hearst men made another break in their desire to prove themselves in touch with the Archbishop. Failure to land a number of good news beats had put them on their mettle, so it was determined to make up for 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 connection with the lynching interview. I think we made an effort to get him to write for us something of the nature of the special commission in securing from the Pope some kind of a greeting to American Catholics. The commission was declined. "A few days afterward we printed under a Roman date line something which we knew had been written by the Archbishop. We called it a greeting from the Pope through His Grace to the Catholics of this country, and also said it had been obtained especially for the Hearst publications; but really it was only an excerpt from the Archbishop's annual pastoral letter delivered before he left for the Vatican. "Archbishop Farley heard of our work before the mails took him this news. And then we did get him to grant from him. We had to discover that our correspondent in Rome had been 'imposed upon.'"

ARCHBISHOP KEANE ON MANNING.

TO AMERICA THE GREAT CARDINAL LOOKED FOR BEST RESULTS—THE FAITHFUL IRISH.

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 hierarchy 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 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 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 religion, but who are led by the grace of God into its inner spirit, of which St. Paul says: "The love of God is poured forth in your hearts by the Holy Spirit Who is given to you." The second reason was that he was the leading advocate of Catholic total abstinence "the Father Mathew of England." The Providence of my life had led me to an active though humble part in these two great movements for the elevation of Catholic piety. There fore, did I stop in London to offer my devoted fresh inspiration and zeal for personal contact with him. I lodged with the Oblates of St. Charles, the community of zealous missionaries, whose Superior he had been, and through the kindness of their then superior, the saintly Father Havens, I was introduced to the great Cardinal. From the very first these two grand objects of pastoral endeavor in which

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 opportunities for familiar talk. And never shall I forget that blending of simplicity with greatness which made his home as well as himself, unique in all the world. Often did we converse, away into the late hours of the night, on those momentous concerns of the Church and of the world, which formed the usual themes of his meditations.

Not only in London, but throughout Great Britain he established the League of the Cross, number tens and tens of thousands of true-hearted children of the Church, men and women who, at the voice of their great leader, and for love of Jesus crucified, had crushed under their feet the appetite for drink, and were laboring with him to save their fellow Catholics from the curse, and to deliver Mother Church from the disgrace of it. Their annual rally in the Crystal Palace was an event which, up to his death, he never failed to honor with his presence.

My brain, he taught by example what his words and writings had so eloquently advocated.

In his extreme weakness his physicians urged him to take some stimulants. Calmly but almost sternly he refused. Then they gave him a drug that had a similar effect. Becoming the attendant, Magr. Johnson, he whispered: "That drug has washed my face and dimmed the clearness of my eyes, 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 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 studies to my aristocratic friends. We Catholics in England now number about a million and three hundred thousand. I told them I would give them the three hundred thousand (the English who held to the faith) and I would keep the million—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 by his farwell, leaving that I would never see him again, I told him that among the many things for which I thank God, I was especially thankful for the intimate 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 best results in his two chief aims: Christian sobriety, self denial and virtue in all ranks of the Catholic laity.

One day, in company with another American relative, I spent the whole afternoon in most intimate communion with Cardinal Manning. The hours had slipped away unnoticed, and the shades of evening were upon 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 Our Paper, by the Rev. Mr. Batt, chaplain (Protestant) of the Reformatory, Concord, Mass. It describes a Papal audience at which the Rev. Mr. Batt was present and tells of the impression made upon this Protestant minister, by the Holy Father.

The most august ruler in the world came in silently, serenely, carrying something of an atmosphere with him that is not common. I know not what it was, but it was exquisitely soft and gentle, as he passed along by us from one door toward the other.

"I have not one single recollection of anything that I could, too. But I can remember one single visible thing, save his face and figure and presence. Others said he wore a white robe, though they thought yellow shoes, some thing or things, of a precious 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, expressive, inspiring confidence, winning, kind, benevolent—a face to remember. "At the close of the audience, some claimed to know exactly who he 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 blessing—it couldn't have been anything else.

"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 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 he 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 the Bosphorus.

"Riding home, one asked if we were better for going. We are, or ought to be; and we shall be, if we do the right 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 souls 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. "I thought gratefully of the example which the Pope has given to all the young men of the world, so many of whom are dreadfully tempted to become

unprincipled place hunters and ignoble office-seekers. To cultivate, even eagerly, the ability to do good work, to cherish the character that might adorn a good place, provided a good Providence should ever bring one into it.

"Another of these musings was of what I have read and suppose to be true, namely, that curing all his life, notwithstanding the many responsibilities that have always been laid upon him, he 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 suppose to be true, namely: his thoughtful, kind, gentlemanly, brotherly, Christian regard for his sisters.

"But not to burden any kind reader with more of these musings, let me close my letter with this respectful and devout hope that all the good Lord has invoked upon others, the good Lord may ever increasingly bestow upon him and his."

THE CRYING CATHOLIC NEED OF THE DAY.

SUPPLY OF RELIGIOUS VOCATIONS IS VERY FAR FROM MEETING THE DEMAND. From the Ave Maria.

It is doubtful whether a full survey of twentieth century civilization can afford to Catholic prelates, Catholic priests, Catholic teachers and Catholic parents, a subject of more important interest than the increasing need, yet actual paucity, of ecclesiastical and religious vocations. No well informed student of contemporary Church history, and more especially no Catholic editor who keeps in touch with the relative progress or stagnation of his 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 the growing ranks of the faithful, and of religious Brothers and Sisters to carry on the increasingly necessary work of truly Christian education.

In so far as concerns the United States in particular, there is abundant testimony to the fact that the supply of vocations is very far from meeting the demand. The editor of the meeting of widely exceptional facilities 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 work. Probably, without any exaggeration, a thousand (additional) priests could be put to work to-morrow if the Bishops had them." So, too, the American provincial of the religious congregation declares: "It may be said that at no time in the history of the Church in this country have vocations to the Brotherhood been so scarce, or the need of them so urgent. It has come to be a difficult task to secure young men of suitable age and dispositions in sufficient number as candidates for the teaching Brothers' hood." Similar testimony is given by the heads of other communities composed either of Brothers alone, or of Brothers and priests; and while, in the case of Sisters, the discrepancy between the supply and demand is not perhaps so marked as in communities of men, there are no congregations of women in this country who are turning away despondently from the altar. 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—prelates, priests, teachers and parents—should assuredly give some earnest thought to the causes underlying the condition, and to the provision of effective means for bringing about a more abundant supply of vocations, some of which are being made thereby.

The direct influence exerted on our young men and maidens by the social and economic forces by which they are surrounded, the prevalent quasi-idolatry of wealth, and the frankly pagan worship of comfort and ease and luxury and amusement and good times, there would thus seem to be, at the bottom of this lamentable dearth of vocations, some of the causes which form the formation of these young people's characters and with the direction of their spiritual life.

A call to either the sacerdotal or the religious, is of course, a great grace, and one which God does not grant to all; but no believer in a moment that, if all who genuinely receive that grace were to prudently, it were to hearken to Our Lord's "Come, follow me," the somnolent and novitiate throughout the country would need immediate enlargement. If "the harvest indeed is great but the laborers are few" it is presumably, because the call is not heard by a sufficient number, but because the siren voice of the world is insistently chanting a different strain, and because parents, teachers and pastors neglect to interpret to the young the heavenly invitation which their immature minds may mistake for a purely natural fancy or even for a prompting of reprehensible vanity.

As for the religious vocation, as distinguished from the sacerdotal, the Angelic Doctor declares: "It is certain that to enter the religious state is better than not to enter it; and he who denies this gives the lie to Christ. Who has given this counsel." And let it be said in conclusion, a somewhat lengthy and various experience has convinced the present writer that, of all Catholics, the most thoroughly happy on earth and the surest of heaven is, not the Pope, Cardinal, Bishop or priest, with his tremendous responsibilities, but the simple lay or teaching Brother or Sister.

There never was a day that did not bring its opportunity for doing good that never could have been done before, and never can be again. It must be improved then or never, and none can do this blessed work more surely and well than the peacemakers.

WHIMS VERUS AUTHORITY.

The Living Church of Chicago, an organ of the Protestant Episcopal Church, denounces ministers for substituting their private judgment in place of the authority of the Church of which they are members.

It is very truly said that there would be no need of a Church at all if the opinions of individual ministers were to be taken as the standard by which men and women 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 individual whims. There might, indeed, be teachers of individualistic philosophies, but there could be no Christianity. There could be no social utility in the person of Christ. There could be no certainty of anything; no remission of sins; no resurrection of the body; no life beyond the grave. Without the teaching authority of the Church, nothing beyond agnosticism would be logical. Fear down the cross and raise an heterogonous point in its place. Banish the font and put a volume of John Stuart Mill upon its broken pedestal. In place of the laying on of apostolic hands, dissect a sea urchin. Thrust aside the body and blood of Christ, and administer some patent desiccated brain food. Thus do you dethrone Christ and crown the Mind, when your priest is no longer bound to teach what the Church guarantees to be true."

The sentiment that pervades this extract is more Catholic than Protestant, indeed, on holding this view of the authority of a teaching Church is out 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 received its mission from Christ, is estopped from criticizing in the way it does the Episcopal ministers who 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 whims." But by what authority does any Church of human origin undertake to place a curb upon these whims?—N. Y. Freeman's Journal.

A Striking Contrast.

"Few things in the religious world are more striking than the charitable knowledge of Catholic papers and priests regarding scandal among Protestants, and the eagerness with which a large number of sectarian ministers receive and spread any evil report, however monstrous, that may come to their knowledge against Catholics and their religion," says the Ave Maria. "How very rarely one sees in a reputable Catholic newspaper any reference to scandalous conduct on the part of Protestant preachers! But let a priest prove unfaithful to his trust in any way, and publish an attack on the Church, the first to spread the scandal and applaud and encourage the rascals are sectarian papers and preachers."

We should learn of Jesus Christ to be meek and humble of heart, and ask him unceasingly for these two virtues. We ought, particularly, to avoid the two contrary passions which would cause us to destroy with one hand what we seek to raise with the other.

God extends a constant and special providence over those who place their confidence in Him; and they who do so may rest assured that no harm will happen to them.—St. Vincent De Paul.

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Agents for Newfoundland, Mr. James Power of St. John.

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Scripture as handed down by the whole Christian Church from the days of the apostles till the religious revolution of the sixteenth century, and they are still regarded as part of Holy Scripture by more than three-fourths of the Christian world.

If there is any authority in the Christian Church to regard any books of the old Testament as God's Word, that authority extends over the books of the Machabees, and instead of the doctrine of prayers for the dead, which is inseparable from that of Purgatory, being a human tradition, it is part of the original doctrinal teaching given by God to the Jewish Church, and which was indeed and is still the doctrine of all orthodox Jews. They still pray for the dead in their temples, and on the tombstones which they erect in their cemeteries; and children are required to this day to go annually to the synagogues to pray for their dead parents on the anniversary of their death.

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. xii. 32, where He asserts that there are certain sins which "shall not be forgiven, neither in this world nor in that which is to come."

It was the custom of our Lord to reproach the Jews whereby they had fallen into false doctrines or practices; but 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, Joseph, the very prayer for the dead which pious Jews still offer up on the anniversary of their parents' death.

To this we may add in proof of the 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 instituted by Judas Machabees. (Macc. iv. 52-56; St. John x. 22.) This feast occurred, as St. John says, in the winter (the month being Casien) whereas the dedication of the temple and altar instituted by Esdras was in the month of Adar in the early spring month, March. The dedication by Judas Machabees was in December.

The words of St. Paul in 1 Cor. iii. 10-15 also clearly indicate the existence of Purgatory, or a place of punishment where some souls suffer for a time, but are afterwards saved:

"Now if any man build upon this foundation (Christ Jesus) gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day of the Lord shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire."

We are aware that Rev. Dr. Jutten will endeavor to give these words some other meaning different from their plain significance; but their true meaning must be that which the Church of Christ gave them from the beginning. That meaning is told us by the illustrious St. Ambrose of the fourth century:

"When Paul says 'yet so as by fire,' he shows that this man shall be saved after suffering the pain of fire, so that he is purified and saved by fire, and punished like the wicked" in eternal fire.

In St. Matt. v. 25, 26 our Lord commands 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 get 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 smother Dr. Jutten's theory that we have no works of penance to do but "to trust in Him."

was invented only three or four centuries ago, tells us that "the Pope of Rome has the power to release souls from purgatory and admit them to heaven." Yet (further down) we are told he "is not doing it." He is therefore inhuman and cruel, and the doctrine is also cruel.

No Catholic believes that the Pope can at will release souls from purgatory. He can aid them by his prayers, and shorten the period of their sufferings, so far as God wills that prayer and sacrifice shall do so; and to this end not only the Pope, but all the priests of the Church of Christ are working daily. This is a most consoling doctrine; for we know by St. Paul's assurance that the continual prayer of the just is of great power to obtain the mercy of God for the suffering souls.

THEOLOGICAL QUESTIONS.

Reader, of Hull, Que., requests us to answer the following queries:

1. Why is it that as God knows whether a soul is to be saved or damned, He creates a soul, or allows a 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 understood by the human intellect.

Man is undoubtedly created for God, and to the virtuous eternal life is promised, thus:

"He that shall overcome shall thus be clothed in white garments, and I will not blot his name out of the Book of Life, and I will confess his name before My Father, and before His Angels." (Apoc. iii. 5)

"The just shall live for evermore and their reward is with the Lord, and the care of them with the Most High." (Wisdom v. 16)

Holy Scripture is full of these promises, so that the Christian cannot doubt that an adequate and eternal reward will be the portion of all who do God's will.

But man is by his nature a free agent 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:

"God made man from the beginning, and left him in the hand of his own counsel. He added His commandments 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 choose shall be given him."

Under the divine law, this liberty of 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 evil. It follows that God would not be 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 obedience to God is an act of virtue, and the refusal to obey is in itself an act of sin from which it follows that the free will of man implies his freedom 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 aims." (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 be 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 border of a great mystery when we contemplate this subject; but we must

submit our understanding to Almighty God in the contemplation of a great mystery the truth of which He has revealed to us, while He tries our faith to some extent by not revealing to us His motives of action.

This is shown to us by numerous passages of Scripture from which we shall select only the following:

(P. xxxvii. 6) Thy knowledge has become wonderful to me: it is high and I cannot reach it.

(1 Cor. ii. 11.) What man knoweth the things of a man, but the spirit of a man that is in him? So the things 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 exceeding 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 give, however, a synopsis of the titles of the Index.

Pope Leo XIII. in a decree issued in January, 1897, laid down the rules which are now in force in regard to this prohibition of books.

1. All books which were condemned before 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 religion, 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 nature forbidden by divine or natural law.

5. Ancient versions of Holy Scripture prepared by Catholics but published by non-Catholics are permitted to be read by biblical and theological students, provided they are not accompanied with anti-Catholic comments. Otherwise the permission of the Holy See is required for the use of such editions.

6. Editions of the Bible in the Vulgar tongue are forbidden unless they are 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 theological students under the conditions laid down in 5.

9. Books which treat professedly of matters lascivious or obscene, or which narrate or teach such matters, are forbidden, 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 due 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 approbation 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 devotions, 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 and civil society, also books which de-

fund errors which have been condemned by the Apostolic See.

15 to 19. Under these numbers, the issuance of images which are contrary to the usages and belief of the Catholic Church is forbidden: also apocryphal indulgences, liturgical books and public prayers of the Church which have been mutilated.

20. Journals and periodicals which attack religion or good morals are declared to be forbidden both by natural and ecclesiastical law.

ON THE BRINK OF THE ABYSS.

It was predicted from the very beginning of the religious revolution of the sixteenth century, which has been called by its promoters and abettors by the high-sounding name of "the Reformation" or "Protestantism," that its end would be infidelity or the negation of all religions revealed truth, and it is now seen that the prediction is rapidly approaching complete verification. It is daily becoming more and more fashionable for ministers of nearly all sects to declare that dogmas are unnecessary and even hurtful in Christianity, as they keep asunder the various branches of the Christian Church which our Lord in establishing it intended to be one, or that they clog the advancement of this age of progress.

It is very true that Christ made one Church only; but that Church learned from Him many truths the belief in which He insists upon as necessary to salvation. Thus He Himself says:

"My doctrine is not Mine, but His that sent Me" (St. John vii. 16)

"He that believeth in Me doth not believe in Me but in Him that sent Me." (St. John xii. 44.)

"You shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria." (Acts i. 8)

And His Apostles tell us:

"Faith is the substance of things to be hoped for, the evidence of things that appear not." (Heb. xi. 1.)

From this it is clear that the Faith "without which it is impossible to please God" consists of a belief in truths which we learn from the Revelation of God, even though we do not know them otherwise. For "God will have all men to be saved and to come to the knowledge of the truth." (1 Tim. ii. 4.)

Notwithstanding all this and innumerable passages of Holy Writ, we are now very generally told by ministers that the dogmas of religion to which we have hitherto clung are not necessary to salvation, and the whole tendency of the Protestantism of the present day is to set them aside.

In the Detroit News Tribune of 29th Oct. there appears an article from the pen of Rev. Herbert S. Bigelow, pastor of Vine street Congregational Church, Cincinnati, one of the principal churches of the denomination in that city, in which this view of the case is openly professed. And there is no one to come forward and say: "Such teaching is dangerous and subversive of Christianity."

Rev. Mr. Bigelow relates that years ago in a certain town in which he was born there was a church. Visiting the town recently, "the steeple of the church seemed to him to be less than 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" had also had become, "O, how diminutive!"

The writer continues:

"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 the form of man to redeem the world. Calvary is the symbol of that underlying love which every age has witnessed, and Christ is one of many who have proclaimed on uplifted cross the truth of heaven. In losing our fetters we

have not lost our faith. We smile now at the childish formulas by which we thought to encase the Infinite.

"Ah, 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

glory, or the wonder of the evening star? We greatly regret that matters are in the condition we have described; but we should be closing our eyes to 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 larceny."

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 carriage itself, and deliberately murdered the infant boy to conceal her crime. The judge said that "this is one of those extraordinary cases which sometimes startle a community, and it did startle the people not only of the 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 was reduced by the crown counsel to manslaughter and the girl pleaded guilty. She was sentenced to seven years' imprisonment in Kingston Penitentiary. The large and serious docket presented 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 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 their will.

THE CHANGES IN RUSSIA, CIVIL AND ECCLESIASTICAL.

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 Empire from the days of King John almost to our own date, which is to say within a period of about six centuries. Terrified by the universal uprising of the people of Russia, not in one quarter alone of the Empire, but at many points distant from each other by hundreds and almost by thousands of miles, the Czar has at last conceded to the nation a popular constitutional government which is to be framed much on the pattern of the government of Great Britain, and with this civil liberty, religious liberty and liberty of the press are also to be granted throughout the Russian Empire.

Uprisings of the people have taken place at points so distant as St. Petersburg, Moscow, Riga, Odessa, Sevastopol, Ekaterinoslav, Baku, Astrakhan, Warsaw, Kiev, Kishineff, throughout the Duchy of Finland, and elsewhere, with the one chorus of voices crying out for liberty, and at last the cry is heard, the demand has been acceded to, and Sergius Witte, the ambassador who succeeded in making peace with Japan on very favorable terms, has been nominated the first Premier of Russia to rule the country by Parliament, as is done in other countries of Europe.

It has been many times supposed that Russia was on the brink of revolution, and yet the Romanoff dynasty has weathered the storm hitherto in spite of the well known efforts of Nihilists, Anarchists, and other revolutionaries to overthrow it. It has remained the only civilized country in the world which has been governed by the absolute will of one man.

But the troubles which have beset the country within the last few weeks have been so persistent and so general that it has been seen that there is a more dogged determination than ever of the people to achieve a freedom which they have never enjoyed.

The Japanese war also had much to do in precipitating the crisis. Before this war, Russia was regarded as a

giant among the nations whose will, as represented by the will of its ruler, the Czar, had only to be expressed in order to be obeyed. But the unsuccessful issue of the war has changed all this. It has made patent the fact that the whole country was dissatisfied with the tyrannical rule of the bureaucracy which dominated the Czar, so that the real authority was exercised by selfish nobles, and especially by members of the Imperial family, whom the Czar allowed to rule in his name, whereas he was completely under their influence.

The recent suppression of the autonomy of the Grand-Duchy of Finland by one sweeping decree, and of the Armenian or Gregorian Church as an independent organization, together with the subject on of that Church to the Holy Synod of Russia, and the seizure of all its distinct property, were but a few of the tyrannical acts carried out by the autocratic regime which governed the country as it deemed proper.

The Russians are an intensely religious people, but the Russian Church is the slave of the Government; and the Government has hitherto desired to control it in every respect. Hence also rose the persecutions which were carried on savagely against all who were not of the so-called orthodox creed; Catholics and Protestants alike, Jews, Unitarians, Stundists and Doukhobors.

The Catholic Church suffered most in these persecutions, especially in Poland, where the people were firm in the faith. Cossack hordes were made use of to force the Catholic Poles to give up their religion and join the Church of Russia. It frequently occurred that the Cossacks, always ready to carry out in the most brutal manner the will of the Czar, "the white Father," forced the Catholic people of Poland with whips to turn from the very doors of the Churches when they were going in to assist at the Holy Sacrifice of the Mass, to go into the Schismatical Russian Churches to hear Mass celebrated by the schismatical priests.

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 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 returned to the faith of their fathers and began to attend the United Church, by which name those who adhered to the supremacy of the Pope were called.

We have no doubt that the present decree of liberty will at once increase largely the numbers who will attend Mass in the Catholic Churches, and now that the "inflexible will" of the Emperor has become more flexible, the importance of adhering to the old faith will be felt by thousands who were terrified by persecution into abandoning it.

It is quite probable even that this first step towards restoring to the Church its legal status will be followed in time by the reunion of the Russian Church with the Catholic world, and the recognition of the Pope once more as Supreme Head of the whole Catholic Church. Should this occur, the Russian Church may become more respected, and its religious force may be restored for the spiritual regeneration of the people, who under present conditions have fallen into worldliness and many gross vices which are associated with the neglect of spiritual things.

It is a probable evidence that the new order of things will be permanent that M. Pobiedonosteff, the Procurator of the Holy Synod, has already been shelved. This functionary was practically the absolute Head of the Russian Church as one of the Departments of the State. The policy of persecution hitherto followed by the Government toward all other religions was really his policy, which aimed at establishing uniformity in religion. But, under other management, the reasonable view that Christ established one Church for the world, under one visible head, may prevail, and we may once again see Russia within the one fold of Christ under the spiritual headship of the Pope; and should this occur, we may have a return of other Eastern Churches to the one fold, as they look upon Russia as their great mainstay in keeping up their present schismatical attitude.

Toward the accomplishment of this Pope Leo XIII. devoted his energies, but a successful issue could scarcely be hoped for during the life of one Pontiff. Yet matters of the greatest importance are frequently accomplished owing to an unexpected turn of events within an incredibly short space of time. Who can say that we are not now on the eve of the accomplishment of so an grave event as the reunion of Greek and Latin Christianity under one head? Our prayer is that God's will may be accomplished in this as in

all things else. The last union of the Greek and Latin churches was accomplished at the Council of Florence in 1439 when the Oriental Prelates attached their signatures to terms of union which acknowledged the authority of the Pope, while their own special rites were recognized; but for the most part this union did not last longer than a few years. It is to be hoped that should a reunion take place soon, it will be more permanent than those which have been accomplished in past times.

WE PUBLISH in this issue of the CATHOLIC RECORD an advertisement referring to Mr. William Halley's lectures on Thos. D'Arcy McGee. The lecturer is known throughout the Dominion as the author of those very clever sketches entitled "Old Timer," giving racy recollections of those who figured prominently in Canadian life half a century ago. During the winter season many of our Catholic societies throughout the Dominion will be seeking the services of prominent persons as lecturers. We cheerfully recommend Mr. Halley as a gentleman who would give satisfaction in this regard. He is a man of remarkable attainments, and the subject he has chosen would render the lecture of very great interest. Having been a personal friend of the great McGee and being blessed with a good memory, the public may rest assured they will hear from Mr. Halley's lips a most interesting rendition of the life-story of the Irish exile and Irish Canadian statesman.

IT GIVES us pleasure to note from time to time the erection of magnificent churches in different parts of the country. Last week we made reference to the beautiful new church at Belleville. This week we print an account of another splendid sacred edifice dedicated to the worship of Almighty God in this diocese. We congratulate the good parish priest of Kingsbridge, Rev. M. McCormick, on the great success that has attended his undertaking. It is truly a noble work for a rural congregation. The gratifying result shows beyond doubt that priest and people must be thoroughly imbued with a 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 Reading Circle last Tuesday evening, special mention being made of the understanding between England and Japan.

The special study, History of Education, was continued and a few condensed notes made on the manners, methods and learning of the Ancients, especially the Egyptians, whose country and history are subjects of unending 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 commented upon and some extracts read. This ancient manuscript comes from Thebes and is now in the possession of the Royal Library at Berlin. It contains more than two hundred chapters and is a sort of Funeral Ritual. In it is found the complete declaration that every soul was supposed to make in the Hall of Judgment before the god Osiris. The Egyptians were deeply religious people and much impressed with the brevity and uncertainty of this life and the certainty of the life to come. They did not think worth while to live in this world except for the sake of the next. Death, burial and judgment were very serious subjects to them. A funeral was considered more important than a wedding. The care taken in embalming the dead, and the fact that even the poorest were embalmed, prove of what inestimable value they considered the preservation of the body. Such preservation was held to be of the supremest importance—an interesting fact in the study of the religious beliefs of the Egyptians.

Unlike the educated peoples of to-day, the ancient nations did not believe in sharing their knowledge with others but took great precautions to keep it secret. The opening up of the tombs of the pyramids has revealed the fact that those wonderful monuments were used for other purposes than as the burial places of kings. 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 Hindus and Persians and a comparison drawn between the different religious beliefs of these peoples and their resemblance to the standard of the 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 Pharaohs, were all warmly commended to be read. A comparative note was made between Egyptian and 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 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 principal women characters will alternate with the Cervantes study. On Tuesday evening, attention was centered on Ophelia. Ruskin has said that Shakespeare had no heroes but only heroines. Among those remarkable women, Ophelia stands out pre-eminently as the woman who failed. A condensed appreciation was made of the play of Hamlet and the speeches of Ophelia were read by Mrs. Fraser. The opinions of some noted Shakespearean scholars were quoted concerning this unhappy heroine and the general feeling was found to be one of pity for the poor woman whose soul was not great and frail 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 Fitzgerald 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 England and France bearing on the story of this heroine. M. DONNELLY.

peared had no heroes but only heroines. Among those remarkable women, Ophelia stands out pre-eminently as the woman who failed. A condensed appreciation was made of the play of Hamlet and the speeches of Ophelia were read by Mrs. Fraser. The opinions of some noted Shakespearean scholars were quoted concerning this unhappy heroine and the general feeling was found to be one of pity for the poor woman whose soul was not great and frail 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!

PROTESTANT BENEDICTINES.

EPISCOPALIANS OPEN MONASTERY AT FOND DU LAC, WIS., OF "BENEDICTINE MONKS." FOLLOW THE RIGID RULES OF THE ORDER. ARISE AT 2 A. M. FOR PRAYER. 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 realize that Protestant Episcopal Benedictine monks, following the rigid Benedictine rule:

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 connection with the English Benedictine 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 the community, giving them a commodious house and suitable grounds. 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 admits to membership both priests and laymen. The members believe that 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 advantages.

FOLLOW RIGID RULES. In a religious order, devotion should be pre-eminent. And the new community emphasizes the Opus Dei, or work of God, in the maintenance of the divine office night and day.

The routine of a day in the cloister is as follows: At 2 a. m. the community rise for Matins and Lauds. At the close of these offices they rest until 6 o'clock, when they again assemble in the chapel for Prime. At 9 Terce; at 12 Sext; at 2 None; at 5 Vespers, at 7.30 Compline. The great silence is observed until 9 o'clock. There are but two meals each day, with a slight refectory, which is taken standing and in silence. Study and manual labor occupy the remaining hours of the day.

But in addition to the devotional life of the community, it is their aim to undertake, as soon as their numbers permit, various works. So far the order has confined its exterior labors to the giving of missions, retreats, and conferences. Plans are now being made for several missions during the winter. But the scope of the Benedictine rule would admit of every variety of corporal and spiritual works of mercy, and the community looks forward to the time when it may be able, through houses in various parts of the country, to establish (1) a home for aged and infirm clergy, now so much neglected; (2) a school for poor boys; (3) the manufacture of church goods and altar ornaments. 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. destroyed 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 means a want of the Church of the present day, and will exert a beneficial influence upon an age distracted and worldly. The Benedictine symbol, "Pax," in itself has a message for the people of to-day.

THE TWO KINDS OF TOTAL ABSTINENCE.

"There are two kinds of total abstinence—forced and voluntary," says the Catholic Sentinel. "It is with difficulty that men and women are induced to undertake voluntary total 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 transfer the liquor habit from the saloon to the home—it seems that the effect of prohibition will be simply to cure the symptoms and drive the disease in.

Fruit-atives OR "FRUIT LIVER TABLETS" A pleasant liver laxative made from fruit with tonics added. Nature's remedy for constipation, headaches, biliousness, kidney and skin diseases. I have had liver trouble for ten years, and tried different remedies but think Fruit-atives are the best. I cannot praise them too highly. At Drugists—50c. a box. Mrs. JOHN CLINE, Aymer, Ont. Manufactured by FRUIT-A-TIVES Limited, Ottawa.

"Voluntary total abstinence is the best practical solution to the liquor problem at the present time. It will be said that the ideal is moderate drinking. Well, we do not live in an ideal world. Seven men out of every ten who use intoxicating liquor moderately live to curse the day they began the liquor habit. Total abstinence from the use of intoxicating liquor is a most efficient cure for all the evils of the liquor traffic."

No Breakfast Table complete without EPPS'S COCOA An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children. The Most Nutritious and Economical.

Children Rings Solid 10-k. Gold Signet Ring engraved with one initial, post-paid, 75c. The same set with small rose diamond instead of letter, post-paid, \$1.00. Solid 10-k. Gold Ring, rounded band set with three Garnets or pearls, post-paid, 75c. The same with flat-band, post-paid 75c. NOT SATISFACTORY MONEY WILL BE REFUNDED.

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ROYAL HOUSEHOLD Flour that gives half nourishment and double work to digest is not good flour. Cheap and inferior flour gives the digestive organs double work and half pay—inferior flours contain indigestible waste—that means extra digestive work. Indigestibles destroy the nutriment of flour, therefore poor flour gives more work and less nutriment to the system. Royal Household Flour is in a class by itself—it is the only really pure 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,

well known as "Old Timer," will lecture this winter on the above subject, and is now preparing to enter into arrangements with societies, committees or individuals for the delivery of the same. Address, care of "Catholic Register," 3 Jordan St., Toronto.

The first of the series was delivered under the auspices of St. Peter's Temperance and Literary Society, Toronto, Nov. 7; the second before the St. Patrick's Literary and Athletic Society, Hamilton, Nov. 10th. Arrangements are now making for lectures in East and Centre Toronto, Dundas, St. Catharines, Thorold, Niagara, Brantford, Paris, Galt, Guelph, Stratford, Koro, 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. Brilliant, romantic, unfortunate in his life and death, the story of McGee has a charm far surpassing that of the most noted characters in fiction; but there is no fiction in Mr. Halley's portrayal; the author knows his hero well and tells his sad life-story with a fidelity that will be recognized by hundreds who are still young enough to live again scenes and times in which they bore a part."

From the Catholic Register, Toronto, Oct. 25. "Fifty years ago the lecturer was himself a leading spirit among the enthusiastic young men of Toronto, who organized societies and brought forward lecturers for the instruction and entertainment of the public. Now after half a century 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 soothing; familiar faces and grasps of friendly hands are seldom 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 his life. The American Journal has styled "one of the most interesting characters in modern history." 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 "Priest, Poet and Patriot." 1412

Sacred Heart Review THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCLXXVII.

The Boston correspondent of the Republican, although anything rather than an infidel, seems unable to avoid the trap which betrays almost all Protestant controversialists, believers and unbelievers alike, except some of the very highest grade, in a hopeless silliness. Like all the rest of them, he can not avoid the temptation to have a fling at the Catholic Church for the misuse of "Infallibility," in whole ranges of matters with which Infallibility has nothing to do.

Thus, after having given a most forbidding portrait of Catholic history, carefully leaving out its innumerable passages of resplendent brightness, confining himself to the sinister and darker tracts, and treating these with a thoroughly indiscriminating and exaggerated hostility, attributing multitudes of things to Catholicism speculatively which simply appertain to nature itself, when strong convictions in energetic races, when strong convictions, moreover, of Protestant history, the evil passages of Catholic history, above all Luther's admission that his preaching had ruined morality in Germany, moreover crushing the whole angry delineation within a single paragraph, he inquires, in a tone of triumphing sarcasm: "If this has been an achievement of infallibility, pray what worse could the most fallible and heretical have done?"

Now I shall talk as this came from a Lansing, it would signify nothing, for Lansing has neither knowledge nor sense, nor either capacity or inclination for putting two and two together where the Catholic Church is concerned. But why should this gentleman, who certainly is not an ass, wish to in itate asses? He ought to keep to the company of his kind. Or if he desires 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, concluding after the Council, and being patently confirmed, is virtually a papal declaration.

Nay, even doctrinally, as Benedict XIV. remarks, infallibility is not to be ascribed to the Pope, speaking as diocesan Bishop of Rome, or as Arch-bishop of the Suburban Province, or 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 written by a reigning Pope no more binds faith after accession than before.

Waiting all this, however, what doctrine does Rome define which stands in the way of faith, of holiness, or of purity or righteousness or benevolence? Those Pope and Bishops that have been most energetically admonished by the most energetic promoters of their speedy canonization. Look at St. Birgitta of Sweden. The strenuousness of her language, striking unreservedly in the highest places of the Church, is precisely what brought about her elevation to the altars within a few years after her death. It is the severity no less than the sweetness of Catherine of Siena which has advanced her to the like honors. What is the difference between the reproving language of St. Bernard and that of John Wycliff? Much less, apparently, in the words themselves than in the intent. The difference is fundamental between striking to heal and striking to destroy. No line of men has ever been so thoroughly ready as the Roman Bishops to honor the fatal wounds of a friend, at least before a universal outbreak of attack had perhaps made a difference.

The Spectator is, I need not say, a much higher authority in all such matters than this gentleman, besides being at once tenaciously Protestant and Christianly believing. Now the Spectator gravely, and righteously, reprehends it as most serious delinquency of justice to overlook the fact that 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 fact? Of course this has no immediate doctrinal cogency, but it certainly ought to protect her against such tumultuous and ill-discerning reproaches as this writer heaps upon her, vulgar reproaches which are all the more reprehensible because not excusable, as in a Lullaby, by congenital vulgarity of mind.

I need not say that this correspondent follows the usual course in judging the past history of the Catholic Church by the ethical standards of today. If a Bishop should now burn a heretic, we should call for sending him to the scaffold. Therefore, those who took part in burning heretics six hundred years ago were called to condemn as notorious criminals, whereas they simply followed the accustomed jurisprudence of the time, which made heresy the highest form of treason, in accordance with what rested on Catholicism, and thereby inflicted on it the severest usual form of punishment, commonly, however, mitigated to our present capital penalties. 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 act of horrible wickedness; but when he acclaims of thanksgiving resound throughout almost all the Huguenot temples of France over the assassination of the Duke of Guise, do we hear anything about it?

Let me remark that while Professor

Pollard almost shuffles out of sight Cranmer's actual burning of Anabaptists and Arians, he suppresses altogether the fact that the Archbishop had persuaded the young Edward to distort the canon law into barring Catholics themselves as heretics, something that Protestants nowhere else seem even to have thought of attempting. Pollard, moreover, says vaguely that Cranmer proposed punishments which would not have carried out. 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 acclamations over the death of Guise, or of Cranmer's proposal to burn Catholics, unless he were shamed into it by an open challenge.

If a Protestant should now be disposed to accept the primacy of Pius X., what reason is it against it that Torquemada burnt a great many Muslims? We might as well say that a Quaker ought not to become a Congregationalist because Massachusetts Bay once persecuted Quakers, or an English Dissenter ought not to become an Episcopalian because Elizabeth hanged several Puritans with the approbation of Archbishop Whitgift. Would he be afraid that Edward VII. will be hanging Dr. Clifford with the approbation of Archbishop Davidson?

If 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, why should they not have acted on their opinion? It seems rather whimsical to declaim against them, on the ground, for instance, of Alva's bitterness against the Dutch Protestants. We might just as well complain of their staying in the Church of England on the ground of Elizabeth's fearful 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 pressing Christians. In regard to the other two, many hold strange and conflicting opinions. Of judgment they seem to have but the very vaguest notions, and 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 punishment of sin, for sinners who die unrepentant. It was made by God to punish Lucifer and the other proud spirits who rebelled against the Almighty. It is the eternal abode of all sinners who die unrepentant.

But there are many who deny the existence of such a place. They argue that such belief is contrary to the infinite 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 occasions that God is infinitely just as well as infinitely merciful. This means that if He rewards the just He must also punish the wicked. But if there be no hell then there is no adequate punishment for the unrepentant sinner. Then is the reward for him who keeps God's 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 to the wicked on the day of judgment: "Depart from me ye accursed, into everlasting fire." And again, "Unless you do penance, you shall all perish, alike." There are other and equally strong passages to the same purpose, but they will suffice.

Hence there is a hell, a place of eternal punishment for sin. Consequently it becomes us all to so live that we shall escape its dreadful torments. It becomes us, therefore, to constantly pray for the grace to remain in the friendship of God, that hell may not be the everlasting habitation of our souls.—Church Progress.

BLESSED PURPOSE.

The organized antidote against blasphemy, which, under the title "The Holy Name Society," is accomplishing so much good, is eliciting the praise of even the secular press. Says our neighbor, the Express: "The Holy Name Society is a Catholic organization which deserves the support of clear-minded men in every denomination and outside of all denominations. Its purpose is to protect against blasphemy and profanity. Eighteen thousand members of the society paraded in Brooklyn last Sunday."

The prevalence of blasphemy and foul-mouthed profanity is one of the shocking evils of this our day and land. Before the dawn appears on his cheek the boy thinks he must be profane in cursing, swearing and bad language as a necessary condition for recognition among youngsters of his own age. He wants to be a man and he imagines his shortest road to the fulfillment of his desire is in that respect to smoke, chew tobacco, drink and to revel in lurid oaths and blasphemy.

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 decency.—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 their children to Catholic schools.—Catholic Union and Times.

FIVE-MINUTE SERMON.

Twenty-Second Sunday after Pentecost.

THANKSGIVING DAY.

Giving thanks to God the Father. (Col. 1: 12) 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 many blessings which we have received from God during the year. And though the observance of this is not an ecclesiastical obligation, yet there is 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 about to recommence it in the season of Advent, it must naturally occur to us to look back and thank God, not only for all His temporal benefits, but also and especially for the spiritual blessings which He has given us, and which we have just finished commemorating.

Even in the temporal order, however, we have abundant cause to be grateful to God. True, we have had our trials and sufferings, some more, some less; though even these we can perhaps even now see, and shall see more clearly hereafter, to have been blessings in disguise. But we have had much happiness and comfort in spite of these trials. Surely we ought not to pass this by unnoticed.

But this is just what we are too likely to do. Somehow or other, we are all apt to take things when they go right as a matter of course, and only to notice 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 it should be; no thanks to anybody for that. No thanks to God, Whose loving care and providence are necessary, and are given to us at each moment of our lives, 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 Whose angels watch over us to keep us in all our ways. For our ignorance and imprudence we are frequently endangering this wonderful life which He has given us; with all the science in the world, we do not understand it and could not 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 our 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 ourselves so much on, and the fruits of His power and skill which He sends us, it is He Who shines on us, not only by the sun and moon, but also in those big things which we think that we ourselves produce; it is He who sends our telegraphic messages for us, Who carries us where we will in our steamers and railway trains.

These perpetual and ordinary comforts 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 see if we look back on the year, stand far off from the rest? Have we thanked Him for all these? If not, let us then really make a time to atone for past neglect—a time of thanksgiving in deed as well as in name.

But, above all, let us, whom He has given the signal and unspeakable blessing of the true faith, thank Him for that. To those who have just come from the doubt and confusion of the world outside this true Church this is a happiness which outweighs 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 the Father, Who has made us worthy to be partakers of the lot of the saints in light, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His Blood, the remission of sins." Let us think on these words, and see if there is not enough in them to make at least one Thanksgiving day.

IRISH CHURCHES.

In reference to strictures by Sir Horace Plunkett and others as to the money spent in recent times on Catholic Church buildings in Ireland, Bishp O'Dwyer, of Limerick, speaking the other day at a bazaar in aid of the novitiate of a church in his diocese, illustrated the situation as follows: "When I am coming from my residence at Corbally to Limerick every day I 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 Blessed Virgin Mary and dedicated to the Mother of God under the invocation of her Assumption. I can't tell you how my heart sinks when I see hoisted over the tower of that old Catholic building the symbol of man's redemption that you see over our churches, but the Union Jack of England, and when these gentlemen talk about our building churches, let them think that they are in possession of our own old church and of similar churches all over Ireland."

That explains why the Catholics of Ireland have had to build so many new churches.—N. Y. Freeman's Journal.

Let us seek for peace, silence, joy in God and not in creatures, yielding to everything that is in the hands of God.—Fenelon.

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DEFAUDING WORKMEN.

Next in the category of sins which cry to Heaven for vengeance we have presented for our consideration defrauding workmen of their wages. Guilty of it are they who cheat their employees, either in whole or part, of that which is due them because of 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 willful murder readily discloses its serious character. Yet there are many who regard it quite lightly. So lightly, in fact, that resort to legal remedy for the payment 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 man who borrows from the poor and never make return, taking advantage of the inability of the latter to secure 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 laborers, who have reaped their fields, of which you have defrauded them, crieth out; and the cry of them hath entered into the ears of the Lord of Sabaoth." In Ecclesiastics, chapter 34, and verse 25, we read: "The bread of the needy is the life of the poor; he that defraudeth thee thereof is a man of blood." And again in Deuteronomy, chapter 24, verse 14: "Thou shalt not refuse the hire of the needy, and the poor, whether he be thy brother, or a stranger."

Defrauding workmen, therefore, of their wages is a species of murder, because it deprives them of that which sustains their life. And like willful murder, it cries to Heaven for vengeance. In a word, how can the guilty hope for Heaven's reward when they have refused this just reward to others?—Church Progress.

CATHOLIC AND PROTESTANT SERVICES.

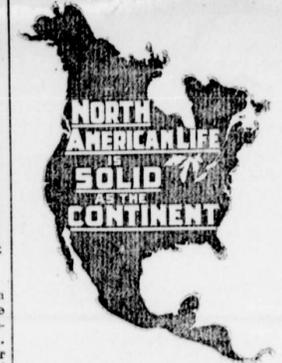
The question may sometimes be asked: "Why do Catholics give more respect to non-Catholics, and especially invite Protestants to hear Catholic doctrines expounded by Catholic priests, when at the same time Catholics resent any attempt to get Catholics to attend a Protestant service? The answer is simply this: Protestants are invited by Catholics to listen to explanations of Catholic doctrine, because Catholics know that Protestants can attend without violating any principle of Protestantism, which is a religion of private opinion. Disclaiming infallibility both for himself and for the denomination to which he may at present be giving his allegiance, a logical Protestant must necessarily be in the attitude of a seeker after truth.

On the other hand, a Catholic, not resting his faith on varying and fallible witnesses, but on the infallible Church, believes that he possesses a certainty that this Church is the one true Church and the only Church that Jesus Christ established. This fact is as clear and unshaken in his mind as the mathematical proposition that two and two make four. It admits of no question, no shadow of a doubt.

The logical Protestant is and must be a seeker after truth; the Catholic believes that he has already found it. The Protestant, therefore, can take part in any religious service, for he 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, can not, without violating the essential 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 the Catholic mind, not merely a question of liberty or toleration or broad-mindedness; it is a question simply of right and wrong.—Church Progress.

A TIME OF BLESSING.

THE PERIOD OF THE PARISH MISSION—A WORD ON "MISSION CATHOLICS."—From the Austral Light. In contrast with those advertised and spectacular missions (Protestant revivals) we might consider the periodical visitation of Catholic missionaries to the various parishes. They come without bust or drums or colors flying; they have no novelties, and nothing more sensational than the earnestness of the message they have to deliver. So far from their visits being regarded as startling and accidental occurrences, they are looked upon as regular supplementary additions to the ordinary work of the parish priest. The Catholic hopes to see and hear them often during his life, not as though they were rare and angelic apparitions. Yet what an effect they have! Hard working men and women who have but scant leisure crowd the churches (not the town halls or other public buildings), not only when the day's work is done, but ere it has commenced, in the early hours, ere the sun has risen and the dim church lights flicker against the darkness of the win-



NORTH AMERICAN LIFE

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try morning. Not the tolling 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, though 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 missionary and the contagion of the crowd are past there are some who relapse from the habit of faith and conduct, until their weak natures are again stirred up by another mission.

"Do you know what I think of those 'mission Catholics'?" (i. e., those who only go to their duty during a mission) we once heard an eloquent missionary exclaim, and he continued bluntly: "They'll all be damned." One of the saddest 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 were to fall away—a number of them, he knew would fall away—and he declared himself and his brethren of the mission innocent 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.

BABY'S AWAKENING.

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W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO.

CATS WITH YOU

Success and Failure

Thousands of men who have their efforts to achieve a fortune, understanding why they fail, viewing the past they can access themselves of last industry, savvy or any elements which are popular to command success. But that as much depends upon to which these qualities and to the manner of the up on the qualities themselves and industry which has been of an object, which is the general mind, which the fancy nor enlightens the comfort and convenience pecuniary gains of classes, are like good seed was ground. If the same fact played in pursuits that public conscience, or a conflict with social con law, the consequences and righteously disastrous. A swindler money and industries as figure and honorable of the end of his career is and infamy, and he leaves to his family, who No man works harder. He over denies himself success. He schemes, ment, and yet the chances a pauper.

Energy, industry and indeed the bases of success the legitimate results we must apply the of individuals, of class whole people; or else to their amusement, ea without offence to the man. It may be alleged who ignore, by their that conscience should money—getting instin misrepresentation and of their business system provided it pays—some great wealth and leav of their children. Be called "fortunate men for the self reproach tionally endure, and fo in which they are held superior, by heaps o gain, and the luxuries are surrounded?

Does any reader of th of an individual enri means whom he believ with himself? The science free is richer in living for in this wo hope of the next, th to whose perishab the cancer of duplici of fraud or wrong.

The secret of real su the success which i soul as well as a big b in selecting a pursu which has the elemen y about it—rich in investment, the solid ment, the happiness—ad in following energy that never d blind rush, and a su comes near enough to promise personal in cess achieved is some a man to look back up to his children and them as an example.

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CHATS WITH YOUNG MEN.

Success and Failure.

Thousands of men who have failed in their effort to achieve a fortune cannot understand why they failed. In reviewing the past they cannot, perhaps, accuse themselves of lack of energy, industry, suavity or any other of the elements which are popularly supposed to command success. But the truth is, that as much depends upon the purpose to which these qualities are applied, as upon the manner of their exercise, and in 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 the intellect, and can add nothing to the comfort and convenience, or to the pecuniary gains of classes or communities, are like good seed sown on sterile ground. If the same faculties are employed in pursuits that clash with the public conscience, or are directly in conflict with social equity and moral law, the consequences are necessarily and righteously disastrous to their possessors. A swindler may be as energetic and industrious as the most intelligent and honorable of merchants, yet the end of his career is ruin, and the end of his inheritance he leaves to his family, woe and shame. No man wastes his time so profitably as he who devotes himself to the promotion of his schemes of aggrandizement, and yet the chances are that he dies a pauper.

Energy, industry and courtesy are indeed the bases of success, but to insure the legitimate results of the exercise 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 the promotion of 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, provided it pays—sometimes acquire great wealth and leave vast fortunes to their children. But are these so-called "fortunate men" compensated for their dishonesty, 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?

Does any reader of this article know of an individual enriched by immoral means whom he believes to be as happy with himself? The poor man can scarcely be richer in all that is worth living for in this world, and in his hopes for the next, than the millionaire whose perishable treasures cling to the creaker of duplicity or any species of fraud or wrong.

The secret of real success in life—the success which it places a contented soul as well as a big bank account in selecting a pursuit of genuine utility which has the elements of advancement, the solid advantage, the refinement, the happiness of one's fellow-men—a d in following it up with an energy that never degenerates into a blind rush, and a suavity that never compromise personal independence. Success achieved is something to boast of for a man to look back upon, to talk about to his children and to point out to them as an example.

Make Growth not Wealth, Your Goal. The youth who starts out in life with wealth as his ideal cannot 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 immediate world-movements, active sympathy with all efforts directed towards the betterment of mankind, and the cultivation of the finer side of your nature—fostering the love of music, art, and literature, will not only enlarge your vision, but will also increase a hundredfold your enjoyment of life and your value to society.

Do not allow yourself to become self-centered. Give some of your energies to securing better conditions for those less fortunate than yourself. Interest yourself in the primaries. Remember that you are, first of all, a man, and then a citizen and that making a life is a man's first duty.

Keep your manhood always in view. Never do anything that will throw discredit upon it, and success will mean far more to you than mere money-getting. You will find that culture, the development of your artistic nature, will enrich you more than the 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 started your mind in order to fatten 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 accumulating your money, you have failed, though you may have made millions.—Success.

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

No entertainment is so cheap as reading, nor any pleasure so lasting—Montague.

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-

scious of the fact that we shall radiate sunshine and cheerfulness and make every one around us happy.—Charles Musbach.

Make yourself fit to live, by noble resolves and holy purposes, and you will be rewarded with life, perhaps more abundantly than you ever enjoyed before.—Dr. Barnes.

The price of great graces is humiliations, the Royal way of the Cross. They are precious drops from the chalice of Our Lord's Blood.—Father Dignan, S. J.

John D. Rockefeller says that money isn't everything. No: a good reputation and the love of friends is far more precious.—Catholic Columbian.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

By LOUISA EMILY DORRIS. The Presentation is the Temple. COUNT LEGI.

"He does that now and again," said Mrs. Baxton, with the conscious pride of one at whose door that functionary knocked oftener than he did at those of her neighbors. "Yes, he came this morning bringing a letter from Nellie, who is filling a little place at Stoke Newington. I had a letter from her Saturday, and the boys called out, 'Why, there's Nellie writing again; whatever's she doing that for?' 'Never your mind,' says I, 'tain't no business of yours.' 'Yes it is, as she owes me a shilling,' says Tom. 'Now do you see, mother—' 'Arrey? He's very quick, is Tom, and he says, 'so all I says is, 'You'll be settin' the Thames on fire some day, you're that clever,' and he goes off laughing."

Mrs. Baxton, having rattled off these remarks, paused 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 child 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 wait till you're turned eighteen before you talk such rot, I'll tell her."

"Lisbeth's engaged, isn't she?" asked granny. "Maggie said something about it the other day."

"Yes, 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, 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 mustn't stop talking here, for there's the tea to get, and after that I must slip on my bonnet and go and see if Mrs. Swignins is going to have her baby baptised Sunday or not. Says he's a devotee, and wants to get the Church 'Rabbiish,' I says. '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 generally useful.

"Well, you are back early, 'Lisbeth; 'tain't five o'clock," said Mrs. Baxton glancing at the clock on the chimney-piece.

"Yes, Miss Ferrars said as I needn't stay longer to-day, and she paid me the same; she is good and so is she, and from the next room interrupted her.

"There you go, breaking up my home!" exclaimed Mrs. Baxton cheerfully. "What have you done now, my girl?" And she hurried away to find Katie looking scared at having let a bowl fall and break.

Mrs. Baxton expressed her displeasure in forcible language, which, however, had by no means an angry tone.

"And what may you have been doing all day at Miss Ferrars'?" inquired Mrs. Baxton as she sat down to tea, after saying grace, about 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 from the habit into which she had trained her family from childhood.

"Oh! a lovely dress, mother," said 'Lisbeth, cutting her dress slowly, and then buttoning it slowly. "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."

"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 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."

"Very likely it would. Red and green goes together."

"My hair isn't red, mother," said 'Lisbeth; "leastways if it is it's a what is called—oh well, forget what, but something or other that painters adorne."

mess your milk all over your piny. Denis, if you've done you might give a look to the clothes. Say your grace—that's a good boy."

"I don't go to work till Friday," remarked 'Lisbeth, cutting her bread and butter in a small piece and eating very slowly.

All the better. Then you'll give me a hand with the ironing, for it's a heavy wash—a fortnight's—a thing I can't bear, but as I had to go to your aunt last week there wasn't no help for it. That new soap powder I've tried is very good, though I was against trying it. Why, 'Lisbeth, what's up?" said Mrs. Baxton as 'Lisbeth gave a shrug of her shoulders which, so well as it was, had not escaped her mother's observation.

TO BE CONTINUED.

OBSERVE THE LORD'S DAY.

The Lord's day, or Sunday, has its obligation from the fact of the obligation by natural law, that by the Jewish law, and lastly from the day, itself. If man was taught to honor God on Sabbath under the rule of the natural law, how much more does it become the Christian to keep Sunday to the Lord, a day that brought him so many favors and blessings? We are the recipients of greater blessings than those of the first ages and should, therefore, be more ready to recognize those blessings by this little sacrifice. The Church, mindful of her children's commission, constantly tells us on the Sabbath, "Remember, keep holy the Sabbath day." Her ministers in every land proclaim this admonition, and those faithful ones give heed to the call and attend to the honoring of God. With 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 sacrifice of which all others were but shadows, the figure of the one and true sacrifice of the Son of God. What a propitiatory offering could be presented to the Father than the body and blood of His own dear Son, of that Son in whom He proclaimed Himself "well pleased?"

This, then, should inspire Christians and all men to humbly adore that God who has showered on them so many favors; who has, with His outstretched arms, gathered them from the devil's yoke, the cruel slavery of sin, and led them to a home in His heavenly kingdom, there to live in happiness forever. O, who could refuse, then, to honor that day of grace, the Lord's day, since it marks the beginning of such favors, such endless joys?

Let us always remember the sacredness of this day; its importance in the eyes of God; its necessity, and its utility for our souls, and our country. Let us observe how it is the Sunday, the Lord's day, we have something more to be thankful for, more to honor God for, and more to remind us of the obligation of carrying out this commandment than the Jewish people had. And yet how strictly the Sabbath was observed among them! How great the punishment of its violation! We have the example of the Jews, who were so obedient to God, who wishes us to be holy that we may be happy; who desires to pour down upon us His 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 out the way by giving His commandments, among which is the most prominent the Sabbath day. "Remember that thou keep the Sabbath day." The Church appoints the Mass as the chief and essential form of worship for the observance of the Lord's day, and that the faithful be no way negligent it commands them under pain of grievous sin to be present at the offering of the holy sacrifice on Sundays and feast days. What an acceptable and sweet offering to be adored and propitiated, and 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 God's very own again, and this work which loves divine favor for His wickedness has it restored to the welcome sacrifice of the Son of God. It is hard 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 needed for many. There are those, however, and not a few, who love so much the Mass that they attend several Masses every Sunday for Sunday observance is the beautiful Vespers service and the Benediction of the Blessed Sacrament, which usually closes it. How grand and touching, and how the faithful 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 observation, where it is possible to say the office of the Church in common; but even then the people can hardly take part. But on Sundays the Vespers are sung and the people are exhorted to be present, and they should rejoice at the opportunity and avail themselves of it as frequently as they can.

Finally, the Benediction of the Blessed Sacrament. How the faithful should gather in the might of their numbers, and in the depth of their devotion and piety and hail their Lord present in the Blessed Sacrament and commune with Him, lovingly and devotedly adoring Him and praising Him and thanking Him out of the depths of their soul!

Let us keep the Lord's day. It will

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 Times.

THE ETERNITY OF HELL.

The orthodox hells regarding the eternity of hell is being cast aside for more consoling theories. We have become so refined that the very thought of an everlasting punishment makes us shudder. And as for a merciful God condemning His creatures to unending torments—simply impossible. The inner conclusions of reason must be all wrong; and foolish is the man nowadays who works out his salvation in fear and trembling. Not even the scriptures are a guarantee of an eternal hell; for in the first place the scriptures may not be authentic, and in the second place they furnish no proof of the eternity of hell anyhow.

Rev. Orin Edson Crooker, pastor of the Woonsocket Universalist Church, is the last to make this erroneous statement. He is one of those compassionate Christians who conceive God as an easy-going master able and willing to overlook the blackest sins of His creatures. He would not of 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 eternal justice. In the divine dispensation 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 mercy. In other words God is too weak to see His creatures suffer for their evil deeds; He is not so strong as the Roman parent who could condemn his son to death for treason; He must needs let us live riotously in the present life, and because of the tenderness of His divine heart do away with just punishment in the world to come.

The stern retribution which nature exacts even under our eyes offers so difficulty to Mr. Crooker against the 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 punish sin in the observance of the Moral Law which He has established in the creation if that Law 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 imagines that he has proved his point by appealing to the scriptures.

Such he shows that he does not 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 other citations might be discovered to suit the purpose of the iconoclast, there is no denying the strong words of the twenty fifth chapter of St. Matthew: "Depart from me ye cursed into everlasting fire."

No one will doubt the authenticity of the chapter; and there can be no question as to the meaning of the words. The chapter tells 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 punishment.

And when the Son of Man shall come in His majesty and all the angels with him, then shall He sit upon the seat of His majesty.

And all the nations shall be gathered together before Him, and He shall separate them one from another as the shepherd separateth the sheep from the goats.

And he shall set the sheep on his right hand, but the goats on his left.

Then shall the King say to them that shall be on his right hand; Come ye blessed of my Father possess ye the kingdom prepared for you from the foundation of the world; for I have heard that ye have said, I will depart from me, ye cursed into everlasting fire that was prepared for the devil and his angels.

And these shall go into everlasting punishment; but the just, into life everlasting.

The passage admits of only one interpretation. The parallel between the words of the just and the words of the Son of Man shall sit upon the seat of His majesty not to make an ostentatious display of His mercy but to judge all nations. As the good shall receive their reward so also shall the wicked receive their punishment. As the reward 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 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 fifth chapter of St. Matthew.—Providence Visitor.

ANTIQUITY OF THE CHURCH.

Our non-Catholic brethren are ever ready to proclaim their belief in the particular form of Christianity with which they are affiliated, and if necessary to engage in endless controversy to sustain their contention. However, controversy however, has never been fruitful of change of religious belief. Therefore it is a useless occupation.

We take it that the great majority of our separated brethren are honest and sincere in their convictions. But they should be convinced. And if 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, namely, honest investigation.

This would cause them to inform themselves upon the various forms of religious worship, reading authoritative 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 professing Christians, that is, followers of Christ, they may begin with the establishment of a Church by Jesus Christ, 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.

Somehow this does not seem a favorable method of determining the all important matter with our Christian brethren. While wholly foreign to their religious investigations, yet it is invariably the one they follow in all secular matters. Their conduct, therefore, is difficult to understand.

From the proposition as here stated, it becomes evident that one predominant feature of the investigation will be the investigation of the true Church. In this connection attention might be directed to two events of recent occurrence, which bear strikingly on the subject.

One was the celebration of the 1022nd anniversary of the foundation of the Catholic church at Chester-le-Street, in Scotland, which thus dates back to the year 883. The other was the celebration of the 1150th anniversary of the martyrdom of St. Boniface, the Apostle of Germany, within the historic old walls of the Abbey of Fulda in Germany. We say these two events may aid in the investigation. For following along the lines suggested, the human origin of every Christian Church, to day, but the Catholic Church, will be found long before the year 883 is reached. Of all these Christian forms of worship only one goes back farther still. It is that for which St. Boniface suffered martyrdom, the one established by Jesus Christ Himself, the Holy Catholic Church.—Church Progress.

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