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ager London Branch

ge for Women in America egrees. Conducted by the School rch devoted exclusively to educe lecturers of national reputation, of study regular and elective. Location unsurpassed ; suburb at nure of a beautifully wooded bark IRLS. Primary Academic and ining. Individual supervision of se, tennis, croquet, basket ball, 1396 S

n Fair ----

ness laid the foundation of ally, but had no thought of the

the people of this country by for a pleasant outing at a the same time developes their knowledge. • have always been carefully This year several important ive nature have been added. Land Regiment Band will give the exhibition. The entertain-the than ever, and will include a s steam automobile.

ONDON 8 - 16, 1905

IERN BUSINESS COLLEGE. nlar school situated at/Owen Sound, ssued a very handsome booklet. Is nouncement. Those who purpose urse at a Business College would do nd for a copy. The sotual date of or the college are: Sept. 1st for the and classification. Teaching be-nday, Sept. 4th.

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rse School of Telegraphy, O., Buffalo, N. Y. Atlanta, Ga Wis., Texarkana, Tex., San Fra 135619 Fancy Mercerised Girdle and our catalog of ladies' goods sent free for three 2c stamps.-N. Southcott & Co., Dept. 11, London, Ont.

B. A.-Branch No. 4, Londos. the 2nd and 4th Thursday of even 8 o'clock, at their hall, on Aibio chmond Street. Rev. D. J. Egan, 9 F. Boyle, Secretary

VOLUME XXVII. The Catholic Record. given to getting the children to learn LONDON, SATURDAY, SEPT. 16, 1905. scholar may be crammed with all the chapters without having any one of

The

them brought home to his understand. JOHN KNOX. ing and conscience. When he is grad With Andrew Lang as our author we uated he may be pressed into service have already pointed out that John as a teacher, and thus the system of Knox is no meet subject for eulogy. cramming is continued to the increase It is rather curious that many divines of ignorance and the opinion also that hereabouts take no account of historithe Catechism is a most tiresome kind cal witnesses in their summing up of of book. the career of Knox. We advert to this Nothing, says Bishop Bellord, in his because they belong to a denomination pamphlet on this question, should be

which is no laggard in the cause of learned by heart, but what is neces education and can boast of scholars who sary. Then it should be intelligible : have achieved distinction as philosit should, further, be concise, lucid, ophers and theologians. They, we prefull of pith so as to be a landmark of sume, would not waste any time on faith and conduct as proverbs are in John Knox; but they ought to tell secular life ; but this object will be their brothron that historians say it surely frustrated if an excessive num-"is strange to see men professing all ber of verbose rigmaroles be forced the time our modern creed of charity violently on the memory. and toleration extol these sanguinary Unless, however, we have competent

School. No training is necessary.

cry out for men and women with dip

spirits of the sixteenth century." teachers the system of learning by rote Knox was no patriot. Our brethren will go on. True, some people are will have it otherwise, but Lang writes: under the impression that anyone able to read is sufficiently qualified for the

"Till Protestantism altered the national sentiment of Scotland, till David Beaton was foully slain, till Knox came on the scene, till France was suspected of ill faith, the Scotlish receile man works and abild people, man, woman and child, were ready to die rather than bow the neck England.'

Speaking of education in Scotland in a Sunday school is merely a place the days which are depicted sometimes wherein children are gathered once a as unlighted by a ray of culture, the week to drone through lessons which same author remarks that primary eduthey forget for the most part in after cation was by no means so rare as we years. Let our readers look at the are apt to suppose. The parish young men who hang around the church churches, built under the sons of Maldoors during the Holy Mass on Sunday. colm, were centres of education. The They were once Surday school scholars monasteries, as a rule, had their schools who could tell you glibly enough about and the monks patronized education the Sacrifice of the Altar in the words both in burghal and monastery seminof the catechism. But did they have aries. The mere neighborhood of an the faintest idea of the meaning of abbey or cathedral, in the long process what they said? Did they have its of erection and adornment, was in itself a liberal education. So that whereas the Reformers subsequently reformed everything lovely out of the way, the ancient Church provided an education in things beautiful, architectural, music, vestments, service, in addition to read-

ing and writing.

SOME EXCELLENT VOLUMES. A series of manuals bearing the title "The Westminster Library," will be published by Longman, Green & Co. The volumes will be under the general editorship of the Right Rev. Mgr. Ward and Father Thurston, S. J. The authors, among whom we notice Bishop Hedley, Rev. Dr. Barry and others, are not unknown to the reading public. The English priest is doing his share for the advancement of truth, and we are quite sure that these volumes, coming from men who have made their mark in literature, will obtain a wide circulation among all classes.

THE TEACHING OF CATECHISM.

sion for the multitude, he insists that the teaching of Catechism is of Writing in the current issue on the supreme importance, and is a "Teaching of Christian Doctrine," work of which there is "none Rev. Jno. M. Brady M. D., remarks that nobler, none more pleasing to the Reif we would seek for better results in our Sunday school work we must no deemer of immort ier duty appointed to priests. The

those who laboriously write books in

With the Confraternity of Christian

Doctrine in every parish fashioning

instruments for the dissemination of

divine truth, we shall hear less of de-

fections from the faith. Let, then, the

Even to repeat the

hich spring from the

misery,

defence of the truths of religion.

example to the weak and tempted. There is in the nervous temperate and physical composition of large num-bers of Americans, as well as in the r social customs and economic conditions, a procibility to strong stimulants, and susceptibility to the insidious craving susceptibility to the installus to the produced by alcoh, which make total abstinence safer and easier to practise than moderation in the use of intexi-cating beverages. And this is true not only of whisky, beer and wine, but also of nearly all the so called tonics which are making alcobolics and drunkards of so many women.

MODERATE DRINKING AROUSES.

Moderate drinking of intoxicants in any form arouses and incites the appe-tite soon forms the habit which enslaves its victim in the bondage of drunken

No safer or better discipline of drink No safer or better dissipline of drink in the education of youth, and no surer remedy for habitual drunkenness, has ever been tried or even suggested by our cautions friends who follow the standard of total abstin-

who follow the standard (f zotal abstin-ence alar off, and kindly admonish us to beware of heresy and fanaticism. When the heart of the pastor is filled with compassion for the multitudes which surround him in the manufacturwhich surround him in the manufactur-ing or mining districts, or in the densely populated portions of our large towns and cities ; when he sees prisons crammed with Catholics, the boys of his parish growing up to crowd the saloons, and add squad after squad to the army of sofs and loafers ; when he position of teacher in the Sunday They do not believe this where secular the army of sots and loafers ; when he sees children unwashed , unfed and uneducation is concerned. Then they taught, deprived of home and school training; when he sees the girls unlomas. But catechism is unimportant; tidy, coarse and unwomanly, by the inexorable force of environment; when he sees his labors frustrated and God's gra e in souls supplanted by vice and crime and willing or unwilling, he is forced to admit that much of the havoc is caused by intoxicating liquors, he must not be charged with heresy or fanaticism if he leave the subtle ques tions of Manichaeism, malo in se, scienwranglers, astute critics, with more leisure and academic still to detect methods, than actual knowledge of social conditions and experience in building up the Church, preserving youth in virtue, and training souls to nature and what it means to them shun danger and resist temptation or in rescuing the victims of ignorance, brought home to their understanding? Or, again, these Catholics who talk in error and vice.

church, who manifest no desire to be GREAT MORAL LEADERS. Great moral leaders like Father Mathew in Ireland, Cardinal Muning atd Monsignor Nugent in Ecgland Archbishop Elder, and a long array of bishops and priests, and earnest work-ers, of the laity in the United States, who have labored with zeal for weak on time for the services, do they know what they do? And making allowances for the concupiscence of the flesh and the eyes, we believe that not a little of the indifference of Catholics is due to their ignorance of Christian doctrine. who have labored with zeal for weak Father Brady says : "It is clear and fallen humanity, have demonstrated by the cost of years and results, that the principle of total abstinence is the that there should be a training class for teachers ; without this it is useless safe and certain remedy for the s of intemperance. Ever ready to to hope for perfection in results in the only work for temperance, we must be ever ready to work and strive for every cause of truth and virtue, of God and Sunday school work. No amount of energy, no amount of good-will, no amount of generous self-sacrifice will fully compensate for the

When we consider the sobriety, dig nity, self-respect, nobler ideals, in-creased ability to earn wages and en joy the fruits of labor, and preference the meitings of responsibility which lack of a trained teacher. In the Archdiocese of New York there is a Normal school which does most gratifyin positions of responsibility which total abstinence insures to men, and ing work in the preparation of teachers total abstinence insures to men, and the aids to supernatural strength and purity which a Catholic Total Abstin-ence Society affords them ; when we consider that this Union has removed for their labor in the schools of Christian doctrine. The Holy Father wants to see in every parish the Confraternity reproach, and has won respect for our holy religion, wherever its so sieties of Christian Doctrine. In his compashave been fostered; when we consider the blessings which it has brought to the blessings which it has brought to countless homes and lives, we are ready to listen with patience to the most ardent enthusiast who, with flery speech obeys the Fathers of the Third Plenary Council of Balti nore, exhort-ing all "by the love of God and counno weight

the most Rev. Patrick Ryan, Arch-bishop of Philadelphia; the Rev. Anth the world. God had called him to steer the world. God had called him to steer the Bark of Peter through a period of specially difficult relations between the ony D. Siebenfoercher, and the Rev. Anthe ony D. Siebenfoercher, and the Rev. Dr. John T. Mullen, who are the offi-cers of the Priests' Total Abstinence League. specially difficult relations between the Church and the governments of Europe. And it was easy to see Providence had fitted him for the mighty task by en-dowing him with a genius that was a match for Bismarck and Gladstone and Gambetta and Crispi at their best. And yet, with all that this implies, he We have yet another reason to re-joice and be grateful in God on this day. The Most Rev. Archbishop Ryan writes that his Holiness Pius X. be-stows his apostolic benediction on this

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, SEPTEMBER 16 1905

convention, and renews for the members of the Catholic Total Abstinence Union of the Catholic rotal Absinence Union of America all the indulgences, spiri-tual favors, approvals and words of en-couragement which were granted by his illustrious predecessors, Pope Pius IX and Pope Leo XIII. The words and blessing of the Vicar of Christ have sustained this Union in

of Christ have sustained this Union in its struggles. It has had to meet and overcome habits of ease and indulgence, social customs, political corruption, and material interests; it has had to endure the mistrust of many good and earnest men; the mischief done by weak or indiscreet brethren; the ridi-cule and coarse jibes of idlers and triflers; the indifference of timid and apathetic [friends; and the deser-It has had to meet and apathetic friends ; and the deser-tion of some leaders who, after long and zealous service, retired, wearled

the Old Dominion.

to realize on earth the kingdom of the Son of God. Contact with him was

Eagle to rest in His own bosom.

the earth.

and discouraged. IMPRESSIONS OF THREE POPES.

ARCHBISHOP KEANE ON PIUS IX, LEO XIII,

AND PIUS X. During my life it has been my happy fortune to communicate intimately with three popes; with Pius the Ninth, Leo the Thirteenth, and Pius the Tenth, says Archbishop Keane, of Dobuse is a reacht interview. Two Tenth, says Archbishop Keane, of Dubuque, in a recent interview. Two of them have left their names indelibly inscribed among the most notable men in history. The third bids fair to make a record in the annals of the Church and of the world no less illustrious than theirs. To have had the opportunity to converse face to face with three He meant work, work, work-assiduous, untiring, resolute, intelligent endeavor fanaticism if he leave the subtle ques tions of Manichæism, malo in se, scien-tifte drinking, and licit inebriety, to tific drinking, and her more to receive at the article pontiffs, while all aiming in their pontins, while all aiming in their life-work at the same great end, the end for which Our Lord established His holy Church, yet differed so greatly in character and in the spirit of their lives, that the impressions which they produced on me stand quite apart and distinct from one another marking and

Lastly, our Lord has privileged me to confer intimately with Pius the Tenth. In studying his character, no produced on me stand quite apart and distinct from one another, marking and symbolizing the three epochs which make up my life. The first of these ever-memorable one can fail to remark not only the re-semblances, but also and especially the dissimilarities, between him and his two

The first of these ever-means and in 1873, I dissimilarities, between him and his two experiences took place in 1873, I dissimilarities, between him and his two was then a young priest who, during great predecessors. In him we see, as was then a young priest who, during in Pius the Ninth, much of the gentle was then a young priest who, during my thirty four years of life and my seven years in the holy ministry, had never had any experience or any thought or aspiration beyond the sweet blessed routine of a priest's daily labor for souls and for God. Qaite unexpectedly Providence gave me the opportunity to visit Europe. But in all its vast expanse, the ore center of attraction for me was Rome; and among all the great men then shaping the world's destinies, the only solicitude of St. Joseph. In him we recognize, as in Leo the Thirteenth, much of the lofty zeal of St. Paul But in him we are conscious, above all, of the spirit of St. Peter ever heedful of these words of the Divine Master: shud among all the great men then shaping the world's destinies, the only one I longed to see was Pius IX. My wish was gratified; and never shall forget the movement on which the My wish was gratified; and never shall I forget the reverent a we with which, one quict evening in September, I was admitted to the presence of the Holy Father. At that season, and at that hour of the day, there was no rush upon his time; and so he was able to receive in private audience one who had no-thing to offer him but his love, and nothing to ask of him but his blessing. With a simplicity suitable to the

With a simplicity suitable to the ecasion, it was not in the hall of re-

TALKS ON RELIGION.

1404

ADORATION, PRAISE AND PETITION. God is to be adored. All rational reatures are in duty bound to pay that tribute to their Creator. There are too few of us who pay heartfelt adora-tion to God. We are too superficial in ur worship and are quite satisfied with a veneer or an appearance of adora-

We pray, "Thy will be done on earth was none the less the good and faithful servant to whon our Lord had entrusted We pray, "Thy will be done on earth as it is in heaven," In heaven they rest not day or night. The prayer is as St. John tells us: "Holy, holy, holy, Lord God Almighty, Who-was and Who is and Who is to come. . . Thou art worthy, O-Lord our God, to receive glory \$253 honor and power, because Thou has created all things, and for Thy will they were and have been created." At Bethlehem we have an iljustrathe care of all the lambs and all the sheep of His fold. As such, it was that sheep of Histold. As such, it was that he conferred with me on the spiritual needs of his children in Virginia. And I remember how specially interested he was in all that I was striving to accomplish for the welfare of the colored race On this part of my work, above all, and on every care and duty of my charge, he lovingly bestowed his fatherly bene-ted by the state of the state o

At Bethlehem we have an illustra-tion in the example of the Magi: "And diction, sending me back to toil still more bravely for the spiritual good of entering into the house, they found the Child with Mary His Mother, and Child with Mary Ins Motion, and, falling down, they adored Him, and, opening their treasures they offered Him gifts, gold, frankincense and myrth." When we really adore God we are glad to contribute to the beauty of His temple and to the enrichment of Little did I then suppose that just three years later, in 1886, I would be back in Rome to confer with Leo on matters of a totally different character. Our Bishops had insisted on my con-senting to be the first rector of the Catholic University of America, and it of His temple and to the enrichment

His worship. The better we realize who we are and was to discuss this great project with the Holy Father that I was there as Who God is, the more disposed we are to throw the spirit of worship into our prayers. We get away from dry formuthe Holy Father that I was there as their representative. Many and lengthy were the conversations with the great Pope which this momentous undertaking privileged me to have, not only in '86, but on various other occa-sions during the ten years of my rector-ship. And always I found him the same vast and penetrating genius, viewing all human things from heights to which ordinary mortals had bu; las or we do not permit our prayers to be mere formulas or cut and dried peti-tions. The words of our prayers glow with sense and meaning and directness. We take aim and are at least as much on the alert as the marshmen in the forest. Some such thought must have inspired the Psalmist when he wrote : to which ordinary mortals had buy slight access, and directing all the responsibilities of his mighty charge Come let us adore, and fall down and weep before the Lord that made us z for He is the Lord our God, and we are the people of his pasture and the sheep of His hand " (Ps. xciv., 6). not only with superhuman intelligence, but also with superhuman untiringness. Leo was the Pope of my manhood.

of His hand " (Ps. xciv., 6). Praise springs from adoration. This-is the great work of all God's creatures. All should heartily join in the chorus so as to make it universal. The Church-leads us in these words: " We praise. Theo, we bless Thee, we adore Theo, we glorify Thee. We give Thee thanks-for Tay great glory, O Lord God, Heavenly King, God the Father Al-mighty." Son of God. Contact with him was always like a bugle blast calling to loftier aims and stronger endeavors for good. He knew nothing of old age and decrepitude. Up to the last he was the Eagle of the Vatican, soaring above all and ready for still bolder fights. And thus it was that God took the Eagle to rest in His own bason.

mighty." All creatures should give praise to God. "The heavens and the car th are full of Thy glory." The infinite majesty full of Thy glory. His All creatures should give pairs of God. "The heavens and the eath are-full of Thy glory." The infinite majesty of God, His infinite perfections, His glory and power call forth praise from all who realize something of His attributes. Since we are His creatures, since with-out Him we could have had no exist-ence, since He made us for Himself, we should tend towards Him as every stream and torrent tends towards the ocean.

should tend towards Him as every stream-and torrent tends towards the ocean. "I have glorified Thee on earth; F have finished the work which Thou-gavest me to do," (John xvii. 4.) When the faithful soul has passed to-her eternal reward she joins the angels and saints in adoration and praise. The blessed in heaven, being in the posses-sion of glory. have no further need of "To these works of the brends manual " "To these i will give the keys of the Kingdom of Heaven." Not for a moment surely did Pius IX. or Loo lose blessed in heaven, being in the posses-sion of glory, have no further need of petition for themselves. The sojourn-ers on earth, being in the midst of temp-tations and fighting the good fight, need assistance since our Lord has said, "Without Me you can do nothing." sight of that divine utterance and of the sublime commission which it implies. But their providential cir-"Without Me you can do nothing," For us petition is necessary. St. Paul says : "Be nothing solicitous ; but in cumstances compelled them to devote very much of their attention to the relations between the See of Peter and the civil powers of the world. Flus had to stand to the last in solemn pro-test against the spoliation of the patrieverything, by prayer and supplications with thanksgiving, let your petitions be made known to God "(Phil. iv. 6).

test against the spoliation of the patri-mony of Peter, Leo hoped and strove, up to his latest breath, to procure the righting of the grea; wrong through the intervention of the Catholic powers of Europe. Pius the Tenth, without either sanctioning the wrong or with-dearing the protest against it, consider Petition shows our dependence upom God. Men who do not pray must either be filled with their self-sufficiency or they do not realize how essen-tial prayer is. God has made prayer as condition to obtain His gifts. He knows our needs. Our Lord says : " Your our needs. Our Lord says: "Four Father knoweth that you have need of all these things" (3t. Matt. vi. 32). He wishes us to know that we need them and that they are to be obtained through prayer. "Ask and you shall



WA

and social life forming hygienic improvements; ds every facility for the education. The practice of Ottawa, Canada

 $\{ \{ i \in [1,1], j_i \in A^{\prime}_i \} \mid [M_i, I_i^{\prime} \in \widehat{S}_i] \}$

hesitate to profit by what we see around us ; we would do well to adopt methods that have led to success in every field. What we need then is organization. To be plain, the Sunday school work would be rendered nore efficient if placed under the direction of one head, or, if preferred, a board of directors, to whom would be given full power to organize, to grade, to plan, to execute, etc.

laymen who have had the advantages of Commenting on the teaching of the Holy Father that no weightier duty a collegiate training put themselves in this matter at the disposal of their pasis appointed to the priest than the imparting of Christian doctrine, the tor. writer says that it is evident that ADDRESS OF BISHOP CANEVIN. all who are called to help the To the delegates to the Thirty-fifth priest in the fulfilment of this duty Annual Convention of the Catholic Total Abstinence Union of America : should understand well its importance. It is not in my power nor is it my desire to say anything on this occasion If the priest is obliged to spend years in prayer and study so that his lips may which has not been said by others on speak knowledge to the people, who which has not Even to repeat the like occasions. Even to repeat the words of wise and sincere men who will say that some plan of instruction is not necessary for those who are to be have zealously labored to inculcate the benefits of total abstinence, will teach the priest's helpers in this great work of teaching Christian truth to the little ones, or, for that matter, to those grown up members of the flock, who know little and wish to know more of divine truths ?

It happens not unfrequently that those who present themselves for this work have had the catechism explained to them by a teacher not well equipped for the task. We believe that the encyclical of

is moderate drinking of intoxicating liquors the Gospel and all religion; the Holy Father will arouse interest in this matter of teaching the Catechism. but Catholic total abstinence is a It will cause our educators to give it success in secular education. Without dwelling on the deficiencies of our catechetical methods, we may say, how-ever, that too much attention is leptorable evil, as well as salutary when coupled with supernatural motives prayer, and the sacraments, a noble form of Christian virtue and a helpful need hesitate to league himself with the aid of the methods which stand for

ing all "by the love of God and country, to bend every energy to the ex-tirpation of this baleful evil." work of the catechist is more important than the work of the sacred oratormore important even than the work of

PLEDGED OPPONENTS OF DRINK. We stand before the world as the pledged opponents of whatever con-duces to the making of drunkards ; the duces to the making of drunkards; the custom of treating in bar rooms, of il-legal liquor selling, or selling adulter-ated liquors, of corrupting voters by drink, of selling liquor to minors, of admitting women into saloons ; to admitting women into saloons; to the promiscuous mingling of young drink-ers and old drunkards in such places; to all the ribald, profane and indecent language, and all other unChristian conduct and influence of the intemper-ate men and women who frequent the saloon.

It is enough for us that all these things tend to ruin the spiritual life of men and destroy the work of the Church. Wherever the saloon flourishes, intern perance prevails, crime increases, man-hood is debased, and the Church suffers loss. As Christians and patriots we must speak and vote for every measure that promotes the public good and pro tects virtue, and against every measure are that sacrifices the public good for private gain or political power. Thanks to the faithful and untiring

their lessons anew, and inspire men and women to devote themselves to suppress the destructive vice of intemefforts of our vice presidents, treasurer and general secretary, who compose the perance, and spread more and more, the self denial and blessings which the Catholic Total Abstinence Union of Executive Council, as well as to the in telligent activity of those who preside over the subordinate unions and separ ate societies, we stand to day strength and vigor at the opening America opposes to the excess, sin and streigh and vigor at the opening of this convention, which, through the indefatigable labors of the Rev. J. J. Curran and the Scranton Union and the coming of President Roosevelt, will rank with the most successful gathering ever held in the temperance cause in the United States. alcohol. Our Union is one of the agencies of the Church for the healing of certain wounds of modern society and the restoring of all things in Christ. Total abstinence is not in itself the Gospel, nor is it all religion ; neither

cause in the United States. UNION HAS BEEN STRENGTHENED. Within the last two years this Union preventive and efficacious remedy for a has been strengthened and encouraged

his first paternal greetings, he asked me to stand up, [said, " No dear Holy Father, I am closer to you as I am, and if you please I will stay this way." Smilingly, he consented, and so we conversed for fully twenty minutes, with my hands resting on the arm of with my hands resting on the arm of his chair. His face was that of an aged St. Joseph, the sweetest and most venerable face I have ever seen. And yet, entering into the spirit of the oc And casion, he did not speak to me of old age, but of youth ; nor of the burdens and trials that weighed him down, but of the priestly career that lay before With a buoyancy and expansive ness at which I wonder to this day, he spoke to me of his own youth, and told me that when he was young he and desired to enter a religious order, "but," said he, "they wouldn't let me." I had the temerity to ask: ' Are you much obliged to them, Holy

much to do with his election ; a Father ?" Laughing heartily, he answered : "No, but I had to be re-signed to the will of God." And so, exhorting me never to seek anything in life but God's holy will, he blessed me and sent me away very happy and grateful.

age; of the last chapter in my career. For I devoutly hope that he will live to guide the Bark of Peter long after I He was the pope of my youth, and to have gone. He points always to that divine tribunal which is the final test He was the pope of my youth, and to my youth all his words were addressed. He gave me the compass by which to guide the journey of my life. How faithful I have been to its guidance will be the test by which God will judge me alvine tribunat which is the mail test of all things. May his example inspire us to greater earnestness in measuring all things, not by the standard of earthly interests, but by the measure of the standard of the standard of when my work is over. Just ten years later, in 1883, took of the will and the spirit of Christ, and

thus to aid in his great purpose of "restoring all things in Christ." place my next visit to Rome and my first interview with Leo the Thirteenth. It was my official visit as Bishop of

Richmond. The providence of God which Pius the Ninth had exhorted me Sometimes we hear it asked concern ing a little out of the way place, can a priest get a living there? Well, we to follow as my guide, had shaped my life far different from what I had dehave known a very small group of Cath-olics glad to make sacrifices and sup-port a priest who knew how to love sired or expected. But, as the dear Holy Father had said, "I had to be re-signed to the will of God." And so I signed to the will of God." And so I was there to give an account of my stewardship as head of a diocese. But how different a Pope I found in Leo! Pius had reminded me of a gentle, aged St. Joseph. Leo was like an eagle-eyed St. Paul, ready to cope with them and to make converts. He was them and to make converts. He was willing to say with the Apostle, "Now we live, if you stand in the Lord" (I Thess. iii, 8), As it to say. Life is worth living, if my people fall away from the Lord's love.—The Missionary.

through prayer. is the Fatherly direction He only for those spiritual interests and receive gives us. ends which Christ our Lord had in view

had

symbolized by his action during the great solemnities in St. Peter's on

which occasions, instead of wearing

the triple crowned tiara, as his prede

event which, humanly speaking,

seems to resent with a sort of indigna-tion any even apparent intervention of

of the last chapter in my career.

Petition or prayer is necessary for all yet on earth to complete the worship in establishing the kingdom of God on of God. This sublime aim he has expressed in

The flowers of adoration, of praise, of that formula which is the motto of his pontificate— "Omnia instaurare in Christo." This, tco, he has repeatedly petition, of worship and of service are gathered together in the virtue of religion.

Our external homage must opring from our hearts. We must worship God "in spirit and in truth." Then there will not be addressed to us the reproach our Lord addressed to the the triple crowned tara, as his prede-cessors did, he has worn simply the episcopal mitre, while the tara was carried by lackeys in the procession that preceded him. He has never for-"This people knoweth Me their lips, but their heart is far with from Me. gotten his auguish over that interven-tion of Austria in the conclave, an

We are to worship God by faith, by We are to worship God by laith, by hope and by charity. Each of these virtues is essential to true worship. If any one of them be absent when we come before God, no real worship is given to Him. "Hath not God chosen the poor in this world, rich in faith and hoirs of

the civil powers in the affairs of the Church of Christ. Pins X. is the Pope of my advanced this world, rich in faith and heirs of the kingdom which God hath promised to them that love Him." (St. James ii. 5.)-Cleveland Universe.

CATHOLIC NOTES.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of phil-osophy in the university.

The senior judge on the English bench is Lord Justice Mathew, who celebrated his seventy third birthday recently. The Lord Justice, who has the reputa-tion of being one of the ablest on the bench, is a nephew of the famous Father Mathew, the temperance advocate. One of his daughters is the wife of Mr, John Dillon, M. P. Justice Mathew is an Irishman and a Catholic.

Keep your boy at school, if you car, Send him to college, if possible. Give him a chance to reach the first places in the world's work.



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THE HALF SIR By GERALD GRIFFIN

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CHAPTER IX.-(CONTINUED.)

"Twill never be done again," re-plied Mr. Hunter-" and it was then rather the result of indolence than actual fear. However peace be with politics ! let us talk of something else. You have some fine paintings there.' "A few," said Hamond.

"That is a good copy of Poussin, only (if my memory serve me right) a little more papery than the original." "I have heard it said (for I am no

critic myself,) that that was a general fault of poor Barry's colouring. You see I am a patriot in my pictures." "All fair, sir, all fair. I like Barry

own transgressions. How would you feel, if when you solicited that pardon myself. But if you're fond of historical

paintings, I should recommend you to look at some of Allen's. Ah, sir, that will be a brilliant fellow-you'll see." Hamond, while he could not avoid smiling at this piece of nationality in never will see you-leave my paradise his northern friend, promised to avail himself of his suggestion, on the first for ever.' "Your rebuke is just. Mr. Hunterbut admitting that it is so, of what use opportunity. That is a bonnebouche over which could it be to renew an acquaintance have the green curtain drawn," that would only bring back intolerable you said Hunter. recollections to both parties? Our "Only a portrait," said Hamond, in hearts and our persons are both changed now. I suppose I should scarcely know Emily, nor be known by her. For my-self, f am conscious that the world and a careless tone, blushing deep crimson at the same time. Now that you talk of portraits, sir," said Hunter, suddenly recollecting him-self-"you remind me of a commission my own-ill temper, perhaps-have altered mestrangely; and where Emily which my wife gave me, when she knew might except to find some remains of I was coming to see you. There is a cousin of hers lodging in your neigh the warm and enthusiastic nature that she once said she loved, she would only be shocked to borhood at Mr. Falahee's, a Miss O'Brich-" meet a dark and morose temper, a furrowed cheek, and broken spirit in "I have heard of her," said Hamond, " but I have no suspicion that she was a relative of Mrs. Hunters. Even the her old love. Let us not meet, then to give pain to each other. We are identity of the names had escaped my not very far, perhaps from the close of all our anxieties; let us then steal quietly from the world Let us not ecollection. She had a fever lately, believe ? "She had—almost immediately after vex the fallen evening of our days (since fate has made us hurry through ou noon) with storms which are only the your convalescence. It was a most ex-traordinary circumstance how she could right of youth and youthful passion." have taken the contagion, for though she was attentive to the people about "If you knew the circumstance under which she expressed her wishes," her, she never went in danger of the said Hunter gravely, "it would not be so difficult to prevail on you."

commission," said Hunter. "Our cousin has a message for you." "I understand," said Hamend, en (Hamond bowed) — "expressed in a letter which she wrote to my wife, a

No. Aa 925

strong wish to see you—in order to ex-plain some mistake, which had at the deavoring to command himself while he gazed on the other with an absent and dreadfully ghastly eye. "I thank you, first occasioned the misunderstanding first occasioned the misunderstanding that led to your separation. That wish she again expressed, more recently, to our friend Miss O'Brien." "I understand you," said Hamond, with firmness, "but my answer to this is brief. When Lady Emily rejected me, and married another, she exercised a deliberate judgment, and I did not seek to obtrude my vexed and disan-Mr. Hunter-you have discharged your part well and feelingly." "I will not leave until you promise

to meet Miss O'Brien at our place." "I will, I will, but not now,-O not now.

" In the next month then ?" Be it so," said Hamond, rushing eek to obtrude my vexed and disap-

pointed feelings upon her. I forgive her sincerely-fully-but I never will out of the room. "Poor fellow !" exclaimed Hunter, "Poor fellow !" exclaimed Hunter, as he rode away, "it will be a long time to keep him in pain—but the wo-men will allow nobody to meddle with matters of this kind but themselves." ever can, see or speak to her." And yet you forgive her! Ah, my dear friend, that is not the language of forgiveness. It is not the forgiveness which is required from us, in return for

CHAPTER X.

burthen

If thou be'est dead, why dost thou shadow fright me? Sure 'is because I live ; were I but certain To meet thee in one grave, and that our dust Might have the privilege to mix in allence-How guickly should my soul shake off this

lady made her appearance, prepared ion

the excursion which she meditated, and

in a very few more, she and Mr. Lane

were on the road leading to the house of Mr. Hunter, where she proposed spending the remainder of the day.

Whether it was that the lady did not

feel pleased with her company, or that

she had some secret cause for anxiety.

her young squire observed that she was

more, far more than usually meditative

after they leit the house-so much so.

as on two or three occasions to have

paid no attention to observations which

caused him no slight degree of labor in concocting. They rode by Knosk Patrick (a hill which is said to rise by

aradual ascent from Dublin), and he

pointed out to her with his switch the

chair of rough stones, near the ruined

church in which the great natron. St.

toils, including all the western district, in one general benediction-he showed her the well at which the holy man had

nearly escaped poisoning, and related

at full length the legend of the Munster

Dido, the foundress of Shanet Castle, a

singular and striking fortification, which occupied the whole summit of a craggy hillock towards the south. But

o'Brien said "no" vhen he expected her to say "yes" laughed when she

ought to have been shocked, and used

an exclamation of really appropriate

horror or compassion when politeness

should have made her laugh at sone

was perfectly satisfied, nevertheless, that this inattention could not be the result of pride in Miss O'Brien; for

though she was no favorite of his, he

always remarked an almost too acute anxiety in her manner to avoid the

slightest possibility of giving pain by any assumption of superiority. Indeed, she sometimes carried her condescen-

sion to an extent that young Lane would

piece of barbarous joke-slaughter.

Patrick, had rested, after his ap

acknowledge, with the ready sweetness which is so peculiar to high rank and intellec;, the homely courtesies of the poorest peasants t at passed her on the road. Mr. Lane, too, was quicksighted enough (although he was a kind of blockhead in his own way) to perceive that this eager humility was an as-sumed or engrafted portion of the lady's character, and that her natural tomper was directly opposite to it. They parted, at length, at Mr. acknowledge, with the ready sweetness

They parted, at length, at Mr. Hunter's door (the young gentleman not half satisfied with the impression he had been able to make of his own cleverness on the lady's mind), and Miss O'Brien entered the house of her

departed.

and dragged-and altogether an air desolation and anxiety about him, which

nothing less than a luxurious indulgence

"I will walk there," he said in reply

words of forgiveness and affection :

Renmy left the room.

Miss O'Brien entered the house of her friend. The lady of the house was alone in her drawing room. "Welcome, a trousand, and a hun-dred thousand Irish welcomes, my own darling (riend," she exclaimed affec-tionately, as Miss O'Brien entered. The latter endeavored to speak, but could only fling her arms about could only fling her arms about Martha's neck, and weep loudly and

bitterly. " Is he come ?" she at length asked, in deep agitation. "Not yet-but we expect him every

hcur. He renewed his promise most earnestly yesterday evening." "Oh Martha, I fear I have miscalculated my firmness. I could find it in my heart to turn back this mcment, and run into some secre: place, and die at once, and in silence. My heart shudders when I think of what I have undertaken.'

undertaken." "Ah, row, what weakness this is, my dear friend !-- "Tis but an hour's exertion, and consider what peace of mind it will purchase you. For the sake of my poor friend Hamond too, I would advise you to sacrifice your own feelings as much as possible. Do, now, love !"

love !" "I will, Martha-but I fear-I know "I will, Martha-but I fear-I know how he must feel. However, I will try to exert myst li."

of long sorrow could have produced. His voice, as he spoke to Remmy, was rough, harsh, and husky, and the sharpness and suddenness of his manner showed as if his mind were in some degree shaken by the excitoneous of rainful and laborious They remained silent for a few continuance of painful and laborious minutes, Martha Hunter (we take the reflection. liberty of retaining the familiar appel-lation of her youthful days) holding Miss O'Brien's hand between both hers. to Remmy's question. "Leave me now, and do not come until I send for you." and turning towards her a face which was filled with the sweetest interest in "Yes!" said Hamond, starting up from the table and making the door fast. "I will meet this envoy. A the world-a face in which the sedate-ness of the mother and the wife had not, in the slightest degree, over-shadowed the beaming affection of the girlish enthusiast—a face as clear, open, and serene as a summer forenoon, which had never felt any stormier changes than that with which it was now sympathy for a dear friend's woe. But Martha had passed through life without a care or disappointment of any serious kind.—She was born to a moderate fortune-she met a young gentleman whom she liked for a husband, and she married him-she longed for children, and she had them—two fire boys—then she wished for a girl, and a girl ap pears—everything, in fact, had run on limberly with her, that if it were not for some rogue's tearing down her garden fences on one occasion for firing -and that the drawing room windo was three inches too high to enable her to see the Shannon from the sofa, she

might be said to be a happy woman. To judge, however, from the appear-ance of the lady who sat next her, the reader, though he has yet heard little of her personal history, had not, hitherto, been in any great danger of pining from an access of good fortune, like the merry Widow of Cornhill. The autumn of a once brillian; beauty yet lingered in her face and form-but it had that air of sudden and untimely change, which showed as if the causes of its gentle decay had been accidental rather than natural. The contrast in the expression and appearance of both countenances was such as a painter, fond of lingering on the pictures of female loveliness and interest, might have seen with a delighted eye. While both remained thus silent and

even there you have not ceased to gov-ern. The interval of so many years of gloom has not yet banished from its demotionless, indulging the long carees in the mute intelligence of oll affection, they were suddenly startled by a knock at the hall door. Miss O'Brien reso from her set serted chambers the influence of your sunny smiles-the echo of that voice

SEPTEMBER 16, 1905. His agitation, however, returned once loved Emily - his first and last affection. This true lover had led a wretched life from the day of Mr.

His agitation, however, returned upon him with a sudden force when he heard the rustling of female dresses in the hall outside. There was a pause of several seconds when they approached the door, and Hamond could hear some whisnered words of encouragement. Hunter's visit ; and all the exertions of his religious and philosophical mind were insufficient to suppress the re-bellious sorrow that labored at his heart. The change that had taken whispered words of encouragement, answered by a short sigh. The door at length opened, and two ladies entered, place in his person, as well as in his mind, may, however, be most easily in-T. e light was not strong enough to en-able Hamond to distinguish the counmind, may, however, be most easily in-dicated, by introducing the reader into his apartment, as it appeared when Remmy O'Lone entered it, kettle in tenances of both as perfectly as he might have wished; but he had not much difficulty in recognising the sweet-tempered companion of Emily Bury. Prepared as he was to act the stole, he could not resist the winning kinder hand, on the morning of this very day a few hours after the Wren-boys had could not resist the winning kindness Hammond was then seated at his soliof her manner, when she walked to-wards him, and held out her hand with tary breakfast table, in the same dress which we have seen him wear on board a smile of real gladness. There are some people in the world whose whole the hooker-a blue frieze jacket and trousers, with a black silk handkerchief tied loosely about his neck—his hand clenched fast, and supporting his fore-head, as he leaned upon the table. He existence appears to be composed of existence appears to be composed of acts, thoughts, and wishes of benevo-lence, and whose happiness is made up of the joys which they are able to con suffered Remmy to make the tea, lay the toast, and go through all the necesfer on others reflected back upon their own hearts. Their very manner informs sary preparations, without seeming to own nearts. Their very manner informs you that your presence gives them pleasure -that your happiness is sin-cerely desired by them--their smiles are too sweet and kind for mere acting -and the very tone of their voice seems as if it were turned to please your ear. In no country in the world be once conscious of his presence. When he raised his head, at length, in order to answer a question put by the latter, the appearance of his counten-ance was such as made Remmy start and gape with horror. His eyes had sunk deep in their sockets, while the your ear. In no country in the world do warm and generous natures of this lids were red, and the balls sullen and kind abound more than in Ireland, and bloodshot-his lean and rather furrowed cheeks had assumed the pallid yellow in no part of Ireland could one individual be found more highly gifted with less of death-his forehead and tem it than Martha Hunter. ples were shrivelled, dry, and bony, his Hamond felt his heart soften within him when, she hair sapless and staring, like that of a man wasted by disease-his lips chipped gave him her hand and inquired with an interest, which he saw was not as sumed, for his health and the circum-

stances of his present life. "But I must not be so selfish, Mr. Hamond,' said she, turning towards Hamond, said she, turning towards the other lady, "as to gratify my own anxiety while yours remains yet an-satisfied. Another time you shall tell your old friend Martha, all that has happened to you since our last meeting. Here is my friend, Miss O'Brien, who has news for you that you are more eager to hear. You have seen the lady before now at a distance, she tells me -'' Then in a low voice to her fair friend, as she felt her hand grow cold and tremble within her grasp-"For

shame, darling, will you not be firm yet? Consider all that depends upon

dying message—or dying gift, perhaps. No matter ! Inhuman as she was, I can't forget that I have loved her—and Hamond bowed to Miss O'Brien. "I ave had the pleasure of hearing Miss D'Brien's name frequently mentioned a a way that was most honorable to her last thought and her last present in a way that was most honorable to herself—and I believe I can guess at will be dear to me, for they can never change. Oh, Emily, why did you wrong yourself and me so foully? When all the occasion to which Mrs. Hunter alludes. My servant was enthusiastic in his description of Miss O'Brien's the world left you — when you were lying on your death bed in a foreign land, did you remember old times ? did heroism on that occasion."

"Oh, she is quite a little warrior, sir, "said Mrs. Hunter, "but apropos of warriors, I think I hear one of my you think of Hamond and his injuries with regret ? and if so, why was I not apprised of your repentance ? why was young rogues beating his drum a note too loud in the readow. My absence too may relieve me from some degree of I not kneeling at your bed-side, to com-fort the spirit that I loved with the But no !" he added, stamping his foot unwelcome feeling. Make acquaintance But no !" he added, stamping his toot against the floor, and setting his teeth hard in a sterner mood—" Let me not fool my nature. She died the death she earned for herself—the death of the then as soon as you can, for I can tell you, Mr. Hamond, this lady is worth your knowing. Courage, " she again added, sotto roce, to Miss O'Brien, as she passed her. " Was not that well thrown out? I will take care that noproud and the high hearted. Let me rather rejoice that it is so-for in her body shall disturb you, or remain withgrave alone could she become again the object of Hamond's love. I could not tell her, living, as I now tell her dead,

in hearing." A pause of some embarrassment to the lady and gentleman took place when Martha leit the room. The former that her image is still treasured among that her image is still treasured among the dearest memories of my heart—that Emily Bury, the young, the gay, the tender, and the gentle, is still the queen of that blank and desolate region. "My heart is worn, Emily," he went however, feeling the necessity for ex-ertion, stimulated by the pressing nature of the occasion into something like self-command, and at once throwon, raising his outstretched arms as if ing off all mere weakness, assumed, in a few moments, an easy and natural car-riage, while Hamond, remembering his in invocation of some listening spirit -" its affections are grown cold—its assions, all but this undying one, are own resolution, returned once more to lasted and numbed within their dens,

"My friend, Mr. Hunter, has made you aware, I believe, of the occasion which induced me to request the favour of this interview, " said Miss O'Brien, at length. "He has," said Hamond, calmly,

"and has relieved you in some degree from what must have been a painful undertaking to one of so benevolent a disposition as I know Miss O'Brie "Pray do not call her by that name." said Miss O'Brien. "She had reason to be weary of it herself-and in my ears I am sure it is an ungrateful sound. Let us speak of her as Emily Bury, for it was only while she bore that name that I could ever esteen or love her." "Yet you were her friend long after-

SEPILMBER

ers, n Dingle, their gle, but they were and trusted in God t dition.

" Sure if its His w be poor, "Kit by wo must bear it. Mayb we would have poor would be a bigger lo

"Thrue for you, would reply. "Our lived and died here manage to do the sa The ceath of thei The reath of their a sore loss to them, might they could no liness that hung stone. Sometimes t her together and M

her cute baby way good cry, and then would chide thems the face of God. Their lives ran manner until the Maurice discovere the baystack. The decided to name place him under t

good Saint, who sover that little manger. Everyone in the Everyone in the au interest in the and boys would can to see how he Father Doyle, the souled pastor of I special pride in li "You must trait of the are "an and a set the set the set of the set the s

he would say, "an will be another

woes." "Thrue for y would reply, "b him a plain So than an O'Conne Joseph grew u and by the time year was remar devotion. His fe aid of good Fath school regularly prayers and ca fair looking, an takable refinem caused Father I often, and say : blood in his vei

He came of a go may be." From the da Maurice, nothin tives of the lad, ing no other p couple. When year he startle

ing he would li that he want a study like Fath poor. Simple-heart

at the news, arms cried : " we will speak t Sure we have you, an' it tak nooth.

Maurice was he heard what mind, and after rectory to tel pastor. "I have bee

fully, Maurice

take charge sure there will Maynooth."

Joseph was Father Doyle

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chapel.

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ead did so

St. Anthony

disease. However, she has, it seems got some message for you, which she

longs to deliver in person.'' "From——from whom ?" Hamond "From--from asked, hesitatingly.

" From a friend of ours, with whom she spent a considerable time on the continent. Excuse me, my dear sir," he added, laying his hand on Hamond's arm, as he observed his head droop suddenly, and his cheek whiten----am intrading strangely on matters of so deep an interest to you, but I am a mere agent-yet no cold one either.

"Pray, do not use ceremony with ," said Hamond, still trembling with me,' an agitation which he could no; com-mand. "Talk of Ludy Emily and her friend, as you would of indifferent per-My heart is interested in what sons. you said, rather from a long and bad habit in which I indulged it, than from the positive existence of any strong feeling, one way or another." "Since you permit me to use the

privilege old acquaintance alsaid Hunter, Î will tell ready that Lady Emily, after the death of her husband, of which you must have heard'

Hamond looked keenly into his eyes. You are aware." the other continued. that her health had been suffering for many years ?'

Ever ready to anticipate the most gloomy posture of affairs, Hamond now listened with a suspense approaching Hunter, too, seemed to paus agony. as if affected by some unusual emotion. "The fact is," he resumed, "part of my commission is conditional; and as I have the liberty of reserving it to myself, in case you should consent to com and see us, I am anxious to prevail on you-for it is of a nature that I had rather trust to other lips than—" Ha-mond here interrupted him. "If all this, Mr. Hunter," said he.

speaking in a hoarse low voice, and almost sinking with apprehension-" if this has been only a preparation to let me know that Enily Bury is—that the worst possible calamity in this world has befallen me-it would be better. perhaps, that the conversation should rest here.

"I will only confine myself to my

ose from her seat -The Night Walker,

But

He

Do not be alarmed," said Mrs. Hunter, " perhaps 'tis only Hunter." " Oh, it is he, Martha-the very We now find ourselves in the position in which our tale commenced, when, as the reader may remember, we le't Mr. Charles Lare seated at Mr. Falahee's knock—that hesitating knock—how often has my hear; bounded to it !—but 'tis over—All is over now !'' fireside, and expecting the entrance of their fair lodger. In a few minutes the

Be comforted, I entreat you."

" They have opened the door " Miss "Iney naded, grasping Matha's arm hard, and putting back the curls from her ear—" I hear him—stop ! hush !—" she listened and bent forward in an agony of attention — " 'Tis — 'tis he that voice-though more sorrowful in its tone-Oh. Martha, I can never do it ! Oh hide me, my dear friend, cover me-let me fly any where rather than meet him !'

"My darling-ah, my own darling, take courage," Martha exclaimed, flinging her arms around the neck of her trembling friend, and mingling her tears and caresses. "Will you give all up now, after whele years wasted in proparation. What will Hunter say to you," she added cheerfully, "after the great fib you made him tell ?"

There again, Martha-what if he should revolt from that cruel deceit ! He will do so-I am sure-and the breach will be made wider than ever." "How can you think so hardly of him? Have you no claims, then? Am I not your confidant, and do I not know your ecret services, secret services, your kind anxieties, and your long suffering last summer in consequence ?

This last reflection seemed to inspire the trembling lady with a greater por-tion of confidence than she had hitherto and she followed Martha to he dressing room in some degree of composure, where her fair friend disencum-bered her, with her own hands, of her riding dress, and the Leghorn hat with silk handkerchief plainly tied over and fastened underneath the chin, which fermed the then popular, and, to our aste, graceful substitute for the round

we will leave the ladies to prepare. as well as they may, for this meeting (which seems to be such a terrible affair, whatever the reason of it is), while we return once more to Castle Hamond, the proprietor of which was preparing have thought a step too low for himself. with no less anxiety for the promised which nothing and was very careful to observe and interview with the last friend of his his character.

that poured comfort on it when it was wounded and torn by the haughty in-solence of the worthless world around you, still lingers on its fibres, and tempers the dreary voice of memory with a tone of sweetness that time and sorrow can never utterly destroy." After pacing his chamber in silence

its earthly hopes are withered, and all

its sources of enjoyment broken up-yet

for a few minutes, he would again stop suddenly, and with a look of absence and wonder, ask himself whether the events, that had lately chequered the solemn monotony of his lonely life with a shade of still darker feeling, were indeed all real. Dead ! Emily Bury dead ! Was there actually an end of all hope ? Had the world lost her for ever ? Should be never indeed see he on earth again ? She was cold-dead -coffined-the earth was over her-the

heavy grave-stone was pressing on her and fragile form. light She was gone from him for ever and ever !

"It is past and done," said he, "and all that remains to me is to master as I may the disquietude of my own heart This high born friend of hers would would probe and humble me-she would try me with a tale of deep interest. shall fail. I will hear her message, and

take her death-gift with a stony and an unmoved demeanor. I will show her, that it is not in the power of the proud to subdue the will of all whom they hold within their influence. My heart may burst within me while she speaks, but my eye and tongue shall tell no tales- I will be cold as marble -cold as Emily was-is-cold as my own heavy heart—as the grave stone that divides us."

Having fortified his spirits in this resolution, he rose from his untasted breakfast, and with few preparations of the toilet, took his way over the fields to Mr. Hunter's residence.

It was nearly dusk when he arrived there. Mr. Hunter was not yet rewas. turned from a neighbouring court of petty sessions, where he had spent the day; and a peeler, in undress, who opened the door to Mr. Hamond, went to inform the lady of the house of his arrival, while he entered a neat par-lour on the ground floor, which was made "a double debt to pay,"-a kind of study and sitting room. Here be sat,

endeavouring to put on a hardness, and even roughness of demeanour, than which nothing could be more foreign to

ward, I understand.' TO BE CONTINUED.

An Honored Custom.

Needless to tell you that men and boys passing before a church should raise their hats, and that women should bow their heads. This has become such a well known custom that even non Catholics look for it. It keeps up a sort of perpetual adoration of the Blessed Sacrament. Not long ago, a street car full of men on their way down town passed the Boston Cathedral. Every hat was raised. fect was thrilling .- St. Xavier Calender.

FATHER JOSEPH.

It was the day after the big wind, the w ld, weird storm, which brought such destruction in Ireland, that plain and poverty-stricken Maurice Maloney found a tiny boy wedged in beside the

haggard, sleeping soundly. He was achubby, blue eyed lad, rich-ly dressed, and when lifted out of his rude cradle by stout-armed Maurice, chirped gaily. Maurice carried him into the cabin, to his wife Kitty, and both looked to see if there were any marks on the clothing by which they could gain a clew as to whose babe he

was. There was none. The poor Irish couple never had but one child, a fair haired little girl, and she was taken from them when she reached her third year. They looked at this little waif, looked at each other, and team arms the Kittle area when There was none. and tears came to Kitty's eyes when she said: "Maurice, it is God's will: we will keep him.

Maurice Maloney and his wife had lived in their little cabin, eking out a miserable existence for many years. They managed to pay the rent, and that was about all. Like all poor farm-

The so was a hes for the Long an strength goodnes them in them, he trouble. wailed K we give begradge at the pa said Ma ner of h right to the Lore We mus Regul from the

five yes

SEPILMBER 16, 1905.

the face of God.

school regularly, and taught him his prayers and catechism. He was very

When he reached his fifteenth

couple.

Maynooth."

BER 16, 1905. however, returned dden force of female dresses in be poor, " Kit y would observe, " we mat bear it. Maybe if we had riches There was a pause of en they approached ond could hear some of encouragement, t sigh. The door at two ladies entered. strong enough to en-istinguish the counnanage to do the same. " The ceath of their little Brideen was as perfectly as he d; but he had not The ceath of their little Brideen was a sore loss to them, and strive as they might they could not shake off the lone-liness that hung about the hearth-stone. Sometimes they would speak of her together and Maurice would tell of her cute baby ways until Kitty had a good cry, and then the worthy couple would chide themselves for flying in the face of God. d; but he had not ecognising the sweet-ion (f Emily Bury, s to act the stoic, he he winning kindness

when she walked to-Id out her hand with gladness. There are e world whose whole a to be composed of ad wishes of benevo-happiness is made up they are able to con-cted back upon their r very manner informs ence gives them our happiness is y them-their smiles kind for mere acting tone of their voice country in the world erous natures of this than in Ireland, and and could one indivire highly gifted with Hunter. Hamond felt

within him when.she nd and inquired with h he saw was not as-alth and the circumsent life. not be so selfish, Mr. she, turning towards as to gratify my own ours remains yet uner time you shall tell Martha, all that has since our last meeting. d, Miss O'Brien, who u that you are more You have seen the lady distance, she tells me low voice to her fair it her hand grow cold

hin her grasp-"For will you not be firm ll that depends upon to Miss O'Brien. "I asure of hearing Miss frequently mentioned was most honorable to was most honorable to believe I can guess at which Mrs. Hunter rvant was enthusiastic ion of Miss O'Brien's

occasion." nuite a little warrior, Hunter, "but apropos ink I hear one of my ating his drum a note neadow. My absence me from some degree of ng. Make acquaintance you can, for I can tell id, this lady is worth Courage, " she again e, to Miss O'Brien, as "Was not that well will take care that norb you, or remain with-

ome embarrassment to gentleman took place it the room. The former g the necessity for ex-ted by the pressing ccasion into something nd, and at once throwweakness, assumed, in a n easy and natural car-mond, remembering his returned once more to rkly morose demeanour. Mr. Hunter, has made elieve, of the occasion me to request the favour w, "said Miss O'Brien, said Hamond, calmly,

red you in some degree t have been a painful one of so benevolent a know Miss O'Brien vere the friend of Lady ontinent? t call her by that name." ien. "She had reason it herself-and in my t is an ungrateful sound. her as Emily Bury, for le she bore that name er esteen or love her." ere her friend long aftertand.'

ers, n Dingle, theirs was a hard strug-gle, but they were a religious couple and trusted in God to better their con-Father Doyle, and that good man would go to the cabin of the Moloney's evening after evening to chat about his protege. "Sure if its His will that we should

"I always told you there was good in his face," he remarked one evening after reading an unusually lengthy we we would have poor health, an' that would be a bigger loss. " letter, in which Father Joseph gave a glowing account of life among the negroes. "He had the look of it. He has good friends somewhere, Maurice. Blood tolic avery time." would be a bigger loss. 'Thrue for you, Kitty,'' Maurice would reply. 'Our fathers before us lived and died here and I think we can Blood tells every time.'

"As I used to tell Kitty here," spoke Maurice: "he was marked for God's service. He was always good an"

brought light to our cabin." "Yes," tearfully assented Kitty, "Yes," tearfully assented Kitty, an' the light went out when he left. would not feel so lonely like if he were I would not teel so longly like it he were anywhere else but among the black naygurs. Sure the black devils are no company for Joseph." "Hush, Kitty," said Father Doyle,

"all men are equal in the sight of God, and a black man's soul is as white as an Irishman's.'

the face of God. Their lives ran on quietly in this manner until the morning on which Maurice discovered the chubby boy in the baystack. Then all changed. They decided to name him Joseph, and to place him under the protection of the good Saint, who so faithfully watched over that little Babe who lay in the In this way Father Joseph would be discussed by his friends, until one even ing, late in November, Father Doyle was noticed by Kitty walking slowly

Everyone in the fishing village took Everyone in the using vinage took au interest in the lad, and the girls and boys would call daily at the cabin to see how he was growing. Good Father Doyle, the great hearted, whole solled pastor of Dingle parish, took a solid pastor of Dingle parish, took a

was noticed by Kitty walking slowly down the road. " Maurice," said the good woman, " run an' open the gate, quick. Father Doyle is coming down the lane, an' he looks as if he was in trouble." " That's you ! Woman alive, but you are always borrowing the black news," snapped Maurice. As Kitty felt, the sorrowful news came-news that crushed them both and made Father Doyle cry like a child, as he read how Father Joseph had given up his young life, as hunsouled pastor of Dingle particle to a special pride in little Joseph. "You must train him right, Maurice," he would say, "and maybe some day he will be another champion of Erin's had given up his young life, as hun-dreds of other priests had, ministering

woes." "Thrue for you, Father," Maurice would reply, " but I would rather see him a plain Soggarth like yourself than an O'Connell." dreds of other prices of Africa. to the natives of Africa. "He succumbed to the fever," wrote than an O'Connell." Joseph grew up a fine, healthy boy, and by the time he reached his twelfth year was remarked for his piety and devotion. His foster parents, with the aid of good Father Doyle, sent him to exhed regularly, and taught him his

"He succumbed to the lever, whole Father Doucet, the superior, " and we all mourn him deeply. He was the 'St. Anthony' of our band, faithful, patient and saintly. He labored for the blacks as he would for a brother. He bade me as a last request to write to you, Father Doyle, and to his parents, and to tell you he remembered you all daily in the Holy Sacrifice, and, dying, he prayed that God would watch over you prayers and cateenism. He was very fair looking, and there was an unmis-takable refinement about him which caused Father Doyle t shake his head all until some day you met in heaven. Two months before, while returning from a our of the missions farther up, often, and say : "Poor lad, he has bue blood in his veins, if any one ever had. He came of a good family, whoever they may be " he came to a convent, and there met a saintly nun, Sister Marie. Something drew his attention to her face (for he sel may be. From the day of his discovery by Maurice, nothing was heard of the rela-tives of the lad, and he grew up, know-ing no other parents than the kindly dom spoke) to strangers and a resemblance to some one, somewhere whom he felt he knew, seemed to strike him. In general conversation he learned that the Sister had arrived at year he startled Kitty one day by saythe White Mission from Ireland ten years before, shortly after her profesing he would like to become a priest-that he wantid to go to college and study like Father Doyle, and help the sion, and had been educated by the Sisters twenty miles from Dingle. Further conversation elicted the facts Simple-hearted Kitty burst into tears that her father, a British army officer, with his wife and one child had been Simple-hearted Kitty burst into teach at the news, and taking him in her arms cried: "God bless you, Alanna, we will speak to Father Doyle about it. Sure we have no means to eddicate with his wile and one child had been killed in the big windstorm which swept over the country and a little brother disappeared never to be heard from. She was adopted by the Sisters and spent her life with them, always you, an' it takes money to go to May-

Maurice was fervently grateful when he heard what was in the bouchal's mind, and after supper hurried to the rectory to tell the good news to his and spent her life with them, always praying for a reunion with her brother. "The meeting of brother and sister was a pathetic one," wrote the su-perior, "and a change came over Father or an extatic pastor. "I have been watching the lad, cire-fully, Maurice," said that good man, "and I think he has a vocation. I will take charge of him myself, and I am sure there will be no brighter lad in all Maynooth." oseph. He moved as in an ecstatio Joseph. He moved as in an ecstatic dream, always praying, always thank-ing God for His goodness to him. His sole thoughts were of the parents away back home in Ireland, and he intended writing and telling them of his meet-ing with Sister Marie, but was stricken with the fever on his return to the mis-cion

seph was sent to college, and as "He is buried by the side of our other martyrs," concluded the letter, " and I only hope that when our time comes we will be as worthy of heaven

Joseph was sent to college, and as Father Doyle predicted, made rapid progress in his studies. More and more he grew deeply religious, and when the year of his ordination came round, he was often styled "another St. Anthony" by his classmates. He visited his foster-parents every summer, and wrote to them regularly while away. His letters were beautiful in their expressions of gratitude to the devoted couple, to whom, he said, he owed his great happiness. With prood hearts as he.

as he." "I only hope so," sobbed Maurice. "My poor, poor boy !" "May God grant him a place in heaven this night," walled Kitty, "and may we prove ourselves worthy of his prayers." "Amen," sobbed Father Doyle.— Josephine B. Sullivan, in the Chicago New World. the devoted couple, to whom, he said, he owed his great happiness. With proud hearts Maurice and his good wife would pass the letters to their neighbors, and those who were able to read did so and told the contents to

New World.

THE TWO BANQUETS.

THE CATHOLIC RECORD.

amongst them the riches of its horn of plenty. Thus viewed civilization's banquet is a symbol of the Eucha istic banquet, just as throughout all creation things in the natural order are symbols of things in the supernatural order. of things in the supernatural order. But, alas! How poignant the con-trast between the symbol and the real-ity; between civilization's barquet, which is the work of men, and the Eucharistic banquet, which is the work of God. The banquet set forth by civilization is in no sense to the fract of barancing. All are

The fames of drankenness and the laise smile of voluptousness impart an ap-pearance of joy. But the transition from pleasure to satisfy and from satisfy to disgust in short. Soon there will be need of defending with arms in over us. hand this gloomy happiness, for here is the ourush of the famished come to break in the doors of the banquet hall. society, which recognizing not the law of God, regards existence as the weak prey of the stronger and more fortu nate. Lean over this cavern of human happiness and you will hear issuing from it, as in a vision of Dante Alghieri curses, blasphemies, cries of pain and despair commingled with the noise of men fighting one another. Far different is the Eucharistic ban-

Far different is the Eucharistic ban-quet. All men are invited to it. Each one has his place at the table and his share in the feast. At that table, all are equal. It is only there that the word, equality, which at all times has been the rallying cry of all sorts of persecutors and the pretext for all persecutors and the pretext for all sorts of oppression, is not sacrilegiously profaned. At the Communion rail hu-man equality is enthroned. A pure and heavenly joy reigns at the table of the Lamb and is reflected in the countenances of all the guests.

A supernatural brotherhood unites in the common love of the same Father all the children of the family and finds expression in the sweet word communion which designates at one and the same time the act of which we participate in the banquet, and the bond of union the banquet establishes between the guests. All are satisfied; all are strengthened by the divine nourish-ment which is the converse of others. strengthened by the divine nourish-ment which is the source of eternal life. At this table at which joy reigns you hear the canticle of praise to the spouse. It is the triumphal chant of the divine wedding intoned by all the guests. It mounts heavenward as the purest and sweetest note the voice of man can waft to Paradise : Praised be Jesus Christ in the Holy

Such is the banquet furnished by men: and such the banquet prepared by God. The one in a riotous and Sacrament of the altar ! by God. The one in a riotous and noisy feast incessantly consumes the resources and the wealth that have been accumulated by the toil of gener-ations; the other by an unceasing miracle daily renews the sum total of the virtues and of the moral energies that produce its wealth. There is a striking phenomenon, the most impressive in the history of hu-manity during the last two thousand years, which I shall call the mainten-ance of the equilibrium in the moral

air, but it is there in the same way th delicate perfumes are that you breathe and know not whence they come. When the day shall have arrived when When the day shall have arrived when the divine aroma will have been ex-tracted, vainly will you expind your lungs to take in the sweet breath of the spring. It will no longer bring to you its delicious scent. You will breath only the odor of decay. Thus overflowing from the Eucharis the hanquet the moral energies in all

Eucharistic banquet, which is the work of God. The banquet set i forth by civilization is in no sense r a true feast of humanity. All are i not admitted to it, and amongst those for whom that privilege has been re-served what inequality prevails in re-served what inequality prevails in re-spect to their places at the table and the banquet. The table itself is so o mall that there is room at it only for a limited number of the guests, some of whom seated at their ease help themselves to the best dishes and indulge in uproari-ous mirth, whilst the greater number, o closely packed together, hasten to de-source and the discussion of the discussion of the skeptically inclined who ask us, do you closely packed together, hasten to de-vour in a ravenous manner the precari-ous share that falls to their lot, for which they have allow to fight. Here are a precised the light radius of the they have allow to fight. which they have often to fight. How many, too, have to feed themselves on the crumbs that fall from the table, which they have often to fight yoke of the crumbs that fall from the table, that fact and yet we refuse to abate a the crumbs that fall from the table, whilst outside there is an immense crowd eager to force its way into the banquet hall whilst casting angry and covetous looks upon the splendor of the gorgeous feast. This is not a feast. It is rather an orgy like Nero's bunquets which the painter, Couture, has portrayed for us Sienkinger has described for us with sienking and the splendor of the gorgeous which the novelist, orgy like Nero's bunquets which the novelist, sienking and the splendor of the gorgeous which the splendor of the gorgeous which the splendor of the splendor of the gorgeous feast. This is not a feast. It is rather an orgy like Nero's bunquets which the novelist, sienking and the splendor of the splend with his brush and which the novelist, Sienkiewicz, has described for us with his pen. Joy does not reign at it. The fames of drankenness and the false those who angrily cry out: "We do those who angrily cry out: "We do those who angrily cry out: "We do not want His Kingdom to rule over us," we with calm firmness reply: We will it that it should rule over you and

16

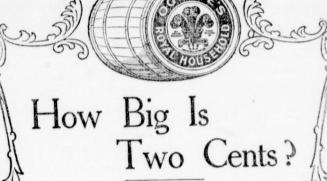
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What is there then to justify our hopes? With what lever do we purpose to uplift the world? Taere was a time when there rose up before Roman sobreak in the doors of the banquet hall. A desperate combat rages between the overled and the starving around the well-piled banquet table. They call this "the struggle for existence." It is a term thoroughly characteristic of a seciety, utterly corrupted by its own voluptousness, the Christian ideal of renouncement and mortification which a term thoroughly characteristic of a seciety, which recording not the law strongly to noble souls that for them it became the most powerfal motive for embracing the faith of Jesus Christ. embracing the faith of Jesus Christ. That time is far removed from us. To many the austere and mortified life of the Christian who denies himself in-dulgences in carnal pleasures seems to belong to a period that has passed out of history for all time. Such a life, so far from being attractive, is a veritable scarecrow to more than one. Yet I am convinced that a day will come when society aroused from its drunken slum-bers will put in the place of honor the

society aroused from its drunken slum-bers will put in the place of honor the Christian principles of moral perfection founded on the spirit of self sacrifice and of poverty. That day has not yet arrived. On the contrary, look where we may, we see crowds rushing after pleasure with a frenzied madness that has not proven beam surgassed. has never been surpassed. There was another period in history,

less renote from us than the Roman, when the Church stirred the civilized when the Church stirred the civilized world to its depths by appealing to the sentiment of human brotherhood. When our ancestors were told that Christians like themselves were per-scented in a corner of the world for secuted in a corner of the world for secured in a corner of the world for Christ's sake the swords leaped from the scabbards and the West flung itself upon the Holy Land, both to avenge their oppressed brothers and to vin-dicate the honor of the Christian name that had been outraged. That time also has passed. Europe occupied with its trade and colonial interests and taken up with questions that be-get national jealousies has lost all con-ception of its duty towards other mem-bers of the human family. Hundreds of thousands of Christians have been slaughtered under our very eyes with unheard of refinements of cruelty and not a single European power has lifted Christ's sake the swords leaped from unheard of refinements of cruelty and not a single European power has lifted a finger to stay the arm of the assassin when the lifting of a finger would have been sufficient. Such are the depths of commercial selfishness and indifference to which the society has sunk that

But if the modern world, taken as a whole, is insensible to the beauties of the law of moral perfection, and if it is no longer touched by the sufferings of the other hand, a sentiment to which it is more responsive to-day than it ever was before. That sentiment concerns greater justice in was before. That sentiment concerns itself with the need of bringing about greater justice in social relations, of a more equitable distribution of the ben-efits of civilization, and of establishing closer fraternal relations between the different classes of society. The mo-dern world is not indifferent to the sufferings of the disinherited steeped in numerited misery : it, more over, ocunmerited misery; it, moreover, oc-cupies itself with devising ways and means of relieving this suffering, and in so doing it, all unknown to itself, comes in to touch with the Gospel. For comes in to touch with the Gospel. For irom the Gospel, as fron a divine source, flows that broad and deep stream of compassion which will never cease fertilizing the aridity of our so cial life. Whenever men are inspired with a sense of social justice and of the brotherhood of man they means inspired to which the word has been up to the supernatural operation of the Eucharist is, according to them, the natural result of the innate forces of humanity! All this progress has been to be added to the supernatural result of the necessarily with a sense of social justice and of the brokehood of man they unconsciously draw nigh unto God, Who declared : "I have pity upon the multitude," and Who, after living here below the to be added to the supernatural to the supernatural to the supernatural result of the innate forces of the supernatural result of the innate forces of the supernatural result of the supernatura life of a workingman, willed to die the BELLEVILLE death of a slave. The teachings of the Church, which BUSINESS The teachings of the Church, which she has transmitted down through the ages from the promulgation of the Gospel to the issuing of the Encyclical Rerum Novarum on the labor question, will then find in the twentieth century a fortile scill which will yield a hundred. COLLEGE LIMITED, We teach full COMMERCIAL course. As well as full SHORTHAND course. a fertile soil which will yield a hundred Full CIVIL SERVICE course, Full TELEGRAPHY course, fold. Here is where the Christian of to day should find a field for social OUR GRADUATES IN EVERY DEPART to day should find a field for social endeavor. To us belongs the guidance of a movement which must lead inevit-ably to the glorification of the Gospel and which the enemy of mankind would like to control in order to switch it off into the abyss. This guidance belongs to us as a family inheritance for the humble and the lowly were always the favorites of the Church; it belongs to us because we alone have a full realiza. MENT ARE TO DAY FILLING THE BEST POSITIONS. Write for catalogue. Address J. FRITH JEFFERS, M. A., PRINCIPAL Address: Belleville, Ont. ST. JEROME'S COLLEGE, BERLIN ONT., CANADA. (G. T.R.) amercial Course with Business College us because we alone have a full realiza-tion of the extent and the limits of the High School or Academic Course – Prepara High School or Academic Course – Prepara tion for Professional Studies. College or Aris Course – Preparation;"fo Degrees and Seminaries. Board and Tuttion per Annum, \$140.00. For Catague Address-REV. JOHN FEHRENBACH, C. R., "Pres. morality will continue to shape public life as well as the lives of individuals



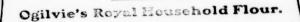
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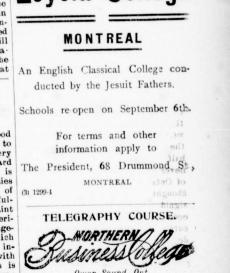
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we alone have a programme worthy of humanity, an ideal in which the aspira-tions of all men can commingle. Beside the iniquitous table around which the the iniquitous table around when the orgy of a materialized civilization is in full swing we wish to place the com-munion table where all mankind filled with jyy may sit and where there will be fulfilled literally, as well as figura-table to the state of the stat tively, these prophetic words of the Holy Scriptures: the poor shall eat and they shall be divinely satiated.--N. Y. Freeman's Journal.

LACK OF GOOD WILL.

It is precisely by this lack of good will that page goodness begins to differ from Christian. It is all very well to observe one's duties toward men, but how deplorably defective men, but now deployably deployably deployably the reason which accepts such duties and yet refuses to admit any sense of duty towards God? Veracity, truthful-ness, sobriety, kindliness, self-restraint in dealing with others are very meri-ting with others are very meri-

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E CONTINUED.

onored Custom.

tell you that men and before a church should s, and that women should ads. This has become ds. This has become known custom that even look for it. It keeps up petual adoration of the ment. Not long ago, a l of men on their way issed the Boston Cathe-bet mer pained The hat was raised. illing .- St. Xavier Cal-

HER JOSEPH.

ay after the big wind, the orm, which brought such Ireland, that plain and en Maurice Maloney oy wedged in beside the Maloney

ing soundly. abby, blue eyed lad, rich-d when lifted out of his y stout-armed Maurice, Maurice carried , to his wife Kitty, and any see if there we clothing by which they lew as to whose babe he as none.

ish couple never had but in haired little girl, and on from them when she nird year. They looked waif, looked at each other, e to Kitty's eyes when Jaurice, it is God's will: im.

loney and his wife had little cabin, eking out a stence for many years. and d to pay the rent, and t all. Like all poor farmhappy one for Maurice and Kitty, and early in the morning they attended Mass in the village chapel to pray for the intention of their boy. On their way home they were congratulated by their friends, and all looked forward to the following Sunday when the round

the following Sunday when the young priest would be amongst them offering up the Holy Sacrifice in the little

when Sunday arrived the chapel was crowded, the peasantry coming from miles around to receive the blessing of miles around to receive the blessing of the young Levite whose history was known to all. Father Doyle had the chapel beautifully decorated with flowers, and after Mass tendered a dinner to Father Joseph, Maurice,

their friends. The day of Joseph's ordination was a

dinner to Father Joseph, and Kitty and the visiting priests. Mr. and Mrs. Moloney shed happy tears when their son, in acknowledging the kindness of the aged pastor, paid a tribute to the sacrifices and devotion of the poor Irish couple, whom he knew as

father and mother. "He received his first inspiration from their holy lives," he said, "and he prayed that God would reward them two f.ld for their kindness to him." He

know it would cost him a struggle and bring pain to their loving bearts when they heard his intention : he had vol-unteered for the White Mission in Africa Africa. The sorrow to Maurice and Kitty

was a heavy one when the day arrived for the sailing of their foster son. Long and fervently they prayed for strength to bear the parting, and the goodness of Father Joseph, who visited them in the cabin and prayed with them, helped them to bear up in their trouble. trouble

Surely, God only loaned him to us,' wailed Kitty, "an' it is but right that we give him back to Him. I do not begradge him to God, but I feel lonely at the original

ONE PREPARED BY GCD AND ONE FUR-NISHED BY MEN.

(The following address on the Eu-harist and Civilization was delivered at the Eucharistic Congress, held at Rome, by M. Godefroid Kurth, a distinguished professor of the University of Liege, whose monumental work of "The Source of Modern Civilization"

is one of the masterpieces of contemporary literature. We commend Pro feesor Kurth's address to our readers.

Ed. F. J.) Praised be Jesus Christ! This for-Praised be Jesus Christi This for-mula so ancient and so redolent of Catholic love wells up from my heart to my lips to greet this vast and im posing assembly. It sums up in four words our faith, our hope and our love. Creation has no other end than to glorify that name at the mention of

glorify that name at the mention of which every knee bends in Heaven, on earth and under the earth. Praised be Jesus Christ for having created us and for having redeemed, much let Uim he

Jesus Christ for having created us and for having redeemed us; let Him be praised for bringing us together in one family under the authority of His Vicar; let Him be praised for having prepared for us the Eucharistic feast and for having invited us all, without exception to His divine banquet. exception, to His divine banquet. When the imagination would crystal-

When the imagination would crystan lize in a single figure of speech an idea of all the pleasures and joys of life it expresses it under the form of a banquet —the banquet of life. How fascinating and attractive becomes this word when employed by the poets or when used in the writings of moralists. It evokes the thought of a father of a It evokes the thought of a father of a family beneficently lavishing unstinted hospitality upon his guests as if they were members of his own household. We picture to ourselves a table abun-

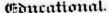
dantly supplied with choice food which nourishes and strengthens all who par-take of it. We see the manifestations

"Tis the same way I feel meself," said Maurice, wiping a tear on the cor-ner of his coatsleeve, "but we have no right to complain at all, at all. Sure, the Lord lendeth, an' the Lord taketh. We must be obedient to His will." Regularly the lonely couple heard from the young missionary for the next five years. His letters were sent to

ance of the equilibrium in the moral life of humanity. All commonwealths have at their disposal only a limited have at their disposal only a limited amount of resources in the moral order and they perish when these resources are exhausted. Like the immense reservoirs which iurnish great cities with a supply of water, modern civiliz-ation daily suffers a loss which impov-erishes it and its reservoir soon would be exhausted if from Heaven there did not flow into it springs which bring to it their contingent of abun-dant and limpid waters. Thus from the Eucharist there descends upon our dant and limpid waters. Thus from the Eucharist there descends upon our civilization supernatural help which keeps it at its normal level.

Unbelievers have no idea of these diunbelievers have no navelous heights vine harmonies. The marvelous heights to which the word has been uplifted by to which the word has been uplifted by natural result of the innate forces of humanity! All this progress has been brought about solely and necessarily by a something which they do not understand, but which seems compre-hensible to them when they bestow upon it the name of evolution. The social miracles wrought under their very eyes are due, they say, to the inherent virtues of human nature. As for the virtues the Church has invested with a religious character, all that will with a religious character, all that will be necessary to do will be to deprive them of that character, to debaptize them, to laicise them. Charity will be known as altruism and will continue to do in the name of men what it formerly did in the name of God; men will refuse to believe in a common father, and yet they will remain brothers; they will no longer recognize a Divine Legislator, but will go on obeying His

They assure us that the principles of life as well as the lives of individuals rights that must be respected and be-because morality is in the air we breathe and constitutes a part of our way through the dangers that threaten atmosphere. Yes, morality is in the the movement; it belongs to us because



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Systematic Study of the Catholic Religion

By REV. CHARLES COPPENS, S. J.

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hammedanism, both being a huge fraud

upon humanity, and both being man-

made religions-or rather, he should

say, Eddyism is woman made and there-

fore cannot be the religion of Christ

Its false teachings destroy faith in

Christ and come from the father of

lies, who is satan disguised as an angel

The Rev. Mr. Holeaple is quite cor-

rect in his statement that Eddyism is a

human invention ; yet under this as

pect it is no worse than Rev. Mr.

Holeaple's religion which is entirely a

product of the human imagination. Mrs.

Eddy had the same right to invent a

religion according to her own notions

of truth as had the founders of the

Evangelical Association, which is a

schism from Lutheranism, just as

Lutheranism withdrew from the One,

A GROSS MISREPRESENTATION

Catholics have just cause of complain

against certain newspaper correspond

ents because of their frequent distor

tion of facts in matters connected with

the Catholic Church. Indeed there

appears to be an organized effort to

falsify its teaching and its practices

and to belittle the great work it is per-

forming in the service of our Divine

Lord and Master. At times a ridicul-

ous falsehood about the Church and its

Ministers will appear in a Canadian

paper. The place will be given as

South America, Italy, Spain, or some

far off country, and in the infidel press

of distant parts falsehoods will also be

United States and Canada. It is a

shameful business and it is strange in-

deed that men who pretend to be

respectable and educated would engage

n it. About a month ago an article ap-

peared in the Daily News, of St. John,

Newfoundland, under the healing " A

whole Church changed creed-Case al-

most without parallel in the history of

the country." We give it in its en-

tirety, but we ask special attention to

Boston, July 21.-With an impres

cord, is said to be without parallel in

Less than a year ago a Roman Catho-

asse of Fond du Luc, an extreme High

Church see, but this unusual transfer

and the Roman Catholic Bishop, and it

was only after much urging that the

Wishing to ascertain the facts in

Episcopal authorities consented

dmit the dissatisfied parish.

Confirmatio

the last paragraph :

Holy Catholic and Apostolic Church.

of light.

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ARTTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa, June 13th, 1905. to the Editor of the CATHOLIC RECORD,

London Onb. My D ar Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, above all, that it is im-bud with a strong Catholic spirit. It strenu-ously defends Catholic principles and rights, and stands firmiy by the teaching romoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-try, and is will do more and more, and its websleeoms influence reaches more Catholic termses

Therefore, earnestly recommend it to Cath-cate families. With my blessing on your work, and best

Wie families. With my blessing on your work, and bes wishes for its continued success. Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate.

Apostone Deregate. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1900. To the Editor of THE CATHOLIC RECORD, London, On: Beas Bir: For some time past I have read. Sour estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a draty Catholic spirit pervadesithe whole, Therefore, with pleasure, I can recommend to the faithful. Blossing you and wishing you success. Believe me to remain. Yours faithful i. Yours faithful and wishing you success. Apost. Deleg.

LONDON, SATURDAY, SEPT. 16, 1905.

A TOUCHING SIGHT.

Tucker Memorial Congregat Church of North Brookfield to his Last Sunday there took place in St. Peter's cemetery, London, an exhibition of Catholic devotion which was in its former pastor Rev. Mr. Spencer, voted unanimously to withdraw from the denomination of the Paritans and every regard most inspiring. Bronze Stations of the Cross had been pur. enter the Episcopal fold. The majority chased, the gift of members of the con of the members have received or receive the Sacrament of Confirm gregation ; and His Lordship Bishop McEvay, accompanied by Rev. Father at the hands of Bishop Vinton. The Church building is comparatively new and cost \$65,000. Such a change, ac Lylward, Rector of the Cathedral; Rev. Fathers Frachon, Cherrier, Egan ; complished without proselytizing or dis-Rev. Father McKeon and Rev. J. V. Tobin of St. Mary's Church, London, this state or in the country, with possibly one exception. proceeded to the cemetery at 2 30 s'clock, for the purpose of blessing lie Parish, including the priest and them. About two thousand people many of the parishioners, was received into the Episcopal Church in the diowere present, nearly all of whom walked the entire distance of two and a dealf miles. It was a sight was due to friction between the priest mover before witnessed in the Province of Ontario ; and the more one takes chought and considers the beauty and significance of the demonstration it becomes all the more evident that such connection with the case we wrote the outpourings of Catholic faith betoken a Most Rev. Dr. Messmer, Archbishop of depth of religious feeling close akin to that which prevailed in ages gone by and which will over cast a halo of giory around the church whose Founder went the way of the Cross to open herven to the human race. We loope to learn that many other places in the Dominion will follow the example set by the Cathderal city of London Diocese. The memory of our deadthe conviction that our supplications to the throne of grace will lighten their burdens if yet they have not beheld the Beatific Vision-form links of love with the past, and call up the glorious vision of a reunion for eternity with war own. " The Way of the Cross " in our cemeteries is a devotion that should The, and is, very dear to Catholic hearts. The immense concourse of the faithful who proceeded from station to station last Sunday, reciting the customary prayers, left an impression which will mentain during life in the memory of all who were present. We congratulate the Bishop of London on the success of the first pilgrimago to St. Peter's cemetery. Such an ovidence of Catholic spirit must have been most gratifying to his Lordship and to his faithful clergy of London.

THE CATHOLIC RECORD.

and singing. They abjure all animal Bishop Grafton and his coadjutor as well as on Rev. Trudell for trespass on my property, as the old church title was still vested in myself. Then Tru-dell held service in the saloon. To un-deceive the deluded people, I sent a Bohemian priest to their place, having called a meeting in the old church, and food, and their only food is said to have been peanuts. WILD REVELS. Truth is stranger than fiction, and in Bohemian priest to their place, havin called a meeting in the old church, an when he had fully explained t order to impress upon our readers the

called a meeting in the old church, and when he had fully explained to them the true character of what had been done, the real Cath-olics among them were indignant. After a short time, when I allowed the old church to be used as a chapel of erse, most of them became reconciled to Holy Church. After another short time Trudell disanceared, and was last importance of Temperance and dangers of the drinking habit, it is not necessary to have recourse to the imagination to depict the direful consequences of that habit. The past week has been prolific of instances time Trudell disappeared, and was last which show in letters which every one heard of out on the who runs may read the horrors which there was not a single family that even turned Episcopalian, much less the whole parish, and still less their excel accompany indulgence in strong drink. These instances are but few, as there lent priest. The appearance of the Anglican Bishop among those Bohe-mian Catholics was a comedy, if not a lent priest. must have occurred many others quite or nearly as horrible which have not sacrilegious farce. † S. G. MESSMER, Archbishop of Milwaukee. become known to the general public. We shall just mention some events

Here is another specimen of anti Catholic bigotry, taken from the Cath

olic Times, of London, England : "Wonderful is the power of imagina wonderful is the power of imagina-tion possessed by some of the enemies of the Catholic Church. Lately the Brussels correspondent of a German paper. Die Zeit am Montag, destched to it a startling report headed 'Massacres en masse committed by nonks." The priestly government monks." The priestly government which rules Belgium had, he said, made a remarkable discovery. Whilst scaf-foldings were being raised in Brussels for electric illuminations on the occa-sion of the national fetes considerable quantities of human bones were un-earthed. At one spot there was a hear of over twenty skeletons, including several skeletons of women. In that part of the city there existed up to the middle of the nineteenth century an Augustinian convent, and it had been published concerning the Church in the found that the bones were not mo than a hundred years old. It had, therefore, been proved, affirmed the correspondent, that the holy monks of this convent had the custom of sending into the other world persons of both sexes, and of laying their bones in a 0 80.

were again heard, and there were "What is the explanation? It is sounds indicative of quarrelling as well given in a letter from the archivist of as mirth, but no one imagined the the Archbishopric of Malines, M. tragic events which were going on at the There was a convent : Tænen. lace till 1809, but it was not inhabited until the next morning. On the mornby Augustinian monks since the end of the sixteenth century. In 1589 the ing of the 24th, a railway engineer noticed the body of a man lying on the Augustinians of the convent made a railway track, while a freight train

public contract by which they obtained the right of interring in their cemetery Boston, July 21.—With an impres-sive corremony Right Rev. A lexander Hamilton Vinton, D.D., Bishop of the Episcopal diocese of Western Massa-chusetts, has formally transferred the Tucker Memorial Congregational parishioners, men and women, whose families desired that their remains should rest there. This being the case, it would be astonishing if human bones were not discovered in a place which was an ancient cemetery. But the report of "Massacres en masse comdenomination. The Congregational Parish, largely through the influence of mitted by monks" has gone forth, and the explanation will scarcely catch it in the anti-Catholic papers."

THE DOUKHOBORS.

The Dominion Government has come to the conclusion that stringent measures are necessary to put a stop to the Doukhobor fanaticism which has manifested itself for the last three years by enseless and indecent pilgrimages, to the great annoyance of the whole population of the Northwestern Provinces. These pilgrimages cannot be any longer regarded as merely amusing absurdities; and they certainly are neither instructive nor devotional, though they were undertaken under the pretext of religion.

Sixteen men of the party who four weeks ago divested themselves of all clothing in the neighborhood of Yorkton, and marched to invade Manitoba, SEPTEMBER 16, 1605.

schools.

parents have the inherent right to

have religious teaching in the schools

for their children, and it is only be-

cause they cannot get their rights that

he supposes they should consent to be

The Bishop's position fully justifies

the position taken by the Catholics of

Canada, and we are virtually assured

that this is the prevalent sentiment of

Anglicans. It is admitted that relig-

ion should be taught in the schools,

and it is only because the Anglicans

themselves are not in accord on this

point, and because some other denom-

inations are opposed to granting them

special privileges, that they consent to

not insist upon having their own

denominational schools, and to

send their children to the Public

This being the case, we can now under-

stand how it happened that the Bishops

of Rupert's land joined in the outery

against Catholic schools in the North.

West, and that some other Bishops in

Ontario joined in the same hunt. It

was the dog in-the-manger policy. Be.

cause Anglicans who, all told, are thir.

teen and one third per cent. of the

population of the Dominion, are too

divided to agree upon what they claim

as an undoubted right, therefore Cath.

olics, who are forty one and one fifth

On the marriage question the House

of Bishops conveyed a message to the

whom has been divorced from a wife

ness of the marriage tie, and it is the

really scriptural standpoint, though

most of the sects interpret otherwise

wronged on this point.

with him, and was found dead in his It is his opinion evidently, that the room on Wednesday morning. A few days later than the dates given

above, a man in Vancouver named Joseph Demars terrorized the people in the neighborhood of the Waverly hotel, drinking heavily for three days, during which he was constantly threatening passersby with a revolver which he fired from time to time. Then he entered the hotel and ordered all who were in the bar to drink with him. When they showed reluctance, he threatened them with his revolver, crying out, "Come up everybody and drink with me." Terrified with his threats, at last all complied, and thus they all drank several times. One man attempted to escape by the door, but Demars struck him over the head with the butt of his revolver and thus forced him to the bar to drink.

The bartender was attending to his work of serving the people at the bar, when as he turned his back toward the crowd, Demars wantonly shot him through the back. The people fled toward the door, while Demars recklessly fired his revolver in every direction. Even after this he went to several neighboring houses flourishing his revolver, but was at last arrested. The wounded barkeeper may die, as his wound is pronounced dangerous, and thus Demars may be tried for a capital

per cent. and who are almost unanimous offence. These incidents should surely be in desiring to obtain that same thing, sufficient to convince young people should abnegate their rights to please especially of the danger of indulging certain parties who are always ready to even moderately in the insidious habit howl out their fury against the conof drinking, lest they should be led by cession of anything to Catholics, no degrees to become crazed with drink, matter how just may be their demands.

as was the case in the instances here recorded as happening within a few habits were as vile as his own, and the noise of drunken revelry was often days.

Lower House recommending the adop. Young men and women, girls and tion of a canon totally prohibiting the boys, avoid even the first glass, which marriage of two persons, either of might be for you the beginning of some one of the tragedies in real life which who is still living. This is the Cathoare recorded in this article. lic standpoint in regard to the sacred.

THE ANGLICAN GENERAL SYNOD.

the Scripture relating to this point. The General Synod of the Church of Past Synods of the Church of England England in the Dominion began its io Canada have had this subject before sessions in the city of Quebec on Wedthem, but there was never, so far as assday, Sept. 6th, with an attendance we are aware, any Synod which adopted of 17 Bishops, 90 clerical, and 55 lay the present proposal of the Bishops. It delegates. Three Bishops from the Prowas always thrown out by the lay vote. testant Episcopal Church of the United and it is very probable the same thing States were among the number, one of will be repeated on the present occawhom, Bishop Tuttle of Missouri, the presiding Bishop of that church, sion. We are told that an attempt will be preached the opening sermon.

made to change the name of the Angli-We cannot, of course, absolutely can Church in this country. Some are assume that the deliverances of Bishop opposed to any such change, and we do Tuttle were the sentiments of the ennot venture to predict what may be tire Church, as we are well aware that done in this matter. It is also said that the Church of England permits the the practice of anointing the sick will greatest diversity of views, even on be brought before the Synod for apmatters which have regard to the proval. It is admitted by the advosacred deposit of Christian faith cates of this practice that it was used When we add to this the fact that the in the primitive Church, and they wish churches in Canada and the United on this account to restore it, though States are absolutely distinct and inde the Protestant movement of the six-

that he was killed in the fight, and not nandent of each other, we must infer by the freight train which passed over that the diversity is considerably intensified thereby. A man named Harold Crawfield was

is to be found in St. James v. 14-16. The American Bishops were present The proposal of some Anglican clergy also found in the hut bleeding from a rather as sympathetic visitors invited to restore it is one of the evidences cut on his head, and with hands and through courtesy to assist on the occathat the Catholic Church, unchanging face covered with blood. Crawfield sion, though they could not take part in all decrees on faith and morals, has testified that Gamble and Seneca had in an official capacity, nor in the voting never departed from the verities of quarrelled at the hour of 2 o'clock a. m. which should decide the course of the "faith once delivered to the after a long carouse. They went out action of the Canadian Church on any

SEPTEMB

more difficult for cover a way to under any circum ity of the men their helpless fan rated. They hav of sustaining the community at lar lived, and their to evil influences the increase of th There should dealing with such that present las oblige fathers to As there has b neglect in the charitably dispon sent any more w than the relief

deserted familie is humanely rec their relief. It is one of th

ing the sanctit that husbands r such an exten added to the di a wide-spread cannot but la heart, the sa irreligion or bringing the p

A NOVEL T

We notice in Chicago a formed by a n the purpose of abstinence a method which by New York the divorce aware that th the name of Faith," was evil of divorc do by sociall have been div have been di are not to " Daughters York to visit sent at socia

The Chica promotion of not associat mitting their women who dicted to th courage it i woman who from time to at meals, is lar boycott ters of the l

The name

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which occurred on two days of last week, and which by their atrocity fill our minds with horror for the danger which threatens society, and especially young people who are not sufficiently careful to avoid the intoxicating demon whose bite is like that of the serpent. Near Stratford, on the 23rd of

the

August, the death roll was increased by the addition of two names there to under peculiarly distressing and disgusting circumstances.

One of the persons alluded to was John Gamble, a dissipated person who till a few months ago resided with his wife and family, but who, finding that family life was a restraint upon his debauchery, went to live in a miserable hovel which he erected in the outskirts of the town.

He often entertained company whose

heard issuing from his abode. On the

night of August 23rd, these revellings

was rounding a curve which led to the

spot. Before the train could be stopped

it passed over the prostrate body,

which was discovered to be that of

young Indian named Adam Sereca.

aged twenty two years. Both legs had

been severed by the wheels of the cars.

Then, twenty yards away another dead

body was seen near the entry to Gam-

ble's hovel. There was evidence of a

struggle, in the form of a blood smeared

scantling and a number of bottles which

were also stained with blood. The hovel

was then entered, and there were signs

of the wildest disorder. There were a

rusty stove, three broken chairs and a

pile of rags and straw with blood-stains

everywhere and many signs of a

The Indian's body was cold, showing

terrible drunken row.

after the fighting began.

intemperate for a living.

had fought till both were killed.

tails of the other events which occurred

them to show that everywhere the

effects of intemperance are the same

brawling, murder, blasphemy, and star

vation for those who depend upon the

On the same day which we have mer

tioned above, August 24th, there were

two colored boys placed in an orphan-

age in Detroit, aged respectively eleven

and nine years. They are bright chil-

dren and fond of play, but are scarcely

old enough to realize the sad condition

to which they have been reduced by the

The children were somewhat petted

Another occurrence on the 23rd inst.

drunkenness of their parents.

A bitter controversy has arisen in Traverse City, Michigan, owing to atweeks made from the pulpit on Christian Science, so-called, or Eddyism, Grom its founder, Mrs. Eddy.

EDDYISM.

The occasion of the controversy was a sermon preached before the convention of the Evangelical Association held in Traverse City. One of these was preached by the Rev. R. N. Welcaple, who stated that Christian Science is not Christianity, but that it discards Christianity for an imitation of the gross Hindoo idolatry of Brahconinism. He also compared it to Mo-

Milwaukee, and received the eply:

Archbishop's Palace, Milwaukee, Wis., Aug. 20, 1905. Mr. Thos. Coffey, Pablisher THE CATH-

OLIC RECORD, London, Ont. Dear Sir-In reply to your favor of the 4th inst., which came during my absence in the East, I desire to say that the last paragraph is a deliberate misrepresentation. Here are the facts: While I was Bishop of the diocese of Green Bay, a mixed congregation in the County of Keneannee, partly Irish and partly Bohemian, decided to build a new church as the old one became unsuit able. In compliance with the wishes o the majority, I decided that the new church should be located in the village near the railway-a distance of and a half miles from the old place. A small party of Bohemian male the Apostolic Delegate appealed to and lost. When we took the altar and other things from the old church the same parties appealed to the civil courts, and lost again. Service was not held again in the old church; vet these few families-about fifteenabsolutely refused to come to the new church and preferred not to go to any hurch at all. It may be stated that saloon keeper, whose business suffered by the removal of the Church, was the main leader of this opposition. It hap-pened at this time that an apostate Can-

adian priest, by the name of Trudell. who presided over a neighboring " Old these Catholic " parish, called on ubborn people and promised to bring hem a Catholic Bishop, meaning the Episcopal Bishop Grafton of Fond du Lac, under whose jurisdiction Trudell served. These ignorant Bohemians rejoiced, and against all law went into our old church, of which they had a key, and fixed it up for the coning of the "Catholic" Bishop. He was the coadjutor of Bishop Grafton. He came there on Candlemas Day, blessed the candles for the people, told them he was a Catholic Bishop, and that by adhering to him they would not change their Catholic faith-everything calculated to deceive the poor people and to leave them under the impression that they were still Roman Catholics. When informed of these proceedings I

served notice through my lawyer on

eacefully, it is true, but indecently, have been convicted of the mild crime of "vagrancy" and condemned to six months' imprisonment.

The Mounted Police have hitherto story was corroborated in part by an been instructed to deal leniently with the rampant Doukhobors because their strange capers arose from a mistaken zeal for religion; but it has been very properly decided by the authorities that this mistaken zeal must be suppressed in the interest of the general public, and that a severe lesson must during the week, but will mention be taught our strange settlers who cannot deport themselves according to the rules of civilized life as observed in Canada. For this reason the recent offenders have been committed to jail. Another step has been taken by the Government, the purpose of which is to bring the whole Doukhobor settlement into contact with Canadians, so that they may the sooner adapt themselves to Canadian manners. In the

beginning, a large tract of country was reserved to give the Doukhobors an opportunity to choose their location in a purely Doukhobor settlement. This region has now been thrown open to ettlement by any persons who may choose to live there.

Most of the Doukhobors still prefer to farm as one community, or we may jail. say one household. That is to say, these settlers divide their annual in the institution to which they were harvest receipts equally among them. taken, and the remark of the elder boy The more energetic ones among them, Moses shows what a life the two led at however, have recently taken up locahome, where there were no comforts : tions for themselves, or are desirous of "Its nice in here," said Moses, "We're having the time of our lives. My! but the grub is fine. And they so doing. The Government is expected to encourage these settlers to adopt lets you eat all you want of it too ! this course, which, it is believed, will be of great benefit to the Doukhobors took place at a saloon. A man after thomselves.

selling a load of hay spent Monday and It is said that the sixteen prisoners Tuesday at a saloon in the outskirts of who are on their way to Regina jail to Detroit, drinking heavily all these spend six months in prison had an uprearious time with their chanting days, squandering the money he had

of the hut to finish the brawl, and question. This fact is one of the when he looked out to see what was

essential differences between the Cath going on, he was violently struck by a olic Church and all such local churches bottle and rendered insensible. This as the Protestant churches of England, Canada, and the United States. The other man named Caleb Paynter who Catholic Church may hold General had been of the party but left quickly Councils in which Bishops of every nation have a voice by divine right It was evident that the two dead men but in all such local churches as those of England, Scotland, etc., no such We shall not enter fully into the de-General Council is possible.

> Nevertheless, from the fact that Bishop Tuttle was selected to preach the opening sermon at the General Synod, it is reasonable to suppose that his utterances represent the prevalent ppinions held among Anglicans in Canada on the matters treated, and his position as presiding Bishop of the American Church leads us to draw the same conclusion in reference to the Protestant Episcopal Church of America. Hence, his utterances are of more general importance than they would be if they were merely the expression of his personal opinions. The total number of Canadian and

In a drunken row with his wife Brown. Newfoundland Bishops of the Church of the father of these two lads, hit his England is twenty-one, so that it may wife with an axe. Brown was also hurt be expected that the number present by his wife, though not so seriously. at the synod of Quebec will be in-Both were sent for six months to the creased before the closing.

Bishop Tuttle spoke of the question of religious teaching in the schools. He said that " in his opinion, for a state to lay down rules for the teaching of religion in schools usually means loss of harmony and unity. We have found that the only safe way, sad as it is, is to leave out religious teaching, and, trusting to a Christian atmosphere being created in the schools, relegate the teaching and guidance of the children on matters of religion to the home.'

It will be noted that it is with sor-

WIFE DESERTION.

saints.

teenth century bitterly repudiated it.

The Scriptural authority for this usage

The Detroit News has recently made an investigation into the poverty stricken parts of Detroit, and has discovered the startling fact that within the past few months seventy four wives have been deserted by their husbands, who have also left the mothers to support their families as they may be able. These husbands have made no provision whatsoever for the support of their wives and families, who are for this reason left in dire distress. The number of children in the families thus deserted is two hundred and fifty-two, so that the brutality of the seventyfour absconding husbands has for its first result that three hundred and twenty six women and children are in the worst condition of distress. There are in the desorted families children numbering from one or two up to ten. Some of these are infants in arms, and others are boys and girls in their teens.

The sufferings of the mothers especially in these instances are beyond description. Their whole time is taken up from early morn till late at night in working to provide themselves and their little ones with the absolute necessaries of life, and their powers of endurance are overtaxed. Their condition is one of abject slavery, and as is always the case under such circum. stances, those who are reduced to it are strongly tempted to have recourse to crime in the hope of being relieved from misery. It is remarked that at the present moment the country as a whole is in a prosperous condition, and for this reason the misery is undoubtedly much less widely spread than it

would be if times we: e hard. There would row that he arrived at this conclusion. by more desertions, and it would be

BER 16, 1605.

evidently, that the e inherent right to eaching in the schools n, and it is only bet get their rights that should consent to be point.

position fully justifier en by the Catholics of are virtually assured prevalent sentiment of is admitted that relig. taught in the schools. because the Anglicans not in accord on this use some other denomposed to granting them es, that they consent to n having their own schools, and to ildren to the Public

case, we can now under. ppened that the Bishops d joined in the outery c schools in the North. some other Bishops in in the same hunt. It the manger policy. Be. who, all told, are thirthird per cent. of the the Dominion, are too e upon what they claim d right, therefore Cath. forty one and one fifth ho are almost unanimous obtain that same thing, e their rights to please who are always ready to r fury against the conthing to Catholics, no t may be their demands. iage question the House veyed a message to the recommending the adopn totally prohibiting the two persons, either of en divorced from a wife ing. This is the Cathoin regard to the sacred. arriage tie, and it is the aral standpoint, though sects interpret otherwise relating to this point. of the Church of England

ve had this subject before ere was never, so far as any Synod which adopted oposal of the Bishops. It rown out by the lay vote. probable the same thing ted on the present occa-

I that an attempt will be ge the name of the Anglia this country. Some are y such change, and we do to predict what may be atter. It is also said that of anointing the sick will before the Synod for aps admitted by the advopractice that it was used ive Church, and they wish unt to restore it. though nt movement of the six. ry bitterly repudiated it. al authority for this usage d in St. James v. 14-16. l of some Anglican clergy is one of the evidences holic Church, unchanging s on faith and morals, has ted from the verities of once delivered to the

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difficult for the deserted to dis. is considered the thing to drink a little beer or wine. When the patrons of these places learn that drink is cover a way to earn a living. But under any circumstances the criminalpasse, however, many of them will crush the habit. The women who are interested in this movement do not be-lieve the drinking habit is spreading ity of the men who have abandoned their helpless families cannot be over rated. They have thrown the burden among women to any demoralizing ex-tent. Our society will spring into being with the wave of temperance reform that is just now sweeping the entire country." of sustaining their families upon the community at large, in which they have lived, and their children are exposed to evil influences which will result in

the increase of the criminal classes. We should be glad to learn at some There should be an effective law future time that this new society dealing with such cases ; but it appears shall have proved successful in its that present laws are insufficient to efforts to diminish or stop the drinking oblige fathers to support their families. habit, but we have serious fears that it As there has been so much criminal will bring about heartburnings and disneglect in the present instance, the sensions much more serious than will charitably disposed cannot find at prebe the advantages arising from its sent any more worthy object of charity proposed extremist mode of operation.

RACE SUICIDE.

responsibility of rearing large families.

The natural result of this indiffer

A good deal has been said recently It is one of the results of disregardof the evils of " race suicide," as the ing the sanctity of the marriage tie crime of destroying children even before they have seen the light of day has that husbands neglect their families to been called by President Roosevelt. such an extent. When this evil is The Catholic Church has always deadded to the divorce evil which is also nounced this sin as a murder, and it is a wide-spread evil in Michigan, we truly such ; but the Protestant world cannot but lament with bitterness of has come to regard it as a very pardon heart, the sad condition to which able act, and in fact as no sin at all irreligion or practical paganism is when parents have made up their minds bringing the people of this generation. that they do not wish the trouble and

A NOVEL TEMPERANCE MOVE. MENT.

than the relief of these seventy four

deserted families. The Evening News

is humanely receiving subscriptions for

their relief.

ence, or rather repugnance to fulfil the We notice by American papers that obligations of married life, naturally in Chicago an association has been results in the diminishing ratio of informed by a number of Catholic ladies, crease in population, and this diminuthe purpose of which is to enforce total tion has been very noticeable in the abstinence among women by a new United States for many years past, and method which is based upon that adopted especially in New England. President by New York Catholic ladies to stop Roosevelt has observed the fact and the divorce evil. Our readers are in denouncing it as race suicide, he aware that the New York society, under the name of the "Daughters of the native Americans must disappear in the Faith," was instituted to check the not very distant future, giving way to evil of divorce, and this it attempts to do by socially ostracizing women who have been divorced. Those women who have been divorced from their husbands are not to be admitted by the "Daughters of the Faith" of New York to visit their houses or to be present at social gatherings therein.

the pilgrim fathers, the descendants of The Chicago society has in view the Oliver Cromwell's sturdy and invincible promotion of temperance in society by Anglo-Saxon soldiers, are giving way not associating with, and by not perbefore the foreign races from other mitting their families to associate with parts of Europe, whether Ireland or women who are to the least degree ad Germany, Italy or Poland, and all on dicted to the drink habit, or who enaccount of this race suicide which is so courage it in any form, so that any woman who drinks even a glass of wine much to be deplored. And what is the cause of this state from time to time, or who serves wine

at meals, is to be subjected to a simiof things ? lar boycott to that to which the Daughlic Church has not in the least changed ters of the Faith subject divorcees. The name of the new association is to her position in reference to this matter.

be "the Daughters of Temperance," and foretold what was in store for those and it has already been started by a number of highly respectable Catholic ladies who belong to the Catholic Total Abstinence Society of Chicago. A con stitution and by-laws have been framed, and it is said these are to be sent to Rome without delay that the Pope's blessing on the organization may be obtained, as this blessing has already been imparted to the New York Association of Daughters of the Faith. We must say we see a great differ-

ence between the two societies. That on the North American continent. Anwhich has been organized by the ladies of New York is intended to correct what is absolutely a moral evil which

THE CATHOLIC RECORD.

been taught on suffisient grounds to observe. And we had recently the assurance of one of the Bishops of the Anglican Church in Canada that the alarming state of affairs which has long been known to exist beyond our national boundary, exists also in Ontario. This is a matter of course. Nearly all the ects in Ontario repudiated for themselves schools in which religious teaching should be given to the upgrowing generation and we now see the result. One of the chief pastors of the Anglican Church declares that they are about as guilty of race suicide as are the people of the United States of America.

Let these people cease to rail against Catholics for having been aware of the situation long ago, and let them acknowledge the superior wisdom of the Catholic Church, which knew what would happen, and to whose belief on this and other subjects they are coming by degrees.

A "RELIGION " WITHOUT A CREED.

Rev. P. A. Sheehan, D. D., in the New Ireland It has been well said that a new heresy It has been well said that a new heresy is to-day an impossibility. It cannot even be imagined. The world has so completely passed beyond that stage of antagonism to the Church, that it can never recur to it. The great controversies of the past, which we regard as divinely appointed or divinely permitted trials, destined to make compact the whole body of Christian tradition, are now regarded by a large and influential section of thinkers as childish, because netaphysical. The world has cast aside the shreds and patches of doctrinal truth left by the Reformation; and now

stands forth in all the bareness of its agnosticism, naked and unashamed. It is an evil symptom, and yet a good Evil. because it argues, nay, symptom. as we shall see, proves, the existence of said that unless this cease the race of indifferentism, the impartial repugnance to all Christian traditions and beliefs. Good, because it clears the ground and simplifies the issues between the great more vigorous and more virtuous races. protagonist of Revelation-the Church, By this he did not mean to assert and its traditional and hereditary an that the country will become destitute tagonist-the world. Henceforth, and of inhabitants, or that those who will forever, we are done with local and continue to people it will lose the controversies about the in partial cation of Saints, the veneration relics, the devotion of Catholics patriotic feeling of Americans of to-day, vocation of Saints, but that the traditional American Blessed Lady, the utility and necessity of confession, the su-preme excellence of the Sacrifice of the people who deduce their origin from Mass. Much more may we regard as an-tiquated and out of date the historical questions and the controversies about dogmatic facts which agitated past generations. It is quite possible that even yet in far places on the outskirts of civ ilization there may be found preachers or readers, brought up in all the nar-rowness of Sunday school traditions, who try to save their slippery footholds on human credulity by catching at the ancient phantoms of Galileo and Inquisi-As we have already said, the Cathotion and all the horrors of the three volume novels of the eighteenth century. These little skirmishes must go on for Twenty years ago, she alone foresaw while, just as freebooting and guerrilla warfare continue long after the defeated wariare continue long after the detected general of a great army has handed up his sword to the conqueror. But in the great centres of intellectual progress in the world—in London, Paris, Rome, New Varie who disregarded the first principles of the natural moral law; but now the cry of alarm is raised by the great York—these minor spasms of past p lem-ics are ignored, and the mighty forces on both sides are being sifted and restatesmen of the country, by the President, the judges, the press, that the on both sides are being sifte race of the original settlers from Engarranged along the two great lines of Faith and Unfaith, Dogma and Noland is actually dying out. Dr. A. cath and Unfath, Dogma and No-Dogma, Life, as it presents itself to our bare senses, and Life as it is revealed to us with all its vast issues and respon-sibilities by Him Who sitteth above the stars Lapthorn Smith, in an article which appeared in a recent issue of the Popular Science Monthly, declares that two million child murders per annum is a the stars. NINETEEN CENTURIES OF TRIUMPH AMID fair estimate of the number occurring

A SEA OF TROUBLES. And before we pass on to consider the attitude the Church is likely to as

other writer, in commenting on the matter, declares that this is an undersume when confronted with modern, yet already well organiz these d svs. tems of unbelief, it is not unbecoming in us, her children, to feel a strange thrill of pride for the marvelous and superhuman triumphs she has achieved over all the aggressions she has borne for over nineteen hundred years. To all human reasoning, and according to all human experience, she should have gone down before the repeated assaults of heresies that sprang from human pride, were sustained by human passion and that appealed to the instinctive desire of men to live untrammeled in intellect and desire by any external and arbitrary authority. We know and arbitrary authority. from history and from personal exper ience how passion sways the heart of man even in the face of destruction, and carries it into excesses, where it is unbridled by reason. Given passions, supported by human po by arms, political machinery, Go Given those Govern oples' un ental intrigue, and the pa hastened wills-and we can perceive what a conquest of humanity the Church has achieved, although unbending in her eternal teaching that the flesh must yield to the spirit and that all the interests of time and human things pale into insignificance before the vast and paramount interests of eternity. THE IMMOVABLE INFINITE. The newest development, then, of what is generally called Protestantism (and Protestantism, being negation, finds its logical outcome in it,) is the denial, not of one or two particular dogmas or articles of belief, but the denial of all dogma, and the substitu-tion of a system of ethics whose are unstable and un foundations defined. This ultimate result the Reformation was inevitable, because the principle of Dogma having been denied when the principle of Authority was set aside, it naturally We do not mean for a moment to certitude would followed that all certitude would sooner or later be called in question : be good Christians and will obey the sooner or later be called in quebout that that peremptory challenge should end, first in universal skepti-ciem and then in blank denial. This law, but we do unhesitatingly say that cism and then in blank denial. those who are not taught the law in radical change from the Christian ideal of revealed doctrines (entailing in their ignorance of it, and will almost by an belief a long train of ethical or moral consequences) to merely human prin-ciples of morality founded on utilitar ian motives, was foreseen by religious

teachers and philosophers in the seven teachers and philosophers in the second teenth and eighteenth centuries. The numberless sects generated in the great rebellion of the Reformation, self contradictory and mutually repellent as they were, were certain to act as a solvent of all belief in the minds of thinking men. It needed only time to make the world, divorced as it was from the centre of dogmatic truth disgusted with the pretensions of sec taries, who ranged along the line of hysterical fantasies from the versions " and " gift of tongues' some Moravian sectaries to the A Anor alyptic visions of Swedenborg. is not sufficiently recognized that in nore recent times the pretensions of science gave a fatal imports to this growing unbelief. And, strange to say, it was not the discoveries of science. defied with impunity, out the denial of those discoveries and the refutation of those principles that her basis. were supposed to result from them, that really plunged the world in in-fidelity. Science, with all its insol-ence, could not deny the existence of God.

THE LIMITATIONS OF SCIENCE. Nay, by its very insistance on the truth of facts, and its deductions from them, as well as by the tremendous in-sight it gave into the stupendous workings of nature, it certains enlarged men's vision and gave human thought a wider horizon. And when that vision fell short of the supernatural, when in answer to elementary questions about the origin of matter or of being, the men of science shook their heads and muttered : "Ignoramus et ignorabimus!" (We know not, and we shall never know the minds of their subjects, annoyed by the discovery of such limitations and, as it were, dashing themselves against the blank wall of the infinite. gave themselves up to the wallings of pure Agnosticism and eshoed the cry of the Masters: "We know not, and we shall never know!" But when, in our own days, Science itself has the ground cut from under its feet by fresher and more recent revelations; when every new discovery disproves some preceding theory that was regarded as beyond ing theory that was regarded as beyond refutation; when the views of the greatest thinkers of **p** st generations are now regarded as childish and absurd and the most common and a scepted ideas about space and time, color, sound, light are proved to be absolutely puerile; when the philosophy of atoms his been revised, disproved, recon-

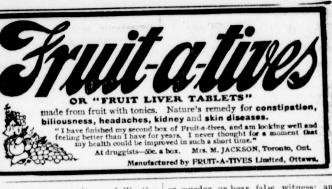
structed and still remains an enigma; and when no scientist can yet say whether matter is a condition of force or force a condition of matter the world that learned its faith on the dogmatism of science has ceased to be even skeptical; and in re jecting or disbelieving its dogmas has come to reject dogmas or doctrines of every kind. But, because the com sense of mankind declares that in the lowest condition of human society, and still more in its higher and and more complex forms, some kind of religion or ethics is necessary to keep the frame of things together, unbeliev-ers have adopted the following for mulas, which will be at once recogniz

"A religious life is compatible with disbelief in dogmas." "Religion, but no Churches Creeds.

Creeds." "Echics, but no doctrine." "Christianity without Christ." "The decay of sectarian dogma is the revival of the Christian life."

The decline in church attendance is a sign of greater religious vitality." "Christianity—not belief in Christ's divinity, but living according to Christ's maxims." HOW MEN FOOL THEMSELVES.

This is the most popular form of what is known as "Independent Morality" in our age. And it is the most specious because it admits and appeals to a moral sense, the existence of which, even in the worst of times, men have not controverted, although they might be un-easy under its restrictions. The schools ture. It is quite true that Prof. Haeckel and other evolutionists admit the impossibility of reconciling a moral code based on humanitarian or social principles with the theory of natural selection. If this latter is the law of the universe it is quite clear that the ancient Greeks and Romans were but ollowing the finger of Nature when they promptly extinguished every life that did not make for the welfare It is also true that Positiv ts, like Frederic Harrison, calmly spudiate the doctrines of Christ as ists, like incompatible with human progress in our time, and that he too advocates a reversion to Nature, or such an adapta tion of ethics to the laws of Nature as shall meet social and political necessities. And it may be remembered that Tenny son threw dogs winds when he declared : dogma into the



would end in a cataclysm, and all social life would perish without the possibility of being constructed on any

The necessity of some moral code may then be taken as generally ad-mitted. But (say the non dogmatists) this moral code must be considered independent of propositions, doctrines

or decrees emanating from Churches. Nay, would it not even tell in favor of morality if the wars of the sects should cease; and if the ears of the world were no longer tormented with disputations about dogmas or controversies about abstruse and metaphysical questions which the human mind will never solve and if we were left at peace to pursue the avocations of life within the limits of the moral law, about which there can be no question?

What are the disputations of sects, or Churches or Schools to me? For three hundred years in the beginning of the Christian era, the whole Eastern Empire was torn asunder by wars. treachery, revolutions-Emperor fight ing against Emperor, Pope with Patriarch, Councils torn asunder. Churches warring with Churches, and nations with nations - for what? One single vowel and one word in the Creed. And since that time has not all European civilization been threat ened with extinction through religious Nay, Protestants though wars ? are, we cannot help condemning Luther for that he revived an interest in dogmatic religious by defying its central authority just at the time when Europe was slowly but surely drifting back from the misery and squalor of the Dark Ages to the sweetness and light and natural lives and he ppiness of ancient Paganism. Yes, let us alone ! We want to hear no more about dogmas or dispatations-Arian or Anglican, Calvinist or Socinian, High Church or Low Church, Irvingite or Swedenbor gian. We bend our necks to no man, no Church, no Creed. We claim the privilege of unshackled intellectual freedom. We pin our faith to no We subscribe to no articles. formulas. Within us is the light of reason. With-out us the laws of society. That we shall follow ; these we obey. But Churches, Creeds, Confessions of Faith-This theory, although admitting the

cessity of some restrictions on human reedom, grants the widest latitude to freedom, grants the whilest latitude to that libertinism of thought which is claimed as the dearest privilege of humanity. We admit, it is said, the necessity of curbing human passion, of restricting desires within bounds com-patible with the safety and comfort of others. But our thoughts must be free. We must be at liberty to believe or not believe. Society may tie our hands and lock our lips; but no human authority shall or can restrict the God-given privilege of intellectual liberty. What is it to any man whether in the secrecy of my own soul I believe there is a God or no God; a Trinity or no Trinity; a God man or a mere sage and philanthropist; a soul within me with eternal destinies before it, or I-amere animal, with just the instincts, desires and end of the brute creation ? I shall allow no man to put shackles on my intellect. The law will punish me if I break it. Quite sufficient then for might violate the moral sense and se cretly rebel against its restrictions, it is only a Rousseau here and there, or a Walt Whitman once in a century, who can be found to argue a return to na ture. It is quite true that Prof. poets will be our Apostles; History our Evangelist. We shall worship in temples, not made of hands, and our Apotheosis shall be our final return to the inorganic creation. Weare con tent to be merged in the universe of matter! So saying in speech and book and pamphlst, from press and platform, in prose and verse, essay and lecture, the adherents of this the newest and most widely spread and the most specious and attractive form of atheism which has appeared in our time. And yet the inconsistency of those who argue tous is apparent. The consequences if pushed to logical conclusions, would calamitous. For this "moral sense," innate or ac quired, must rest on some principle. If the precept, "Thou shalt not kill," is accepted, the principle from which it originated and on which it depends must be accepted also. Surely it is not a mere whim or caprice of humanity that keeps men's hands from being imbrued in the blood of their fellow men. It is not a sentiment of mercy or com passion or mere humanitarianism that protects the world from promiscuous murder. How valueless such senti-ments are in a whirlwind of rage and passion, such as is let loose in war, in a theatre panic, we know well. There must be some underlying principle, tacitly acknowledged entire race, and which is formulated in the theory or statement in which all men acquiesce : "It is wrong and crimi nal to shed the blood of another." But that is dogma. Therefore, in accepting the common religious and social principle, you put the yoke of dogma around your neck. The same rule applies to every moral principle by which society is cemented and solidified. The Church says: "Who soever declares or holds that it is right to steal, or rob, or murder, or bear false witness, let him be anathema." The non-dogmatics says: "Every man possesses a moral sense ; and this de-clares that it is criminal in sense, and shalt not bear false witness" could be subversive of all moral order, to steal,

civilization or murder, or bear false witness; and whoseever holds this or minal theory is only fit to be put outside the pale of civilization." Where here is the difervnization. Where here is the dif-ference in the formu a? The veriest non dogmatic has " an thema " on his lips as well as the dogmatic church.

Yes! but we are not speaking now of moral presepts, is the reply. There we are at one. We admit that the basis of all morality is the dogmatic principle. What we repudiate is your Councils, your decrees, your floe-drawn definitions and distinctions about articles of Faith of whose inner meaning you can ktow nothing, much less teach us. We freely admit that the moral teachings of Chris tianity are very beautiful ; and ve try o fashion our lives thereon. to fashion our lives therean. bit was stop there. As to the person of Christ, His origin, His nature, His mission, His miracles, His power, we know nothing. We accept His moral teaching as quite in consonance with our "moral sance.

We reject all dog nas conected with His person, His mission, or His miracles. THE TRIUMPH OF THE INCARNATION.

But does not all the force of the su preme moral teaching of Christ come from the fact that He was a Divine Teacher? Why do you not accept the teachings of Confucius, of Siddartha, of Seneca, of Marcus Aurelius, of Epictetus? Because they were more men, liable to error : and because they spoke without authority. What has given weight to the words of Christ. such weight that even to-day, after nineteen hundred years, they are accepted as the supreme embodiment of all ethical teaching? The answer is all ethical teaching? The authority of a His authority. The authority of a mere sage or philosopher? Certainly not. This would bring him down to the level of a Socratos. What then? His authority, as God. There is no denying it. Taere is no possible suppression of that faith, latent and dormant in some minds, but existent in all minds, that Christ is the Son of the Living God. The very hatred men bear to Him. their blasphemies against His adorable Name prove this. If He were a mere sige, the world would bow its head and pass Him by. But the world knows He is much more; and hence it rages He is much more; and hence it rages against Him. It cannot separate His teachings from His mission. It cannot separate His mission from His person. It cannot separate His person from His Godnad. Whether it accept His teaching as the supreme moral code for humanity, or raiants with hered for humanity, or rejects with hatred His teaching and His Person alike, it admits unconsciously and unwillingly by adapting His moral law to its own moral sense, the dogma of the Incarna-

In the same way, non-dogmatists have to confess their belief in God, His attributes and His perfections. The moment they accept the natural law or the guidance of reason they profess their faith in the goodness and omniscience, the mercy and justice of God. For if there be a moral code, or conscience, innate to the human soul, it cannot spring from mere animal nature; nor from instinct; nor from experience; nor from the habits of advanced civilization; without some eternal illumination. This is the voice of God, and behind it is the dogma of Divine Providence. If there be a moral law directing the will, there must be some dogmatic influence con-trolling the intellect. Law is universal, inexorable. In the organic and inorganic kingdoms it is the one thing that is most clearly in evidence. All things controlled by law, and bow behests. Can the intellect of man alone break away from the Universe Is man's in and be uncontrolled ? tellect the one exception to the Cosmos that reigns throughout the Universe Who emancipated it from the universal order, and gave it a charter of un-licensed liberty? Or, who flung the reins over its neck and bade it go forth, uncurbed and unbridled, while all things else, even the paramount will of man have to suffer themselves to be dragged into discipline and obedience by that tremendous centripetal Force, which we designate Law in the inorganic and lower animal creation, and conscience The sugor the moral sense in man ? gestion can be advanced only to be rejected. Such an irregularity would be opposed to all known laws. It would opposed to all known laws. deordination in a world of order. But it the intellest, like all things else, has to be carbed, it is quite clear that, from its very nature, that curb mast be intellectual; that is, the intellect must subnit to accept some primary truths, for mulated by some authority, external to itself. these truths, thus addressed to the And teliest, can take but one shape, that of dogmatic truth. What law is therefore to the organic or inorganic creationuniversal, inexorable, imperious and necessary; what the "moral sense," necessary ; what the or conscience, is to the will of man, even that is dogma to the intellect. You may reject Nicene or Athanasian Creeds; you may spurn the Tnirty-Nine Articles or other formulas. You cannot get rid of dogma. Even Carlyle, who rang the changes of unlimited teorn on the early controversies of Christianity, was compelled to admit at least that on the anomale to admit at last that on the acceptance or non-acceptance of that one vowel in the Creed of Nice the whole of Christianity depended.

FE DESERTION.

it News has recently made ation into the poverty ts of Detroit, and has disstartling fact that within months seventy four wives eserted by their husbands, iso left the mothers to r families as they may be husbands have made no atsoever for the support of and families, who are for left in dire distress. The hildren in the families thus two hundred and fifty-two, brutality of the seventyding husbands has for its that three hundred and women and children are in condition of distress. in the deserted families umbering from one or two Some of these are infants d others are boys and girls

ns. rings of the mothers especie instances are beyond de. Their whole time is taken ly morn till late at night in provide themselves and ones with the absolute of life, and their powers of are overtaxed. Their cone of abject slavery, and as is case under such circum. ose who are reduced to it y tempted to have recourse to he hope of being relieved y. It is remarked that at moment the country as a a prosperous condition, and son the misery is undoubtedess widely spread than it times were hard. There would esertions, and it would be threatens the sacredness of marriage and the very foundations of society, whereas the new Chicago society appears to us to make a crime of what is not a crime, and to carry out its object it must institute a system of espoinage upon every Catholic family in the city with the object of boycotting them if they use liquors even in the greatest moderation.

We are advocates of temperance in the highest degree, and we counsel total abstinence, as we have always done in our columns, because it is the safest way to prevent the inroads of the demon of intemperance. But we do not go so far as to denounce those who make a moderate use of alcoholic beverages as guilty of a crime against Christian and Catholic morality.

We believe, therefore, that the proposed constitution of the Daughters of Temperance goes to an extreme in its manner of advocacy of total abstinence, by proposing to inflict upon persons who are innocent of any fault, penalties which are deserved only by tbose who are guilty of serious offences

against Christian morals. We have no intention by these remarks to anticipate the judgment of the Holy See upon the constitution and by laws of the proposed society and much less to oppose that judgment ; and if we have here said anything which may conflict with that judgment, when it is given, we shall gladly retract our opinion, as we are and we intend to be true children of the Church under every respect. Mrs. W. C. H. Keogh, the lady who

association, remarked : "Everywhere, temptation in the form of

persons. At all the summer gardens the outdoor concerts it

estimate of the truth. And to what is this fact to be attributed? Dr. Smith asserts that it is due to the higher education of women. And why should the higher education of women produce such results ? We hope that higher education does not destroy the maternal instinct. If it does, it is time that such higher education should be stopped. But we do not believe this to be the case. The real

cause is the modern education of men and women without religion, without a knowledge of any responsibility to God for the lives which have been committed to their care by God. In fact we are convinced that it is the result of the absence of religious teaching in the school room that western civilization has learned from the example of

the Chinese and the Hindoos the lesson how not to rear to manhood or womanhood the whole family which God has given them as a blessing ; for God in the beginning blessed man sending him forth to fill and rule the earth, saying : "Increase and multiply and fill the earth."

It is evident that this race suicide is an act of disobedience to the law of God, which from the beginning com manded man to observe, and which in the decalogue was inscribed on the stone tablet of the law given by God

and promulgated from Mount Sinai : Thou shalt not kill. " assert that all who are educated in school in the principles of religion will

has been elected President of the new Christian schools must grow up in

absolute necesssity follow what it has the wine-cup awaits young been taught, but will neglect the important duties which they have never

"There lives more faith in honest doubt, Balieve me than in half the creeds,"

he ever after floundered hopelessly in his attempt to reconcile the wild savagery of Nature with some occult law that made for righteousness,

" Oh. yet we trust that somehow good Will be the final goal of Ill,"

and with some far off, undefined and shadowy Utopia, where all things will be reconciled in unity and harmony-• The one far off Divine event, To which the whole Creation moves,'

TET THE WORLD NEEDS THE COMMAND. MENTS.

But these are theories that have left no effect, at least as yet, on the government of the world. It is universally admitted that social safety, poli-tical well-being, the preservation of the Common wealth, the sanctity of th home, the safeguarding of individual rights, demand the acknowledgment, if the careful cultivation, of the moral sense. Whatever fine theories may be spun in libraries, the world on without the Command ments fulminated on Sinai. If the imperious precepts: "Thou shalt not imperious precepts: "Thou shalt not kill": "Thou shalt not steal"; "Thou

ATHEISM BEGETS ANARCHY.

But, if we suppose that Dogma could be suppressed, or public morals made independent of it, political economists would be compelled to fall back upon the monistic theory and the consequ of Natural Selection pushed to their

CONTINUED ON PAGE EIGHT.

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Bacred Heart Review. LIC CHURCH.

BI & PROTESTANT THEOLOGIAN. CCCLXIX.

We have seen that in the sixteenth and seventeenth centuries the Protest-ant leaders had on their hands the proof of the most astonishing proposi-tion conceivable, namely, that the Gospel had perished out of universal knowledge at the death of the Apostles, or at least by the age of Constantine, or or at least by the age of Constantine, or at very farthest soon after the time of St. Gregory the Great, and yet that the regenerating name and power and word and Spirit of Christ had been working through all the centuries. In other words, they had to prove that the Gospel was and was not, had been and had not been, at one and the same time and place.

Now it is plain that the proof of this either consummate philosophical capacity or consummate power of sophistry. Protestants ought to have of the towered preminently, either in sub-stance or in the art of presentation, bove those of their antagonists.

Yet this is not the case. Undoubtedly the Magdeburg Centuries, a great historical, and incidentally a great controversial work, show vast learning and eminent ability (which most of us have to take on trust), and undoubtedly they powerfully contributed to fortify the Protestants in their positions. Yet I do not understand that Protestant scholars claim for them any decided superiority above the Annals of Baronwritten in answer to them. leed, from all that I know of these two deed, from all that I know of these two famous works, mostly through Protest-ant channels, I suppose that it is a sufficient compliment to the *Centuries* to say that they are not unworthy of

the response which they evoked. It is true that Flacius Illyricus, the great Centuriator, had a strain on his bilities from which Baronius was Flacius had to make out that exempt. **S.** Peter as the first Pope, was at once the leading Apostle of Christ and yet the forsymmer of Antichrist. Baronius, not being obliged to rack his brains over any such incomprehensibility could afford to write with a more placid ease. See the exquisitely comical language of Flacius about this matter, as quoted in Janssen.

As we have already seen, the immedi stely controversial works of the Pro testants compare but poorly with those of Bellarmine, since Calvin's Institutes treat on a doctrine which most Protes tants detest, and Hocker's Ecclesias tical Polity, magnificently controversial is controversial against the Puritians

It should appear then that in the field of controversy the Catholics, in the whole the ascendant, down to the eve of the eighteenth century. Then appeared Bossuet's incomparable Varia tions des Eglises Protestantes. Since then nothing like it has been given out by the Catholics. They have felt no need. Their work has been done, and has not required to be renewed. Nothing like it has been given out by us, not, by any means, because we have had no need, for our need has been crying but because by some malignant fate our ability has come sadly short of our

becessity. Let us not misunderstand the pur-port of the Variations. The Bishop of Meaux does not set out, primarily, to prove that Catholicism is true, and Protestantism false, the former Scriptural, the latter anti-Scriptural. Inci-dently, it is true, he sometimes falls into this strain, and is as effective then as he is in every other part of the work, as might have been thought not unlikely of a mind so absolutely satur ated with the Bible as Bossuet's. See his reasonings on the Eucharist. Let Protestant read them, and although he may not be convinced of the truth of Transubstantiation, he will be apt, after that, to be very shy of all sub-

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON.

Four eenth Sunday After Pentecost. BROTHERLY LCVE. But the fruit of the spirit is Charity. (Epistic

hold an international meeting, and the

world, recognizing in it simply a gather-ing of several hundred worthy Chris-

tian gentlemen, glances at its proceed ings with a kindly inattentiveness, and

ate Bishops into a Council, and this coavocation is what the Germans calls a 'world event '-eine Weltbegebenheit

compete with Rome in this direction. It would require a convincing revela

long time the Protestants were very

ments, while long after the separation

she completed her Canon of Scripture after the determination of Trent, and

only the other day informed Bishop Gratton that he must not find fault with the orthodox definitions of Trent

The failure of their overtures to the Greek Church led the early Protestants

to endeavor to find the unbroken Succession in other quarters. We will

DESPAIR OF SALVATION.

First in the common category of sin

against the Holy Ghost is mentioned that of despair of salvation. It is de-

fined as a want of confidence in God'

The lack of confidence may arise from

guilty of the sin. We see this first in those individuals who, weighted down with sin, abandon all hope and desire

for their salvation, despairing of God's forgiveness. Forceful illustration of

forgiveness. Forceful illustration of this is found in the case of Cain and

Judas, the former exclaiming : "My sin is greater than that I deserve pardon"; and the second, casting away the

and the second, casting away the pieces of silver, "went and hanged himself."

Another way is unfolded to us by

these who abandon hope of correcting

their evil inclination and sintul habits

which are the result of frequent re-

which are the result of frequent re-lapses. Again, we may be led to the sin of despair by placing our confidence not in God but either in ourselves or in other creatures. Then, when the

awakening comes, we abandon all hope of correcting our mistake and securing

forgiveness. Yet to such apathy apply

the consoling words "that none have hoped in the Lord, and hath been con-founded. Who hath continued in His

commandments, and hath been forsaken

Who hath called upon Him and been

What great hope and consolation

these words should inspire even in the greatest of sinners ! We should never

promised forgiveness unreservedly to

all who do penance. We should re-member that there is no sin which can

ose sight of the fact that God

lespised ?

CHARLES C. STARBUCK.

touching the Eucharist.

next speak of these attempts.

Andover, Mass.

and

outside the Roman communion.

effectivenes

with Rome in this direction.

and

soon forgets them. They have no grip on the general conscience. On the con-trary, let the Pope gather his subordin-Mark these words, brethren; for the describe the Christian religion, at least as far as its practical effects are con-cerned. The presence of the Holy Ghost is known by a kindly disposition, a friendly feeling towards others, a longing to make others happy, an effectionate symmetry for their suffer and it causes an agitation throughout Christendom and beyond it, and lays hold of the belief of millions on millions. affectionate sympathy for their suffer ings—and all this for the love of GoJ. So St. John says: "We know that we have passed from death to life because we love the brethren." The necessary Now it was Bossuet that first showed the Protestants distinctly, as in a mirror, the fatility of endeavoring to result of sanctifying grace is a deep tion that the Redeemer has transferred result of sancerlying grace is a deep attachment to our friends and a loving forgiveness towards our enemies "For all the law," says St. Paul, "is fulfilled in one sentence: thou shalt love thy neighbor as thyself." Kindthe guidance of His Church to another centre, to raise this impotency into Another thing on which the Protestness of heart, generosity, self-forget-fulness, done to be like Jesus Christ, is ants laid great stress for a good while, was Succession. They did not, except the Anglicans, care much about the unbroken Episcopate, and, as we know, have mostly thrown it over. Yet for a the beginning and the end of our holy faith.

"I give you a new commandment, said our Lord to His disciples, " that you love one another; as I have loved solicitous to prove that they could show in the past an unbroken succes-sion of virtual Protestantism, mostly you, that you love one another." Again: "By this shall men know that you are my disciples if you have love At first they had high hopes of being for one another." He thus tell us what his law is-fraternal charity; that is received by the Greek Church, which would certainly have been a great the newness of life man got from heaven victory. However, they were soon rebuffed here. They found that, apart above; that is the torrent of heavenly influence rushing down upon us and bearing us away upon its billows; and that is the mark set upon us by which we know ourselves, and others may know from the Primacy, Greece and Russia were substantially one with Rome. Indeed, it was from the Latin Caurch that Greece at length defined the number and characters of her sacra-

us, to be the fruit of the Holy Spirit. But somebody might say, How about the love of God? Is not the love of God the end of all religion? Is it not our first duty to love God so strongly that we prefer Him to all things else even our nearest relatives? Is not the love of God the one absorbing duty of our lives? In answer, my brethren, I have only to say that that is but an other way of looking at the same thing; for since the coming of our Lord among us God has become man, and we are born in holy baptism, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." When our Lord, true God as He was, took human nature, He took our poor nature just as

it is, saving its sinfulness; and it is His blessed will that one by one every man, woman and child in the world should personally be joined to His divine nature by baptism, and as St. Peter says, be made partakers of the divinity He possesses. And even the poor, unbaptized heathen, they are to power and the promises and merits of our Lord and Saviour, Jesus Christ. several causes. Consequently there are several ways in which we may be

be gifted with this divine privilege by our love for them and our loving efforts to give it to them. Now do you not see why our Lord, His Apostles, and His Church made so much of the love of one's neighbor? And do you not see that, whether you begin to love with God or with man, if you do it along with Jesus Christ, you do it with the God-man, and therefore always in God and never out of man?

Yet another might say: But, Father, what about the sacraments, and what about the practice of prayer, and what about the laws of the Church? I answer by a comparison : Why do men plant and then reap a field of wheat That they may in due time get the grain, make bread of part for themselves and families, and sell the rest to their neighbors. Now, some may use the very old fashioned way of thrashing ou; the grain by the tread of oxen, and others by the beating of the flail, and others by the great, roaring thrashingmachine. The last way is the quickest and cleanest and best. So our Lord, when He became man, invented the

when he became man, invented the sacraments; He established His Church as the new and best way of obtaining the ripe fruit of the Holy Spirit, and that way He commands us to new Set the He commands us to use. So the man Who really loves his neighbor as him self learns to do it by using our Lord's methods, the sacraments, and he cannot member that there is no sin which can not be remitted in the Sacrament of Penance. No matter how many or how scarlet our sins there is forgiveness for fraternal love; and ecception is the sacraments, and he cannot get along without them. So brethren, cultivate more and more this sweet Christian virtue of fraternal love; and ecception is the sacraments and he cannot get along without them.

THE FINGER OF GOD HERE. When we behold the Christian religion established by the weapons of weakness humility, poverty, we are forced to ex-claim : "The finger of God is here!" claim :

. The historian Gibbon was obliged to admit the wonderful growth of Christianity in the first But three centuries of its existence. But he endeavored to explain this spread of the religion of Christ to these five causes: (1) the unshaken belief of the primitive Christians in the immortality (2) their pure and blameless lives; (3) their indomitable zeal; (4) their alleged power of working miracles; (5) their anegeu admirable organization. There is, inleed, no doubt that these causes exer ted a powerful influence in propagating Christians with an unclouded belief in the immortality of the soul? Who raised them to a high plane of moral rectitude Who gave them an unquenchable zeat and enthusiasm, an enthusiasm enduring for centuries and extending over the krown world, an extending over the krown world, an enthusiasm in an un-popular and hated cause? Who impur-ted to them the power of working mir-acles? Who effected that indissoluble acles? Who effected that indissoluble organization, which was cemented not by force, but forged by the golden chains of love? Who was it but the Lord of hosts who sail : "Go, teach all nations, and behold I am with you all days even to the consummation of the world."-Cardinal Gibbons.

HELPING TO SPREAD CHRISTIAN TRUTH.

To repeat an old and most true saying nothing is so great an obstacle to Chris tian Truth as ignorance of it. Truth of its self when rightfully conceived is strong for the defea; of error and if the impartial mind free from pre-judgment, weighs trath well when reason itself will command its acceptance Now the gift of preaching i. e., of teaching is, by divine law in the hands of the rulers "the Holy Ghost has placed as Bishops to rule the Church of God" (Acts xx 28), especially of the Roman Pontiff, the Vicar of Jesus Christ the Head of the Church. . . . Nevertheless let none imagine that private indivi duals are forbidden to devote them-selves to the same object.

· · · As often as there is need. these may well deliver to others the messages they have received, reflecting like a glass the voice of the teacher, guarding themselves however from an assumption of the duties of authority . . . Let every man remember that he is able and that he ought to onfirm the Catholic faith by the author contract the Catholic lattic by the author-ity of his example and to preach it by the consistency of his life. Among the duties, therefore, which bind us to God and the Church this takes a chief place that the labor of all must be called to assist as far as possible in the propa-gation of the truth and the warding off error.-Leo XIII.

"I am not a Roman Catholic," says a writer in Everybody's Magazine, dis-cussing the question why the working men do not go to Church, "but I ver ture the assertion, without fear of suc-cessful contradiction, that the Roman Catholic Church is the only Church in the land into which a poor ragged, friendless man may go and feel that he is welcome. So far as outward appearances go, all are on the same plane in this Church whether prince or pauper. This is one reason why this great Church has such a hold on the masses of the people, for it has always stood for the people against their oppressors. Thus it happens that the Catholic clergy are never troubled by the question "Why do not the working men go to

AGONY AFTER EATING.

church:

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HOBBS

should be placed.

SEPTEMBEL

CHATS WITH

To day's duties, t opportunities - the stant and undivid stant and undivid-new day calls us t service and embalm if we live each d and devoutly and weave all our day beautiful whole, perfect life.

Boys are When we see bo public places we know that busines them. In every there will soon be fill. Those who h of the affairs of bu fil. of the boys. The for his ability to s ettes. Business r loose habits them looking for boys w men in every sens can find, and they character of eve They are not When a boy app places and is refu in the reason v him, but the boy he's been rated havior. Boys c the habits and loafers and rowdi be called to respo

Some He Every day sh service If a d null and void, so deed of service. record. It has n of God. It lay heaven.

The grandest those which are walls and in dom The highest, manent pleasure not sought, but faithful fulfillme obligations. In pleasure in any o because it less, because it mind to which stranger. Self may dwell toge but the latter under the abse former. When we bel

do a thing, and and do our best that we are defi ing, defeating that we shall f ness of dange dangerous.

"Truth. sinc surely, must un would make it and nations. order named. sincerity in a fend our thou right, against

Speech is m It is one of Go distinguish provided we has thought ba gabbling, eter words are as brook, is ent than a chatt Townsend Bra

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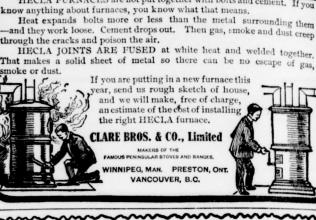
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NORTH MERICAN SOLID

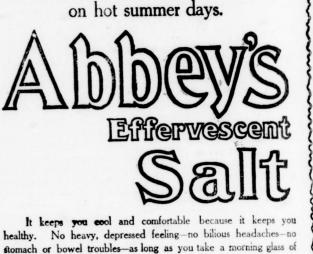
urnaces. HECLA FURNACES are not put together with bolts and cement, That makes smoke or dust. 71



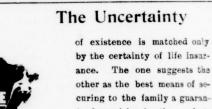
It makes life worth living

No bolts—no cement

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other as the best means of securing to the family a guaranteed provision for the comforts of life.

The unexcelled financial position of the



SEPTEMBER 16, 1905.

a

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stitute Dean Stanley and thoroughly rational and spiritual doc trine.

However, the great Bishop's immediate aim is, not to prove the er-roneousness of the Protestant religion, but to disprove its reality, to show that there is no such thing. In this he does not differ much from Dr. Perowne, the late Bishop of Worcester. Per-owne was not only a Protestant, but almost a Presbyterian. Yet when it was proposed to modify the King's de claration at accession, making him affirm simply: "I believe in the Protestant religion," the Bishop of Wor cester objected that he had never been sble to define what "the Protestant reis. In this he concurs with Bossuet.

Undoubtedly the Bishop of Mean has no thought of denying that Protest antism has a certain unity of instinct, if not of thought. It is not by mere caprice that the Christian denominations founded on the great break o the sixteenth century have a collective name. Yet the Bishop shows with a distinctness and logical order all his own how absolutely impossible it is to present Protestantism as a concrete and apprehensible reality, expressed in mutually compatible propositions, re-ceiving the adherence of Protestants as such.

Of course everybody knows this now but Bossuet seems to have been the first to bring distinctly to the con sciousness of Protestants the fruitless ness of past and hopelessness of future efforts for doctrinal unity, with any attribute of the old authority. The competition with Catholicism in this field has by Bossnet been rendered lucidly ludicrous. The petulant fruitlessness of such an effort as the Evan gelical Alliance only emphasizes Bos-suet. I do not mean that the Alliance can do no good, but it must be in other

One of the most eminent divines and writers we have ever had in America, and himself active in this movement, once laughingly said to me, in sub-stance : "Let the Evargelical Alliance

Father Hyacinthe, however, declare that Transubstantiation, as expounded by the great French divines, is a Church Progress.

IMITATION OF CHRIST.

THAT A MAN SHOULD NOT BE TOO MUCH DEJECTED WHEN HE FALLETH INTO some defects. I am still living, saith the Lord,

ready to help and comfort thee more than before, if thou put thy trust in Me, and devoutly call upon Me.

Keep thy mind calm and even, and prepare thyself for bearing still more. All is not lost, if thou feel thyself often afflicted or grievously tempted. Thou art man, and not God; thou

art flesh and not an angel. How canst thou think to continue ever in the same state of virtue when this was not found in the angels in neaven nor in the first man in para d se

I am He, Who raiseth up and saveth them who mourn; and them who know their own infirmity I advance to My divinity

O Lord, blessed be this thy word; it is sweeter to my mouth than honey and the honey comb.

Honor Your Father and Mother. "Too many children forget what they we to their parents," says the Catho-le Universe. "This is evident from their neglect and from their conduct which speaks so loudly and with such penetrating sorrow to the parental heart. The old people may be so simple in their ways and so old fashioned in their manners that

they do not please the 'new set' that is welcomed to the homes and hence they must be relegated to back rooms.

Let Catholics be Catholics.

Every Catholic should be a shining light setting forth the pure, the beauti ful, the truly Christian teaching of the great religious body of which he is a member. Let Catholics be Catholics, and America will be redeemed .- Cath. olic Union and Times.

fraternal love; and especially in your families. When the children cry, when they are sickly and peevish, when others are cross and exacting, when some are dull and stupid, when the meals are too late or the food is not cooked right. when the thousand and one annoyances you, remember that you are a Chris-tian, and that loving patience, great good nature, fondness for friends--to say nothing of zeal for the conversion of poor sinners-are virtues that will win you the kingdom of heaven.

Mgr. Nugent's Death a Loss to the

Temperance Cause.

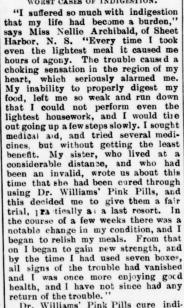
cause of Catholic total abstinence sustains a severe loss by the derth of Monsignor Nugent of Liver-pool, England, whose zealous work for temperance earned for him the name of the Father Mathew of England. The founder of the League of the Cross, a total abstinence organization which

has spread from Liverpool all over the United Kingdom, he spent the best years of his prolonged life in the ardent championship of the principles of temperance. Tens of thousands owe to his fervid advocacy of total abstinence their liberation from the th aldom of drink, and their consequent reconcilia tion with the Church, the resumption of the practide of their religion, and the betterment of their social position.— Sacred Heart Review.

"There is only one argument against our holy religeon. It is that so many of those who profess it "say one thing and do another."



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W. B. TAYLOR, B.A., LL.B., Secretary

NORTH AMERICAN LIFE

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BER 16, 1905.



surrounding them oke and dust creep





ise it keeps you us headaches-no a morning glass of

Druggists. _____

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N LIFE

TO, ONT. N L. BLAIKIE, Preside

SEPTEMBER 16, 1995.

Boys are Watched.

When we see boys on the streets and public places we often wonder if they know that business men are watching

of the boys. They will not select him for his ability to swear or smoke cigar.

for his ability to shear or have a few ettes. Business men may have a few loose habits themselves, but they are

looking for boys who are as near gentle-

men in every sense of the word as they can find, and they are able to give the

be called to responsible positions.

Some Helpful Thoughts.

God. It lays up no treasure in

The highest, the best, the most per-

It has no place in the kingdom

perfect life.

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may

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dangerous,

right, against any wrong.

Townsend Brady.

ner possible.

CHATS WITH YOUNG MEN. which drove their employers and cusomers away. In waiting for somebody to help them To day's duties, to day's joys, to day's opportunities — these demand our in-stant and undivided energies. Each new day calls us to distinguish it with service and embalmit in worship. And if we live each day through bravely ad devaulty and usefully. God will or to give them a boost, or for some

rich uncle to die. In refusing to take the positions they could get because they did not know whether they would like the work or if we live the tay intraga sharely and devoutly and usefully, God will weave all our days together into a beautiful whole, patterned after the not.-Succes

Ten Minutes More.

It often happens that people who are in trouble, lose hope and courage, and do something that they should not do. For instance, a man named Max Schwartz, thirty-nine years old, in New York City, who had been long out of work, abandoned all trust in Divine know that business men are watching them. In every bank, store and office there will soon be a place for a boy to dil. Those who have the management of the affairs of business will select one Providence a few days ago and killed himself by throwing himself from the roof of a tenement to the stone floor below. If he had waited only ten minutes longer, employment would have been offered him. A man was on the way to the house even then to give him something to do. But he, instead of bravely enduring his trial, took his own life and left his widow and five little children to struggle along for bread

can find, and they are able to give the character of every boy in the city. "Bey are not looking for rowdies. When a boy applies for one of these places and is refused, they may not tell him the reason why they do not want him, but the boy can depend on it that has been raited according to his he without his help. Ten minutes! Think of it—if he had withstood his misfortune only ten min-utes more, he could have been alive and happy to-day, earning a living for he's been rated according to his be-

his family. God lets no one be tried beyond his strength. Resist, therefore, confident that resistance can be made; resist, he's been rated according to his be bavior. Boys cannot afford to adopt the habits and conversations of the loafers and rowdies if they ever want to because the temptation to desperation will pass away; resist, because a great reward shall yet compensate all tribu-Every day should be hallowed by arvice If a day without worship is lations patiently endured for Christ's sake.—Catholic Columbian. service If a day without worship is null and void, so is a day without some deed of service. It leaves no sufficient

Don't Become a Helpless Victim]of "Can't."

No boy can expect to rise in the world when he is all the time saying to himself: "I can't do this thing; It is useless to try, for I know I can't do it. The grandest of heroic deeds are those which are performed within four walls and in domestic privacy. Other boys may do it, but I know I can't." The boy who thinks he can't get his lessons, who decides that he can't manent pleasures are those which are solve his problems, and who is sure that he can't go through college, can not do any of these things. Very soon he not sought, but which come from the faithful fulfillment of life's daties and obligations. Indeed, eager search after will become the victim of chronic can't. Negation will have mastered him. "I can't" will have become the habit of pleasure in any direction is always fruit-less, because it implies a condition of mind to which enduring happiness is a stranger. Selfishness and enjoyment his life. All self respect and self-con fidence, and all consciousness of ability will have been undermined and de-stroyed. His achievement can not rise dwell together for a brief season, but the latter will soon wither away under the absorbing influence of the higher than his thoughts.

Contrast this with the boy who al ways siys, "I will." No matter what obstacles confront him, he says, "I will do the thing I have undertaken." It is When we believe firmly that we can do a thing, and go ahead in that belief, do a thing, and go anead in that belief, and do our best, it is very rarely indeed that we are defeated. The most paralyz-ing, defeating thing in life is the fear that we shall fail. It is the consciousthe constant affirmation of his deter mination to do the thing which in-creases his confidence in himself and his power to do the thing until heactuness of danger that makes it most ally

lly will do it. It would be impossible for a lawyer "Truth, sincerity, courage !" These ro make a reputation in his profession while continually thinking about medi-cine or engineering. He must think surely, must underlie all our work if we would make it of lasting benefit to men and nations. They must be held in the order named. Truth in all we plan, about law, and must study and become theroughly imbued with its principles. sincerity in all we do, courage to de-fend our thoughts and actions, when It is unscientific to expect to attain excellence or ability enough to gain distinction in any particular line while Speech is meant to express thought. holding the mind upon and continually It is one of God's noblest gifts to men contemplating something radically different.

It distinguishes us from the animal, provided we use it wisely, provided it has thought back of it. The gossiping, Is it not, therefore, more than foolish, even ridiculous, to expect to develop a strong, vigorous mentality while acgabbling, eternally talking man, whose words are as shallow as the babbling knowledging or contemplating weakness brook, is entitled to no more respect or deficiency ? than a chattering monkey. - Cyrus

or deficiency? So long as you contemplate any per-sonal defect-mental, moral or physical -you will fall below your possible attainment, and can not approach your The best way to praise God is to

The best way to plate out in the live a happy life. A happy man is a compliment to God. It reflects great credit on earthly parents to have happy children. The same is true of God. The man who lives right, and finds pleasure in correct living, is ideal or standard. So long as you allow negative, destructive, tearing down processes to exist in your mind, you can not create anything, and will be a weakling.

praising God in the most effective man-Getting Rich Slowly. Ordinarily a great fortune is built up like a stone wall — a stone at a time. The young man who declines to lay the A start of the beganese it comes so far short financial masonry. An immense proportion of the people of this country live up to their incomes, laying aside nothing for the traditional rainy day. Because they cannot save \$1,000 in a banch they save nothing. The great est financial kings of the world have not been above taking care of the pennes even. The great financial institutions look after even the fractions of pennies.
A stey accomplish all things
A stey accomplish all things A clever man always draws some profit from the evil that is said of him. Every conquest over wrong, every loving service for God or humanity, every brave day of effort and patient night of watching, every word of sym-

He has a wonderful power of making the patient feel better after he has called. His jolly face and cheerful dis-position seem to take the sting out of point the replaces despir with hope, discouragement with confidence and a cheerful reassurance, so that the sick one feels a decided uplit and has a stronger determination to get well. The dector's cheery presence has increased the power of his body to

resist disease. There is a great restorative force in cheerfulness. It is a sovereign remedy. The physician who can inspire expect ancy of something better to come, wh can give you confidence in your power to overcome disease, and can make you feel that it is a shame for a man made to do a great work in the world to be ailing, has very little use for drugs.

Sick people do not realize how much their faith and confidence in the physi-cian have to do with their cure. If he is cheerful, happy, hopeful they feel buoyed up, sustained by his very pres-ence. They feel the thrill of his splendid vitality, and gather strength from They catch the contagion his courage. They catch the contagion of his cheerfulness and reflect his moods

Invalids who have dragged along in nisery for years have been suddenly, as nagic, lifted out of their bondage if by by the cheer and encouragement which have come from some unexpected good nave come from some unexpected good forture. This shows us how dependent the body is upon the mind, how it sympathizes with it and takes on its colorings, which are represented in the different functions. Cheerfulness is one of the great mir

acle workers of the world. It reinforces the whole man, doubles and trebles his over, and gives new meaning to his is a failure until he has No man lost his cheerfalness, his optimistic out look. The man who carries a smiling face and keeps cheerful in the midst of discouragements, when things go wrong, when the way is dark and doubtful, is

sure to win. How many people there are who have lost everything they had — even their homes and those dear to them—but who have kept their cheerfulness, have never let go of their optimism. Is not this success? Who can say that their lives are failures, no matter whether they have managed to lay up money or not. Theirs are the heads that must wear crowns sometime, somewhere,-Success.

How to Get Along in the World. Most of our successful men began life without a dollar. They have won suc-cess by hard work and strict honesty. You can do the same. Here are a dozen rules for getting on in the world: 1. Be honest. Dishonesty seldom makes one rich, and when it does riches Theories no such thing as

are a curse. There is no such thing as dishonest success. 2. Work. The world is not going to pay for nothing. Ninety per cert, of what men call genius is only talent for

hard work. 3. Enter into that business or trade

you like best, and for which nature seems to have fitted you, provided it is honorable.

4. Be independent. Do not lean on others to do your thinking or to conquer difficulties.

5. Be conscientious in the discharge of every duty. Do your work thorough-ly. No boy can rise who slights his ly. N work.

Do not try to begin at the top. b) not try to begin at the top.
Begin at the bottom and you will have a chance to rise, and will be surer of reaching the top some time.
7. Trust to nothing but God and 6.

Frust to nothing but God and hard work. Instribe on your banner, "Luck is a fool; pluck is a hero."
 8. Be punctual. Keep your ap-pointment. Be there a minute before

time, even if you have to lose dinner to do it. Be polite. Every smile, every gentle bow is money in your pocket. 10. Be generous. Meanness makes 9.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Nativity of our Lord. NO ROOM.

DOUBLE TONGUED.

news that may be imagined.

many that

again :

"We must have some light on the subject soon, I can't see, and I want to get on with this piece of work. I hope it will be good enough to exhibit," said

Agnes. "I must go to a committee meeting this evening," said Betty. "So tire-some; it's just at dinner time, so I shall only have a sandwich and some milk. It is a committee about the free breakfasts for children." Betty was deep in work of that kind, and she had a large district in the East of London, and a mothers' meeting, a class of girls at the Sunday catechising of the chu near them, and was the right hand of the Guild of St. Cecilia, which was an effort in connection with a girl's club, at which she also spent three evenings a week to teach some of the girls partsinging. "How mergetic you all are," said

Ida yawning. "I can't think where ycu get the

energy from." "Pater has a good deal," said Betty. Perhaps we inherit it. I should hate to be idle even if we were not obliged to work, as we most certainly are." "I detest the very idea of working," said Ida; "and I am so much obliged to dear old Pater for saying that I need not do anything until next Easter. "I rather wonder you don't

"I rather wonder you don't stir yourself up, Ida," said Agnes. "We are all taking our share of pulling the boat, and it seems only fair that you should take yours." should take yours.

should take yours." "Yes," said Ida calmly, "but you see I haven't any special gifts or talents as you all have. I don't care a bit about going to the School of Art and fagging at wood-carving and book bind ing, and all that kind of thing, as you do Agree." do, Agnes." "I hope to make it pay," answered

her sister, and Ida, who was a small, plain, dark girl, went on : "I could not do Susie's work. Be a

fashion editor-why, I hate chiffons and dress, and I should never understand it all as she does; and I am quite, quite certain that I could never go poking about poor people and teaching dirty children, as Betty does."

Oh, well, I like to feel that I am of a little use in the world," said Betty, "and if I do undertake those things they do not interfere with my doing work that brings in money. I like my life to be packed full of occupation. Now I must go upstairs and type, and then sort all that old clothing Mrs. Dever-enx sent this morning, for I want some of it for two poor chicks to-morrow make mathematical sectors. whose mother has died, and they really are terribly off.'

So saying Betty ran off, and was soon in her own room, which certainly showed signs of a usually busy occupant. In one corner were large parcels of the clothes she was going to sort; a type-writer stood on her writing table, which was crowded with loads of papers, pamphlets and books; on a chair there

pamphlets and books; on a chair there were two dresses of Ida's which needed mending, and that young lady generally went on the principle of doing nothing for herself which any one else could be ot to do for her. In a minute Betty had turned up the gas stove and the burner above her writing table, and the click of the

typewriter was presently heard. At 5 Susie brought her up a cup of tea, and sat down in the one unoccupied chair while her sister drank it. "I am going to ask you to type some articles for me," said Susie, "if you have time."

"This evening ?"

"This evening?" "Yes; well of course only if you can manage it. I write such a horrid fist myself, and these are rather special, and it would be such a grin1 to copy

mankind would have to invent milk. Milk is Na-

ture's emulsion-butter nut in shape for diges-





for the coming season, should apply at once to the Government Free Farm Labor Bureau.

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Director of Colonization, TORONTO, Os

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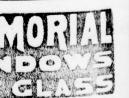
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ST. GEORGE



pathy or note or cheer that has c forted a lonely heart or upborne a struggling soul-all these are trans-mitted into the building of the heavenly ity, the joy that makes up our eternal

Energy of will is the soul of every great character. Where it is there is resolute character; where it is not there is faintness with effeminacy, despondency, neglect of duty, and failure. "The strong man and the waterfall," says a proverb, "channel their own path."

Where They Lost Their Luck. In dawdling In indecision At the race track. poor judgment. worrying and fretting. magnifying difficulties. a bad business location. In trusting unworthy people. In trying to get rich quickly. In letting their ambition cool. In oversanguine expectations. In not daring to take chances.

At cheap, demoralizing shows. In not mastering their moods. In not mastering their mouse. In getting into the wrong place. In making a business of pleasure. In not quite knowing their business. In waiting for something to turn up. It went down in drink and up in

In trying to take short cuts to suc-Cess. In working only when they felt like

In not working to a plan or pro-

gramme. In neglecting their personal appear-In looking on the dark side of every-

thing. In overconfidence born of a first easy

In choosing a silly, extravagant girl for a wife. In not being ready for the opportun-

ity when it came.

ity when it came. In sampling every kind of investment scheme that came along. In dreaming of great things instead of doing the little ones at hand. In being so disagreeable and selfish that they could not make friends. It was burned up by a hot temper,

tions of pennies. Keep Your Word.

A pledge given, if it be an honorable ne, should always be kept faithfully.

A pledge given, if it be an honorable one, should always be kept faithfully. To break an engagement may be a matter of convenience to us, but it will cost more than it will bring. If one cannot keep his spoken word, he will not be bound by his written word. "His word is as good as his bond," is an adage that shows the value of a man's pledge. If the spoken word is violated, the world's confidence is lost; and what a loss that is! Who can make headway, in any station, in any calling, without the world's confidence? Do you ligion Do you want that confidence? Do you

Do you want that confidence 'Do you want men to say of you, '' That is a boy I can trust, one who always meets his pledge, one who always keeps his word?'' What a value such words of confidence What a value such words of confidence and commendation have ! We sincerely wish all our young men would make it their own rule. We know that such a rule would magnify their worth beyond estimate. It would also give them the friendship of the world, and a wealth of personal peace, deep and full as the sea. Good Cheer as a Medicine

Good Cheer as a Medicine. A friend says that he remembers how,

A iriend says that he remembers how, as a boy, when the old family physician used to come to the home so full ol life and joy and gladness, with sunshine beaming from every pore, members of the family would feel absolutely ashamed to be sick, ashamed to think that God's work, which was made per-

that God's work, which was made per-fect, should need patching up. "The whole atmosphere of the house," he said, "seemed to change the minute the doctor entered. His hearty laugh,

the doctor entered. His hearty laugh, ringing through the rooms, as he rubbed his hands before the fire on a cold winte: day, and his mere presence did us more good than pills or potions. Somehow, the very thought of his coming after we had sent for him seemed to drive away our troubles."

matrimony is the law of the Church re-quiring that the names of the contract-ing parties shall be announced in public. Its wisdom has been demonstrat-ed on occasions without number. to drive away our troubles." One of the most successful physicians in Boston gives very little medicine.

of the world of trade and commerce, so will they move mountains in the greater world of the spirit. Promptness was a Christian virtue long before it became the most valuable asset of business. It possesses a moral worth greater than any material estimate that can be placed any material estimate that can be placed upon it. Grasping every right oppor-tunity is a religions duty in the highest sense of the term. There is no ground for the separation of business from re-ligion. Instead of being apart, they

should be together. should be together. Principle is principle, despite its dis guise. Truth may change her dress and her living place as often as the sparrow chirps, and yet she is Truth. Life and me must make good me sparrow chirps, and yet she is fruth. Life is, and we must make good use of it while it is. The chance that pre-sen's itself to-day will never come again. The word we might have said ; the deed of kindness we might have done-these are lost opportunities that will come to us again only in our

done--tness are lost opportunities that will come to us again only in our dreams, where they will taunt us. It is not the scorn of others that stings worst. It is the scorn of self that hurts. To live life new, as it comes ; to for-

get all of the past except what will help us to be and to do better; to think of the future as a consequence of the pre the future as a consequence of the pro-sent—this is the plan that profits. Through this alone can we see life as something good and beautiful, some thing worth the holding and something the desired than all things also. thing worth the holding and something more to be desired than all things else. And this is life — to make better use of the time that is ours. To make better use of the day that is; doing our best with the present. Then will the latter one for itself. future care for itself.

One of the greatest safeguards to

those about to enter upon the state of matrimony is the law of the Church re-

has been all day?" "She was in the drawing room when I came in. She had just come from confession, I suppose. I told you she began bothering about church." "Oh yes, I remember. Well, I don't see how even if we wanted to go we could possibly manage it," said Betty sorting some papers as she spoke. "I am sure every minute of my day is taken up. I could no more find time to go to Mass and Benediction than fly. It seems strange, though, when we think how much chapel and all that kind of thing we had at the convent."

how much chapel and all that shirt of thing we had at the convent." "And a hateful bore it was. I got out of as much as I could," said Susie; " and how I loved shocking the nuns ! Poor Sister Leandre, how she used to talk to me just because I am quick-tempered, as if that mattered! I be-lieve when I was a kid I was by way of

lieve when I was a kid I was by way of being rather pie." "Yes, you were. You loved going to church," said Betty. "I never did." "I will go and get those papers for you, Betty, they are only roughly written, but you will make them out." "Oh yes, I can generally read your writing."

writing. writing." "I really d) think," said Susie, "that, without wishing to praise myself too much, they are pretty decent, and if the Fleet Street Gazette takes them I shall get two guineas each for them, and that will be a nice little pot of oney." "Jolly."

I really want a new winter " Yes. dress badly. I hope the man won't keep them an age. Dear me, I have idled ten minutes," and Susie jumped up and left the room banging the door after her, and Betty heard her whistling as she ran upstairs, for her room was

as she ran upstairs, for her room was over that of hersister. Presently in came Susie, her fice flushed and her eyes sparkling. "Betty, do you know I cannot find those articles anywhere, have you touched them?" "No," said Betty stopping her typing, "I have not been in your room." TO BE CONTINUED.

TO BE CONTINUED.

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A GREAT WORK.

WORTH STUDYING-A PART REVIEW. WORTH STUDYING—A PART REVIEW. The new book by Very Rev. Dr. O'Riordan, of Limerick, Ireland, en-titied:—" Catholicity and Progress in Ireland, is a work worth wide circula-tion in Newfoundland. It may be called the "Philosophy of modern Irish His-tory." The immediate purpose of this scholarly book, or rather the occasion of its issue, was to answer a number of scholarly book, or rather the occasion of its issue, was to answer a number of questions raised by Sir Horace Plun-hett in his "Ireland in the New Century." Dr. O'Riordan's first idea was to answer Sir Horace Plunkett's.

ASSERTIONS IN BRIEF FORM, ASSERTIONS IN BILLEF FORM, but as the Very Rev. Author states in his preface:-"The field opened before me as I went on." The main purpose of Very Rev. Dr. O'Riordan's book is to show that the Church, both in Ireland and elementers in the contributed and all and elsewhere, is the real friend and ally of True Progress; that it was she, who, when the old civilization of Paganism had gone to pieces, rebuilt human society, not on the principles of avarice and greed, but on the principles of available Ten Commandments of God. Out of this nobler progress,

INAUGURATED BY CATHOLICITY,

has grown all that is best and bright estinour modern civilizations. Where-as, that progress which is but another name for wealth and worship is of a name for weath and working has kind to defeat its own purpose and in-stead of being true progress, is but a retrogression to that old paganism, which began in avarice and cupidity, and ended in all the atrocities of a barbarism which would have all but swept sway the human race, or at least besti-alized it if the Catholic Church had not alized it if the Catholic Church had not gone to the rescue. Very Rev. Dr. O'Riordan's book is in many parts an amplification of the late Senator Mark Hanna's statement made to President Roosevelt, that the chief hope of Con-stitutional Government in the United States, lay in the "Catholic Church and the Supreme Court." that is, in states, my in the "Catholic Church and the Supreme Court," that is in the court as deriving its ideas of Just-ice, Truth and Charity, and human re-sponsibility from the church. IN SUPPORT

of his thesis the learned author brings forward an array of facts and figures which may be called overwhelming. He also lays the best modern English essayists, staticians, controversialists, essayists, staticians, controversiants, historians, scientists and journalists under contribution to strengthen his conclusions. The amount of general historical information contained in Rev. Doctor O'Riordan's pages will repay any reader for their perusal. Take for instance chapter V. of his work: "So-cial Economies in Belgium and the In-dustrial Depinder in Social Constants dustrial Revival in Spain," and the reader will or may find therein much to correct in preconceived opinions. The marvellous trade and industrialism of

Belgiun; its MIGHTY ARMY OF LABORERS; its six hundred of population to every square mile of territory, make it one of the highest types of national prosperity to be found on the globe. And Bel-gium in all its history and traditions is case in point for that cause which Dr. o Chiordan so strenuously and so suc-cessfully champions against the rather finmsy and superficial argument of his opponent. Persons who read Dr. O Riordan's paragraphs on the Industrial Revival in Spain as seen to day will know that she is rather gaining than losing by her loss of foreign colonies ; a roof that the spirit of that nation is still young, despite so

MANY VICISSITUDES

Dr. O'Riordan's book is a study in general history and in English litera-ture, as bearing on his subject, but its strongest feature is its searching phil osophy, by which the writer seeks for truth as truth, and the fearless logic with which he faces every position with which he faces every position raised by his opponent. Any student oi debate might find in these pages good ideas of controversy, and the manner of conducting it. Whilst giv-ing Sir Horace Plunkett high credit for generasity of intention, nobility of for generosity of intention, nobility of aim, and unquestioned patriotism, the author shows the utter shallowness of Bir Horace's philosophy, or rather of of morals, because

from an almost fatal illness, and since then he has put his pen to a work of over five hundred pages-

ON THE DEEPEST AND MOST COMPLICATED oF SUBJECTS-and did that work as he tells us in his and did that work as taken from sleep." The work so done has already taken a huge reading public, and would seem to deserve its success. The ripened exper-ience and garnered wisdom of so many studious and active years—finding ex-mercie in one great work—should studious and active years—nading ex-pression in one great work—should make that book a volume worth reading, and worth the remembering. That such a book should have a large circulation in Newfoundland as in other countries stands to reason-for truth is truth-

and not the property of one place, or one time. BUT THE COMMON RIGHT OF ALL MEN and of all times. The volume before us is true to history and true to philosophy, and even from the standpoint of indusand even from the standpoint of haus-trial prosperity it contains numerous arguments of local application. There is no book of to-day better suited to give people juster ideas of real human progress than that by Very Rev. Dr. O'Riordan now in the bookstores.—

REV. J. A. O'REILLY, D. D., St. John's, Nfid.

A "RELIGION" WITHOUT A CREED.

CONTINUED FROM PAGE FIVE. extremes by the proletariat, or on some theory of social ethics or humanitarian ism, which would be equally calamitous. Nay, we are witnesses in these latter times of such disasters coming down upon Society, from the denial of dogma, and the repudiation of Authority. For what is Saint Simonism, with its ugly what is Saint Simonism, with its ugy brood of Socialists, Nihilists, Commun-ists, French "Solidaires," Italian An-archists, etc., but the logical conse-quence of the denial of any dogmas, binding the intellect and the denial of noral law binding the will of man? It s easy for a modern doctrinaire, seated at his writing desk, surrounded by his

books, or lolling in his reading chair, to sweep away creeds and formularies, and ridicule rites and ritual, that really belong to humanity, and must take form in some shape to satisfy man's needs. But, when the apparently harmless But, when the apparently manness, spiculative denunciations of existing beliefs or governments take root in the minds of the vast army of the disap pointed and discontented, and altars are overturned and governments up set, men begin to perceive how easily theories pass into practice and how evil a crop may develop from poisonous seed. Between Carlyle, fulminating from his sound proof attic in Chelsea against all existing creeds, govern ments and social life; and Karl Marx accepting all this denunciation as th

righteous condemnation of existing shams and chimeras, where is the difference? The appeal to "Veraci-tics" and "Unveracitles," when men are told there is nothing true nor genuine, nor honest under the sun, will have the effect of sharpening the hunger and quieting the conscience of the which demands an equality that it will ot concede and a comm proprietor ship in goods that are not its own. And when all fear and hope and reverence are removed from the minds of men by the deliberate denial of every dogma, and therefore of all moral restraint, what can be expected but Atheism in theory and Anarchy in practice?

GOD OR THE MOB MUST RULE. It is impossible to disprove that

logical and peremptory sequence—No dogma; No ethics; it is impossible to bind the conscience of men with shadowy abstractions and vague appeals to phanton virtues, undefined by doctrinal truth and unsupported by some supreme authority, which makes the practice of such virtues imperative. It lends but sanction to human vice and passion to say: Live noble lives and quit yourselves like men in the fight! The question will recur "What are noble lives?" and what means " to Robin Hood

THE CATHOLIC RECORD.

most mature convictions, the following significant if half hearted declaration, that a religious creed or cultus of some kind is a necessity. Coming from the pen of so thorough a scientist, who has been all his life preaching the steady progression of mankind by "evolution" and the processes of natural selection and the perfectibility of the species which is but awaiting time and opporand the tunity for development they bear their own lesson :

HERBERT SPENCER'S LAST WORD. "Whilst the current creed was slowly losing its hold on me, the whole ed to be the truth or unquestion seemed to be the truth or un-truth of the particular doctrines I had been taught. But gradu ally and especially of later years I have become aware that this is not the sole question. Partly, the wider knowledge obtained of human society, has caused this. Many have, I ballays recognized the fact that a cut uestion seen believe, recognized the fact that a cuit of some sort, with its social embodi ment, is a constituent in every so siety which has made any progress. The masses of evidence classified and arranged in the Descriptive Sociology have forced this belief on me independ ently, if not against my will, still with vith out any desire to entertain it. There seems no escape from the inference that the maintenance of social sub ordination has peremptorily required the aid of some such agency. * * * Thus I have come to look more and

more calmly on forms of religious be-lief, to which I had in earlier days a profound aversion. Holding that they are in the main naturally adapted to their respective peoples and times, it now seems to me well that they should severally live and work as long as the conditions permit; and further, that sudden changes of religious institutions, as of political institutions, are certain to be followed by reactions. Largely, however, if not chiefly, this change of feeling toward religious creeds and their sustaining institutions has re-sulted from a deepening conviction that the sphere occupied by them can never be an unfilled sphere ; but that there must continue to arise afresh the great questions concerning ourselves and surounding things ; and that, if not positive answers, then modes of consc ness, standing in the place of positive answers, must ever remain. By those who know much, more than by those who know little, is there felt the need for explanation. Thus religious creeds, which in one way or another occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more it seeks, I have come to regard with a sympathy based on com-munity of need, feeling that dissent from them results from inability to accept the solution offered joined with the wish that solution cculd be found." ed with There is no need of paraphrasing this singular admission. But why Her-

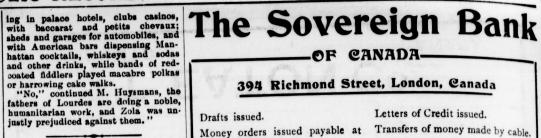
bert Spencer did not move a step fur-ther, and perceive that if the laws of right and wrong are eternal and unchangeable, the culture which subordinates human passion to such laws must be formed and based on eternal and unchangeable truth, and not allowed to shift and modify itself to suit merely human exigencies, is a problem that his Autobiography does not solve. And remaining insoluble now for ever, it is another proof of the limitations that will always surround the highest philosophic conceptions when unillumined by Divine Faith. But his testimony is at least valuable as a corroboration of our thesis ; and all the more valuable as the

result-the unwelcome result-of an experience of eighty years. P. A. SHEEHAN D. D.

*" The metaphysical grounding of morality on free will and ethical intuitions (a priori) must be replaced by a physiologic ethic, based on monistic physchology. As this can no more recognize a moral order of the world of history than a loving Providence in the life of the individual, the monistic morality of the future must be reducible to the laws of biology, and especially of evolution.".-The Wonders of Life.

M. HUYSMAN'S ON LOURDES.

FAMOUS WRITER'S CHARACTERISTIC EX-



THE PRESIDENT AND THE BISHOP. The New World of Chicago gives the following on the authority of a cor-

respondent : "Previous to his election last year, President Roosevelt spoke at a city in the Diocese of Cheyenne. Naturally there was a great crowd to welcome him, but it appears that this meeting was got up by bigots who were so ex-clusive that they did not invite the resident Bishop, Right Rev. J. J.

Keane. "When the President reached the platform he looked about and noted the prelate's absence.' Where is the Bishop? he asked bluntly. Abashed leading citizens' explained that they Well he'd had forgotten to invite him. like to be here I know; so I'll just wait until he arrives. There was nothing to do except get him, and after a hurried search the Bishop was found getting shaved in a barber's shop At the recent Entrance Examinations ten pupils of the Hasting's Separate school wrote, all of whom were successful, five securing honors, and one pupil. Miss Mary Coughlan. obtaining the highest number of marks given any pupil in Peterborough County. Much credit is due Miss M Tracy, the teacher in charge, for the excellent work accomplished in this school. Scon as he appeared on the platform, the President greeted him warmly, and said : 'I thought I would teach a few of your neighbors to respect dignity. After this the meeting proceeded as scheduled. If correct as reported, it is safe to assert the Bishop will not be ignored the next time the President visits that Western city."—The Missionary.

All eduction is but a stepping stone to man's appreciation of life. Education without religion has in it many elements of goodness, but it lacks the essential, which is positive religion. (Bishop Conaty.)

Apology and Correction. Apology and Correction. The St. Patrick's church (Ottawa) Calendar for September contains 'the following : A very humble apology is very gladly tendered to the Girl's department of St. Patrick's school. Last month The Calendar thought is was doing it-self proud in reporting that thirty-four had passed the Entrance Examinations That was a sad blunder, discovered too late to be cor-rected in the August edition. Thirty six girls —ail who wrote—were successful.

-all who wrote-were successful. The Calendar also announces that a com-plete report of Rev. Father Leyden's (of Colum-bus, O.) sermon on the silver jubiles of St. Patrick's parish - published by request - will be ready for distribution about the 10th inst. The above mentioned a who are desirous of learning of the serily Catholic settlements in Ontario. It has the RECORD that such partic uvailable should be collated and published, if no in persphere form at least in the newspaper columns. In every parish and settlement there is urely to be found a young man or young woman with collated also with the requisite ability. It do so. Let them remember that those who can supply such information are quickly passing away.



IMPORTANT ANNOUNCEMENT TO OUR

VOLUME The Cath

SEPTEMBER 16, 1905.

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As we can not love what is bateful, let us accustom ourselves neither to think nor to speak of disagreeable things and persons. To live as an impulse to richer life in the minds our thoughts awaken and life in the better than to live in one's descendants.

He who dwells complacently in an atmosphere of ill-will and evil speech, poisoas both himself and those with whom he lives.

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DIED.

KELLY.-Ia Torchic, on the 29 h ultimo. at her residence, 8 Durcy street, Mrs. Margaret Kelly, a naive of Clonmei County Thoperary, Ireland aged enghy-eight years. May her soul rest in peace!

LONDON, SATURI AN APOLOGY

After reading nouncements anen journalism a stra idea that the edite were models of jo We deplore wit existence of the v printing of divor their unsavory det duly enthusiastic magazine, which i ment to kill time. of it come across chat about stag articles on Ameri read by the your town and village that many of u American eyes ! What, however

is that some edit a pedestal, cry " Behold us, put moral," and yet New York divor occasion home-m pointless save in the senility of th

We know that worth striving fo ful to be encumb insults-of men that hid the bi as that in their were tricks and not with honor. forget this we portance to the conciliatory, of flame of anti Ca a shameful as abused and cal Bishops. What apology.

H

In reply to to repeat what these columns sidered as a r medical men o though they lo are far from un in the treatme they are unani hypnotic expe trusted to sk medical practi fot heeded by what they to should keep t countenancing Church's [atti is that of avers by an encycl 1856, address Inquisition t world, the C practice of phase save t sleep. But

Sir Horace's philosophy, or rather to his non philosophy. Philosophy-use the well-known definition—is a "KNOWLEDGE OF THINGS BY THEIR CAUSES."

and logic is that "art (r science by which and logic is that "after science by which man, in using his reasoning faculties, proceeds with order, ease and accuracy to a knowledge of truth." Dr. O'Riordan searches history and finds their causes for existing conditions exactly the reverse to those which Sir Horace Plunkett finds, or which the latter thinks he finds. That Dr. O'Riordan proceeds logically or with order, ease and accuracy in his investigations, will be best understood by those who make a study of his book. The work has already been reviewed in the magazines of England and the United States. It is, so say the Re-views, a standard work in the subject which it discusses. The author him-self was well prepared for his present undertaking. The historic

DEFINITION OF GENIUS may well be applied to Rev. Dr. O'Rior-"A mind of large general powers accidently determined to one particular pursuit." His is the mind of large genpursuit.' His is the mind of large gen-eral powers accidentally (may we not rather say Providentially?) determined to the particular pursuit of showing the necessary connection between true human progress and Christianity. The very reverend author has been for twenty years and more a close and strenuous student. He spent eight or ten years in Rome as a student and pro lessor, and has spent the balance of the time as a missionary priest in London and Limerick. Hitherto he has been

and Limerick. Fittherto he has been best known to the literary world as A BRILLIANT MAGAZINE WRITER and a perfectly logical and dispassionate controversialist. His international A BRILLIANT MAGAZINE WRITER and a perfectly logical and dispassionate controversialist. His international fame however rests on his latest and greatest work. That he is a man of affairs as well as a man of books—a man who knows the people—is shown by the iact that when on the London Mission he made frequent visits to every house act that when on the London Mission he made frequent visits to every house on bis mission and thus got a practical knowledge of human conditions in that great city. On his return to his pre-sent mission in the city of Limerick the fathers and same routine of work lay before him. About twelve months ago he recovered

"the good old rule Suffleed for them, the simple plan, That they should take who have the power, And they should keep who can."

And they should keep who can." But Robin Hood, and every pirate and freebooter that ever lived, believed that they were living free, noble lives; and that certainly "they quitted them-selves like men in the fight." And who can now deny that the world in spite of its lip-Christianity, has always had a secret sympathy with these chil-dren of the road; or with the footpads and homicides on a larger scale, whom it calls its heroes and conquerors? it calls its heroes and conquerors? But, will this do? Can society hang together on such theories? Or must there not be some voice, as of Sinai, to pronounce first the everlasting dogma "I am the Lord, thy God."

and then, as a consequence, the inexorable precepts :

"Thou shalt" and "Thou shalt not."

Yes! It is perfectly futile to pretend that men must lead clean, just, honor-able lives unless some one defines what are purity, justice and honor. But, behind that definition there must be authority; and behind that authority must be its credentials founded on dogmatic truth.

It may be said that all this is so manifest that while the multitude still clings to its pleasant formula: "Reli-gion, but no creed, no church"; the leading thinkers among unbelievers willingly admit that this idea is neither logical nor reasonable. Hence, the curious change that has come over the tone and temper of certain leading scientists in our time. Instead of the fierce, bitter scorn, cast upon religious

SHRINE.

M. Huysmans, whose compositions are always imbued with vigorous indi-viduality, is putting the finishing touches to a work on Lourdes. The author of "La Bas," of "En Rebouts," of "En Route" and of 'La Cathedrale," who has been interviewed by M. Raoul Aubry, of "The Temps," gives a char-acteristic foreword concerning the pil-grims who frequent the miraculous pool. "I am not writing a novel in the course of which imaginary persons are course of which imaginary persons are conducted to Lourdes, but am completing a series of critical studies," says M. Huysmans. "Now and then there are truly miraculous cures at Lourdes; this I firmly believe. But the most striking miracle of all is, to my mind, the fact that the multitudes that com to the place defy with impunity the laws not only of medical science, but of ordinary hygiene. I have made three long visits to Lourdes, and I constantly saw men reeking with sweat plunging after meal-time in almost ice cold water; I saw children so ill as to be scarcely able to draw their breath dipped into the chilly pool; I saw deli-cate women, regardless of the critical condition of their health, immerse themselves up to their chins in the frigid water. None of these men, remen or abildren anner to suffer the

frigid water. None of these men, women or children appear to suffer the logical consequences of their acts. I saw good, pious, hard working Sisters of Mercy and honest, noble-minded priests, but flocking about them, like harpies or birds of prey, were vile venders of trash, which they disposed of at exorbitant prices to confiding pil-grims. The Peres de Lourdes are or act exoting price to contain price grims. The Peres de Lourdes are worthy, hard working and conscien-tions. I sympathize with them, for they defend the last ramparts of the dignity of this huge religious, popular fair. Emile Zola collected his data concerning Lourdes too heatily. Zola concerning Lourdes too has tily. Zola was the victim of one of his influential friends, who excited him against the Lourdes fathers because this trusted

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told, bequea tion by an anatomy. T help us to man of Mr. lover and w self, when he taining to th ant and und Did not Channing s written no framed no (which coul which the C world ? A: the testime the power of untroubled sects, and serene and authority.' But the this. In h he distorts St. Bartho sume, that that the C ever in t disowns, i scholarshi himself wi reason ? cleared up In the m heart the writers of