

Catholic Record.

(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Contury. " Christianus mihi nomen est

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, SEPTEMBER 28 1907

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THE UP.TO-DATE CHURCH.

We are informed by our exchanges that a non-Catholic divine, of Syracuse, New York, has taken a leaf out of the book of the woman who says that the best way to manage a husband is " to feed the brute." Believing that the most of the men who stay at home on Sanday are of those whose God is their belly, he has installed in the vestibule of his church a soda water fountain whose effervescing waters will cool and strengthen the occupants of the pews. This is up to date and a bid for notorlety, but it has its weak points. For instance, some of his people may not like soda-water : and again, others who abide in the land of the free-lunch counter may not be allured by the fascinations of free fizzy water.

Some tine ago many divines either tickled their auditors ears with essays on whimsical subjects or gave them a plain talk, based on personal observation, on the mysteries of the underworld or treated them to sermons of the humanitarian and aesthetic type. But all this is eschewed by the Syracuse preacher who opines that the best way to fill the pews is to offer the inducement of soda-water. If, however, he goes farther afield in his investigations he may discover that the empty pew is due, not to the absence of free drinks, but to the absence of certain doctrine. The weak and compromising manner in which many preachers hold truth, their criticism of the Bible, have not only shorn them of wer and influence, but have also inected into the minds of many people a suspicion that the minister believes even less than the people. The omniscient journalist is hard at work dissect ing the new Syllabus of modern errors, but as his knowledge of theology is not in proportion to his self-conceit a few hackneyed phrases are the sole cutcome of his labors. The only thing that we can make out from his wanderings is that the Syllabus marks the Church as out of date, or, as they put it, not in touch with the trend of modern thought. The trouble is that the scribes feel they must comment on the matter, and accordingly turn out a grandiloquent paragraph for the delectation of the people who know that on any question Rome must be wrong. What up-todate in religion means passes our comprehension. To bow down before every fad and fancy, to reclaim the propagators of the moral as a prophet : to

guided by the highest intelligence and

skill and that it has a unity. a com-

pactness, a power which Protestant

denominations do not possess. The

Church which " presents one of the

most solemn and majestic spectacles

in history and around which are

gathered the most tender and sacred

associations of Christian- history" can

be depended upon to run unharmed the

When one of the household runs

counter to the Church he is dubbed a

wise man and a scholar by many non-

Catholics. But they fail to note that

he is also, so far as spiritual power

goes, a dead man. When he parts

company with the Church of the Living

God and thereby cuts nimself off from

the fountains of supernatural life, he

cannot be galvanized into anything

like a semblance of an apostle by ver-

bal platitudes.

gauntlet of journalistic criticism.

they can do is to take their medicine with what grace they may. A bitter draught indeed, after all their kowtowing to the enemies of Christianity, but there are few who will youch safe them any sympathy. In the August number of the Mis. sionary Review of the World, N. Y., an Euglish missionary named Sibree laments that it is an offense against French law to have any religious meet ings in private houses in Madagascar. " In some districts it is impossible to get leave to build any church where none already exists," and the Gov.

ernor General has intimated that he considers that there are far too many churches already built, etc. To adopt the language of a non-Catholic weekly we beg leave to point out to the writer that he is taking a " very reactionary attitude."

He should not find fault with "democratic movements " and take care not to censure the "legal machinery " constructed by the gentlemen who are statesmen and concerned with the best interests of France. While the Catho- to social intercourse where passionate lics were being harried and robbed some of our friends waxed merry and are certain to entail the danger of misshouted encouragement to the persecutors. A non Catholic weekly, the the fault of the parents more than of Christian Guardian, put away for the time being, let us hope, the language of Christian charity and upheld the cause of the avowed enemies of Christianity. It swallowed Viviani's atrocious blasphemy, and, posing as the organ of enlightened opinion had the insolence to tell its readers that injustice and robbery were "extreme but reasonable measures." It had never a word of sympathy for Christians who were under the heel of a godless despotism, and who, rather than prove recreant to the cause of religious liberty, chose exile and poverty. And we have no hesitancy in saying that this non Catholic religious weekly went farther in grave, a foretaste of hell. its support of Clemenceau than any paper which came to our table and did not scruple to blacken the reputation of France's monks and nuns by tactics that would be looked at askance by even the gutter press of Paris.

-----COLLEGE GRADUATES.

contemn sanctity and learning for the A correspondent wonders why more implety and foolishness of the few; to of our college graduates do not enter listen rather to the voice of man than the teaching profession. to the Church, which speaks to us in We do not share in his wor

The Catholic Record liberality whose praises they chanted. Church, which is not of yesterday, is BECENT CURES AT FAMOUS dom of her gait and her general appear. But we fail to see how their complaint clear-cut on this point. She abhors can be justified. When they gave these marriages, and it is only with their allegiance to the doctrine of the greatest reluctance that she per-State Omnipotence they yielded mits them. To give but one quotation, every right to protest against it. If the Sacred Congregation of the Pro-

the State acted justly towards Catho. paganda, 1868, wrote the Bishops of lics, and this we were told in myriad the Church: " Wherefore we earnestly request tones and at different times, why is it unjust when it acts in a similar manner

your charity that you strive and put forth your efforts, as far in the Lord as you can, to keep the faithful confided towards the sects ? The best thing to you from these mixed marriages, so that they may cautiously avoid the dangers which are found in them. But you will gain this object the more easily if you have care that the faith ful be seasonably instructed on the special obligation that binds them to ear the Church on this subject, and

to obey their Bishops who will have to give a most strict account to the Eternal Prince of pastors, not only for allowing these mixed marriages for most grave reasons, but for too easily tolerating the contracting of mar-riages between the faithful and non-Catholice at the will of those who ask

The Church has ever set her face against these unholy unions and has always admonished her children to give not their sons and daughters in marriage to those who are aliens from the Catholic faith and religion.

FOOLISH PARENTS

It is sad to think with what facility Catholic parents consent to such irreligious connections, and with how little caution they expose their young people fancy and the thoughtlessness of youth chievous alliances. It is in the main the children. They prefer their own way to that of the Church and in many instances reap the fruits of their folly. Against the advice of authority they launch their children on the sea of the mixed marriage, and trust, despite the teaching of experience, to favorable winds to bring them to the haven of happiness. But why do they act in th s manner ? We do not know, but we suppose that they take a gambler's chance on the future of their children. But obedience to the Church would have saved them many unavailing tears, and have kept many a wretched woman from getting, this side of the

AN ANCIENT HERITAGE.

A great many people seem to think that graft is something new and pecu-They assume that the "good old days" were in leality better days than the present ones. But we cannot acquiesce in this opinion. Graft is not new. tions on the site of ancient Babylon indicate that Herodotus spoke truly. And in Jerusalem, the seat of high i eals to which place the people al-ways returned after lapses from ancient ways returned after lapses from ancient faith, the grafters went so far as to profane the temple until they were rebuked and driven out. And all through the history of the human race, the gentle grafter has been a factor in the social, political and business life of the people. Pub-lic toleration of years and centuries lies behind the recent discloslies behind the recent disclos-ures of dishonesty among people who of right ought to be who of right bught to be honest. Thirty pieces of silver was Judas graft. It might as well have been thirty cents for all the good it did him. Judas was a very sly rascal or thought he was. And the modern grafters fondly imagine that they can sell out and not get caught. They take the high moral ground that being caught constitutes their only crime and then they take everything in sight The psychology of the second state of the seco those who successfully cover up their evil doings take small pleasure in the profits of their perfidy. And the fact that two or more persons are always in-volved in bribery cases and other grafting pursuits ought to deter a man even ing pursuits ought to deter a man even more than in cases of just plain steal-ing. It certainly must be au uncom-fortable feeling public officials have, when they know the other fellow might peach and vice versa. And how can they respect each other ? They say there is honor among thieves, but thieves must have a dis torted idea of honor, if that be true. And even thieves must feel that there in character. They are swayed by passion, blinded by the glare dishonorable; it is only the penalt

MARVELS WROUGHT AT LOURDES ON OCCASION OF GREAT ANNUAL PILGRIMAGE.

This year, writes the Paris corre-spondent of the Dublin Irish Catholic, the miracles wrought at Lourdes were as numerous and as marvelous as ever. Of course, the very large number of cases reported at the office of the basilica where the cures are inscribed will, as is always the practice, be care-fully investigated and followed up be fore they are proclaimed. But already the Croix has given the publicity bureau the facts as to thirty one miraculous cures on the occasion of the grand national pilgrimage.

SOME OF THE CURES.

As in previous years, the "White Train," as it is called, in which the most terribly afflicted pilgrims travel, bore its burden of suffering creatures from the French capitol to the Grotto of Massabielle, hopeful that the Queen of Heaven would obtain for them the grace of being cured. And, as a matter of fact, several of the persons restored to health we's among the pilgrims of the "White train" which contained none but patients whose cases had been

medical certificate declaring he was suffering from tuberculosis in the third stage. He had presented himself to perform his military service in Novem-ber, 1896, but had been liberated from the army in the following February as unfit for military service. In October of the same year he was admitted into

the Lariboisiere Hospital, but after a month's treatment was sent away as incurable. Lebozec's condition became worse and worse, till, having gone to Lourdes in the national pilgrimane, he was plunged into the piscina on August 19. He was for a moment seized with a contraction of the throat, and then felt completely powerless to draw a In a few minutes he, however, breath. recovered, and felt he was cured. doctors who examined him at Lourdes after be left the piscina have all failed to discover any trace of the tubercu losis, of which disease Lebozec was, so to say, dying. Naturally this case is regarded as most important.

RESTORATION OF SIGRT. However, the cure of Vincent Filippi, thirty.one years of age, living at Rue du Faubourg Saint Honore, Paris, can scarcely be considered as less so. He brought to Lourdes the following certibrought to Lourdes the following certa-ficate, signed by Dr. Kalt, of the Hospice des Quinze Vingts (the Hospi-tal for the Blind): "J, the undersigned (Dr. Kalt), certify that Vincent Filippi is suffering from complete and incur-able blindness, consequent on a pig-mentary affection of the retina of both eyes." Filippi lost his sight five years ago. He went first to the Quinze Vingts Hospital, where a tincture of nux vomica was prescribed. He fol-lowed that treatment about two months

without deriving any benefit from it. The patient then consulted Dr. Gale-zowsky, who told him that his case was The name is perhaps, though we would not be sure about the modern-ity of even the name. Old Hered tus tells some pretty tall stories of the but grafters in the Ba'ylonian temple of Vorus, and disclosures made by excava from was incurable. Filippi received the same discouraging reply to his subsequent applications to the physi cians at the Larisboisiere and Rothschild Hospitals, and also from Dr. Forbin, of 32 Avenue Frieland, Paris. It was after all these specialists had pro-nounced that his blindness was incurable that Filippi went to Lourdes. able that rinppi went to Lourdes. On August 19 he approached the pis-cina and washed his eyes. He re-turned the next day, after having re-ceived Holy Communion. It was on quitting the grotto alter the second i it that he experienced a sharp pain in his eyes, and could then distinguish the objects surrounding him. At the office, to which he went to report his cure, he read the title of a journal, told the time indicated by a watch, re-cognized the various objects in the office, etc. Though the disease has not entirely disappeared, Filippi has re-covered his sight. British Parliament. They decline to accept anything but Home Rule. They Mle. Marie Autoinette Riviere, are convinced that the time for com aged twenty one, for whom the grave had already been prepared, suffering for the past four years from tuberculpromise has passed. Home Rule or nothing is their cry. I was amazed to find everywhere young men joining leagues for the economic upholding of osis, ulcerations of the stomach and in-testines, and with suspected points at Ireland. The conditions in Ireland are the anices of the two lungs, in a gengenerally improving, thanks to the re-awakened energy of the people, erally advanced stage of cachexia, and whose case a number of doctors had especially young men. On the agrar-ian side things are becoming serious. given up, who was vomiting blood and who could neither eat nor walk, having kept her bed since last Christmas Day, In many counties the people are resort ing to violence to prevent the letting of farms for grazing. I was surprised was able at the return of the professio on August 18 to get up and walk with to find a wave of temperance sweeping over Ireland. Young men everywhere are preaching the moral cause of out assistance, and eats and digests her food with ease for the first time for four years. RETURNED TO GIVE THANKS Not less remarkable than the cures of the present year is the presence of some of those cured in previous years. who, in their gratitude to Our Lady of the Immaculate Conception, have come this year to give thanks at her shrine and to testify to the doctors the per-manence of their cures. Here are Madame Elizabeth Bosman, cured in 1906 of paralysis, the ravages of which made her appear to be eighty years of age. This year she presented herself, radiant with life, her age not áppear-ing more than it really is—thirty eight years.

Mile Philomene Courant, aged fortythree years, of Martiniviere, Portevin-iere (Maine et Loire), paralyzed since she attained her twentieth year, cured in the piscina on August 19, 1906, at the passing of the Blessed Sacrament. She brought with her the certificate of her own medical attendant, Dr. Ande-creau, as to the completeness of her cure and the impossibility of its being brought about by natural means.

notable event of this golden A notable event of this golden jubilee year of Lourdes is the "Homage of the Medical Body to Notre Dame de Lourdes." To the question "Should Lourdes be closed in the name of hygiene?" three thousand doctors distinctly answer over their signatures. "No"-that Lourdes gives gr at benefft to the sick, and that the laws of hygiene are perfectly saleguarded there. Amongst these doctors are 15 members of the Academy of Medicine, 40 professors of the faculty, 20 fessors of schools of medicine, 130 pital surgeons and doctors and 80 former resident doctors of the Paris hospitals. Surely here is an array of expert testimony that unbelievers can-not dispose of by a scoff !

regarded as hopeless by members of the medical profession. First may be mentioned the case of a man of thirty three years of age named Lebozec, living in Rue Saint Maur, Parks. He brought to Lourdesa medical certificate declaring he way ary. Seacombe, who had been totally blind for almost ten years. More than 'en years ago Miss Hanlon took suddenly ill in a street, and falling in a faint, she was precipitated over a wall on to a

railway line. She received such severe injuries that her eyesight began to fail and in two years she became abso lately blind. Acting on the advice of Rev. Fr. Miller, of Our Lady and St. Joseph's, she visited Holywell a few days before August 15 last. On bathing in the well, she was seized with an intense and almost un-

berable pain across the eyes, which continued till Thursday, the Feast of the Assumption. On that day she joined, as usual, in the service at the well, and whilst singing a hymn was startled to find hereof able to discern deat the Burner in the majority hand first the reliquary in the priest's hand and af erwards the candles on St. Winefride's shripe. Throughout Fri-day she was prostrated by the shock resulting from the sudden joy, but on Saturday she learned how to use her eyes after their long disuse, and on Surday morning was able to walk unaided to Mass and in the evening to head the great procession from the church to the well.

ENGLAND'S SHAME.

AN AMERICAN SOCIOLOGIST GIVES A TRUE PICTURE OF IRISH AF

Robert Hunter the well-known New York sociologist, after many months of study of the industrial and sociological conditions in the chief cities of Europe, has returned to London. In Ireland he studied conditions closely, especially in the western counties. Mr. Hunter says: "The trouble with Ireland is land-

lordism. The people cannot get land enough to till to make a living. Misery and poverty are visible in the western counties. Depressing famine conditions are certain to prevail there during the winter. The potato crop

000 acres under cultivation. In 1906 only 4,727,000, nearly 1,000,000 acres of land have gone out of cultivation in forty years. That is where the Irish shoe pinches. While it is becoming more difficult for people to get land, yet taxation is increasing and the popu-lation decreasing. In 1871 taxation in Ireland was \$35,000,000, and in 1906 it had increased to nearly \$50,000,000. The per capita taxation has nearly doubled in forty years."

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Exposition Not Controversy.

How shall we reach the non Catholic? Shall we attack his religion or shall we explain our own? William C. Rob-Inson, LL. D., dean of the law faculty of the Catbolic University, writing in the Catbolic World earnestly recom-mends the method of exposition and and not controversy. The conditions to-day are unfavorable for attack, he says the older beliefs have passed away and not controvers. The and nothing has taken its place. The result is that non-Catholics are largely without a firm hold upon religious truth, but the wish to believe is still strong in their hearts. They are ready and willing to listen to us when we tell them the grounds of our faith and explain to them our doctrines and practices. They are often prejudiced; but prejudice can be overcome by expla-nation, not by argument. — The Mission-

CATHOLIC NOTES.

Lord Beresford, the British admiral, so well known to Americans has given his consent for his daughter's conversion to the Catholic faith.

Most Rev. John J. Williams, D. D., Archbishop of Boston and dean of the American hierarchy, died shortly be-fore 9 o'clock on the night of August 30.

It is rumored in Rome that the General of the Jesuit Order will visit the houses of his order in America. Father Wornez, a German by birth, is the successor of Father Martin, who died a few months ago.

The Armenian "Father" Martgoosian, suspected of complicity in the murder of a New York merchant, and who is so frequently spoken of in the papers as a " priest" is not a Catholic

The Holy See has just readmitted Abbott Tyrell. He was suspended after his expulsion from the Jesuit Or-der. Abbott Tyrell signed a formal declaration not to publish any more of his writings without previously receiv-ing anthonity from the Holy See ing authority from the Holy See.

In the course of the excavations go ing on at Carthage, Africa, under the supervision of the learned Father De-lattre, the tombstone of the holy martyrs, SS. Perpetua and Felicitas, who are mentioned in the canon o. th. Mass were discovered.

The youthful Lady Beaumont, who has kept her thirteenth birthday re-cently at Charlton Towers, the family seat in Yorkshire, is one of two Cathelic peeresses in their own right, the other being Baroness Wentworth, grand-daughter of Lord Byron, who succeed-ed to that ancient dignity last year, on the death of her father.

A mahogaay cross will soon be dedicated to the honor of the Jesuis Fathers Marquette and Joliet, pioneer explorers of the Chicago River and the Mississippi valley, on the site has been an entire failure owing to the where Fathers Marquette and Joliet



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the accents of divine authority, all we marvel that any of them take up this may be up to date, bat we will this laborious and responsible work. have none of it. And, according to The profession is one of dignity, and men who are not mere human phonoentails at this writing much self sacrigraphs, the Church is neither derifice. But one has to live, and the crepit nor unable to make headway perfunctory words in praise of teachers against the forces of the world. To will neither feed nor clothe them. The them it is up to-date, so much so in fact that they are underpaid-given in fact, that against her they direct all some instances a pittance that would their attacks. Huxley looked upon be scorned by the hamblest labororthe Church as the one great spiritual is one of the reasons why men of talent organization that blocked the way of seek other outlets for their energy, or his school: and Draper declared that if they enter it. use it as a stepping. the movements of Catholicism are stone to something more remunerative.

COLORADOR SAL DESCRIPTION

MIXED MARRIAGES.

In speaking the other day of a Catholic who had married a non-Catholic, an acquaintance observed that she had made a good match. We were shocked at the remark, but from Catholics who are ignorant of the teachings of their faith we may hear anything: But, may we term a "good match," that by which a Catholic sacrifices har happiness even in this life. A "good match" by which

a girl sells herself for worldly or social considerations ? Is it a good thing to expose oneself to loss of faith ; to de prive children of Catholic education? We hear of " good mix d marriages ' from those whose faith is weak and for whom a money bag is a more potent influence than the doctrine of the Church. We do not underestimate the force of a strong character, but the presumption is that Catholics who contract mixed marriages are deficient

MADAGASCAR MISSIONARIES. There is a wailing in far Madagascar. The English missionaries are perturbed and indignant that M. Clemenceau's Law of Separation should affect them as well as the Catholics. It is said that after championing the cause of the haters of Christ and defending France's Premier against the bold, bad monks and nuns they should be given a dose of the the cause of the haters of Christ and defending France's Premier against the bold, bad monks and nuns they should be given a dose of the the cause of the haters of Christ and defending France's Premier against the bold, bad monks and nuns they should be given a dose of the the cause which places the tack they are the source of the difference to the faith and of apos-the worldly Catholic may shrug his the the teaching of the tack the teaching of the tack they are the source of the shoulders, but the teaching of the tack the teaching of the tack they are the source of the should be given a dose of the tack they are the source of the should be given a dose of the tack they are the source of the shoulders, but the teaching of the tack they are the source of the source of the teaching of the tack they are the source of the source of the teaching of the tack they are the source of the source of the teaching of the tack they are the source of the teaching of the teaching of the teaching of the teaching the t

wet summer. With famine menacing them there is no telling what the people may be driven to this winter. The Government authorities are bethe former spent the winter of 1674 75.

Twice the Fathers of the Holy Ghost have tried to establish a mission in the Negro province of Liberia, and as often falled on account of the coming alarmed. They are increasing the police force everywhere. Obviously the Government is expecting death of the missionaries or illness w.despread trouble this winter. Since the strike of the Royal Irish constabuwhich incapacitated them for the aruous work. They have undertaken it third time, through the efforts of lary in Belfast the authorities have duous work. lary in Belfast the authorities have reason to believe that the traditional loyalty of this splendid body of men may have been dirinished. I found a demand for Home Rule greater than ever. There is a spirit of revolt in the air. I was struck by the enthusiasm of the members of various organizations to scenre an Irish Irea. Father Kyne, Prefect Apostolic.

Au event of great importance particulaily to the Franciscan order was the arrival in New York, the other day of the Most Rev. Father Denis Schuler, inister general of the order of Friars linor. He is the first Franciscan organizations to secure an Irish Ire-land. Wherever I went I found nearly Minor. land. Wherever I went I found people attending public meetings, where vast general that has come to America. He is on a visit to the Franciscan houses crowds showed their deadly earnest-ness in demanding Home Rule. The Irish throughout the world. Father Schuler was met at the pier by a delegation of have ceased to expect anything from the Franciscans.

Announcement was made recently at Gonzaga College in Spokane, Wash., that the Very Rev. George de la Motte, superior of the Rocky Mountain mission, has, as the result of a new ruling of the Jesuit Order, become superior of an enlarged distric', comprising California, Oregon, Washington, Idaho, Wyoming, Montana, South Alaska and the Dakotas which will be known as the California and Rocky Mountain mission

The Vatican Palace is the largest nousehold in the world, the most ir regular without, and by far the richest n works of art within. None is so renerable, none so famous. In length t measures 1,150 feet, his twenty temperance on political ground. It is argued that the way to hit England is court, and contains upwards of 1 100 cooms, many of them vast chambers. to stop increasing England's revenue from the sale of beer and whisky. This policy is certain to decrease the rooms, many of them vast country. Yet the three rooms occupied by the Pontiff are furnished with a simplicity "which," said a famous Anglican clergy." bank accounts of the largest Irish landlords who are brewers and distilman, "would be inconceivable in the abode of any sovereign prince." lers. It is now uppopular for young

The mission in South Shantung has just celebrated its Silver Jubilee. The Irishmen to drink. Ireland to day contains more extraordinary young men last census gives the number of Catho-lics in this mission as 35,378, and of salvation depends on her youth. Ire-land's grievances are real. Misgovern-ment and landlordism are at the bottom of them. From 1871 to 1907 2 000,000 sturdy emigrants left Ireland. In ing more than it really is—thirty eight years. Mile Desmaries, of Arles, cured last year of tuberculosis coxalgia. Per-sistence of the cure shown by the free-

" A WAYSIDE CROSS."

Zion Herald publishes the following beaut ful poem from the pen of the late Louis Jone Magee, a Methodist, who built the first electric traw road in Europe :

" A WAYSIDE CRO "The moving pictures of my flight Through planted fields and orchards white With flower, past tower and heepy town, All vanibed save a cross that stood Beside the way, close to the wood, Below a hill whose slope of brown, Warmed with the first green of the vine; And there a woman bowing down Before a shrine.

"On paved streets I hear the roar Agaia, move in the crowd once more But now when burdens seem to be Too hard, these hilledes reappear-That peasant form; and even here, Rising at every turn for me Out of the pain and wrong and loss, On these sad city stones. I see A wayside cross."

LUKE DELMEGE

SY THE REV P. A. SHEEHAN, AUTHOR "MY NEW CURATE," "GEOFFREY AUSTIN : STUDENT," "THE TRIUMPH OF FAILURE," "CITHARA MEA," ETC.

CHAPTER XXIII.-CONTINUED. EUTHANASIA

"I'm very sorry. I know no place that appeals so strongly to one's sense of freedom. When you plunge into those tunnels of the Alps, you feel shoked, as if the air were co into a solid mass by the weight of snow and granite. Here you are free, with a boundless horizen and unlimited loveliness

"Yes," said Luke, carried on by the Alps to advantage, one must approach them from Italy." "Quite so," said Halleck. "And you must return? I was hoping for the pleasure of your society and "I often heard that, to see the

the pleasure of your society and co-operation here. I am reading in the lib rary at St. Gall's for a work I expect to issue soon from the press, and yo could be of much assistance."

"I regret that my assistance hereto fore has been to give your thoughts a wrong bias," said Luke, seizing the

opportunity. "Indeed ! A wrong bias. Pray,

how ?"" 'I regretted to hear that it was som sermons of mine drove you from the Church."

But I have not been driven from "But I have for been driven from the Church. That is quite a mistake. Nay, more, I cannot be driven." "But pardon me for the harsh ex pression, the Church has repudiated

pression you, and you cannot approach the acraments.

" Cannot ? Why, I do. I have been to Communion this morning, down there at Schaffhausen."

We regard such conduct as sacril

"We regard such conduct as sache egious and dishonorable," said Luke, exasperated by Halleck's coolness. "Oh! and who cares what you re-gard ? Your opinion is of no consequ

ence to me whatsoever.' "I have not sought this interview, Mr. Halleck," said Luke, "and with your permission I shall terminate it. But you have no right to utter a caland, as a gentleman, you should promptly retract what you wrote to Miss Lefevril concerning my misdirec-

"But if it is true ? Your theology "But lift is true ? Your theology may allow it; but I, as an English gentleman, cannot tell a falsehood." "But your statement that our priests were-well-liberal, and, indeed, rather

free in their opinions; and that I especially shared that liberalism, is, incorrect and, pardon me — a lie. We hold firmly and unreservedly the dog-matic teachings of the Church." "Then you must take the alternative

- that your knowledge of the English language, which, indeed, like everything English, does not lend itself the restrictions of dogma, is extremely limited. You don't seem to understand the vast responsibilities of words in solemn places."

o'er the valley, until it paused, hesitated, faded, and there was darkness again, but for the voice that pierced it -the voice of many waters in the

ight. Luke turned around, and saw stand Luxe turned around, and saw scand-ing, quite close to his chair—for every seat was occupied, a feeble old man and his daughter. He leaned heavily on her arm, and his white hair made a on her arm, and his white hair made a light in the darkened room. Instantly Luke arose and prefiered his chair. The young lady thanked him, as the old man sank wearly into the arm-chair. She took her place near him, and Luke went back into the shadows and sat on a rough hereb that we and sat on a rough bench that ran around the wa'l. The falls were lighted around the wa'l. The falls were lighted again with green and then with blue lights, and the waiters came and raised the gas jets. Man's little play with mighty nature was over. As Luke rose to pass from the veranda, a voice said to him: "I didn't know in the darkness that it was Father Delmege we had to thank for his courtesv."

for his courtesy." It was Barbara Wilson. Luke flushed It was Barbara Wilson. Lake number with pleasure. After all his neglect, it was comforting to know that he had unconsciously done a small favor. And then through her lips his country and

home spoke to him. "Miss Wilson !" he said. "It is an unexpected pleasure to meet you.

didn't know you were travelling with your father. " It is not father," she said, her lips

trembling; "it is Louis. You will scarcely recognize him." She led him over to where Louis was

still sitting. His face was turned out-ward towards the night, and it was the face of death. His sad eyes saw but darkness, and his trembling hands slutched at the air, as the hands of half-perished ontcast spread for warmth before a fire. And his hair streamed down on his shoulder, and it was white in the dreary gas-light, not with the enerable silver of honored age, bu with the ghastly lustre of blanched and bloodless youth. He turned at his bloodless youth. He turned at his sister's voice and tried to rise, but fell

back helplessly. "Yes, of course, Father Delmege," "Yes, of course, Father Deinege, he said, not looking upwards, but out into the night, his weak memory trying to grip the slippery and evanescent shadows of the past. "Yes, of course, Father-I beg pardon - how do you do,

"To be sure, to be sure. How do you do, sir? I hope I see you very well," said the poor invalid. "Now, Louis dear, do ronse you-self. To-morrow we shall go on to

Lucerne, and yon must pick up strength for the journey. Were not the illumina-tions beautiful? It was Father Delmege who kindly gave us his place." "To be sure, to be sure. How much do I owe you, sir? I always pay promptly. But, Barbara, why did you promptly. let them throw that horrid limelight or the stage? No artist would have done the stage? No artist would have done it. If Elfrida was to throw herself from that bridge it would be in the darkness. I saw her; 'twas well done, I tell you. Madame Lerida is an artist. Did you hear that scream ?

Oh Barbara raised her head and looked

pitifully at Luke. "There," said Louis, still wander "there she goes adown the stream, "long hair floating behind her, and " There," ng. she tosaed from side to side of the rapids. Hark ! there 'tis again ! Elfrida ! Elfrida !''

This he shricked aloud, so that the waiters paused as they arranged the tables, and one or two timid oreaktast visitors hurriedly fled the veranda.

"This won't do," said Luke, kindly "we must get him away." "Come, dearest," said Barbara, her and around Louis' neck. "Come, 'tis

mege, to get that young friend of yours home as soon as possible. It will be hardly pleasant for her to travel with

coffi He went to his room-a very beauti floor,

ful room, with its parquetted floor polished and spotless—but he could no sleep. He did not desire it. H sleep. He did not desire to coveted a few hours of the laxury of thought. He had so much to think memory of the source of the so He thought. He had so much both and mem-ories fraught with the pain of pleasure, and so many with the delight of pain. He opened his window, through which the full moon was streaming, and stood the full moon was streaming, and scote on the balcony that overhung the gar den. The night view was limited, for the garden sloped upwards to a little wood, where, laced against the moon-light, the iron-work of a summer-house was traced. He leaned over the balus trade and gave himself up to thought. It was a turning point in his life. Just then the deep tones of the church bell tolling the midnight hour floated up the valley, and Luke thought he heard voices in the garden beneath.

"Here come Lorenzo and Jessica," e said. ""How sweet the moonlight, he said. etc. I must go." Ah, no ! Not moonlight lovers, with

all the glamour of affection and the poetry of life streaming around them, but the wrecked life and the guardian angel again. Slowly they came from the shadows into the moonlight, and Luke was not ashamed to observe them. Luke was not ashamed to observe them. The poor gray head lay heavily against the sister's shoulder, or rather on her breast, as she twined her arm around his neck and supported his failing steps. Clearly there was no sleep fo that fretted and irritated brain, o or such sleep only as makes the awaken-ing, heaven. Slowly they passed under the balcony, and here Luke heard the prayers that Barbara whispered in her brother's ears-whispered, because he gentle spirit feared for the sleeper because her overhead. But Luke could hear the rattle of the beads as they slipped through her fingers, and could see flashing of the silver cross in the moonlight. On, on they went slowly, as the gravel groaned beneath the heavy steps of the invalid. And as they passed, Luke saw the beautiful uplifted face and the rich, black hair caught back from the pure white forehead. And as he closed the window of his bedroom softly and brushed his

eyes, he said : "She is not mortal. She is a spirit and a symbol. It is my country' hero ism and sorrow."

Next morning, without a moment's hesitation, he came over to the table where Barbara and Louis sat, and said: Miss Wilson, we must return im

mediately. I am en route for Ireland, and you and Louis must come." She gave a little glad cry of surprise and said

Oh, thank God ! We have got our orders. The landlord has demanded

ur rooms." Very good. Now, get ready.

"But, Father, we must not take you out of your way." "Never mind," said Luke. "Our whole study now must be to get Louis back to London." "And Ireland. Ob, how happy we shall be with dear uncle ! You know

he has asked us to come to him until Louis is quite restored." "I am glad to hear it. Yes, your uncle is a good man. Cheer up, there are glad days in store for us all."

And so Luke Delmege, the optimist, rgued, encouraged, cheered the lonely girl on that weary journey to Lucerne Geneva, Paris, London, and set them down as No. 11 Albemarie Buildings, and felt that he had never been hap-pier under the sublime elation of a pier under the sublime elation of a little self sacrifice. It was late at night when he arrived

ion, the Alhambra, the Gaiety, places that Louis used to frequent in his hey from Switzerland, and, after he had left Barbara and her brother at their "Where are you going to take that poor girl ?" said the practical Luke. day. In all these the people were pour ing in a deep, wide stream. The police lodgings, he imade his way across the city and the bridge to the Cathedral. He was thinking of many things-Hal-Oh, I never thought of that," said ather Meade. 'I'll take her some hotel, and off to Limerick in the morning. Of course, she thinks I don't leck, Dr. Drysdale, Barbara, Louis, Seathorpe, Lisnalee, England, Ireland, the past, and his future. He had cut know anything; but I know all. And he winked at Luke. In a few minutes the girls came downthrough the city by a short passage through the slums, but he had no fear stairs, bearing the invalid between them. The hope and its realization le knew the places well. The wretch d pevements were silent of the noise had braced her up, and she looked al-most vigorous as she stepped from the of human traffic, for midnight had not ome. He had just emerged into a square well known to him, for it had been in his district formerly, when he dreadful place. "You ain't agoin' to take that there gal in the cab?' said the driver. "Aren't I? Mind yer own busin aw a crowd gathering around a cal a little ahead of him, and the portly English driver gesticulating violently me man, or I'll make you. "Then you'll pay for it, I tell you, said the man in his bewilderment. As he passed he heard the latter say ing, in a tone of anger and impatience Gently and reverently they got the poor girl into the cab, Luke standing to the crowd : A rum hold Hirish passon. Wants poor girl into the cab, Like schult g by motionless. He was wondering what Amiel Lefevril would say to such divine altruism as this. The two girls stood at the door. They had said good bye to their companion. Sorrow, to get down 'ere somewhere ; but I'm blessed if the hold bloke knows where But I'll make 'im pay ; I will, I tell vou.' Compassion for a countryman in dis boot oye to their companion. Sorrow, hopelessness, despair were on their faces. And just as the driver filcked his horse, and they were moving off, they fung out their hands in a sudden tress, even though he were a heretic, made Luke pause and approach. As he did, he heard a deep voice from the dark recess : gesture and sobbed : " Did the Lord ever make such sture and sobbed: "Father, Father, don't leave us !" "Father, Father, don't leave us !" stupid lot as these English? They don't know their own country. Come ** Eh ? Eh? What's that? that ? Stop, you ruffian, or I'll knock Glory be to God, and isn't that Luke Delmege? Luke ! Luke ! come here you down. Come he What do ye want ?" Come here, me poor girls. "We want to go with you, Father There's me dream out !' anywhere, anywhere. Oh ! for God's sake, Father, don't leave us !" Luke came nearer, and recognized with an effort, the Rev. Father Meade What could he do ? It was most im incumbent of Gortnagoshel. rudent ; but he had too much faith in "What in the world ?"-he was about to say, when Father Meade in-God to hesitate. "Come !" he said, whilst the cab terrupted. "You got my letter ? Of course you man growled furiously, and Luke gazed " Come, and did. I knew ye'd be looking out for in stupid amazement. let God do the rest !' But, I couldn't rest easy, night Luke called to see the Wilsons next morning. He found Louis actually re-vived. There had been a reaction after or day, till I come, But, Lord, what a pack of savages! They don't know their own names. Tell that ruffian on Luke told them, with the journey. Luke told them, with laughter and horror, of the Quixotic the box to drive us to Denham Court. You're in Denham Court, Fathe drollery of Pather Meade. "He's taking them to Limerick," he said, "to the Magdalen asylum there. 'said Luke, " but what wild-Meade. goose chase are you on now

stained, and yellow; and surely m Court. 25 S. Lon-Denha S. W." was marked there. What next ?" thought Luke. But ne said :

THE CATHOLIC RECORD.

he said ; "You may not know, Father Meade, the character of this place and its neighborhood. This is a place where a person must be careful--"" name ?

"I neither know nor care," said the old priest; "all I know is that Allua is here, that she is in trouble, and has shall be at Euston to meet the 8.30 down mail on this day week. And you shall both meet me there. Is that all settled ?" is here, that she is in trouble, and has called for me; and here I am. Stay here my good man," he said to the driver "If you stir from that spot, I'll take the law of you." "All right, sir," said the driver; " but you'll have to pay for_it." " Come, Luke," said Father Meade, cavalierly, as he walked coolly into the wratched hall and no the broken thing now was moving smoothly.

Father Sheldon was sorry, downright sorry, for his friend and confrere, Luke Delmege. As a good Briton, he was bound not to manifest this regret in wretched hall and up the broker tairs. "Ah, if I had that bosthoon in stairs. " Ireland !" On the first landing he knocked a

four doors in succession. There was tome shuffling and pulling of chairs, but no answer. Up the creaking stairs again, and again he knocked, and no

reply. "They're all asleep, or dead," he said.

Higher still and higher, till they came to an attic. Here was the sound it voices. They entered a wretched room. A teeble light was burning in a tin sconce. And by the faint illumina tion they saw a wretched pallet on which lay an invalid in the last stages of consumption. She was gray and old, but her eyes were young as they

challenged the priest. "You got my letter," she said faintly in an English accent. Father Meade hesitated. No one

but the Father who is in heaven could recognize in that poor wreck, the child-the convent child of so many And the accent entirely years ago. And the accent entirely bothered Father Meade. "Are you Allua ?" he said doubt

"I am," she said faintiy. "You're changed too, Father; but the Blessed Mother sent you. Take me from this" Father Meade hesitated. He always boasted that he was "a man of the world." and whenever, at a visitation after Luke had returned from his trip. He didn't care to light the gas. He sat in the twilight and was sad. hour was wearing on to supper-time, when one of the housemaids knocked, and told him a lady wished to see him. and whenever, at a visitation He rose promptly, and went down to and Barbara Wilson waiting for him. world ;' dinner, he had to propose his Bishop' The gas jet was burning; and he saw that she was crying and in terror. "Father," she said, "I'm in great trouble. Louis is gone !" "Dead ?" said Father Sheldon slight. health, he always wound up the litany of praises by declaring that his Lordship was, above all things else "a man of the world." So he was not going to be taken in by a girl with an English

"I came for you," he said, " but I ly skocked. want to make sure. Say the lines

gone I know not where. I left him for a moment this evening to see an old school friend, who had called; and he again.' The poor patient smiled at the absurdity. But she gathered her strength has vanished, and Oh! Father, I fear such dreadful things." and repeated :

There is a green island in lone Gouganne Barra, Where Aliua of song rushes forth like an remarkable appearance." "Not the least. I have spoken to Where arrow

all the police on the beat; but there's not a trace. Oh, dear ! it is the river, the river, I dread." "Good," said Father Meade. "And

you said ?" he cocked his ear. "I said-" Alleluia of song,' because the priests were saying Alleua all that The supper gong was ringing, but Father Sheldon did not hear it. "I must go with you," he said. He rushed into the church and said a hasty prayer then tables his heard

"Good," said Father Meade. " And I said ?' "You said-' My little children,

wherever you are, North, South, East, West, remember I am always your father and your friend; and whenever you are in trouble call on me and I'll me to you."

"Never say another word," cried Father Meade. "Come here, you whipsters, dress her at once, and be almost took him off his feet. he said. Have you the least suspicion ?" "Only that he might have gone to quick about it," he cried to the two girls, who sank back from the awful theatre, or Mrs. Wenham's, or an opium

presence of the priests. The two priests went downstairs, Luke bewildered, Father Meade exultten. Oh ! dear, dear, and his soul was just saved I'

"No use in talking," he said, "God hurrying along; "and you alone can save it yet." beats us all. Just when we think They took a cab down to the Criter are doing something of ourselves, He steps in and shows His hand."

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the meretricious splendors of the other woman in the shade. And the woman of the world ssw it, and it did not Magdalen ! Magdalen ! the dearest of all the saints outside the charmed circle of the Incarnation-how does it happen that there is a sting of pain in all the honeyed sweetness of that dear pain in please her. "You remember me, Mrs. Wenham,"

"She must have been told of Mar-

Of course. Quite understood. Every

CHAPTER XXIV.

THE HALL OF EBLIS.

bound not to manifest this regret in any way. But he had pleaded with the

other's sympathetic co-operation.

'No, not dead ; but he has escaped

"Have you no trace? He was of

prayer ; then, taking his hat and can

he went out on the wild chase Whither? North, south, east, west

fore him; and, as he hesitated, the wild tumult of the sweeping multitude

Nothing but God can guide us !" said. "Let us move on and pray.

"It is not lost," said Father She'don,

the wilderness of streets stretch

west

thought

gery's unkind remarks,"

said Barbara, faltering. "We met in Dublin some years ago, and you were so kind." The cold face stared blankly at hear

Barb ra felt there is no hope here. " Now it is all settled," he said. "I "I understood that my brother Louis

"I understood that my brother Long used sometimes-sometimes-" How could she put, poor child, in the world's language her wild thoughts ? "Your brother Louis used - some-times - ?" repeated Mrs. Wenham,

slowly. "Sometimes," wept Barbara, visit here, owing to your great kind-ness. And he's lost-he's lost-Oh 1 dear Mrs. Wenham' he's lost ! He has

gone ont to night, and we know not whither. But Oh I If you could tell me -he's so unwell, so near death ; and Oh ! his soul, his soul ! He's not fit for the judgment." The woman of the world turned pale,

any way. But he had pleaded with the Bishop, again and again, not to allow this bright young genius to leave the diocese, and be fung away on the tame and easy work of an Irish mission. The old Vicar warmly seconded his The woman of the world turned pale. She had intended to dismiss this girl haughtly, angrily, contemptuously. But these words staggered her resolu-tion. Once before, and only once, and forts, although neither knew of the But that was just after leaving the company the Bishop judged otherwise ; and of this same young girl, she had h similar words. Not since or be he ever mistrusted his own judgment the opinion of Dr. Drysdale tended to confirm his belief that the conversion tended to These hideous thigs were shielded fro her as carefully as midnight draugh of England must be accomplished with out the assistance of the Rev. Luke or recking drains, or the chance tion of fetid air. What had she Delmege. "I don't agree with Drysdale," said with such things -- this spoiled betted child ? They were for the the Vicar, when the Bishop had ex clained the many letters of the former. "He belongs to the old school-timid, nd the vulgar-the housemaid and the outler-not for her. They were for the butler-not for her. proletariat — the toilers, the labo as a just retribution for their misd

" He belongs to the old school--timid, fearsome, conservative. We want the young, who despise consequences so long as the great object is attained." No use. It was decided to let Luke go, and Father Sheldon was very sad. It was one of the reasons why he leaved his head thearing on his hands one of and a proper perquisite for criminal poverty : but not for the scented and curled darlings of fortune. And here this young girl, with the clear-cut, pallid face, the round, calm forehead, his head heavily on his hands, one of and the gracious eyes, presumes to these dark September evenings, just introduce the horrid spectres. She dismissed her.

"I know nothing of your brother, my good girl, and I must bid you good night!

And she touched the bell. Barbara vanished in the darkness, spectres remained. And as the stately lady swept around the ball-room, that most detestable orchestra, partic that deep, solemn 'cello, would keep wailing, Death ! Judgment ! Death Judgment! It was a new waltz, imported from the halls of eternity

No use, Father, no use! I eek Lonis alone now. I shall not leave you here on the London streets," said Father Sheldon,

smote him with sorrow Barbara's arm hastily, helmet, and said humbly decisively. But she persisted. The cab rolled "I beg yer pardon, m times. I didn't know y away, and left Barbara standing trans fixed on the pavement. She look around the dreary square-all the mo looked "Never mind, said H come, help me. Ther lose. God has sent you He blew his whist

drearybecause so brilliantly illuminated. All the splendor, and comfort, and light and beauty chilled her by the contrast. Then then she looked up to the stars, and-

" Whither now, O my God ?"

It was horrible. It was a night-walk through hell. Black figures leaped out of the darkness, stared at her, mut-tered some cabalistic words, and vanished. Rude men whistled into her face, and said some things that would be dreadful, but they were happily intelligible. Once and again a poli man flashed a lantern in her face, and muttered something. And on, on stumbled. for she was now growing weak, and she had to lean against gas lamp for help from time to time Then on again, on through the darkness, into the circle of light thrown by a side-lamp, and into the darkness again. A few times she stopped to cost a stranger, and ask did Louis; but she was rudely answered with an oath, and thenceforward desisted from asking questions. And on, on, with a vague hope that Louis was somewhere near, and that she would

led her to the gate. It was open. And high against the star-lit sky, the

peaked gables of a church cut upwards. She stumbled against a door and pushed

it. It opened inwards, and she was in

the church. A faint smell of incense half revived her. She groped along from bench to bench, until she stood

that

the night.

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nature protested against spiration and decree. moment was precious. sudden impulse of divine s he flung out her arms, of a cross, and uttered words that spoke her door demption of her brother. thrones, that swung round the altar, stopped in t hight. poised themselv the silent Tabernacle, down on the white, tearle wings, victim. But no sound by ness of the sanctuary. Christ throbbed qui the accidents of His great throbbed quicker as at Lazarus, and at the voice and surely no such trem fcial vow had ever passe

before. Then a new, strange sessed her. She drew calmly, and without a t picked up her beads a calmly genuflected, with of silent protest again exorbitance of God, an the night again. She stu some person in the begged pardon humbly.

"Yerra, ye needn't," mistakable Hibernian voi hurt me much. 'Thanks be to God !'' "surely you are an Irish "I ought to be, for mother afore me were,"

"But, begor, I'm begin that I'm a mixtum gathe quare people in the wor big worrd." "'Twas God and the

sent you," said Barbara this was the agent of the the fulfilment of His par

"Tis many a long da the worrd," said the pol off his helmet. "What throuble ?"

throuble ?" Simply and directly her story, there in the side the Church. It was so wonderful,

that his suspicions be He had very large ambi tective line, and it wo

he said gently but firm by the arm. "Now, yo you see a feather be he said, lifting up hi aminal you

comical way. But something in t

shrill summons anothe

stantly appeared. He

words to his comrade,

ing to Barbara said :

"Come !" He led her from the

fare down a side street river, for a cold draugh

up the street, and cool burning forehead of another turn, and the

at a desk, poring over One gas-jet, shaded h

lickered over his head

the constable and sai latter told his story as

as he could, and wound so that Barbara could

in a bundle of sthra v.

"Broderics, you're inspector to his fellow

he, too, was of that less race, who are the law in all the cities of

"Begor, 'tis like hun

The insp

police office.

" Come over here to

"It may be so," said Luke, humbly.

They were silent for a few minutes. The three little Swiss girls were still singing beneath them on a rustic seat, under a clump of firs. At last Halleck spoke

"Let us not part in anger, Mr. Del mege. I am sorry I have hurt But - the faithful Israelites would hurt you well, during their captivity, not to look too curiously on the gods of Babylon," Halleck raised his hat as he passed

own the steep steps to the road. Had this taken place in London it down the

would have given Luke a fit of depres sion for several days. Here, in the bright sunshine and crystal atmosphere, lung the moment's chagrin instantly aside. So, too, in the afternoon, the discovery that a pfennig, instead of be ing equivalent to a franc, was equival-ent to the hundredth part of a franc, sent the blood mounting to Luke's fore-head, but only for a moment. "That porter should have assassin-

ated me," he said, and thought no more of it. Only there was a craving in his heart, growing every minute, for the peace and serenity, the security and happiness, of home. "The crust of bread and the cruse of

water are better than the fleshpots of the Egyptians," he thought. He left the vast dining-hall early

The splendors of society that evening. The splendors of soc were beginning to pall on him. craved rest for thought from the glitter and sparkle of fashion; and long before the last dishes were brought around, h had ensconced himself in the gas-lit veranda at the farthest window. with a small round table by his side, and some coffee and rusks, he hid be hind a heavy curtain, and awaited the of the falls. illumination

At 9:30 the entire body of visitors had assembled in the veranda, and the lights were lowered until the place had become quite dark. Darkness, too, hung over the valley, and no one could dream that man was there. But a pearly glimmer, as of twilight, shone But a where the eye was drawn by hearing, as the fall fretted in the shallows, or was torn into streamlets by the granite rocks beneath. Then, as at light's first dawning, a faint pink, roseate in its heart, and fading into purple, streamed across the valley, and the falls blushed under the revelation, and seemed to answer louder to the call of light. And so the pink dawn hovered

bedtime."

He rose wearily, seemingly anxious to follow his dream through the night and adown the river.

"It was a clever impersonation," he continued. "That leap from the bridge was perfect. But to throw that vile calcium on such an *artiste* at such a moment was a contrast at such moment was an outrage, sir, an out

rage!'' "This is Father Delmege, Louis dear," said Earbara, as Luke helped the poor invalid forward. "You remember, don't you ?"

"Of course, of course. How do you do, sir? I hope I see you well." Luke helped along the corridor, and

then stood still, at the foot of the stair case, watching the two figures, the white haired imbecile, and the tall, lithe form of the fair sister, toiling wearily step by step up to the second Then he went out into the

corridor. Then he went out on rising, piazza. The full moon was now rising, and just casting her beams down the valley and across the chasm to the old castle that held watch and ward over the turbulent youth of the river. How paltry and mean are the feeble attempts of men, contrasted with the enterprises of the Almighty 1 The wretched illunination of an hour ago-what a sacri lege on the majesty of nature, now that nature itself was triumphant ! Luke

gazed down the valley; but he sawlong stairs—strong, tender womanhood supporting a broken and disjointed manhood. He saw a sister s love cover-ing a brother's shame. He saw the old old Greek sacrifice again-the sister imperilling her life and honor to pay due, solemn rites to the dead. How paltry his learned and æsthetic friends em now! How contemptible their dreary platitudes ! How empty and platitudes ! How entry about their fine theorizing about wollow humanity and the race ! God in man !" Was there ever such blasphemy? And himself—what had been his life for seven years? Com-pared with the noble self-surrender of this young girl, how hollow and empty and pitiful had been his fine sermons, his discussed point index his straining And himself-what had his dignified platitudes, his straining after effect, his misdirection. Con-science for the first time whispered "Idiota," but too faintly to be heeded. A hand was laid on his arm, and Halleck, removing a cigar from his mouth,

said . " I would recommend you, Mr. Del-

Wild-goose chase? Faith, it isn't boy 1 Now, find out No. 25 Sme boy !

whatever S. is ! "I see," sa "I see," said Luke ; "drive 25 South, my good man, just over there." "Now, so far, so good. Allua is here," the old priest whispered to Luke, and "I'm come for here." He showed Luke a unstabled direct

showed Luke a wretched slip of He paper, in a still more wretched envel-

ope, scaled with soap, stampless, ink-

said, "to the all graden asylum there, I have a all ther in that convent, you know, Miss Wilson. Some day I hope to have the pleasure of making you ac-quainted with her. We shall call some day when we shall have leisure."

was surprised to see her start

and put her hand over her heart with a gesture of pain. The very suggestion of fallen womanhood was such a shock and surprise to such a pure soul

find him. But nature was steadily conw no one answering quering, and, at last, she had to sit on scription of Louis. The officials were the carbstone and rest. She was falling too busy to give more than a laconic No! Back again throughout the into a fitful slumber when her name was called from out the night. She crowded streets on their hopeless quest for soul and body, Barbara weeping and listened and looked. She heard a mighty river fretting its way into the darkness beneath her, and on the lap of the river a dark form was tossed. It softly praying, her companion staring under gas lamps to catch a glimpse of a of the river a dark form was tossed. skull and a mass of whitened of the river a dark form was tossed. It flung out its hands helplessly into the turbid waters, and a great nimbus of white hair floated back upon the waves Once more she heard her name called Was there ever such a hopeless effort, ever such a weary and despairful attempt? Up and down, up and down the dreadful streets of the City of Dreadful Night. from out the night, and she woke, chil

and stiff. She stood up and stumbled forward. Her hands sought help. She "I fear it is hopeless," said Father clutched the iron bars that ran around some large building, and groped her way onward from bar to bar. They led her to the gate. It Sheldon. "Miss Wilson, let me see you home, and I shall place the matter in the hands of a detective.'

No, no. That will not do for sister's love for a brother's soul. S gratefully thanked the good priest, but insisted that he should now return. The night quest and the night sorrow should be her own.

"One more attempt," he said ; " and then I shall leave you to God. What is the name and address of that voman ?

beneath the red lamp. Then she sat down and rested, Oh! but not the Back again through the dreary streets, in and out, until they pluuged rest that she had known for so many years in that unspeakable Presence into the quietness and solitude of a fashionable square, drove past massive not the calm, sweet languor steeped her innocent soul in such railings and marble flights of steps, bliss of peace there in the old church railings and marble nights of sceps, now in the glare from some lighted drawing - room, now in the gloom of the shadow of an unoccupied mansion. Yes, here it is, brilliantly illuminated; and in the far city, after a day amongst the leprous and the poor. No; this was a mighty crisis in her life; and the mignty crisis in her life; and the voice was pealing from out the night. She rose up and went to the Lady Altar, and prayed for her brother's soul as she had never prayed before. Barbara, seeking a lost soul, stand under the heavy gasalier in the vast hall. Servants in scarlet livery swept soul as she had never prayed before. And as she prayed, a light struck her by her, stared at her, passed away. Doors opened and shut, and revealed the magnificence of splendidly decorated -an idea so terrible, so appalling, that she shrank from the dread inspirarooms. There was a buzz of conversa tion somewhere in the vicinity. And the pale, beautiful girl stood like There was a buzz of conversa tion. She was called upon by the Unseen to make a sacrifice for the be-And loved soul. And such a sacrifice, great God ! It was too dreadful. She shrank from it in terror. But the statue in the hall-stood and despaired. What could a stooped, and shattered, and broken invalid be doing in a place like this? She was asked into a small parlor behini the drawing-room, and in voice was calling from out the night. A soul, the soul of the beloved, was at stake! Again she prayed. And a few moments Mrs. Wenham entered, stared angrily, advanced, and said, in a tone of icy contempt : "Well ?"

again the Unseen spoke. And again the Unseen spoke. And again the poor protested. Anything else, anything else, but *that*! But the voice was calling importunately from the night. There was no time for hesitation. She rose up and dress-ed for the sacrifice; then stood before the High Altar and its tabernacle. Once, twice, she tried to speak her vow, and failed. Once, twice, weak She was dressed for a ball, dressed with all the luxary and taste and even splendor society demands from her elect. She was quite as tall as Barbara, and wished she was quite as beautiful. But no! There was a grace and sweet-ness in this young girl that threw all

into the kitchen and g tea, and be quick about When Barbara came when Barbara came room, refreshed and a now she felt sure tha His part faithfully, alt manded such a fearfu the inspector was sta. hatte and a cab was lifted Barbara in gen Where are we go

bara. "To the third of your brother haunted "Did you tell that for den.

"'Yes, indeed, " so dering that she had n place before, "And Albemarle H

Street, was your brot "Yes, yes," said B

"Then he's not fa Buildings," said the Barbara to no more.

and prayed softly to They sped swiftly Road Station, passed streets, and stopp alighted, and went in ing, from which he another officer. sulting together. them eagerly. Then order to the driver, forward again. The sharp turns, they sto shed.

Your brother is said the inspector ; know him?

"I shall go with bara. "No, no; this is no

said the officer. " appearance, and so signs, and if he is th find him."

Bat fearing some cause or another to Barbara insisted. This arm to the d shabby door, that s where. He pushed They groped throug heavy curtain, that and pushed it aside. Hall of Eblis. Res wonderful vision ghastly sight that Vathek and Nour curiosity was grat

SEPTEMBER 28, 1907.

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er Louis ld, in the aghts ? Wenham,

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not fit for rned pale. this girl nptuously. er resolu-once, and e company had heard or before. elded from

draughts, she or the poor id and the vere for the e laborers, e misdeeds, or criminal cented and And here clear-cut, forehead, resumes to stres. She

ur brother, d you goodl. Barbara , but the , the stately

l-room, that particularly would keep t! Death ! waltz, just eternity. se! I must

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e stopped to sk did he see

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rain a police

e cab rolled She looked She looked all the more yilluminated.

"I beg yer pardon, miss, a thousand times. I didn't know ye were a lady." "Never mind, said Barbara. "But come, help me. There is no time to lose. God has sent you." He blew his whistle, and at the the contrast. to the stars,

throuble ?"

shrill summons another constable in-stantly appeared. He whispered a few words to his comrade, and then, turning to Barbara sais :

He led her from the main thorough fare down a side street that led to the river, for a cold draught of wind swept up the street, and cooled gratefully the burning forehead of Barbara. Then another turn, and they passed into a police office. The inspector sat mutely police office. The inspector sat mutely at a desk, poring over a pile of papers. One gas-jet, shaded by an opal globe, flickered over his head. He looked at the constable and said nothing. The latter told his story as circumstantially as he could, and wound up in a whisper so that Barbara could not hear :

so that Barbara could not hear: "Begor, 'tis like hunting for a needle in a bundle of sthraw." "Broderier, you're a fool," said the inspector to his fellow-countryman, for he, too, was of that desperately law-less race, who are the guardians of the law in all the cities of the world. "Go into the kitchen and get the lady some tea, and be quick about it." When Barbara came out from the day-moom. refreshed and strengthened, for room, refreshed and strengthened, for now she felt sure that God was doing his part faithfully, although He had de manded such a fearful price from her, the inspector was standing, gloved and hatted, and a cab was at the door. He lifted Barbara in gently and followed. "Where are we going?" asked Bar-

nature protested against a divine in-spiration and decree. But now every moment was precious. And on a sudden impulse of divine self surrender, tered the fortress of Aherman and the halls of Argenk. Even such was the dread spectacle that smote on the senses of Barcara and the officer in this abode of the living-dead. A heavy cloud, charged with the dread vapours of online here thick and orace on the sudden impulse of divine self surrender, she flung out her arms, like the limbs of a cross, and uttered the mighty words that spoke her doom and the re-demption of her brother. The mighty thrones, that swung round and round the altar, stopped in their adoring flight. poised themselves on their wings, stared at each other, stared at the silent Tabernacle, and looked down on the white, tearless face of the victim. But no sound broke the stillcloud, charged with the dread vapours of opium, hung thick and opaque on the ceiling; and its folds, too heavy for the atmosphere, curled down and curtained the floor. Bleared lamos shone through it, and lighted its thick volumes, and scarcely threw a dim shadow on the floor, where, piled against the walls, and stretched in every hateful and abominable posture on filthy mattresses lay the stupefied victims of the dtadly drug. Some lay like dead logs; some had sense enough left to lift their weary eyes and stare, like senseless images, on the intruders. Some were yet in the beginning of the dread trance and were smoking leisurely. It was a mass, a squirming yet senseless mass of down on the white, tearless face of the victim. But no sound broke the still-ness of the sanctuary. Yet the Heart of Christ throbbed quicker beneath the accidents of His great sacrament— throbbed quicker as at the grave of Lazarus, and at the voice of Magdalen, and sprain no such tremendoms and surely no such tremendous sacri-ficial vow had ever passed human lips

mass, a squirming yet senseless mass of degraded humanity, and Barbara clung before. Then a new, strange strength pos-sessed her. She drew on her gloves calmly, and without a tremor calmly picked up her beads and umbrella, calmly genuflected, with just a whisper of silent protest against the dread exorbitance of God, and passed into the night again. She stumbled account close to the officer, as they passed down close to the officer, as they passed down the hall, sometimes stepping over a prostrate form, and the eyes of the de-voted girl almost starting in fear and cariosity and the dread hope that here at last her quest was ended. They had come to the end of the hall and had turned back to examine the dreamers on the other side, when a figure, almost buried under the super-tigure, almost buried under the super-

exorbitance of God, and passed into the night again. She stumbled against some person in the darkness and begged pardon humbly. "Yerra, ye needn't," said an un-mistakable Hibernian voice, "ye didn't figure, almost buried under the super-incumbent forms of others, turned lazily hurt me much." "'Thacks be to God !" said Barbara ; "surely you are an Irishman." "I ought to be, for me father and mother afore me were," said the voice. "But, begor, I'm beginning to think that I'm a mixtum gatherum of all the quare people in the world ; and that's a big worrd." " 'Twas God and the Blessed Virgin sent you." said Barbara, realizing that and helplessly and muttered something. and helplessly and muttered something. Barbara stopped, clutched the arm of the officer, and pointed. The inspector pulled aside one or two helpless figures; and there, curled up in a state of abject impotence, was Louis Wilson. Barbara was on her knees in a moment beside her brother, fondling him, car-cesing him, with one dread fear and hone - would ha live?

"This is he," she said. "Now for the last mercy. How shall we get him hence?" "'Twas God and the Blessed Virgin sent you," said Barbara, realizing that this was the agent of the Most High in the fulfilment of His part. "'Tis many a long day since I hard the worrd," said the policeman, taking off his helmet. "What may be yer

They raised the senseless form be tween them, and, by a mighty struggle drew it down the flour and to the cur-tain. Here a figure stopped them. throuble?" Simply and directly Barbara told her story, there in the darkness out-side the Church. It was so wonderful, so incredible,

"Hallo, I say, what's this?" But the officer flung the fellow aside; But the onlicer hang the fellow aside; then followed him, and, after a few words, the fellow came over and re lieved Barbara of her burden. They huddled the senseless figure into the cab, and sped homewards. In the gray dawn of the morning, two carbing fource stood by Louis Wilson's that his suspicions became aroused. He had very large ambitions in the de-tective line, and it would never do to

tective line, and it would hever do to be caught so easily. "Come over here to the lamplight." he said gently but firmly holding her by the arm. "Now, young 'uman, do you see a feather bed in me oi?" he said, lifting up his eyelids in a comical way. In the gray dawn of the Louis Wilson's anxions figures stood by Louis Wilson's bed, watching, watching, for a sign of returning consciousness. The doctor had administered some powerful res-torative, which, if it took effect, would But something in the gentle face smote him with sorrow, and, dropping Barbara's arm hastily, he doffed his helmet, and said humbly : bring back the vacant mind once more bring back the vacant mind only more more to partial self-knowledge. But the heart was hopelessly diseased, and there was no chance of recovery. Bar-bara was quite easy in her mind. She knew that the Eternal should keep His knew that the Eternal should keep His contract. Not so Father Sheldon. He knew nothing of the tremendous inter-change that had taken place that night between the young girl and her God. He only saw with human eyes, and judged by human reason. But he was a priest, and this was a soul in peril. And so he knelt and prayed, sat and welked elerse watching, for And so he knelt and prayed, sat and walked, always watching, watching, for the one faint ray of light that would herald the return of reason in that help less form. He had done all that the Church allowed to be done under such awful circumstances; but, partly for the sake of that immortal soul, partly for the consolation it would impart to this devoted cirl, he prayed and wished

this devoted girl, he prayed and wished this devoted girl, he prayed and wished that, at least, one act of sorrow or char-ity might be breathed by the conscious intelligence before it was summoned to final judgment. The dawn grew to day: sounds of renewed traffic, suspended only for a couple of hours, began to echo in the streets again; now and again a thee street-call was heard, as boys rushed here and there with morning merchandise; a company of soldiers swept by to eatch a morning train. Barbara had left the room for a moment, cohy

THE CATHOLIC RECORD.

to be true, and everything had gone on THE RED-HEADED AFFINITY.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and, with the assist-ance of another teacher, managed to pull them anart.

ands of another beater, manged to "Young man," she addressed the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

principal's office. In the meantime a red read had ap peared at an upstairs window. One glance from a pair of intelligent brown eyes took in the situation and the head

disappeared. "Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down 1" The sharp voice was pitched so as to enter the principal's ear and penetrate to his

"Did you attack this boy first?"

"With my hands, yes, sir." "Why do you say with your hands?" "Because he attacked me first, with his tongue.'

his tongue." The principal looked at the other boy, who grinned and flushed. There wass tap on the door. "Come in !" called the principal, and a tall young woman with red hair and brown eyes entered. She looked sympathetic-lies the energies of both hure considered.

eyes entered. She looked sympathetic-ally into the eyes of both boys, causing them both to blush with shame. The red-headed boy blushed because he remembered the fight he had the previous year, and how this red-headed teacher from another grade had walked all the way home with him; how she had told him that God had made both their heads red how He had numbered their heads red, how He had numbered each of those red hairs; how that it did

was thrown back and a pair of honest blue eyes looked at the principal.

"He don't want to tell you because Miss McClain is here. Please, Miss McClain, go out. Then you can come back when we holler 'come.""

back when we holler 'come.'" The blue eyes looked beseechingly into the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled con-temptaously. Miss McClain laughed imerrity.

temptionsity. Miss McChain Radgued merrily. "Excuse me, professor : but perhaps you don't inderstand. Why, it's some-thing about red heads. You see, Pat is so sensitive on the subject that he can't realize that I'm not at all so. Don't mind me, Ernest; just speak the truth." But the how only looked more ashamed But the boy only looked more ashamed

of himself. Miss McClain smiled knowingly at the principal. "He called him a red-headed, freekled-faced frishman, I ex-pect. Was that it, Pat?" "Ask him." Pat Dillon nodded his red toward towards Freekles black one

red head towards Ernest's black one. Ernest raised his black eyes, full of

smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang. "The fire drill !" exclaimed the senior, excitedly. "Fire, fire!" shouted a voice in the street below.

street below. The senior sprang from her seat and rashed from the platform. Pat rased down the aisle, caught her in his arms, and hurried ner back to Miss McClain's deale desk.

Interest in Pat's manceuvres had Interest in Pat's manceuvres had saved the grade from panic. Holding the struggling, half-hyster-ical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically, but when the little girl who led the line looked into the smoky hall and saw white-faced teachers struggling deeper-tealy to control themselves and the ately to control themselves and the crooked lines of crying girls and ex-

cited boys, she hesitated. "Ernest, lead the line!" commanded Pat. "And every one hold on to the one in front !"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place near to the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy dragging an un-

conscious senior. In the morning paper was the prin-cipal's account of how Pat Dillon, in the absence of his teacher, had pre-served the honor of the sixth grade. Miss McClain read it, and was proud of her and headed affaitr — Alico Daly in her red-headed affinity.—Alice Daly, in the Christian Instructor.

MEMORIES OF GALWAY.

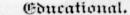
Well worth seeing and worth remem-bering, dear old Galway; Galway of the stalwart gray houses that have stood for centuries the storms and buffets and driving rains of the Ablantic ; Galway of the narrow, wind-ing, quiet streets ; Galway of the beau-tiful bay, where of an evening the sinking sun touches with its dying splendor the quaint-colored sails of the fishing

each of those red hairs; how that it did not just happen to be red, but that God had permitted it to be that color, and that it was wrong to fight about it, be cause it was like reproaching his Heavenly Father for making it red. "Have a seat, Miss McClain; I'm glad you have come. Now," to the black, drooping head, "how did you attack him first with your tongue?" Both boys' faces got redder. After an embarrassing silence, the red head was thrown back and a pair of honset eyes as you pass; where you are awak-ened in the early mornings by the com-plaining, musical cry of the shawled and barefooted fishwives. "Fresh her-ring! Fresh herring! they chant, as they trudge, basket on hip along the cobbled street. Oh, a quaint, old-world town is Galway; and a good old-world people are they that live there. It chanced late last summer that a wanderer, weary of the noise and strees

wanderer, weary of the noise and stress of modern city life, strayed into the of modern city life, strayed into the old town, and instantly felt the rest and quiet comfort of the atmosphere, and, going forth to stroll among the streets, found a throng wending their way on some great purpose bent, and so, following, came to an old arched gateway, in a strange little nook, under which these menuel disameared. The gateway, in a strange little nook, under which these people disappeared. The curious one, going in, was received with prompt and courteous hospitality by the members of the Gaelie League, and was made a free and delighted spectator of the proceedings. It was the "Feis Connacht," the great

It was the "Feis Connacht," the great annual gathering of the local coun'ry people who were assembled to hear the old tongue spoken, the old songs sung, and the old stories told, not, as so familiarly known to them, around the cabin fires on the breezy hillsides, but in the great "town," in a hall, where jadges would listen to their

so familiarly known to them, around the action in black eyes, full of tears of shame, to his beack eyes, full of tears of shame, to his teacher's intel-lectual face; and the look in her eyes brought him to his feet. "Professor," he stammered. "I— that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and thought he was still reading after she had told him to put out his light and thought he was until—until Miss McClain came in. Miss McClain's eyes rewarded him. She was proud of her pupil. Pat was on his feet before Ernest had finished. "It was my fault 1 I promised Miss McClain last year that I would ston and McClain last year that I would ston and McClain last year that I would ston and though he was the leves the for the work of keeping the old home prepared by the grain last year that I would ston and money is not scarce, a home can be children, fresh and sweet material these, for the work of keeping the old home prepared by the grain last year that I would ston and though he was that I would ston and though he would pass, but it was these tiny to grain last year that I would ston and the would pass, but it was these tiny the mane has that the model and provide the mane that in the toops of sumy-faced thildren, fresh and sweet material these, for the work of keeping the old the would pass, but it was these tiny the mane that I would ston and though he would ston and though the was that I would ston and though the the mane that would ston and though the was that I would ston and though the was that I would ston and though th they would pass, but it was these tiny ones whose little lispings were listened to with greatest attention by the judges, for within their curled pains lies the future of the Irish lang age.





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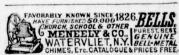
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THEM

ons. And on, that Louis was hat she would had to sit on She was falling when her name she heard a and on the lap was tossed. It was tossed. It lessly into the reat nimbus of apon the wave. er name called she woke p and stumbled p and stumbled aght help. She hat ran around and groped her to bar. They It was open. tar-lit sky, the sh out upwards and she was in mell of incense groped along until she sto Then she sat ! but not the wn for so many able Presence that languor that soul in such a the old church day amongst the No; this was a life ; and the n out the night. In to the Lady r her brother's prayed before. light struck her e, so appalling, he dread inspirathe i upon by rifice for the a sacrifice, great She dreadful. error. But the n out the night. the beloved, was e prayed. And spoke. sted. Anything but that !

g importunately re was no time ose up and dress-hen stood before

its tabernacle, ed to speak her nce, twice, weak

bara. "To the third of the three places your brother haunted," said the officer. "Did you tell that fool it was an opium-"Yes, indeed, " said Barbara, won-

dering that she had not thought of the place before. "And Albemarle Buildings, Victoria

Street, was your brother's address?" "Yes, yes," said Barbara, eagerly.

"Then he's not far from Albemarle Buildings," said the officer. He said no more. Barbara took out her beads,

and prayed softly to herself. They sped swiftly to the Victoria-Road Station, passed down some narrow streets, and stopped. The officer alighted, and went into a large build. ing, from which he presently emerged with another officer. They were con-sulting together. Barbara watched them eagerly. Then there was a hasty order to the driver, and the cab sped forward again. Then, after one or two rp turns, they stopped before a long, shed.

"Your brother is probably here," said the inspector ; " but how shall I know him? "I shall go with you, " said Bar-

"No, no; this is no place for a lady," said the officer. "Let me know his appearance, and some distinguishing signs, and if he is there I shall certainly and him." Bat fearing some violence from one

Barbara insisted. The officer offered his arm to the door, a small, low, shabby door, that seemed to open no-where. He pushed it, and it yielded. They grouped through the darkness to a heavy contain the screened the light. They groped through the darkness to a heavy curtain, that screened the light, and pushed it saide. They were in the Hall of Eblis. Readers of Beckford's wonderful vision will remember the ghastly sight that met the eyes of Vathek and Nouronihar, when their curiosity was gratified, and they en-

don, "and will be delighted to see you so revived." "Why are you here?" Louis asked.

"Because you are in danger, and I am a priest."; "On 1 I remember. I had a dream.

I thought I was away in Switzerland or somewhere; and there was a stage, and illuminations, and a tragedy. And we illuminations, and a tragedy. And we came home, and you were so kind." "Tell me, Dr. Wilson," said Father Sheldon, "have you any objection to make your peace with God and to re-ceive the Sacraments of the Church?"

ceive the Sacraments of the Church?" "Not the slightest. But Barbars must be here. I should like to make my confession to Barbara. I could tell her everything." That wasn't to be, however. He did the next best thing. He confessed and was absolved. And when Barbara re-turned, and saw the candles lighting, and the purple stole around the pricet's neck, and the light of reason dawning in eyes that had, heretolore, stared inin eves that had, heretofore, stared in In eyes that had, hereintre, stated in to abyses of glastly phatoms, she fung herself on her knees in mute thanksgiving to God for the mighty grace. And then her woman's heart sank sadly as she thought: Yes, clearly He demands the sacrifice, as He has clearly wrought His miracle of love. Yea, Lord, be it so! Who am I to conthe purpose of the Most travene High ?"

And so the Rev. Luke Delmege was And so the Kev. Luke Deimege was grievonsly disappointed on arriving, with all his heavy luggage of books, etc., at Easton Station, and quite punctually, to meet the S.30 down mail, when he found himself alone. He punctually, to meet the S.30 down mail, when he found himself alone. He paced the platform impatiently and looked eagerly at every one that alighted from cab or hansom. The last bell rang. He had to take his place alone. For, alas! one of his expected fellow-travellers was sloeping peace-fally in Highgate Cemetery, and the other he was to meet after many years. "There no use," said Luke, " in try-ing to teach our countrymen anything.

ing to teach our countrymen anything. Even the best fail hopelessly to appre-ciate the necessity of punctuality."

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red, before I fought about it, and I forgot to-day; but it is the first red-headed fight I've had since I promised her." And they all believed

The principal rose and shoo't hands with the boys.

"Now shake hands with each other ! "Now snake names with each other i That's right. Pat, my boy, I balleve this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair.

" Ernest, your teacher is justly proud

"Ernest, your teacher is justly proud of you. You may both go." "Oh, I do hope you can promote him professor! Ever since I first noticed him in school we've had a queer sort o' understanding. A sort of red-headed affinity, I suppose. I'm sure we could make the most of each other." "I sincerely hope he will be pro-moted," snapped his teacher. Pat Dillon was promoted at Christ-mas, and from the day he entered Miss

mas, and from the day he entered Miss McClain's room, and looked into her

eyes, he became a different boy. He was from the beginning her messenger, because when she looked up to select

some one a pair of eager blue eyes begged to be of service. The principal watched with interest the developing of the red-headed boy by the tactful, intelligent, red-headed aha

"Miss McClain has the best-behaved grade in school. I've taught it twice, declared one senior to another whom she met in the hall on her way to fill Miss McClain's vacant seat.

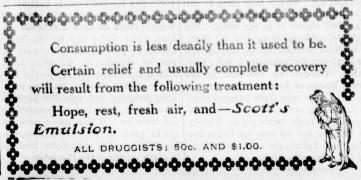
Miss McClain's vacant seat.³ "I'm certainly glad to hear it, for I'm awfully nervous about teaching" boys and girls of from ten to thirteen; they are simply at an shominable age i I'm not surprised that she has these violent headaches come on suddeniy." "Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure." The nervous senior found the report

They sang, these children with their clear, irresh voices, in the soft accents of the old tongue, the ancient songs of of the old tongue, the ancient songs of their race, and while they sang, one read in their bright eyes and fair, Greuze-like faces, the hopes of the land for the future. Oh, the sweet songs, "Kathleen ni-Houlihan," solemn and mysterious, "Paistin Fion," with its wailing refrain, and the slow, stately strains of the "Coolin." Eren the wild curver like children of

Even the wild, gypsy-like children of the famous Claddagh were there sturdily chanting and (yet more to their taste), answering back, in the "con-versation contest," with a free, brisk promptness, the questions put by the judges. It was a Claddagh lassie, with a great shawl drawn about her, like

her elders, who seated herself with much composure, and began a long story in Gaelic, which convulsed her hearers with merriment that found its origin in the twinkle of her shrewd

gray eye. How independent they were, those Connact people! No sign of shyness or maivais honte. They stepped up dies in America. Every partsh em might be, with earnestness and indusmight be, with earnestness and indus- we doing to convert our neighbor ?



cupids on the ceiling of the drawingroom, everything was elegant and tasteful. The drawing-room, puricu larly, was most attractive. Mahog larly, was most attractive. Mahog any and gold seemed the prevailing tints, while the rug, the hangings, and the beautiful paneling of the walls harmonized exquisitely. But the finishing touch to the design was provided by a rich Gouriay plano, of Sheraton design, which stood in the corner. The work of this firm, corner. The work of this him, Messrs. Gourlay, Winter and Leem-ing, is always of the finest type, and it was no wonder that the Eaton Company went to them to procare a plano in harmony with their model room. It is understood that at the Ottawa Exhibition the Eaton Company will make a similar display on a larger scale. For the drawing room there, also, a Gourlay Art Piano has been secured.





HEAD OFFICE, 82 and 84 King Street, TORONTO HON. JOHN DRYDEN, D. WEISMILLER, President Sec. & Manag.-Director

The Catholic Record

Price of Subscription-\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Publisher. Approved and recommended by the Arch Mishope of Toronto, Kingston, Ottawa and St. Boniface, the Bishons of London, Havilion, Peterborough, and Ordensburg, N. Y., and Subscribers changing residence will please Two old as well as new address. Oblinary and marriage notices cannot be beserted except in the usual condensed form. Each insertion 50 cents.

Bach insertion 50 cents. Mesers Luke King, P. J. Neven, E. J. Brod-erick, and Miss Sara Hanley are fully suthorized to receive subscriptions and trans-act all other business for THE CATHOLO RECORD. Agent for Newfoundland, Mr. James Power of Sh Juhn. Agent for district of Niplesing, Mrs. M. Reynolds, New Liskeard. LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Apostolic Delegations, 1905. Mr. Thomas Cofley: My Dear Sir.-Siroe coming to Canada I have been a reader of your paper. I have noted with satisfaction that its is directed with intell genee and ability, and, shove all, that it is im-may defends Catholic principles and rights, and stands firmly by the icachings and author-ity of the Church, at the same time promoting ince best interests of the country. Following these lines it has done a great deal of good for bit with of more and more, as its wholecome influence, eaches more Catholic homes. I interest of religion and country, and the will do more and more, as its wholecome influence, eaches more Catholic homes. I interest whese for its continued success, and best whese for its continued success, Donarus, Archblehep of Ephaeus, Apostolic Delegate.

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

Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper. This CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas ure, I can recommend it to the faithful Bioseing you and wishing you success believe me to remain.

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

LONDON, SATURDAY, SEPT. 28, 1907.

CHURCH UNION AGAIN. It looks as if the proposed Church Union is postponed for another year. For a while the committee was hopeful. All seemed to go as merry as a marriage bell. Doctrine did not stand in the way. How could it? At most it was only opinion, at best it was only private judgment. They might just as well unite on it as separate on account of it. They could agree to disagreebelieve according to the Methodist or according to the Presbyterian, whichever they liked-and have all classified as Unionists. But a hitch took place somewhere - whether in doctrine or church management or discipline, it matters not. Another year's delay ! By that time some new sects will have started, rendering union still more difficult. The only good we see about all these efforts at union, whose sip. cerity we do not doubt, whose endeavors we should, servatis servandis, wish to encourage-the only good in them is the knowledge of weakness in divided Christianity. By all means let them unite. They, so far at least, stand out from the dear old Church within whose fold we should most gladly see them search for union. They differ from one another upon the doctrine of grace and sanctification, that any Catholic theologian could not understand their nearer approach. There comes, then, the question concerning the person of Chri t-the old question: "What do you say about me ?" In England most of those who are moving for union have come ont with a definite act of faith realized in daily life, His Lordship's This is something in days when to be delivered from that body of death feared and learness dogma is disregarded. How accept the Divinity teriorly he needs what the Apostle of Christ and reject His Church-at needed, what all should pray for, the least the only Church with solid his- supernatural help, the grace of God. torical claim to be His ? No unbiased person can read the New Testament ship's remarks is the appeal for the without having the idea of the Ecclesia lay apostolate. It is a need everyand its necessity thrust upon him. where. Its want is felt in our own The necessity will be more apparent as union becomes partially, and only part people are too apt to leave everyfaily, realized. When men take, as their fundamental principle, private judgment, they are, if they have pretence to be logical, excluding from their people have many opportunities for thought the necessity of union. They doing good which do not come within may meet together, sing the same the reach of priests. People will listen hymns, listen to the same sermons; and more readily to a layman's explanation still be far apart. "The one Lord, the than to a priest's whose view might one faith, the one baptism "does not be regarded as prejudiced or whose touch them. The communion of saints language is too technical. The Cana" was a dead letter, or, worse, it was a dian Club of Toronto had an excellent superstition. As long, also, as these people remained at home, and sent no disinterested teacher whose life exemmedical missionaries amongst the pliffes his principles and whose rank heathens, union did not appeal to them. calls for more than more passing they to the rest of Christianity or the rest of Christianity to them ? They saw, however, the strength of a little band of Catholics in England marshalled under the standard of their hierarchy. They saw the institutional and doctrinal union-so marvellous in its mighty sweep, so cohesive and and age are gathered beneath its of pre-reformation times.

groined roof in common faith and sacrifice and sacraments. But if this union is out of question with those who feel the need of union, yet know not where or how it can be found, then must it be sought in the central dogma of the Incarnation of the Eternal Word, the Divinity of Jesus Christ.

THE BISHOP OF LONDON.

Toronto has been for some days en fete over the visit of the Bishop of London-not our London, nor our Bishop, but Bishop Ingram of London, England. His Lordship's visit is one of vacation. He has been kept busy, showing clearly that if his rest is so active his work is enthusiastic and devoted. Two points in this prelate's stay in the Queen City have attracted our attention : the first being the introduction by Archbishop Sweatman, and the second Bishop Ingram's own address to the Canadiar Club. The latter contained much that was worth taking to heart, and could not fail, nor did it fail, to impress the large audience assembled to greet their distinguished guest. The three points which, after an autobiographical introduction, the Bishop took up, were straightness in public life, less vanity or "side," as he called it, and more faith. No questions could be better selected for a Canadian audience. Whether he had been instructed, or whether he had been following closely the criticisms of politicians made on public platforms lately, or whether he was convinced that it was his bounden duty, coming from the mother country, to teach the young colony an important lesson upon public rightecusness, whatever may have prompted His Lordship, he did it with the force of conviction and the suavity of a true leader. Com. ing from such a source, free from the suspicion of party bias, and from one who intended by his remarks to elevate public spirit from the lower depth of selfishness to the higher plane of patriotic unselfishness, we feel that the address will be productive of some good. Had His Lordship gone farther we had been better pleased. The evil of public graft is base enough, and too common. But it is not to be compared with private greed for extent or injury. In fact public graft exists for private Were it not for the latter the greed. former would be a minimum. Raise the multitude out of the mire of materialism where they are grovelling, give them higher ideals than those presented by the glitter of gold, teach them that it is more blessed to give than to receive, then there may be hore for society and a young country. It is not our intention, as it is not our business, to criticize Bishop Ingram. If we had aught to say, it is merely the want of the supernatural in his speech. It was not altogether lacking; for he spoke of the necessity of faith in the influence of man over man. He insisted that men should look upon themselves as stewards, not full absolute owners. All this and much more is perfectly true. But if theory is to be

rendered practical, if truth is to be in the divinity of Jesus Christ. lesson needs supplementing. If man is easily gain by a little mutual condeswhich surrounds him interiorly and ex-What we commend most in His Lord-Church as well as in others. Our thing for their priests to do, and when something is neglected or goes wrong blame the clergy. Lay lesson taught it by a high minded and Indeed, they were stronger in a way attention. But we are forgetting the with their Eible alone. What were first point to which we referred in opening the subject. Archbishop Sweatman, in introducing the Bishop of London, spoke of him as the one - hundred and sixth Bishop of that Seegoing back over one thousand years. That was not at all complimentary to any one present. Bishop Ingram has 'ust the succession which the other minisstrong in its centre, so free and ener- ters of Anglican orders have, and that getic in all its parts. If they could is nothing. We are very sorry to call not have the doctrinal, they would attention to the point when a distinwork for institutional union. Union guished visitor is in our midst. Nor they must have, if only to economize should we have thought of it, if the on names and church management. A Anglican Archbishop of Toronto had Church established by a Divine Found- not placed his guest in a false posier cannot be rebuilt by sentiment. Its tion. There is no successor to the walls were marked out, its stones first Bishop of London. The last link carved and put in place by the Blessed of that chain was three hundred years Architect Himself. Union is not hard ago broken, never, at least so far, to to find when sought in simplicity. The be forged again in its place. History temple may be seen from afar. Its is history, and no man can fasten the worshippers from every land and clime Anglican Episcopate to the long chain

THE CATHOLIC RECORD.

NEED FOR SOCIAL KINDNESS.

A rather strange experiment was lately tried to test, not the doctrine, but the social kindness of churches. A lady visited several of the churches of New York, Brooklyn and Boston for the purpose of testing the welcome given to a stranger in the average church, "to see what was meant by the invitation, Strangers cordially welcome." The

whole procedure, from the invitation to the whimsical acceptance, is so thoroughly Protestant that our readers wil wonder how it concerns us at all. Yet it is not without a lesson to many a parish. Attendance at Church for the mere purpose of seeing whether a congregation will come to attention at your entrance, or a minister leave his pulpit to welcome yon, is beyond the cial gain. We are inclined to the extreme demand of the most sensitive and beside the purpose of church going. So far as the matter of attendance is concerned no one is a stranger. All Quite a number are but reaping are welcome. An invitation is superfluous. The invitation must come, and does come, from a far higher source, from Him who stands by the fountains of living water-Who bids the weary and the heavy laden to come to Him. What the soul seeks in church attendance is so transcendentally above any social kindness or attention that the latter would be a proffered stone in place of the bread the soul yearned for. Every Catholic knows the deep meaning of attending Church. It is assisting at the tremendous worship of the Mass, the commemoration of Calvary's Master act of love-it is the son in his Father's house, the child's obedience to the command of the Church, the prayer and praise of all who are brethren in Christ, citizens of the kingdom. There can be no stranger there. Let them seek admission properly, through the door of bap tism and profession of faith. But there is a lesson in this lady's experionce. She did not meet the cordiality which she expected. In most churches no one spoke to her; they looked at her with a glance of curiosity, and passed out. Now something like this not infrequently happens in Catholic parishes. Families settle in a parish. Months may pass without the newcomers receiving the least attention from the others. They go to Mass regularly, all kneel at the same altar, partake of the same heavenly bread. It all begins and-ends at the church door. Here is where social kindness is needed. Young men coming from the country, entering college; young women entering upon situations - and others, too, are made to feel their loneliness in the one most sacred common room, the temple of Our Father in heaven. Nor can we place the whole responsibility upon the priest. He may be the last to know the cases, for priests are not so plentiful that even one can be spared for what seems necessary and what would be a most useful and charitable work. From one reason or another our people keep a great deal too much aloof. As a consequence the body Catholic loses in

charity and union where it might so cension and kindness.

authorities. Things have come to such LAWLESSNESS IN ROME. a pass that first reports of current Advices from the Eternal City state events are rarely believed by the that owing to the continuance of the reading public. It often happens that manifestations against the clergy in these first reports are either entirely Italy the Pope has decided to postpone contradicted or modified to a very the five Spanish pilgrimages due in great degree by later advices. So far Rome on the occasion of the celebraas Catholic affairs are concerned it tion of his sacerdotal jubilee. This is looks indeed as if the Christ-haters of in addition to the other pilgrimager France and Italy held prominent places already ordered abandoned. in the Associated Press business. It

We are also advised that a very con is a thousand pities that the cable siderable section of the population now slanderer cannot be dealt with in the recognize that these disorders supply same manner as other criminals. A subject for very serious considerterm in prison would give him a greater ation on the part of the tradespeople regard for truth. It is to be regretted of Rome. It is an open question, however, whether these same trades people have most in mind respect for religion. the honor of their country or the finanreflect upon the Mother Church. opinion that with many of them at least the last named aspect of the subject appeals with the greatest force. what they have sown. The so called Liberal or Masonic press of Italy have brought about amongst a number of prominent Italians a disregard for religion, and the rabble are bat following the lessons they have been taught. It would be a mistake to suppose, however, that the great Catholic heart of Italy approves the abominable onslaughts upon religion initiated by those whose God is Galibaldianism, who scoff at moral restraint and who sneer at the mention of a hereafter.

It will be remembered that only a few weeks ago the Cardinal Secretary of State was savagely assaulted by a number of rowdies while on his way to Castel Gandolfo. A despatch dated Sept. 4 advises us that a recurrence of this incident took place on the previous day, or, rather, that several men on a passing tram car shouted " Death to the Pope " and " Down with the Cardinal" as His Eminence was pass. ing by. The police who were escorting him stopped the tram car and arrested the offenders, but only after a long and exciting struggle, as their Bishop of Amiens, speaking on friends attempted to prevent the arrest. The police later arrested several anarchists from Marino who had come to Castel Gandolfo for the purpose of organizing a demonstration in protest against the arrests. The inhabitants of Castel Gandolfo applauded the action of the police in arresting the miscreants, and afterward paraded up the the town carrying lighted torches and headed by a band playing the papal hymn. They stopped before the Cardinal's residence, and Cardinal Merry del Val appeared upon a balcony and was received with enthusiastic cheers. Subsequently he expressed satisfaction at the protection the police had afforded him.

It will thus be seen that respect for religion is a prominent characteristic of the great bulk of the population of Catholic Italy. The rowdy element should be punished in summary fashion by the Government, and would be so punished long ago were it not that unfortunately only too many of those in authority are in sympathy with those who have no regard for faith and morals.

A GOOD APPOINTMENT.

SEPTEMBER 28, 1907.

honest man ; for as he studied the al-leged "errors and superstitions", he gradually became conscious of his error, and manfully followed the While his defection is a hard blow the followers of Kensitt, Catho everywhere rejoice that another cere soul has imitated the Script example of St. Paul. Sincere tants with eyes single to God's ser-vice, are the stuff of which sincere and

WHAT THE PURITANS FAILED TO FORESEE-THE SEAMLESS ROBE OF CHRIST RENT INTO HIDEOUS FR MENTS, AND TRAMPLED IN

that there are so many of our non-DUST. The great intellectual struggle of Catholic friends and neighbors who are sincere and honest souls in search of only too ready to believe reports which the true faith is sometimes marvellous in its results. When Cardinal Newman lead the Oxford movement his sole object and aim in life were to restor-order in the chaotic state of the Angli HOPEFUL OUTLOOK FOR CHURCH can church. Honest, sincere a powerful in intellect, he traveled EW SEMINARIES HAVE MANY PUPILS. THE PEOPLE ARE CONTRIB-Rome to learn and convince himself thorougaly of the errors of the Roman church, so that he might bring out in bold contrast the beauties and gran-M. A. Janne, of the "Croix," is making an inquiry concerning the reorgan-ization of the Catholic Church in deur of the Anglican church, and the necessity of the schism of Henry VIII, During his stay in Rome he studied in Several of the interviews he France. Several of the interviews he has had with Bishops have already been Christian principles to their v foundation. Doubts began to arise the prelates are, on the whole reassur his mind as to his herculian undertak ing. For instance, Mgr. Delamaire, the Coadjutor of the Archbishop of ing, viz., to connect the Ang Cambrai, said his heart was full of conchurch by some invisible chain with primitive Christianity. The more at d the Cambrai, said his heart was full of con-fident hope. The State seminaries had been suppr ssed, but new free semin-aries had been opened, and those in his diocese were, he said, already deeper he studied the graver and serious were the doubts which arose his honest, sincere and logical mind, To him the Pope was no longer the added : "It seems as if the persecu added: "It seems as if the persecu tion had developed and multiplied the anti-Christ whom he considered him to be when leaving old England. which home, pressed by dobts, whilst crossing the Mediterranean Sea, he poured forth the cravings of his soul in that beautiful hymn "Lead, Kindly Light," After reachapostolic ambitions. I have more than 350 young men in my seminary. That number does not, however, suffice for ma, and I intend to undertake a veritable recruiting campaign. I wish, by a very careful selection, to ordain no priest who has not a veritable vocation and I must be able to furnish recruits to less favored dioceses than mine, and to the foreign missions which are the intellect to trace the invisible chain from the foundation of the An can church to Henry VIII. back the Angl glory and ornament of the French Church." primitive Christianity. The missin links were visible in the Church In reply to a question concerning the Denier du Culte, Mgr. Delamaire showed that, though he required for Rome. He told his brother Francis his mental struggles, his doubts, e His brother honestly and candidly t his diocese more than £40,000 a year, it was forthcoming. Mgr. Dizien, him that in his state of mind nothing

remained for him to do but back to Rome." He took 44 to same subject, said the Denier du Culte had surpassed his expectations, though 25 per cent, of the inhabitants of the Anglicans. Such cases are not rare. They speak diocese refrained from subscribing be-

cause their principles opposed it, and another 25 per cent, because they were too poor to do so. Consequently all the money had to come from the re-maining 50 per cent., and they subscribed sufficiently generously to make amount required for all the Stowe, a minister of high standing in the Congregational Church, whilst preaching to his congregation quietly eeds of public worship throughout the Mgr. Touchet, Bishop of Orleans, slipped off his gloves, and as reported xplained to M. A. Janne that each said:

prelate organized the collection of the Denier du Calte in the manner he "Our Puritan Fathers never have made the break they did with Catholic Christianity could they have foreseen as a result thereof the Christ-For his part, he had left it in the hands of the parish priests who were allowed great ess, moriband, frigid, fruitless Protestantism that can contribute neither iberty in the matter. In some cases a warmth, life, inspiration nor power to lift us above the weariness of sin Thank God, this is not true of all Pro ump sum was given by a family, and in others a small contribution was given at short intervals. The priests were arged to visit their parishioners fretestantism! The great doctrines of Catholic Christianity are still believed quently. Mgr. Gibler, Bishop of Versailes, deand preached in many of our churches. and preached in many of our churches, But, alas! it is only too true that the heavenly city, which our Puritan fathers yearned for and sought with prayers and tears, has become, to many of our Christless descendants, a frigid clared to M. A. Janne that he was full of hope. "The Church of France was broken to pieces, but those pieces are good. We are picking them up, and with the ruins we will construct a new edifice which will be more beautiful than the old one." In reply to the city of ice palaces ; built of pale negations, cold, cheerless, shining in a pale question as to what he desired most winter sun with an evanescent glitter fervently for the Church of France, Mgr. Gibler said : "I desire that at of a doubtful and unsubstantial intel lectual worth.

heres from the

SEPTEMBER 2

A JESUIT PREACHE REV. HENRY DAY, S.

Father Day said :

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AT CONFER. LIVERPOOL.

CUNFERENCE J

splendid Catholics are made.-Boston Pilot.

A NOTABLE CONVERT.

ing England the darkness grew denser, and through the mist he could see no light which would enable his powerful

which shook the faith of thousands of

volumes. Recently in Bridgewater, Mass., a notable convert, the son of Harriet Beecher Stowe, and a nephew of Henry Ward Beecher, one of America s greatest preachers, created a similar sensation. Rev. Charles E. Stowe, a minister of high standing in

A FLOURISHING SOCIETY.

The triennial convention of the Cath olic Mutual Benefit Association, lately held in Montreal, gives proof that progress and stability are still notable characteristics of this old established Catholic organization. It may be that some members, without due consideration, will hold that they have to pay too much for insurance. To these we would say that cheap insurance is a shoddy article and it would be well to avoid it. Common sense teaches us that if the lives of twenty thousand people are insured at less than cost it is only a question of time, and a short time at that, when the wind up and dis aster will come. Disaster, indeed, it would be were men who are now in the autumn of life cast adrift, their families unprovided for and their age precluding them from insurance in the regular line companies or in benefit

societies. In the former for the reason that the payments required would be beyond their reach and in the latter because they had exceeded the age limit at which members are received. From the report of the Hon. M. F. Hackett, the Grand President, we find that the number of branches of the C. M. B. A. has now reached 414 and the total membership 21,144. The amount of insurance carried \$28,178-500. The reserve fund is \$234,672.65 all of which is deposited in chartered banks. Here we have a financial exhibit which bodes well for the future and shows prudent management on the part of the officers. To Bro. J. J. Behan, the Grand Secretary-the man at the helm noted for his strenuousness, integrity and splendid business capacity-we send our congratulations and trust he will live into a good old age to guide the C. M. B. A. ship, the hope of thousands of Catholic families in every section of the Dominion.

One feature of Canadian public life s somewhat remarkable, and that is, the great care taken by the Government in the selection of men to fill judicial positions. The latest evidence of this practice is the appointment to the bench of N. D. Beck, Esq., barrister, of Edmonton, Alberta. The new appointment gives to the judiciary of our country a gentleman of the very highest character, a lawyer who has attained a reputation far above that of the rank and fyle, and a gentleman possessed of the judicial temperament in a remarkable degree. We need not say that all classes of the community in which the new judge lives will commend the Government for having given to the bench a gentleman who will reflect honor upon the position. To Judge Beck the CATHOLIC RECORD sends hearty congratulations.

INFIDEL FALSEHOODS VIA THE CABLE.

It gave us a little shock of agree able surprise to read in a recent Con-gregationalist: It is a pleasure to record that the grave charges against the monks in Varazze, which gave occasion to the Italian riots in Florence and elsewhere, "We regret to say that we find our Protestant contemporaries very quick Protestant contemporaries very quick to seize upon every sorap of news that seems to discredit the Catholic Church, but very slow to record the real state of affairs when it transpires. Hence, we say, we were agreeably surprised at seeing the above sentence in the Con-gregationalist." — Sacred Heart Re-The untruthful despatch referred to

above was published quite, extensively in our Canadian papers but we do not remember having seen a single contradiction. It is most unfortunate that a more careful supervision of cable despatches is not exercised by the proper

any price the Church always preserve its independence, and that never more may a Dumay or a Briand designate Bishops and impose priests on them,

hought most advantageous.

IN FRANCE:

published. The statements made

NEW

UTING.

AN EXTRAORDINARY CON-VEBSION IN ENGLAND.

We have often written in The Pilot of John A Kensitt, the ultra Protes-tant, who besides manife ting a bitter antagonism to the Catholic Church it ancagonism to the Ostober of speak, on trying soil, specialized, so to speak, on trying to destroy the "Catholic party" in the Church of England. About ten years ago, he was attracting great attention on both sides of the Atlantic by his personal interference with the service in advanced Anglican churches in London. The present writer has seen the modest little church of St. Ethelburga in a crowded district of London, where Kensitt began his cam-paign. The veneration of the Cross on Good Friday, and the Asperges fol-lowing the Catholic custom of sprinkling the congregation with holy water. were naturally very distasteful to the self-constituted champion of Protes tantism.

He got a few drops of the water on day, and went to the nearest police court to register a charge of "assault and battery"! Freedom of worship prevails in London, however, and the police of that city are singularly un-sentimental ; so, when Mr. Kensitt tried to break up a ritualistic service in that city, and made off with the Crucifix, which he had snatched from the hands of the officiating clergyman his proclaimed zeal for Protestanism did not avail to mitigate his offense in disturbing public worship and he got the ordinary penalty.

All these things are naturally re-called by the announcement that one of his late prominent supporters, the Rev. A. C. White, has been recently re-ceived into the Catholic Church. Like Kensitt, Mr. White spent years in denouncing Catholicity up and down the land. He was called upon to counteract the literary activity of the Cath-olic Truth Society of Great Britain, and his pen was long employed in ex-posing "the errors and superstitions of Rome." He mus', however, have been an tions."

north floated with the ocean currents only to be melted and disappear in the warm waters of the equator, so shall these transcendental ice mount in the warmer currents that the Holy Spirit will bring to human hearts from our crucified but now risen and glorified

Lord. "The full, rich, glorious Christ of Catholic Christianity has been dragged from His throne by these 'advanced thinkers (God save the mark!) and reduced to beggary. A pale, bloodless, emaciated Syrian ghost, He still dimly haunts the icy corridors of this twentieth century Protestantism, from which the doom of His final exclusion has been already spoken. "Then in their boundless arrogance

and self-assertion they turn upon of us who still cry with Thomas before the Risen One, 'My Lord and my God,' and tell us that there is no middle ground between their own vague and sterile rationalism and the Roman Catholic Church. If this be so, then for me, most gratefully and lovingly I turn to the Church of Rome as a nomeless, houseless wanderer to a home in a continuing city.

"We are hungry for God, yes for the living God, and hence so restless and dissatisfied. The husk of life's fruit is growing thicker and its meat thinner and drier every day for the vast major-ity of our people. In many and import-ant respects life was brighter in the so-called 'Dark Ages' than it is to day. The seamless robe of Christ is rent into bidness formants and trampled into hideous fragments and trampled in the dirt.'

A Good Plan.

The Rev. R. A. McAndrew, pastor of St. Mary's Church, Wilkesbarre, Pa., has entered upon a work of saving the young girls of his parish from the night temptation of the streets. Father McAndrew has established his own curfew law and, according to an exchange, he intends to walk the streets of Wilkesbarre nightly to stop the prowling around of the youth of his flock. "If I can possibly break it up," declares the pastor, "I mean to do so. The streets are no place for girls, they are exposed to all sorts of tempta

actual being. If the parental Now, in the "New tinction and reali relation of the Cr utterly destroye foundation is com omnipotent Creat God are lost in what Mr. Campb nature of the Dei ter of his book, w that " this finit one means to the infinite. Suppos finite consciousnessibilities to that can only know To all eternity, never can be of Him to all etern He is. In order Himself the pos God must limit New Theology, God be infinit objects of thoug nity there are b further consciou only attain by ation ? A God knowledge by li coming finite in finite from the ould never ha absurdity of th ment concerning is sufficiently ev proof needed it by the artless Mr. Campbell words: "God not being. being seeks fr finds itself hind it becomes awa of asking how universe, we nothing finite Infinity alone evil, because i able, and if I expression, e before it can This quotation petition of my that the finit progress, but t rejects it. It and childishn

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Those who take this view do not not that there is any need for a new relig-ion, but that the forms in which the religion of Jesus is commonly repre-sented are inadequate and misleading. sented are inadequate and misleading. What is wanted is a restatement of the essential truth of the Christian religion in terms of the modern mind" (The New Theology, Chapter 1). The "New Theology, Chapter 1). The old religion which was first foreshad-owed to the Jews, and later, " in the fullness of time." was completely re-vealed by Jesus Christ. It claims acceptance, therefore, principally on the ground of its being the simple truth of that venerable religion, but it also implies a further claim on the title also implies a further claim on the title also implies a further claim on the title of the intrinsic excellence of its teach-ing. I will endeavor to show you that both these pretensions are utterly faise. In the first place the "New Theology" has no kindred nor any sort of affinity with the old relief. has no kindred for all y sort of animy with the old religion. It is a distinct denial of it. The proof of this assertion is not far to seek. The root idea of revealed religion is that an obligation whereby man the creature is bound to God, his invisible and omnipotent Creator. In the Bible this idea is manifested in almost every phrase and sen-tence. In the first chapter of the Book of Genesis a personal God is repreof Genesis a personal God is repre-sented as creating an individual man and woman: "And God said, Let us make man in our own image after our likeness. So God created man in His

or a personal coreator. "That which we have seen and heard," says St John, "declare we unto you, that ye also may have communion with us, and truly our communion is with the Father and with His Son Jesus Christ." (I John i. 3.) Now, does this personal relation anywhere exist in "the religions experience" of the "New Theology?" No, there is no room for it in its system. It is necessarily pre-cluded. The relation of the religion which we have considered is a real one. It is also a personal and creative one. It is also a personal and creative one. Therefore it requires a real and personal subject, a distinct personal term and the foundation of a real creative action. In other words, there must be the per-In other words, there must be the per son of the Creator distinct from the person created, and also the act of creation. All these must be realities and not mere figments of mind or flo-tions of fancy. If any one of these ele ments fail, the relation falls to the ground. An illustration of this is the parental relation, which is also real and personal, and founded in generation. To constitute this relation there must

A JESUIT PREACHES TO BAPTISTS REV. HENRY DAY, S. J., DISCOURSES AT CONFERENCE JUBILEE DRIVE, LIVERPOOL. Father Day said: — "Theology," writes Mr. Campbell in an opening chapter of his book, "is the intellectual articulation of religious experience." And speaking in particular of the belistening and widening actualities. The describes it as " a name which has long been in use, both in this country and in America, to indicate the attitude of those who believe that the fundamentals of the Christian faith need to be re-articu-lated in terms of immanence to God. Those who take this view do not hold that there is any need for a new religing the port of his aspecarance of the sub-transmission of the sub-transmission of the sub-articular of the function of the sub-state in terms of immanence to God. Those who take this view do not hold that there is any need for a new relight the forms in which the disappearance of the sub-transmission the forms in which the disappearance of the sub-transmission the disappearance of the sub-transmission the function th

With the disappearance of the sub ject of the relation its term and foun-dation necessarily cease. They go by implication. Yet it will be instructive to further show how the New Theology to further show how the New Theology strikes at the root of human personal-ity, and also does away with the whole idea of creation. The third chapter of Mr. Campbell's book deals with man in relation to God, and opens with the pertinent quotation: "What are we to think about ourselves? Who or what are we?" The answer is that we are a part of the universal consciousness—that "the soul is man's consciousness that "the soul is man's conscionsness of himself as apart from all the rest of existence, and even from God; it is the bay seeing itself as the bay and not as the ocean. . . . Where, then, someone will say, is the dividing line between our being and God's. There is no dividing line ex cept from our side. The ocean of con-sciousness knows that the bay has sciousness knows that the bay has never been separate from itself, al-though the bay is only conscious of the ocean on the outer side of its own being." (1bid. p. 34) Thus human personality is merged in the Divine. It is also identified with the life of the race. "Indeed, all life," writes Dr. Campbell, "is fundamentally one, but there is a kinship of man with man which precedes that of man with any which precedes that of man with any of Genesis a personal Goa is repro-sented as creating an individual man and woman: "And God said, Lot us make man in our own image after our likeness. So God created man in His own image, in the image of God made the him; male and female created He him; male and female created He him; male and female created He him; and a said unto him the seventeenth chapter of the same book it is written: "The Lord appeared to Abraham and said unto him the steven teert. . And I will make My covenant between the same personal God remains, but He is seen increated in Jesus Christ. Hence a religion both Jewish and Christian is described as a covenant between the parties, abond between the soul and God or a personal Gor created, "Gen, with the seen increate and his Creator. "That which we have seen and heard," says St tob. I tatheford and other hanones are have seen and heard," says St tob. I tatheford and other hanones passages, might seem to be more fitting parties, abond between the soul and Greator. "The tark in the soule as a previous Plus was in the service of being. The Infinite consciousness that I and Thou and with ange the soule as a previous Plus station of a more servery day. In the New Testament the seen increate in Jesus Christ. Hence a religion both Jewish and Christian is described as a covenant between the parties, abond between the soul and God with him, with the apotheosis and with a transforming ad mine are one, and we shall come same personal communion between the source and his Creator. "That which we have seen and heard," says St tob." Histerford and the soul and God with is traplecal to decay the source of of Mr. Blatchlord and other namorous passages, might seem to be more fitting a place in a popular jest book. "I shall not cease to be I, nor you to be you; but there must be a region of experience where we shall find that you and I are one." (Ibid. p. 34) Such an experience outside of panto-mime or faireland regions seems, to mime or fairyland regions seems, to

mime or larginal regions recently to the somewhat improbable. It might in ordinary life be somewhat perplexing. But quite apart from the practical difficulties, the assertion evidently denies the fact of human

p. 35.) Now every form of Pantheism excludes the idea of casuality and above all of creation. It can not tole-rate the doctrine of creation because creation implies a real distinction between cause and effect, and interpose an immeasurable chasm between the Creator and the creature ; between the infinity and divine life which is in-debted to none else for existence or support, and our finite life of depen-dence and weakness. The first article of the Christian creed, "I believe in God the Father Almighty, Creator of Heaven and earth," is therefore, entirely swept away by the teaching of the New Theology. With the removal of that basis the entire edifice of Christianity must fall to the ground. And so it does. The Divinity of Jesus is denied. He is not the Deity. The eternal Christ is the archetypal divine man—" the aspect of the nature of God Who is eternally man." (Of the New Theology, pp. 90, 92) "But Christ after the flesh was but the first born among many brethren." He Who aspires to the highest He was one ideal. and who aspires to the highest heavy has most perfectly realized the limited divinity which all humanity shares in common. With the denial of the Divine personality of the Incarnate Lord the rejection of the doctrine of Lord the rejection of the doctrine of the Trinity is logically involved. Every other doctrine is mutilated be-yond recognition. Sin is selfishness, but not a transgression of law. "Atonement is the assortion of the fundamental oneness of man with man and all with God." (Ibid. p. 165.) Scripture is uninspired. Salvation is love as interpreted in the life of the infidel editor of the Clarion and General Booth.

tially a moral and spiritual movement, a great religious and ethical awaking. "Is starting point is a re-emphasis of "Is start all argument call purely natural and merely human sub-stitute for religion. It is at best the religiosity of thiny-veiled Pantheism. At worst it is a fatal allarement call on to the rocks of Materialism and Atheism. It is destitute of all spirit ual or ethical inspiration. A God is on to the spirit or consciousness of the universe. How can he fulfil the start al or ethical inspirations of the soul? "Can man love and worship that which is noither a person nor a cause? Can phi his own self-consciousness, or bow a dyne before the altar of his inner self into which evil penetrates so com ship his own self-consciousness, or bow down before the altar of his inner self into which evil penetrates so con stantly and so pervadingly? Where is the inspiration of morality in a prin-ciple of universal consciousness whose activity is no less necessarily mani-fested in lust, ruffianism and in murde", than in love, unselfishness and hero-ism? Between the Pantheism of the "New Theology" and true morality there is a wide galf set, and this gulf is by itself a sufficient bar to that com-

words: "I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an in-fidel as the editor of the Clarion." case,

ndel as the editor of the Clariop." After what has bon said there is little to add about the doctrine of im-manence. The plea to express the abiding thought of G.d's presence in this world has always been the most plausible recommendation of Partheism old and new. It has always claimed to do what the Incarnation has already achieved viz. to make men partakers practical difficulties, the assertion evidently denies the fact of human personality which is the distinct and independent existence of each individ-ual man. There remains the consideration of the foundation of the relation which essentially constitutes re-vealed religion. This is the act of creation. Is there room for this act in the New Theology? It has already been implied that there is not. A further proof of this is contained in the Pantheism of its teaching. Mr. Camp-bell admits it to be a form of Panthe-ism in spite of the added saving clause one thing to assert, as Christianity always has done, the presence of God in all His works; it is another, and a very different thing, to declare His identity with them. For while the proposition of the omnipotence of God is a correlative of His infinite being, the declaration of His identity with the world is a denial of His Deity.

fillment of this doctrine of divine immanence and, indeed, of every other spiritual truth. And, perhaps no-where is this doctrine more beautifully set forth than in the well-known passage of the confessions of the great Christian, St. Augustine, wherein he tells us how nature, impressed by God, yet not divine, led him by its very loveliness to the highest beauty and infinite merfection of its creator. infinite perfection of its creator. "I asked the earth, and it said: "I am not He; and all that is upon it made the same confession. I asked the sea, and the depth and the creeping things that have life, and they an-swered: We are not thy God; look thou above us. I asked the breezes and the gales, and the whole air with its inhabitants said to me: Anaximinus is in error; I am not God. I asked the heaven, the sun, the moon, the stars; We, too, said they, are not the God whom thou seekest. And I said to all the creatures that surrounded the coor of my fieshly senses : Ye have said to me of my God that ye are not He : tell me somewhat of Him. And with a great voice they exclaimed : He mad great voice they exchanged. I have back us." (St. Aug. Conf., x., c) "Sic itur ad astr." By this path which is Christian philosophy and Christian faith the purest and the holiest have climbed to God and heaven. May this lot be ours. By our constant fidelity to the Father and the Son, by our adhesion to the eternal truth "most ancient ever new," nay we come to gain the Christian's goal and share in the deathless glory of the rein of Christ. For was not the word which he spoke to us: "This is Eternal Life, that they might know Thee, the True God, and Jesus Christ whom Thou hast sent?"

THE CATHOLIC RECORD. LETTER FROM ROME.

spondence of The Catholic Standard and "Is the Pope Free in Rome?" That is the title of an article which has appeared within the last week in the

and gendarmes be kept out of the way until after the commission of the deed? Have Italian Catholios in general enough of grit, pluck, backbone-call it what you will-to protect his per-

And if Plus X. answered all these auestions, he would decide to remain still a prisoner in his own palace, and await the hour when his children await ughout the world will demand his release.

No, the Pope is not free in Rome. His confinement in the Vatican is due to no maudin sentimentality or desire for sympathy. He is as much a pris-oner as Marcellinus was when he was slaughtered in the catacombs, where he had just celebrated the mysteries or as much as a previous Pius was in the clutches of Napoleon. It is not too much to say he is not free having re-

have been sentenced to terms of im-prisonment varying from sixty days to six months, alorg with a fine in each

A case of retribution of quite another character comes from Genoa. Ponente, the late director of a free-thinking journal noted for its loose thinking journal noted for its 100se doctrines, recently went the way of all flesh. He had been conspicuous always for his virulent hatred against the Charch and his untiring energy in fos-tering hostility against her. Bat judge of the consternation of his dis-ciples when the sick man called for a Capuchin priest to hear his confession and memory him for death. The poor Capuchin priest to hear his contestion and prepare him for death. The poor penitent died a most edifying death, bewailing up to his last breath, with the crucifix pressed to his heart, the amount of evil his writings must have done

IN DEFENSE OF MORALITY. IN DEFENSE OF MORALITY. Becoming alarmed by the vile publi-cations and shameless calumnies against priests in Rome, fathers of families have decided to combine and stamp out the act of generation, and these three elements must be realized in order of actual being. If any one of these fails the parental relation ceases to be. Now, in the "New Theology" the dis-tinction and reality of the terms of the history of thought." (Ible. The parental relation of the fails doctrine the history of thought." (Ible. the contracts to her tate and begins packing up not the contract rom the wars of the fails of jastice. Have you become any of jastice influence influence you are free, but do you think I'll let influence you do what you like? As for your senators to whom you pay a salary of the fails of the contract of the fails of jastice. Have you become any of jastice for it? have set Italy seething. Their progress will be watched with interest. How ever, should they persevere, a great change will certainly come over Italy. The campaign of slander and open vioence-which, indeed, is not over yetwill serve only to bring out into bolder relief the fortitude and patience of that truly holy body of men, the clergy of Italy. The outrage on the Cardinal Secre tary of State continues to bring thou-sands of messages of condolence from members of the Sacred College, the diplomatic corps, prelates and la men Though dastardly the outrage certainly was in the extreme, it will serve to stop the cry certain sections of late indulged in: "Why does not the Pope indulged in : come out of the Vatican?" On hearing of the attack, the Holy Father is re-ported to have said: "When they thus treated the Secretary of the State, what would they not do to the head of the Church?' THE MISSION FARTHEST FROM ROME. Pins X. once said that all the great cities of America are not, owing to modern facilities for traveling and communication, almost at the walls of Rome. It will be, therefore, of interest to learn of the Catholic mission that i farthest from Rome, and to recall the devotion of the men employed there throwing "Peter's net." this unique spot is The name of this unique spot is Nome, on the Behring Straits, almost on the Arctic Circle. Churches, schools and habitations of wood have spring up on the shore at the instance of the missionarics. With eight months of winter, the thermometer showing fifty degrees below zero, the sea frozen form Orithean to Juna With there will bye from October to June, Mfe there will, to put it mildly, scarcely be reckoned yet there are Jesuit pleasant. And yet there are Jesuit priests in that ice region carrying out that order, "Go teach all nations." Such is the mission from the centre of

I have often wondered at a very strange phase of the intellectual eman-cipation and freedom from superstition alleged to be the proud heritage of the intelligence non Catholic mind. This intelligence

FAKIES AND THEIR FOLLOWERS.

are reproduced here in the United States, and derive a rich income from the superstition of the people. Take the Sunday editions of the daily papers of our large atias and read the high of our large cities, and read the high priced advertisements-whole colum of space given to them in the great metropolitau papers. This advertising

metropolitau papers. This advertising is a large revenue in itself. You will find advertisements from clairvoyants, mediums, seventh sons of seventh sons, seventh daughters of seventh daughters, seers born with a caul, astrologers. All of them are fraude, and all are making money out of the gross ignorance and supersti-tion of the so-called enlightened and intellectually emancinated non Cathtion of the so-called enlightened and intellectually emancipated non-Cath-olics of America. The managers of the papers that publish the advertising cards of these fakirs are themselves steeped in this degrading superstition, or they are guilty of knowingly aiding and abetti g these frauds in obtaining money from the public on these pre-tenses and guilty also of helping to disseminato false and blasphemous

disseminato false and biaphenous doctrines. They put coins on a dead man's eyes to keep the lids down. If you put coins enough on the orbs of the argus-eyed editor of a metropolitan daily he will be just as plind as the dead man.— Omaha True Voice.

A REMARKABLE STORY.

A REMARKABLE STORY. I am going to tell you a story almost incredible, and yet I vouch for the truth of every word of it. There were a man and a woman, and they were married and lived in tolerable peacefor a pretty long time. But he got into very bid company, who put into his head that his wife was scheming against him-although he knew in his own heart there was not a grain of truth in it. He was a violent character, and a mocker, and an infidel. His wife was a plous, charitable woman, whose main care it was to lead him off his evil ways-which of course, he called inter fering.

a plous, charitable woman, whose main care it was to lead him off his evil ways-which of course, he called inter fering. So what does he do? He saws to her one day: "Lock here, our case is one of incompatibility of temper, and we had better have a divorce." "But my consent," she falters. "I don't care about your consent," he cries: "I will have it so, and that's enough for you. So herewith I sever my con-nection with you, and will have nothing more to do with you; you are free now, you understand?" "Well," she says to herself, "God" "They have advice and simple to the sever use of the titles of revenues. Are you any richer for it?

"Well," she says to herself, "God knows perhaps it is better for me and say children," and she resigns herself to her fate and begins packing up her

An Absolute Cure for Rheumatism

> If the skin or bowels are unhealthy, they won't t rrow off enough urea. This urea is changed into uric acid-carried by the blood to the nerves-and causes Rheumatism.

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wonderful clearness and great force the complete story of the iniquitous Law of Separation.

PRINTERS BECAME NOTED CLERGYMEN.

CLERGYMEN. Two printers who afterwards made names for themselves in the Church were Josia and Edmund Young. They were both born in Saco, Me., of Pro-estant parents and were brought up strict Methodists. Joshia, however, later became a Unitarian. They com-menced life as printers and owe their conversion, under God to the example of a brother printer, who by the way, was an Irishman. Filled with joy at the git of faith, they set about vis-iting their friends to try to bring them also to a knowledge of the truth.

ting their friends to try to bring them also to a knowledge of the truth. Shortly alterwards, realizing that they had a vocation to the religious life, the two brothers entered Mt. St. Mary's Seminary, Emmittsburg, Md. Josiah pursued his studies until his or-ination, and aferwards became the first Bishop of Erie. Edmund left the seminary to enter the Society of Jeaus seminary to enter the Society of Jesus seminary to enter the Society of Jesus in September, 1848. He was a profess-or in several colleges of his order, not-ably Georgetown, of which institution he was treasurer and professor of rhetoric.

WHO HAS PROFITED ?

La Croix, a French Catholic paper. asks a few disconcerting questions of

"They have driven away the Brothers from their schools; expelled the Sisters from the hospitals; torn down the Christ from the walls of the halls of incide from the walls of the halls

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ndrew, pastor Wilkesbarre, work of saving arish from the the streets. established his ccording to an to walk the nightly to stop the youth of his y break it up," mean to do so. for girls, they rts of temptathe parental relation ceases to be Now, in the "New Theology" the dis-tinction and reality of the terms of the relation of the Creator and creature are utterly destroyed, and its cause or foundation is completely denied. The omnipotent Creator and the infinite God are lost in this system. Heat what Mr. Campbell has to say of the nature of the Deity in the second chap ter of his book, which deals with "God and the Universe." There it is stated that, "this finite universe of ours is one means to the self realization of the infinite. Supposing God to be the in-finite consciousness, there are still pos-sibilities to that consciousness which it can only know as it becomes limited. To all eternity, God is what He is, and never can be other; but it will Him to all eternity to live out all that He is. In order to manifest even to Himself the possibilities of His Being, God must limit that being." (The New Theology, p. p. 22, 23) How can the consciousness or knowledge of can the consciousness or knowledge of God be influite and embracing all objects of thought, if through all eter nity there are before it possibilities of further consciousness to which it can artner consciousness to which it can only attain by a process of self-limit-ation ? A God who has to evolve his knowledge by limiting himself and be-coming finite in his own universe was coming finite in his own unretered. He finite from the commencement. He could never have been infinite. The absurdity of this New Theology state-ment concerning God and the Universe ment concerning God and the Universe is sufficiently evident, but were further proof needed it is at hand and supplied by the artless author. On page 44 of Mr. Campbell's book occur these Campbell's book occur these s: "God is Being, and evil is words: "God is Being, and evil is not being. When consciousness of being seeks further expression, and finds itself hindered by its limitations, it becomes aware of evil. . . . Instead of asking how evil came to be in the universe, we should recognize that mothing finite can exist without it. Infinity alone can know nothing of evil, because its resources are illimit-able, and if I may be permitted the words:

infidel editor of the Clarion and General Booth. Judgment is the final verdict of our own opinion of our lives. The life to come is the confusion of our being with the consciousness of the universe.

Smoke.

nothing finite can exist without it. Infinity alone can know nothing of evil, because its resources are illimit-able, and if I may be permitted the expression, every need is supplied before it can be felt." (Ibid. p. 44.) This quotation is tantamount to a re-petition of my own previous statement that the finite includes the idea of progress, but that the infinite entirely rejects it. It also proves the futility and childishness of Mr. Campbell's The following story is told of Father Christendom. Mary Lecor.

Do not be discouraged ; expect every thing, even impossibilities, from Divine Providence, Who delights in working on nothingness. Remain then in this nothingness by your humility.-Mother

you do what you nike r As for your property the dowry you brought with you, your earnings, the many presents you have got, you must of course, leave all here; all is mine, you under-stand; and what I myself used to give you formerly, the annuity I allowed

you formerly, the annuity I allowed you, must now cease. But you know you have your freedom." She is resigned to go, beggared as she is, and to live in the house in which she had lived from a child. But no 1 "Ah," he cries out, " that house of yours, well, that too is mine. How-ever wou shall not say that I am up

ever, you shall not say that I am un generous; you may live in it, free of rent, for two years; but then you will have to pay for the lease of it as much

as I think fit to charge." Hard as it is, she is just turning to go and manage her poor affairs as best she can. "Hello," says he, " that is not what I mean. You are free, quite free; you know liberty is my parole; but remember you have not to manage iree; you know ilberuy is my parole; but remember you have not to manage anything, I'll do that for you; I will send some one whom, may be, you don't like much, to look after your

affairs as I like to have them." "Then my only comfort must be my children. Come along," she says to them, when she is again interrupted by the brutal man: "I say, these chil. me at least six days of the week. Sacred Heart is to give to their pupils I will instruct my agent to see that you talk the proper things before them and don't spoil them and set the them and don't spoil them and set them up against their father. And mark, if I should hear of the least insubordination on your part, I will make you feel it; I'll starve you, I'll torture you, I'll kill you. So now we are separated and you are quite free, you know. Good

What can she do, weak woman as she is, but to submit to violence and hope for better times! I have known her when she was rich and dealt alms in abundance; now she goes abegging. And he is hugging his boon companions and living riotously. Such is the story, the true story of

France and Mother Church, as re-cited in the words of a Jesuit preacher—Father Seither—before a vast audience in the town-hall of Bom-bay, India, on July 15. It will bear careful re-reading, for it tells with

15,000 francs a year, the functionaries, the liquidators (of the church property.) and all other loafers who make all kinds of promises and never keep their word except to continually increase your taxes.

A well known Protestant bishop re-A wan known Processance of shop to lates that while on a recent visit to the. South he was in a small country town, where, owing to the scarcity of good servants, most of the ladies preferred. to do their own work.

to do their own work. He was awakened quite early by the-tones of a soprano voice singing"Nearer, My God, to Thee." As the bishop lay in bed he meditated upon the piety which his hostess must possess which enabled her to go about her task early in the merging singing wich a noble in the morning singing such a noble hymn.

At breakfast he spoke to her about it, and told her how pleased he was. "Oh, law,"she replied, "that's the hymn I boil the eggs by; three verses for soft and five for hard,"-Sacred Heart Review.

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Divine Providence destines them. The training of character and cultivation of manners are therefore considered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

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FIVE-MINUTE SERMON. Nineteenth Sunday after Pentecost

GOOD AND BAD READING.

GOOD AND BAD BEADING. Brethren: I want to ask you a serious question this morning: What do you read? You read something, that is sure. The man or woman who does not read much cannot read at all, and that is a class growing smaller and smaller every year. You read much, therefore a great quantity; but of what quality? Here I ddo't ask you how much, but For I didn't ask you how much, but

For I didn't ask you how much, but what you read. What do you read? One says, I read politics, and that is good; another. I read business, and that is good; yot another says, I read for recreation, and that is good; and finally one says, I read to kill time. But, brethren, has it never struck you that it would be good to read some eternity? But, Father, one will say, I read my prayer-book when I come to Mass. Oh, yes! And a poor little vest pocket edition of a prayer book it is; and I wish it was thumbed a little more at prayers for confession and preparation for Commun-ion, and came to High Mass with you a ion, and came to High Mass with you a

Another might ask : Father, what do you me'n? Do you wish us to read the Another might ass: rather, what do you mean? Do you wish us to read the lives of the saints? Just so. Nothing so interesting and so profiable; and I would like you to begin with the Saint of saints, our Lord and Saviour Jesus Christ. It is a runn little school.how of saints, our Lord and Saviour Jesus Christ. It is a puny little school-boy who has not read the life of George Washington or Robert Emmett once at least. But I would like to know how many of you biz Christians ever read straight through one of those little lives of Christ which we call the Holy Commeter Christ the Founder of your Gospels ?- Christ, the Founder of your religion and the Redeemer of your soul. There is a Bible on your parlor table; why do you not read it, or have Mary why do you not read it, or have Mary Ann read it, for a half-hour during the long evenings of Advent and Lent? Mow often do we see a Bible on the centre table which cost many a good days' wages and is not worth a cent to yon, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather duster from one and of the year to the other. from one end of the year to the other save when a baby is born or somebody ave when a baby is born or somebody dies; then the great book is opened, a name is written down, the book is shut and clasped again. Brethren, what does this ignoring on your part of the Word of God practically mean? Just this: The Catholic religion is not yours; it belongs to the priest. Once a meak ray come to the church, the a week you come to the church, the priest farms you out a little bit of the faith, and at more or less irregular infaith, and at more or less irregular in-tervals you come and see him privately and render an account to him of the use you have made of his property. Relig-ion is not per onal; it is a family mat-ter, part of a race tradition. If relig-ion were a personal matter with you, you would read more about it, for you do no with all that really concerns you you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition and that is about all. This sounds very hard, but it is in many cases all too true. Make your religion your own, let it be something person-ally yours, and begin with the Scrip-ally yours, in the false Pertestant tures; not in the false, Protestant sonse, but reasonably and like a Catho lic of intelligence. What will the Scripture do for me?

I answer it will give you courage to bear your burdens: "This hath com-forted me in my humiliation, because thy word hath enlivened me." (Ps.

give you liberty of spirit : "I have walked at large because I have sought after thy commandments." (ibid. 45).

Mass of the Vigil and feast of Christ-mas. This was at Linoluden, near Dumfries. The people were so an-vious to hear him preach that they forded the River Nith to elude the guards posted on the bridge to pre-vent their going ; the water was up to their waists, and thus, wet through they kept their Christmas festival. At Eigin High Mass continued to be sung till 1594. In fact, for thirty years after the Catholic religion was proscribed and its worship made penal half the parish churches of the king-dom were in the hands of the Catho-lies. Bat it was in vain for the people to stem the tide. Church after church was given to the flames. Those that remained were put into the hands of the new preachers. Except in a few favored localities there were no priests to say Mass, to hear confessions, to instruct the children. A new gen-eration arose whose sole knowledge of the old faith was derived from calum-ny and misrepresentation. What wonthe old faith was derived from calum-ny and misrepresentation. What won-der if it at last disappeared in large portions of the kingdom ? In the Highlands and islands, however, the bulk of people remained faithful to the old religion; no doubt it was more difficult for the innovating per-centors to resch them.

secutors to reach them.

THE PAPAL SECRETARY.

So much has been written in the past few years of the fascinating per-sonality of that popular prelate, Car-dinal Merry del Val, that it is well to consider exactly in what consist the functions appertaining to the lofty office he has occupied during one of the most momentous crises of the Catholic Church.

The Papal Secretaryship of State, as now constituted, was created in the fifteenth century, and came into being as the result of the change of politicoreligious situation arising from vari-ous schisms. Previously, the Govern-ment of the Church had been theological or canonical, political negotia-tions being practically unknown, since the Holy See only commanded and affirmed, and never discussed. The growth of the Papal States naturally gave rise to political exigencies requir-ing the creation of a new office. The importance of the great post, which really entailed all the energies and attention of the occupant, won for its holder the title of Cardinale Padrone, or Master-Cardinal, a prestige which still attaches to it. He is above every other Cardinal in official importance and dignity. How necessary is it that the Vatican

should have its Prime Minister, can be seen when one considers that the following countries have their special representatives at the Court of the Sovereign Pontifi. Austria, Spain, Prussia, Bavaria, Portugal, [Bolgiun, Brazil, Colombia, Ecuador, Peru, Haiti, San Domingo and Monaco.

On her part the Church has her diplomatic representatives in Austria, Spain, Portugal, Belgium, Bavaria, Holland and Brazil, with delegates-apostolic for Ecnador, Bavaria, Peru, San Domingo, Haiti and Venezuela, Russia has also an official representative at Rome.

Twice a week, on Tuesdays and Fri days, the Cardinal Secretary receives in turn the ambassadors and special envoys. This is the Secretary's first function, his second being the conduct It will strengthen your faith. "Thy word is a lamp to my feet and a light to my paths." (ibid. 105). The reading of the Scriptures will give you liberty of spirit. "I have taking place on the occasion of the holding of Consistories. Esiquette forafter thy commandments." (ibid. 45). It will keep you out of the saloon and other occasions of sin. "Signers have laid a snare for me, but I have not erred from thy precepts." (ibid 110). It will give you a well-spring of hope: "I have purchased Thy testi-monias for an inheritance forwark.

tary is received by His Holiness, when the "situation" as regards the Church is discussed, the Pope having been previously supplied with all the latest newspaper-despatches affecting the political or religious condition of the world. On leaving the Pope, usually at 9 o'clock in the morning, a day of hard mork harding for the Scaratary the hard work begins for the Secretary, the strenuousness of which is not surpassed in the cabinet of any prime minister or

for the Cardinal Secretary ; and that of "Extraordinary Ecclesiastical Affairs," a body of prelates specially enjoined to watch the whole political drama of the world, day by day, and to report upon such events as they think impinge upon the province of the Church. It is in these administrative bureaux that all distinguished prelates of the Church begin their careers.—N. Y. Freeman's J. urnal.

THE CATHOLIC RECORD.

THE BOASTED SUPERIORITY OF PROTESTANT COUNTRIES.

Preaching at S'. Joseph, North Woodside Road, a few days ago, Father Macluskey, S. J., compared the state of the world at the time of the coming of Christ with the state of the world to-day after 1900 years of Christian teaching. In the course of reference to the fidelity of Catholics to their faith, Father Macluskey said that a few days ago the chief constable that a few days ago the chief constable of Glasgow went into the pulpit of one of the churches of the city and there he thought it to be his duty to make some comparison between the North of Ireland and the South of Ireland. He seemed to desire to point out that as the North of Ireland was Protestant,

its prosperity proved the truth of Pro-testantism, while the falsehood of Catholicism was proved by the poverty of Catholics and the Catholic districts f Ireland. Such things had been said of Ireland. Such things had been said before, remarked Father Macluskey. They had been told so over and over again by Protestants, notably Frede-rick Harrison and M. Emile de Laveleye. Did people who said such things think that Christ had changed His mind? Was Christ not a poor man born of a poor mother? Was He not born in a stable that did not belong to Him? Did He not live and die as a poor working man? Did He not say ; poor working man? Did He not say; "Blessed are the poor." "The poor ye shall have always with you." "I this easier for a camel to pass through the eye of a needle than for a rich man to enter heaven?" Had Christ changed His mind? When Christ, nineteen hundred years ago, said "Blessed are the poor," did He mean "Blessed are the prosperous and the rich?" They pointed to Ulster and Connaught. Ulster was prosperous, and Connaught was poor: therefore the prosperity of the one showed the superiority of its religion over the religion of the the one showed the superiority of its religion over the religion of the other. Yes, religion was the cause of the poverty of Catholic Connaught and of the prosperity of Protestant Ulster, but in a sense that they seemed to forget. Was it not true, as one of the two Protestants mentioned himse f acknowledged, that " before the teenth century, Ireland was the focus of civilization, while Scotland was a den of barbarism?" Then came the Reformation, and then came Cromwell at the head of his troops. They per-secuted Catholics and robbed Catholic proprietors of every bit of land they possessed. It was death to be seen in

a Catholic Church or near a Catholic priest. Education was forbidden, and the scholar was treated in the same way as the priest caught saying Mass. They turned the Catholics out of their lands to go where they knew there would be no chance of prosperity—" To Hell or to Connaught." After they had done to death, or shipped as slaves to the Barbados, 80,000 Catholics, they sent the remainder to Connaught. They who compared the poverty of Connaught with the prosperity of Ulster forgot that Ulster was a land naturally fertile, and with every natural condition which tended to fertility, whereas Connaught was a land of bog and marsh, and mountain pass, where the soil was poor and stony. They sent Protestants and hountain pass, where the solid has poor and stony. They sent Protestants to Uister where they could not help be-ing prosperous and then turned up the whites of their eyes and said, look how prosperous Protestants are. It was because Catholics stuck to God's word

that they were driven from their homes and persecuted. Because they believed God's word, "You cannot serve God

acles of Lourdes, one of which, as wrought on a friend or my own, came under my notice. I do not mean, es-pecially in the former case, that these facts proved any doctrines ; that the miracle of the Thorn made for Jansenist teaching or those of Lourdes for the Immaculate Conception ; but rather, that the Thorn must from its effects, have been one that had touched the that the Thorn must from its effects, have been one that had touched the Sacred Head, that the spring at Lourdes couldonly have had its healing power by the gift of God through our Lady. It was not that miracles having been de-clared in the Bible made these latter occurences possible, but that these properly attested in our own days,

properly attested in our own days, and in times so near our own, made the Bible miracles more credible than they were before adding their tes-timony to that which the Church bears to Holy Scripture. And it was on the testimony of a living Church that I would accept the Scripture, if I accept-ed it all ; for surely of all absurd fig-ments, that of a closed revelation to be its orn interpreter is the most absurd.

THE POWER OF EVIL HABITS.

A correspondent having written to the Examiner (Bombay) on the preval-ence in his neighborhood of jealousy and backbiting. Father Hall treats the subject in a journalistic sermon in the course of which he says :

"We think that many people habitually indulge in jealousy and back-biting, not out of deliberate wicked-ness, but for want of reflection of the unreasonableness, repulsiveness and moral perversity of such conduct. Argument, however, is not of much use in such cases. The best way of curing them is to bring them face to face with the beauty of the contrary virtue. A man full of good feeling and friendliness toward all. * * * a man free from the least touch of jealousy, rejoicing in good wherever he sees it and putting the most benign interpretation on evil -such a man is a most delightful and attractive personality. And when people feel this, a certain magnetic influence will pass into them. A light will penetrate into the hidden recesses of their hearts, will reveal the vermin and filth lurking there, the result is a spring-cleaning of a far more effectual kind than any treatise on the virtues and vices would bring about. In fact it is a general principle of practical psychology that if you wish to make others what you think they ought to be you must show yourself a model of the me. Hostility is conquered by friendliness, moral depravity is conquered by friend-liness, moral depravity by uprightness, hatred by love; and it is the soft an-swer which turneth away wrath." A propos of this sin of detraction, the

point that needs to be insisted upon, "orportunely and inopportunely appears n season and out of season,' be that it is a sin, far more grievous than theft, and presenting far greater difficulties in the matter of restitution

Bishop Matz Denounces Carnegie

and Rockefeller. Preaching in his cathedral in Denver, Colo., on Sunday, Bishop Matz denounced Carnegie and Rocke-feller for helping to increase public libraries and secular colleges for mere

self-glorification. Referring to the Biblical injunctions concerning the giving of alms, the Bishop said the widow's mite, given in The right spirit, is more acceptable in the sight of God than the princely en-dowments of colleges which million-aires are praised for giving. "Look at Carnegie," said Bishop Matz. "How the world praises him because he sands money all over the

Matz. How the work praises fith because he sends money all over the country to found libraries which shall perpetuate his name. Libraries place within the reach of all classes the indel teaching of Voltaire and the sensational dime novel, both getting in their work of destruction only too

In chronic constipation there

SEPTEMBER 28. 1907.



WOULDN'T you like to get all the only fertilizer produced on the farm? There's an alarming waste in the way manure is ordinarily handled. It is an most farmers are now getting from it. Don't let it lie in piles in the barnyard indefinitely, to ferment and burn up from a third to a half of its fertilizing to mathing to the streams the rich most fant are so valuable for plant tood. Don't haul it out and throw it in piles

d. bon't haul it out and throw it in piles spreader which provides the necessary be fields to waste.

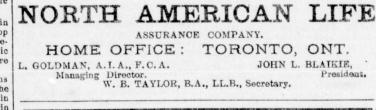
Don't haul it out and throw it in piles in the fields to waste. Haul it out as it is produced, when it is fresh, while it is in its most valuable form, while it contains all its fertilizing elements, and distribute it evenly and thinly so that the land will receive every particle of its fertilizing content. The Corn King return apron spreader and the Cloverleaf endless apron spreader are both made exceptionally strong and durable. The operation of each machine is controlled by a single

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The Habit of Thrift

formed early in life tends greatly to one's future advantage. One of the best ways to com-mence, and the surest way of continuing the habit, is to take out a of life insurance, by means policy of life insurance, by means of which a person is enabled to

save money. By this approved method of thrift one's own future comfort is ensured. as well as that of those depending upon him during the meantime. You had better get the habit at once by consulting one of our representatives regarding a policy or by writing to the





SEPTEMBER 28

CHATS WITH Y Lukewarm Water Will Engine.

Before water gener mast register two hund degrees of heat. Two will not do it; two ten will not do ten will not do must boil before it will steam to move an entrain. Lukewarm wat

anything. A great many peop move their life trains water-or water that is water—or water that if and they are wondd are stalled, why get ahead. They are boiler with two hund dred and ten degrees can't understand why anymhere.

anywhere. Lukewarmness in h the same relation to ment as lukewar to the locomotive boi hope to accomplish a this world until he soul, flings the force into it. In Philips Brooks'

In Philips Brooks people he used to use thing with all their m It is not enough general desire to acc There is but one wa that is, to try to be the concentrated ene

Any kind of a hun for a thing, can de strong, vigorous to purposes can do thin Your Purpose Should

There is an infinit the wishers and th desire is lukewarm will take a train to purpose must boil, live steam to do the Who would eve Theodore Roosevel mediate community committed himse committed himse had undertaken, i only a part of task? The great s has been that he h life, not a part of it mination and ener could muster, into undertaken. No faint hearted effo

purpose for him! Every life of pow master purpose wh of all other m principle which is so imperative in cognition and exer be no mistaking its the water of energy the boiling point, get anywhere. The man with a

positive, construct No one can be original, or creati concentration; an ing of the mind is the line of th purpose. We can upon a thing we is and enthusiastic : A man ought to

as a great artist 1 piece, as an out self, upon which pride and a satis se can give. Y loosely connected that they are eas. --O. S. Marden i A Word

We don't know following which change, but it co vice which shou and carefully h man in the count Young man, di the world une many fill a drun is employment, yes, honorable often see young cal and mental away the sprin utter worthless sider, remember be that our c our superiors, honor and use beyond your your future re ber the world Neither can y nor gain a r Bide your tin severance and lead to succes If in your po a profession, Work is no dis credit to any o wages, but h idleness and v greater der than ever than ever be who are not for market is sup men, sound fi and w steady as the who know the Young men, too proud to eat what the Talent is have it, impr got it, then a Educate you down to the t to ruin. W selves, you selves and to is worth mon stant friend a consolation as you are and for your hire others your machin to your own let other pe confidantsalways be tr not your enara injured exc Young m yeur albun



monies for an inheritance forever, be cause they are the joy of my heart " (ib d. 111).

Brethren, the reading of a chapter or two daily in the Holy Scriptures is both a cure and an antidote to sin; will make going to Mass and receiving sacraments easy and joyful, will help you to a peaceful and quiet life, and secure you a good death. Amen.

HOW SCOTLAND BECAME PROTESTANT.

The ruin of the Old Church in Scotand was due to no accident, but to the malicious design of a pack of greedy nobles, who fattened and grew rich on the confacated Church lands. It has been well said that "the Raformation was a question not of faith, but of sacrilege, not of Gospel truth but of monastic lands." The new Gospel was set up by fire and sword. The apostate Lords brought over Knox from Geneva to stir up rebellion. With this firebrand to preach, a howl-ing mob of roughs was easily gathered ready for any mischief. The churches and monasteries were plundered and burnt and soon the country was cov ered with smoking ruins.

A further inaccuracy of Dr. Scott we have not yet noticed. He says: We have not yet holded. The says.
"These alterations, these reformations * * were all demanded by the people themselves." Now let us look at the facts. In 1500 Parliament made it a criminal offense to hear or made. say Mass; the first offense was pun-ished with confiscation of goods (not a more fine, but full confiscation), the

The very next year after this hor-rible law was enacted, Paisley Abbey was burnt by order of the Lords of the Secret Council.

When the preachers of the new doc-When the preachers of the law does trine came to Paisley they were re-fused admittance to the church and the people staked the doors against them. Mass continued to be said in the burned and blackened ruins for the community, the people gladly at-tending. As late as twenty-five years after the savage act of Parliament just mentioned, Father John Drury sang the office and celebrated the more than eleven years by members of

sovereign in the world. Under his orders are a score of ecclesiastical sec-retaries, to whom the Secretary of State dictates or sketches the nature of instructions in certain difficulties. This done, a series of propositions have to be prepared for presentation on the next day, to the Pontiff, since nothing is done without his orders or instruc

As the Angelus ring , the Cardinal Secretary leaves his cabinet in order to receive his guests in the reception halls, set aside for his particular use. Here may be seen people of distinction from all countries of the world. In the case of Morry del Val, the peculiar fascination he exercises over people, made him the most-visited man in the Eternal City. It is no uncommon sight to see the following company at his receptions : An English duke, not a Catho tions: An English date, not a Cano-lic; a New York newspaper-man belong ing to a nonsectarian journal; the Chief of an Irish Jesuit College; an Irish parish priest; a sporting English squire; the Austrian ambassador to Italy; a member of the House of Com-mone: a Chiege millionaire with a

mons; a Chicago millionaire with a couple of Harvard sons; an officer in the English Horseguards ; a Spanish bishop; a missionary from Africa-surely as interesting a collection of human beings as any host could desire. At his "business " receptions he has need, says a French writer, of more mental agility than is given to most of the sons of men. He cannot plead that anything is outside his province, since he is acting for the Pope in whose prov-ince for adjudication everything lies. In many ways the Cardinal Secre-tary must be a mental gymnast and it is universally admitted that the pres-ent dignitary is equal to all demands on his tact, patience and capacity for

Beard.

easily. and mammon," they stuck to Christ and poverty. Our forefathers met poverty in the past for God's word, and they would have the executioner's knife or the hangman's rcpe rather than give up their faith.-Glasgow Observer.

MODERN MIRACLES.

In miracles as in everything else, error counterfeits truth. One of the reasons why so many non-Catholics disbelieve the miracles of the Old and Nor Mertamont is the monulence of

New Testament is the prevalence of fraudulent miracles, proclaimed but never satisfactorily proved by faith curists, "divine healers," Christian Scientists, and all such heretical zealots. Serious persons, who have never examined into the testimony for well-authenticated Catholic miracles, seeing this heap of imaginary cures supposed to have been wrought outside of the Church, but never supported by such constipation. evidence as would stand in a court o law, naturally conclude that the crowd of Biblical times were deceived as ar crowds of our day. Bat Kegan Paul, in his Memoirs, 1899, shows how the Catholic mind is prepared by familiar ity with well-attested modern miracle to yield assent to Biblical miracles treat as they deserve, the sophistical a prori, objections of narrow-minded rationalists.

"Apart from the direct leadings of God's grace, and the general effect of the Imitation and Newman's writings left an easy prey to the various in-fectious diseases. it may be well to specify more closely some of the arguments which weighed with me to accept the faith I had so long set at naught. "First, and above all, was the over

"First, and above all, was the over-whelming ewidence for modern miracles and the conclusion from their occur-rence. A study of Pascal's Life, when I was engaged in translating the Pen-sees, directed my special attention to the cure of Pascal's nicee, of a lachry-mal fistula, by the touch of the Holy Thorn preserved at Port Royal. It is impossible to find anything of the kind better attested, and readers may judge and the conclusion from their occur-seed, the conclusion from their occur-reace. A study of Pascal's Life, when I was engaged in translating the Pen-sees, directed my special attention to the cure of Pascal's nicee, of a lachry-mal fistula, by the touch of the Holy Thorn preserved at Port Royal. It is impossible to find anything of the kind better attested, and readers may jadge for themselves in the narrative written of the facts by Racine, and the search-ing investigations by unprejudiced, and certainly not too credulous, critics, Sainto Beuve and the late Charles Beard. "Next in importance were the mirthing taken away. It does not possess better attested, and readers may judge for themselves in the narrative written of the facts by Racine, and the search-ing investigations by unprejudiced, and certainly not too credulous, critics, Sainte Beuve and the late Charles Beard

Sold Everywhere in Canada Take a package of EDDY'S SILENT MATCHES IMPORTANCE OF PROPER DIET. MANY OF PREVAILING ILLS DUE TO Home with you to-day EATING FOOD WHICH IS NOT ASSIM ILATED BY THE STOMACH, Many of the prevailing ills from which the average person suffers can be traced to errors in diet. People now-a days do not exercise sufficient care in the selection of food and as a It is not only thoroughly masticated but its porous and shredded condition enables the gastric juices of the stom-ach to very quickly take it up and assimilate it after it has gone through care in the selection of lood and as a result dyspepsia, indigestion, flatu-lency, chronic constipation and kindred ailments are on the increase. Every well-informed medical man in Canada ull mit is comparison the othermost the process of salivation. Shredded wheat does not pall the appetite and while it is an article of diet, suitable will unite in supporting the statement that the people of this country eat altogether too much meat for their own good. The evil results of this are more noticeable in the summer months, in all stages of sickness where food is permissable, it is also by reason of its more noticeable in the summer motions, a yellow and puffy complexion and a general feeling of heaviness and lassi-tude, testifying to the effects. Obser-vation shows that meat eating induces nourishing properties and palatable qualities well adapted as a st-ple article of diet in health. Try it with milk or cream or creamed vegetables There can be no good general con dition of health where constipation obtains. Medical experience proves that women are particularly prone to かい that women are particularly profile to it. There are several causes contri-buting to this, among them indoor life and the lack of oxygen, only to be gained by outdoor exercise. Constipa-tion superinduces anzemia, loss of appetite follows, and there being no replenishment of the natural drains on a woman's strength, such a person is woman's strength, such a person is



Crewn" Wit

DONALD McLEAN, Agent, 426 Richmond St., LONDON.



CHATS WITH YOUNG MEN. Lukewarm Water Will Never Run an Engine.

Before water generates steam, it must register two hundred and twelve degrees of heat. Two hundred degrees will not do it; two hundred and ten will not do it. The water must boil before it will generate enough ten will to move an engine, to run a Lukewarm water will not run steam to train.

train. Learning. A great many people are trying to move their life trains with lukewarm water—or water that is almost boiling— water water that is almost boiling water—or water that is almost boiling— and they are wondering why they are stalled, why they can not get ahead. They are trying to run a boiler with two hundred or two hun-dred and ten degrees of heat, and they can't understand why they do not get any ghere. Lukewarmness in his work stands in

Lukewarmness in his work stands in the same relation to man's achieve-ment as lukewarm water does to the locomotive boiler. No man can hope to accomplish anything great in this world until he throws his whole soul, flings the force of his whole life into it. into it.

Philips Brooks's talks to young In people he used to urge them to be somewith all their might.

thing with all their might. It is not enough simply to have a general desire to accomplish something. There is but one way to do that; and that is, to try to be somebody with all the concentrated energy we can muster. Any kind of a human being can wish

for a thing, can desire it; but only strong, vigorous minds with great purposes can do things.

Your Purpose Should be at Boling Point-

There is an infinite distance between the wishers and the doers. A mere desire is lukewarm water, which never will take a train to its distination; the A mere purpose must boil, must be made into live steam to do the work. Who would ever have heard of

Theodore Roosevelt outside of his immediate community if he had only half committed binself to what he had undertaken, if he had brought only a part of himself to his task? The great secret of his career

has been that he has flang his whole life, not a part of it, with all the deterlife, not a part of it, with all did dotter mination and energy and power he could muster, into everything he has undertaken. No diliydallying, no faint hearted efforts, no lukewarm purpose for him !

Every life of power must have a great Every life of power must have a great master purpose which takes precedence of all other motives—a supreme principle which is so commanding and so imperative in its demands for re-cognition and exercise that there can be no mistaking its call. Without this the water of energy will never reach the boiling point, the life train will not get anywhere. The man with a vigorous purpose is a

positive, constructive creative force. to one can be sourceful, inventive, original, or creative without powerful concentration; and the undivided focus-ing of the mind is only possible along the line of the ambition, the life We can not focus the mind purpose. We can not focus the mind upon a thing we are not interested in and enthusiastic about.

A man ought to look upon his career as a great artist looks upon his masterpiece, as an outpicturing of his best self, upon which he looks with infinite pride and a satisfaction which nothing else can give. Yet many people are so loosely connected with their vocation that they are easily separated from it. -O. S. Marden in Success.

A Word to Young Men.

We don't know who is entitled to the following which we clip from an ex-change, but it contains wholesome ad-vice which should be attentively read

good and leave behind you a monument of virtue that the storms of time cannot destroy. Strive to have your name to shine as a brilliant star in the classical skies. Write your name by kindness and love on the hearts of the thousands with whom you associate, and you may rest assured that you will never be forgotten .- Our Young People.

The Ideal of Success.

There is, perhaps, no ideal which men strive to realize with more earnest-ness than that of success; nor is there

any which leaves a more lasting impress on human character or which press on human character or which exerts so potent an influence on human effort as the hope of success. Call this hope or fancy by what name you will. Call it a dream as we have called it, for as yet with you it is but a dream, or name it "the realization of the ideal", the fulfilment of hope," "the attainment of a higher or a better "the attainment of a higher or a better life," or let it be known by its more homely appellation "success" and it is everywhere and always the same,

everywhere and always at work. Wherever a human heart throbs in sympathy with a higher prompting, there is its home. It inspires every noble thought; its accents mingle in

every noble word and the benediction of its presence, is attested in every noble action. It gives duty its sweetness, sacrifice its reward, religion its sanction. It is the quest of science, the heart of literature and the soul of art. In itself it yields to no analysis, for it lies deepest down in our nature. It is that which explains whatever is incomplete, and interprets whatever is partial in all that we feel or think or say or do. It is the goal of all human activity and it underlies all human endeavor, and rightly apprehended used in the measure of its etc of its eternal

worth, it brings all things finally to the feet of God.-Rev. Dr. Maguire.

OUR BOYS AND GIRLS. THE BIG BOY WHO QUARRELED WITH HIS CHUM.

The Big Boy was very sweet tem-pered. You could tell that by looking into his clear, gray eyes, and noticing the pleasant curve of his upper lip, seemed always just about to which

break into a sunny smile. Everybody at school liked him-both matters and mattes. He could play football and hockey, and he was never known to quarrel, except once and then it was with his dearest chum!

This was the way it came about. The Big Boy was not clever in class. Sometimes when he stood up to recite his latin or history lesson, he would send the whole room into shouts of laughter because of the funny mistakes he made. When this was the case, the Big Boy's chum, who was head of the school, and who knew nearly as much about solid geometry and Greek as the principal never laughed with the others. himself,

On the contrary, he would seem to be very much interested in a book. The Big Boy might stammer and stutter, The Big Boy might stammer and stutter, the Master might make sarcastic re-marks, but somehow the Big Boy's chun did not hear. Yet when the re-citation was over and the class filed back to its grade-room, the Big Boy would often feel a friendly hand on

back to its grade-room, the hig boy would often feel a friendly hand on his shoulder, and later in the after noon, if he wanted to go skating, his chum always wanted to go, too. This was very pleasant. No wonder the Big Boy did not care whether the other fellows laughed or not.

But one day things happened differ-

But one day things happened anter-ently. There had been an essay to write. The subject was: "Christopher Columbus and the First Landing on American Soil."

his neck, he started for the river alone. It was a perfect afternoon. The ice was sound and smooth as a dancing floor. The Big Boy strack out with a strong, even swing. He was a beau tital skater, and could cut all kinds of fancy figures, but this afternoon there as follows :

THE CATHOLIC RECORD.

fancy figures, but this atternoon there was nothing of that sort. On, on the Big Boy went, till his nose was frost-nipped and his feet felt like senseless blocks of stone. It is not much fun to skate alone, especially if one had just quarreled with one's events chum. favorite chum.

favorite chum. So, at last the Big Boy turned to come back again, and just at the same moment, round a curve in the river bank, there shot a shadowy figure. "I say," rang a jolly voice "of course I oughtn't to have laughed— but that dead clam. You know !" So the Big Boy threw back his head and shouted, too. You would have thought it the funniest joke in the world.

vorld.

Then the figure fell into step, and the Big Boy and his chum skated home shoulder to shoulder. It was not such a bad quarrel, after all.-Alice C. Haines in The Boys.

HABITUAL DRUNKARDS.

"There would be no liquor problem "There would be no liquor problem in New Jersey." says the Monitor of Newark, "if there were no drunkards. Most of the prohibitory legislation is to protect the iew who can not control their appetite for alcoholic drink. If men used drink in moderation, a status quo might easily be reached to satisfy almost every reasonable demand. "But the greed of man, which will

open the door of danger and tempta-tion to his fellow man for filthy lucre, must be held down by the steel grip of the law. The saloons feed the passion for strong drink till the poor weaking becomes a sot, till the happy and comfortable family knows only

want and misery. "It is to the interest of the saloons and the breweries to prevent drunkenness, because the more drunkenness there is, the more degraded becomes business in the eyes of the their their business in the eyes of the people. The brewers ought to put men of strong character in the saloons they own, and make their so-called proprietors realize that they will re-tain the premises only on condition that they conduct their business in a proprietor support.

proper manner. "As a general help to the banishment of drunkenness, we commend a practice which the Mayor of Harrisburg, Pa.,

has adopted. "This plan may not be feasible in

the large cities, but it should be effec-tive in the town and villages and smaller communities. "The plan of the Harrisburg official is to cond and the plan to the conduct of the start is to send cards to saloon-keepers with the names of habitual drunkards. The that contains also a request card those whose names appear thereon be re fused intoxicating liquors."

WHAT IT IS TO BE A CATHOLIC No one knows the beauty and grand-No one knows the beauty and grand-eur of Catholicity but one who is a practical Catholic. The Church of God is the voice of God. The Church of God is the right hand of God. The Church of God is vital with the spirit of God. The Church is the very vastibule of atomity. We with the spirit of God. The Church is the very vestibule of eternity. We do not sufficiently appreciate our priv-ileges as Catholics. To be Catholics, to be children of the Church means to be more than kings, more than princes. There are no figures, there are no estimates by which we can compute the value of the Catholics' birthright this

side of God's throne. Why don't we love the Church more?

THE GUILT OF HERESY: Rev. Walter McDonald, a professor t St. Patrick's College, Maynooth, at St. Patrick's College, Ireland. writes to the London Table The writer of the article "Moral

Obligations of Assent to Dogma" in the last issue of the Tablet holds that a Catholic who has once received the faith cannot cease to believe without formal guilt; and that the possibility of a purely material lapse into heresy or infidelity implies "either Pelagiaror inhability implies that faith is not a grace at all, or implety, by holding that the Holy Spirit, without any fault on the part of the soul, abandons His own work in it, and is false to the very union of truth which He Himself

has operated." This, it must be admitted, is a fair presentation of theological opinion as it is found in text-books; it repre-sents even, there can be little doubt, what may be called the official mind, or as some may prefer to say, the mind of most of the Church's officials who are empowered to teach with anthority. Some souls, notwithstanding, may be comforted to hear that the doctrine has nevel

forted to hear that the doctrine has bever been taught cflicially. The Vatican decree, quoted by the writer of the article just mentioned, is the most de-finite of all the official utterances on the subject; but before that decree was passed assurance was given at the council that there was no intention of condemning the opinion of those who maintained that in certain circum-stances an ignorant Catholic might join an heretical sect without committformal sin. This does not cover es in which all faith is lost-when, ing formal sin. that is, one ceases to believe in super-natural revelation : but reading the decree in the light of the assurance as regards heresy; it seems but natural to interpret it as teaching that one can never give up the faith without mater-ial sin. If this be the true meaning there is nothing about formal sin in

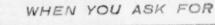
the decree; consequently it does not contain official teaching to the effect that one cannot without such sin go so

be lost wi hout formal sin is true or false, it is surely not Pelagianism, for it does not assert " that faith is not a grace at all." Falth, in the present order of Providence, is alwaye supernaturalized ; but may it not be that a mental act once supernaturalized can change to the contrary without formal

sin ? There is, of course, the other alternative-of implety-mentioned in the article; the implety consisting in the that 44the ous supposition oly Ghost, without any fault on the art of the soul, abandons His own ork in it, and is false to the very Holy part union in truth which He Himself has op erated." A blasphemous thing, surely to charge the Infinite Truth with falsehood; but no such charge is im-plied. God never abandons till He has been abandoned-wilfully or un-wilfully. How does it appear that he abardons, or in what sense does He abandon, a soul that may be supposed to renounce belief in revelation, ignorance, deeming it, perhaps, a duty Sanctifying grace would not so to do? be withdrawn on that account : so that

be withdrawn on that account is othat, should death occur, the soul would enjoy the beatific vision; is that to be abandoned by the Holy Spirit? No doubt, the soul is not saved from the material sin of infidelity; but where has the Holy Spirit promised to save from material sin those in whom He has operated a union in truth with Him self i

At the time of the Greek schism and At the the of the of the officer willions of simple people followed their pastors into heresy who can believe that they were all formally guilty? And what of the theory that in England at least the the theory that in highed at least the faith was not much given up by the people as stolen from the people un known to themselves? How many children who have been baptized into the Church have at the age of seven to ten or later, followed their parents into ten or later, tollowed their parents into hereasy or infidelity? Are we to hold that this could happen if they were not false to God? There are plenty of adults who assure us that they were not conscious of any lack of devotion to not conscious of any lack of devotion to truth when they ceased to believe in revelation; must we, notwithstanding, regard them as guilty of formal infidel-ity? No doubt, as the writer of the article says, God may have seen that self will, or pride, or prejudice, has entered in some hidden way into the process of dissent; and so, whenever a material sin is committed, we can have no absolute guarantee that it was not no absolute guarantee that it was not wilfal in some way; but may it not have been but a material sin after all? It is well to remember that heresy or infidelity, however wilful in such cases as drunkenness or impurity, is not true heresy or infidelity unless it has been foreseen that the evil cause may lead to deniel of error to the term.



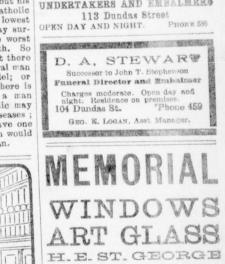
INSIST ON RECEIVING IT. them. We cannot believe either, that R. STEVENSON, 391 DUNDAS STREET, London. Specialty-Surgery and X. Ray ork, Phone 510. those who have been born of infidel parents and grown up in infidelity ust at some time have sinned against the light. So, too, should a consider-able number of those who were once believers lose faith in revelation, as unfortunately may happen, perhaps even it has happened, we or our suc-cessors may come to credit their assurance that when they gave up it is to the their more not conscious of

APURE SO

their faith they were not conscious

The Bad Catholic.

Mr. Desmond, in his article on Mr. Desmond, in his article of Francis Murphy, means right; but his language is shocking to the Catholic sense. A bad Catholic is the lowest and basest of men. But faith may sur-vive the loss of chariy, and the worst Catholic mean still heave the faith. Vive the foss of charry, and the worst Catholic may still have the faith. So long as he has that precious gift there is hope for him. The most moral man in the world may be an infidel; or what is worse, an apostate. There is no hope for the salvation of a man without faith. The bad Catholic may have five hundred cur ble diseases the infidel and the apostate have on incurable one. Which condition v you prefer ?--Western Watchman. Which condition would





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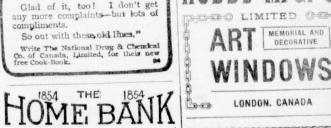
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Talent is a good thing, and if you

and carefully heeded by every young man in the country: Young man, did you ever ask your-self why there are so many people in the world unemployed, and why so many fill a drunkard's grave? There is employment, for the entire world, yes, honorable employment, yet we often see young men of abilities, physi-cal and mental, loafing around, lolling away the spring time of their life in utter worthlessness. Young man, con-Next attendont when the highlin class was called, it happened to be the Big Boy's essay that was chosen for reading aloud. This was not because it was the best essay, but just because the master wished to learn how the Big Boy are matting on with his one worthlessness. Young man, con-, remember, however true it may Big Boy wrs getting on with his com-position. be that our country is controlled by our superiors, and the positions of honor and usefuleness are at present beyond your grasp, the grandness of your future rests upon you. Remem-

position. Everybody put away books and pen-cils and sat up to listen. The Big Boy's ears grew red, the way they al-ways did when he was called upon to recite, but for all that he began to read in a clear. loud voice. beyond your grasp, the grandness of your future rests upon you. Remem-ber the world was not made in one day. Neither can you make your fortune nor gain a reputation in one day. Bide your time and persevere. Per-severance and energy will be sure to lead to success. read in a clear, loud voice. He told all about Columbus and the

wonderful voyage. He told about the sailors, their fears and quarrels. He told of shifting winds and strange

severance and energy will be sure to lead to success. If in your power, by all means choose a profession, and it will honor you. Work is no dishonor and laziness is no credit to any one. It is good to have wages, but half pay is better than idleness and vice. Remember there is a greater demand for young men now than ever before. For young men, who are not for sale—for with these the market is supplied—true, honest young told of shifting winds and strange changes in the compass. "Till at last," read the Big Boy in a loud, clear voice, "when all these dangers were finally overcome, and a new and wonderful world lay before the eyes of the eager commander, there was one more disappointment. For three days Columbus was prevented from landing by a dead clam." The English master, who had been listening sleepily at his desk, gave a sudden leap in his chair. The boys sat up, too.

ap, too. "Read that last sentence over,"

who are not for sale—for with these the market is supplied—true, honest young men, sound from center to circumfer-ence, and whose consciences are as steady as the needle to the pole. Men who know their positions and fill them. Young men, not too lazy to work, not too proud to be poor, and are willing to eat what they have earned and paid for 1 said the English master, sharply.

The Big Boy looked quite pleased. It was not often that people took so

It was not often that people took so much interest in his essays. "For three days," he repeated in a loud, clear voice, "Columbus was pre-vented from landing by a dead clam." Talent is a good thing, and if you have it, improve it, but if you have not got it, then make the best use of tact. Educate yourselves, or you will go down to the tomb of oblivion—perhaps to ruin. While, if you educate your-selves, you will be an honor to your-selves and to your country. Education is worth more than gold—it is a con-stant friend through life, and at death a consolation. Be independent as far Then it was that the Big Boy's chum disgraced himself. With a sudden snort he threw back his head and laughed, and laughed and laughed. All the other fellows laughed, too, and even the teacher joined in the merri-ment.

teaches and we practice what the Church enjoins. That is enough for us. We do not want to know more than the We do not want to know more that the Church. We do not want any confirm-ation outside the Church. We are sim-ply children of the Church and walk in the ways that the Church points ont for us in and through His Church.

for us in and through His Church. (i) One of the greatest scientists of mod-ern times died a few years ago in France, and when the priest prepared him for death he asked the privilege

him for death he asked the privilego of making a statement. He was a man so well known in the world that he thought it his duty to make a dying statement. And the greatest scientist of our day and perhaps the greatest scientist the world ever saw, prayed just before dying for the simple unquestioning faith of the poor Breton peasant woman. He said:"I do not want any other faith than hers. I want to believe in my God as she believes, and to follow the commandments of my God unques-tioningly as I see her following them." --Rev. D. V. Phelan.

FASHION vs. FAITH.

A press dispatch from Paris states A press dispatch from Paris states that it has become a custom for Amer-ican parents to take their babies to the fashionable church of the Madeleine, in that city, for baptism. "A well-known American" is quoted as saying: "Our baby is somewhat old for bap-tism. He is almost a lyear old. But we said that as long as we were coming abroad we would have him baptized in a church that counted for something." The inference is that this " well-

is worth more that gott is to be a shared of him-stant friend through life, and at death a consolation. Be independent as far as you are able. Live for something and for yourseff—it is too expensive to hire others to do your thinking and let your machine decay in rust. Attend to your own business, and be sure that always be true to your friends. Fear not your enemies, and remember that your character cannot be materially injured except by your own acts. Young men, cut this out; paste it in your album for ture reference. De

foreseen that the evil cause may lead to denial of revealed truth. There was a time when, happily, atheism was rare, and it used to be taught in the schools that all atheists are of necessity in bad faith. Some of us who have come into living touch with atheists can no longer conscien-tiously hold to that bad opinion of

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CATHOLIC RECORD, LONDON, CANADA



THE PHYSICIAN A MORAL TEACHER.

DOCTOR'S RESPONSIBILITY THE PLACED NEXT TO THE PRIEST'S.

D. C. A. Wingerter, of Wheeling, W. Va., delivered an address before a W. Va., delivered an address henore a recent meeting of the West Virginia State Medical Association which de-serves a wider audience than that to which it was delivered. At a time when even the medical profession, intrusted as it is with the most sarred responsibilities, is infected with the general taint of commercialism. it is good to hear and to pass on to others a lay sermon like that preached by Dr. Wingerter to his fellow-practitioners of a neighboring state on "The Medical Society as a Moral Force."

"The real history of civilization," he said, "is not the history of inventions, of scientific discoveries, however great these may be; it is the history of the movements of m ral forces, those forces that make the world of men hap pier, nobler and wiser. These are the things that really count. And no matter how much our society may im-prove along scientific lines, if it exerts no moral force for good, if it does not merve as an uplift for its members and the community, it is but as 'sounding brass and tinkling cymbals.' It is a sound signifying nothing in the moral sphere, which is the only really per-manent sphere. It is not I who say it, infinite Wisdom has said it. 'Heaven and earth shall pass away.' If a medi cal society, or any society, does not make for truth, for honor, for upright-mess, for justice, for nobility of character, it may still deserve to live, but is ever in danger of becoming a Frangenstein-a monster that may destroy those who made it. Whatever else it is, it should be like the seer in the lines of Mrs. Browning :

""While your common men Loy telegraphs, gauge railroads, reign, reap,

dine. Or dust the flaunty carpets of the world For Kings to walk on or your President, The secre suddenly will exten the m up With his voice like a thunder; this is soul This is life; this word is being said in Heaven, How all these workers start amid their work. Look round, look up, and feel, a moment's amount's amount's the secret secret amid the secret secret. space. That carpet-dusting, though a pretty trade, Is not the imperative labor after all.'

" Each one of us a type of our profes sion-the most unselfish profession in the world, since, by studying and teaching how to prevent disease, it is striving to annihilate itself. Like the Tabled bird of old, it plucks open its heart that those it loves may drink and live. True, there are men in the profession steeped in commercialism, are in practice for what money who can get out of it; who think first of their fee and then of their patients; who prostitute a noble profession and make of it a more trade : but the fact t at they cannot be admitted to this association makes it a moral force working for good. Their crime is the arime of Judas, who did not disbelieve in Christ but sold Him for a paltry bit of silver. By excluding these physi-clans from the medical society we put the brand of Judas upon them; and we further their deluded followers and colaborers to pause and ask themselves : is it worth while to lose the respect of honorable men for a bit of filthy lucre to line our pockets?' In so doing the society is a moral force working unto good.

THE PHYSICIAN AS A MORAL TEACHER.

"How the physician, as a physician, make the community better in the moral sphere? The answer is this: The moral evils in this world arise from the passions and the vices of men. Now, the physician is not expected to be a pulpiteer, a teacher of morals. Novertheless, h s duty as a physician demands that he should deery the pas-sions and the vices, because every evil ANTI - CHRISTIAN SOCIETIES IN passion and every vice is punished here on earth by disaster to physical health. As physicians we are powerful where av and other te would not be heard. There are many men who would turn a deal ear to the preacher and the sermonizer, who will, nevertheless, pause when the physician demonstrates to them, as he can, that their passions and their vices harm them physically. Anger, hatred, rage, greed, lust, undue ambition, pride, are all passions that wreck the physical health. It is our duty as physicians to warn against them. In so doing we are moral forces working for the good in the community. "The vices come under our ban in like manner. Intemperance in eating and drinking; gambling — that hydra-headed monster of so many devils of passion-anger, hatred, fear, grief, envy and avarice; the use of opium, chlorai, cocaine, tobacco, coffee, tea, alcoholics to excess; all these are vices which it is cur duty to inveigh against, and in so doing we conduce to the moral health of the community in which we work and live. "And now pause for a moment to think what moral good medical socie-ties and medical men could do if they would pay their 'unpaid debt to youth' by warning, as is our duty, against the dread vice of impurity. I pass over the unnameable solitary vice and the dread consequences of this horrid un-cleanness. We have heard much in Jace years of the 'great white plague,' dusberculosis, and as physicians, we have done much to mitigate it. Now it is our duty to be insistent in fight-ing the 'great black plague,' a new title lately suggested for the venereal

wretches who blot out little lives that have but begun. By barring out from our societies the vile murderers, or by expelling them ignominiously when their character is exposed to us, by putting the brand of Cain upon them, we work unto the moral health of our community.

"And so I could go on at length were I permitted, in showing that every medical society in this great land of ours is a moral force, a power for good, an element conducive to the best intrast of the computer that it is at least assured, and is ever in creasing its power. To masonry it owes the emancipation it obtained in various parts of Europe a couple of gen-

for good, an element conducive to the best interests of the community that is blessed by its existence in their midst. "Fittingly have we begun this new day with the prayer that was uttered here a few days ago, raising our minds and hearts to a sphere that seemed not to make inappropriate the theme of my address. I beg to be permitted to close with a prayer.

"" Address. It beg to be permitted to close with a prayer. " May the same God Who guided the sling of the Hebrew shepberd boy when he went forth to fight the giant Goli-ath, nerve our hearts when we go forth to fight the giant Pestilence; may the same God Who aided Moses to hold up the hands of Joshua in the valley of Ascalon, steel our arms and strengthen our sinews when the battle is (on against the grim forces of disease : may the same God Who gave to Jacob the grace and strength to wrestle successfully with His angel, give us wisdom and enlighteement and courage that we may go forth from this session better fitted to wrestle with Asrael, the Angel of Death."

THE DIGNITY OF MARRIAGE.

Concerning the recent decree on

espousals and marriage, the Boston Herald said editorially : "Whether Pope Pius X, had in mind certain conditions of American life when he wrote his latest decree rela tive to esponsals and marriages may be doubted, but in view of the marked tendency of the youth of our land to elope, or to contract secret unions, the decree comes with a conserving influence at an opportune time. Some think it is a pity that there is no similar voice in the Protestant communions capable of speaking with equal authority on the evils that come from precipitate or irregular marriages, as well as from excessive resort to divorce. In making the way straighter and

ournal.

Knowledge of the Catechism.

"A Christian adult," says the Pitts-burg Observer, "ought to know his catechism as a doctor knows the rules

of his profession, a carpenter the rules

ciples of his art, a writer the correct methods and rules of rhetoric, or a

politician the tactics of party manage-

ment. Few Catholics have this work-ing acquaintance with the catechism. Is

it not true that we adults treat the

catechism as a book which was put into our infant hands slong with a

volume of fairy tales, and laid away with it, too? And if we were ques

THE SINGING IN GOD'S ACRE.

Out yonder in the moonlight, wherein God's

of measurement, the painter the prin

stricter at the earlier end of the compact, the Pope is showing wisdom. With the details of the decree and their peculiar bearing on Roman Catholics we are not so much concerned, but we do approve heartily the solicitude thown by a great spir-itual and ethical leader about a matter that needs far more consideration by society generally, namely, the times, ways and motives of marriage.

tioned upon it, how crude would be our responses ! We would scarcely be passed for First Communion or Con-With those persons who fail to regard firmation !" the sacramental character of a marriage service and consider the bond of union a) one affected solely or mainly by the civil laws, there should yet be always a due sense of the dignity attaching to acre lies. Jo angels walking to and fro, singing their iullables. Cheir radiant wings are folded, and their eyes are banded low. such joining for life of one man and one woman. It is dep'orable that the cereare banded low. As they sing among the bods wherein the flowers delight to grow-"sleep. O Sleep: The Shepherd guardian His sheep, Fast speedeth the night away. Soon cometh the gloricus day: Sleep weary ones, while ye mayony is often so lightly performed as to partake of the nature of burlesque, and that clergymen can be induced to marry couples under conditions which make almost impossible any serious thoughts in the married pair. A marriage service in a diving bell on a New York stage, as a means of attract-The flowers within God's acresse that fair and wondrous sight. And hear the angels singing to the sleepers through the night. And lo ! throughout the hours of day those gentle flowers prolong The music of the angels in that tenderslumber ing public attention, has now served to illustrate the extent to which a baleful influence can be carried on in the show business. The couple so joined may be pitied, but those responsible for the exhibition deserve less toler-

ANTI - CHRISTIAN SOCIETIES IN CHRIFTIAN RELIGIOUS HISTORY.

From angels and from flowers the years have learned that soothing song. And with its Heavenly music speed the days and nights along. So through all time, when flight the Shepherd's God's Under the name of Progress, materialism crept into the popular philosophy of the nineteenth century and was its dominant note throughout that age. In a large measure, it was the logical result of the schisms prepared by Erasmus and Luther which in their time paved the way for the coming of the Encyclopaedists and all those who call themselves materialists in religion, such as Harwin and Huxley, writes, in effect, Father Cherot, S. J., in Etudes (Paris.) According to these theorists, the salvation of man upon this earth was the only thing that counted, his soul being but an imaginary entity invented by the priests, in order to strengthen their hold upon men. There came into being, consequently, two opposing forces, namely, neo-paganism and Chris opposing tianity. The latter possessed an almost perfect organization ; the former had no organization whereby to spread its philosophy and teachings throughout the world. In order to supply this, it invented Freemasonry, which, with its quasi mystic rites and apparently benevolent nature, easily imposed on those who placed mundane happiness above all other. As the Scottish Protestant, Robinson, author of " Proofs of Conspir Robinson, author of "Proofs of Conspir-acy," wrote in 1797, "I have studied this society for fifty years and I know its chief aim is to destroy all relig on and to overthrow every religious institution in the world." It was, of course, quite in order that the new organization should endeavor to destroy its most potent adversary Christianity. It conceived the plan of doing away with the chiefs of Catholic States and, as a result, Louis XVI. for-feited his life, a murder due more to masonry than it was to revolutionary In 1815 masonry had invented the world "Liberal," as a mask for its essentially conservative and reactionary spirit. Its liberalism was, however, insufficient to bolster up the falsehood of its tenets. Consequently it invected the Carbonari, a quasi-military organi zation, the object of which was to foster a spirit of unrest in military circles in as point of unrest in initiary circles in each country, and so turn to its advant-age and against that of the Catholic Church, every political crisis that should occur in any State. About 1815, atheistic Judaism became suddenly con-

rusting for want of proper us, but which if only properly managed, might be made of distinctly effective assist-THE MODERN PRAYER.

THE CATHOLIC RECORD.

"This prayer reproduced from the San Francisco Star, splendidly charac-terizes," says the Catholic Fortnightly Review, "a spirit and tendency all too common in our day among Christians, even, here and there, among Catholic Christians." be made of distinctly effective assist-ance in the then growing movement among the Jews to take advantage of their financial paramountoy in society and exploit the Gentiles. An alliance was formed, therefore, between masonry and Judaism, especially to the advant-age of the 'atter, which has possessed ever since the union, a social hegemony in every country. If it is not asserted, it is at least assured, and is ever in Christiane :"

) Lord I come to Thee in prayer once more; but pardon that I do not kneel before fry gracious presence-for my knees are sore With too much walking. In my chair instead I ist at ease, and humbly bow my head.

I've labored in Thy vineya.d. Thou dost know i've sold ten tickets to the minstrel show i've called on fitteen straugers in our town. Their contributions to our c'urch pu' down. i've baked a pot of beans for Wednesday's tea.

Against Louis Napolean more than An "Old Time Supper" it is going to be I've dressed three dolls for our annual fair, And made a cake which we will raffly there. to any other soverign may be charged the present strength of masonry, not only in France but all over the world. One of the Carbonari, he found himself in the difficult position of having to

Now, with Thy boundless wisdom so sublime, Thou knowest that these duties all take time. I have no time to fight my spirit's foes, I have no time to mend my hosband's clothes. My children roam the streets from morn till night:

preach both rebellion and authority, at different periods in his life. In his own country he fought rebellion; outside, night: I have no time to leach them to do right. But thou, O Lord, considering my cares. Will count them righteourness, and heed my prayers. he favored the establishment of liberal principles. He, more than any other

man, was the active agent in the de-struction of the temporal power of the Pope, the consummation of the most Bless the bean supper and the minatrel show, And put it in the hearts of all to go. Induce all visitors to patronize The men who in our programme advertise. Besause I chaved those morchanist till they bid. Whene er they saw mo coming-yes, they did. ardent hopes of all the secret societies

in Europe, fifty years ago. As the first Napoleon had paid in

Increase the contributions to our fair. And bless the people who assemble there. Bless Thou the grab bag and gypey tent. The flower table and the cake that's sent. May our whise club be to Thy service blest The duncing party gayer than the rest. And when Thou hast bestowed these blessings —then due time, for his outrages upon the Papacy, his nephew, Napole.n III., found a just retribution at Sedan. Notwithstaeding her disasters, how-ever, France had learned nothing. The first law of the Commune struck at the union between Church and State

We pray that Thou wilt bless our souls Amen. an annexed the property of the relig

A PLEA AGAINST INFOLERANCE

ious Orders. The same attitude towards religious life has been assumed This is my prayer: Let me not be So watchful of the faults of others, 5 buy spring on my brothers So anxious day by day to see How they who presed ahead with me Transgress that I shall fail to heed the stress that I shall fail to heed by her politicians for the past thirty-seven years, so much so, indeed, that there is no exaggaration in the statement of a well known Catholie French member of the Chamber: "We are not living under a republic, but under a masonic regime." N. Y. Freeman's Lourse' Transgress that I shall fail to heed he sting cf conscience when I err; Let me not make myself, indeed, ...model or a register Whereby to measure or condemn : 'hen those who fail are bowed in meekness, Ah, let me not forget my weak eess r sneer too proudly down at them. -S. E. KISER.

Death of Dean McGee's Mother

Death of Dean McGee's Mother. Very Rev. D'san McGee, cf St. Joseph's hurch Stratford, received a leiter on the 17th ist announcing the death of his mother at sallenover. Ireland, which took place on opt. 4 at the advanced age of ninety-three ears. One of the objects of the Dean's visit Europe this summer was to visit his mother. Is found her in the eniopment of as good salth as could be expected in a lady of her y and siltho gh not expecting to ever see her i this world again, he did not anticipate so ity's a cul. It was a great joy to the old day to see her son again and to know that his faction was no doubt a great solace for her ging hours.

DALTON -- In Kintail, on Sept. 11, 1907 Miss Jennie T. Dalton, daughter of Mr. and Mrs. Michael Dalton. May her soul rest in peace J JULIEN-In Owen Sound, on S nday, Augus 5th, 1907. Francis Felix Julien, in his seven ieth year May his soul rest in peace!

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VOLUME XX The Catholic

LONDON, SATURDAY, C

A NOTEWORTHY

In the Nineteenth August, a writer cites a the effect that the educ which sends out thousan with university degree occupation, is one of the disloyalty and unrest i he goes on to say that w really pinches is that given neglects all mora the formation of charac tendency to undermine, among certain classes i respect for authority.

But the writer, while that agitation is on the the best means to mai order, forgets that Br and politicians have be proclaiming that educa the salvation of India. fluence the caste sys appear, and in time H and Mohammedan wo family, living in peace But education has not matives. "In the co years," says another E Seymour Keay, "we ha destroying whatever and honesty they have substituting in its p chicanery and fraud. C of law and government tends to make the nat religious and litigious s

All this we bear out. who asserted that any s tion which sharpened a all the intellectual por the same time, affordin straint and counter ch dency to evil by supp ture and religious p curse rather than a ble

WHY? ONE I

The comatose condi our societies is due to Some organizations ha death by the spouten been crippled by those use them for their ow again have walled t about by trivialities. the apathy of the out venturing upon critic have an organization support. As a means members should gag eliminate the individ genius for the formatio devote their attention sion of the idea on wh zation is based.



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RACE SUICIDE

"My tongue is palsied at the thought of another crime against which we are bound, as honorable members of an tenorable medical society, to protest. Let me whisper it-child murder ! As scientific men, having in our care the keeping of human life, we must put our influence firmly against the awful tide of child murder-the race suicide, that is overwhelming this land of ours. The poet, to picture helplessness, told of

And with no language but a cry." 200

"We must remember that these murortionists select for their vic tims, God-created humans, infuitely more helpless-mute victims, who have not as yet even a feeble cry to send up for help against the cold-blooded scious of a weapon which was practically through all time, when flight the Snephera s vigil's glorify. d's acre slumbereth in the grace of that sweet lullaby-"Sleep, O sleep! The Shepherd loveth His sheep; Fast speedeth the night away. Soon cometh the glorious day; Sleep, weary ones while ye may-Bleep, O Sleep!" -EUGENE FIELD.

s song to the magnetic first the total state "Siec. O sleep ! The Snephord loveth His sharep : He that guardeth his flock the best Hath folded them to his loving breast— So sleep ye, now, and take your rest— · Siecp O sleep !!

CHRIST IN THE DESERT.

Out from His world my Saviour went, Out from the clamor of throng and street, Out from the home whose shelter meant Nazareth happiness, mother love sweet: ut from the task and out from the plan, Out from pleasure and out from ease, Out from pleasure and out from ease, Out from the common haunts of man. Till the Desert, astonished, her Master sees

I have no bread " the Desert cried, "You will hunger, Lord ; I have only stene, 'May; yield Me your bread," my Lord replied The world is hungry; men perish alone."

Back to His world my Saviour went, Back to the city and back to the throng, Back to where multitudes, hunger spent, Feeding on husks, had been starving long.

into their hands my Lord put food. Bread of peace and sweet commands, Bread of faith in a Faher good; He had found God's bread in the desc sands.

Out from our world we will go dear Lord ; Out from our work, from ease and hoard, To ask the Deserto give us food. For we starve in this world for the bread o God.

'I have no bread." does the Desert say ? (Nay ; fashing nor vigil yields not content.) But Christ waits. Out from the world's hig: way H i will break us bread, He will bless our Lent

-CARROLL L. BATES in Living Church.

THE DIVINE GUEST ROOM

"Make ready for Me a large, upper room

A large, fair room for the Guest Divine-A grand and spacions hail, When no constraints may His steps confine, Narrow and mean and small; But gone rous walls where windows wide The celling's height Illerms; Where space is spiendidly giorified-Make ready His Banquet room !

An upper room—past myriad flights Of mounting, moulding stairs; In the pure, ethereal, heavenly heights Boyond all tusis and cares. Up where the larks of Paradise bloom. Where the lillies of Paradise bloom. In the glory that flows from the face of the King— Make ready His Banquet.room !

A furnished room ?-aye, furnish'd free With virtues rich and rare! Faith, Hope, Lave Sorrow, Parity, The lowity spirit's parger. A beautiful spot, where the queenly bride May meet her royal Groom— In the palare of peace, where the Blest abide. Make ready Christ's Banquetroom ! —ELEANOR C. DONNELLY.

Common Sense On The Ceiling Question

People used makes a ceiling good. They think metal are away, 'way ahead of plasto think metal ceilings were a ter, to start with. sort of miningcamp make

expensive wood, like mahog-- someshift any,-doesn't begin to com-pare with a Pedlar Art Steel thing that Ceiling. would do after either in value, cleanliness, a fashion when you couldn't hygiene, beauty or durabilityget a real ceil especially the last named. ing. And they Take the matter of cost or value. Plaster, you see, costs were not far

wrong, then. But that was long years ago,-before even I

coat stage. Time it's deco-rated or finely papered, it costs considerably more. got into the metal ceiling business. Metal ceilings have changed since then-and opinions.

People know, nowadays, that the right sort of metal ceilings kind of plaster ceilings is short enough,-even if it doesn't are fine enough for any build ing that can't use marble ceilings. I know a few buildings demand repairs every year. Of course every plaster ceileven, that could have marble ing cracks and keeps on crackand do have Pedlar Art Steel ing for three years after it's new. Ceilings. Like to send you Wood ceilings are costly, in

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pictures of such buildings. themselves, even if the cheaper And Pedlar ceilings are not woods be used. And they are only fine enough, in point of dearer in that they make a looks, for any building :- they fire-trap of any house. are good enough in all that



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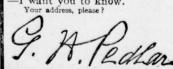
proof,—far, far from it, as it is on-ly a mere shell of lime and sand. But a Pedlar Art Steel Ceil-And of course wood-even ing is fireproof, absolutely,and outranks every other kind

of a ceiling in every particular that appeals to people of common sense. Doesn't compare I would tell you all about it, in detail, if I knew your ad-

dress,-the subject is far too big to handle here.

Possibly you have some vague idea—a survival of the old days?—that metal ceilings as much as, or more than, a Pedlar Ceiling in the first place are machine-made art, crude, -counting only to the smooth stiff, unlovely? I just wish you could see the pictures of some of my ceilings. You And the life of the good would know better, then,

Suppose you let me send you a little book on the subject. I am pretty sure you will find it worth reading. I don't mind if you are merely curious now, -I want you to know.



ESTABLISHED

1801

AN IMPORTA

From the press o ner's Sons we have an " The Psychology of Dr. S. B. Cutten, of In reaching his conc scientific observation alcohol in the huma assisted by Prof. Geo of the same university

The account of th brought about by th excessive use of ale tempted explanation impressive and can factor in the crusa perance. The contin hol does not stimu powers but paralyza apparatus of the min ect is not able to j to discern his real we is incapable of lon and concentration of mitted to it. After destructive effects of whole man, he decla conversion is the h Apart from the divin there is instilled a and a change of as emotional substitut Different from othe concerned with the thus is capable of seated trouble. A from the pen of one crank nor a special corder of facts as scientist, should he that, to quote Si M. D., "alcohol strychnine ; so is ar It ranks with thes always in some way it. Benefitted by it