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LONDON, ONTARIO, SATURDAY, SEPTEMBER 9, 1905

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

The Catholic Record.

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VOLUME XXVII.

EDUCATION AND RELIGION.

REV. WILLIAM O'BRIEN PARDOW.

Always cogent and convincing the address of the eminent Jesuit, Father Pardow, at the recent Catholic Educa-Pardow, at the recent Caunchi Hutch tion Convention in New York, was marked by a candid reasoning that commends its conclusions to all thoughtful people. He spoke as fol-

lows: It is nearly two thousand years since our Lord and Saviour Jesus Christ, gave expression to these startling words: "Call no man Rabbi,"—that is, teacher

In thus addressing all mankind even unto the end of time, Christ was enun-ciating an educational principle, the truest, deepest and most far-reaching that the world had ever heard. And yet to the unthinking multitude

And yet to the unthinking multitude a And yet to the unthinking multitude is this strong language might seem any-thing; but luminous and only iconoclas-tic in its calm severity. Do not these words in fact, by one fell blow, destroy nine-tenths of the acquired knowledge which we all value so highly? The world is full of men and women who claim to be teachers. The greatest minds of all ages have given of their best to this most noble of themes. The shelves of our libraries actually groan under the tons of books which have the mighty word Education printed in red on the title-page, and in large letters, in gold on the covers and on the backs. And get above all the din of the loud voices, too often, alas! conflicting Now, if we are really to educate the Now, if we are really to educate the man, we must impart to him a clear, definite and full knowledge of his im-mortal destiny. Without this knowl-edge it is as impossible for a human being to develop along right lines, as it is impossible for a pilot to guide his vessel successfully to its destination without knowing the location of the port vessel successfully to its destination without knowing the location of the port whither he is to tend, or without pos-sessing the ability to read aright the mariner's compass, by his side. Nor will mere natural ethics be a sufficient guide, for since the incarnation of the Son of God we can fully know man's

guide, for since the incarnation of the Son of God we can fully know man's eternal destiny and the means of reach-ing it only by listening to the teaching of Christ. The literature of Greece and of Rome will not do the work. We And get above all the diff of the four voices, too often, alas! conflicting voices of men and books, sounds clear and sharp, the mandate of the Great Educator—"Call no man teacher, for One is ever Teacher, God." are no longer pagans, though the age does indeed seem to be drifting back to Of course no one has ever denied that capable tutors, men and women, may convey and have conveyed the paganism. "I know nothing but Jesus Christ and Him crucified," exclaimed the great

Him crucined," exclaimed the great apostle of the nations. "This is eternal life," proclaimed the great Educator, "to know Thee, the One True God, and Him Whom Thou hast sent, Christ Jesus." When the Catholic Church hends on what Christ tanget, the je knowledge of many facts and many prin-ciples to others less learned or less skillful than themselves ; but all whose paedagogical studies have kept pace with the educational strides made by with the educational strides made by our country in recent years, must have gained a far deeper insight into the teacher's duty than that which was once had. Time was when, to many minds, drill in what has been pointed-ly styled, "the American educational thinky" meadure amiting and anithmet calls no man teacher, for One only is her teacher, God. Religion, then, being necessary for Religion, then, being necessary for all true education the question still remains: Where shall this religion be taught? I answer, wherever, and whenever the human being is being educated, and as long as he is being educated. He is being educated in the home, let religion enter here; he is being educated in the class-room, let religion enter there; he is being edu trinity," reading, writing and arithme-tic, was supposed to be the sum total of a teacher's obligations towards his pupils. But now, thank God! a whole avalanche of protests is rushing in upon us from the four winds. Educators are indignantly raising their voices against any unworthy appreciation of their noble profession and of their religion enter there; he is being edu cated in social life, let religion enter their noble profession and of their divine vocation. They wish it to be distinctly understood that they are by there. But at this great assembly of there. But at this great assembly of educators, our interest must needs centre in the school time, when the boy, the father to the man, is being prepared for the battle of life, and when the human soul is as the wax to no means devoting their untiring ener gies to the mere editing of human encyclopaedias with gilt edges, or to the manufacture of walking bureaus of in-

formation more or less accurate. Educaformation more or less accurate. Educa-tion, they loudly proclaim, is not me-chanics, it is dynamics. It is not the transferring of certain dry facts from books to brains: education is not drill, it is fertilization, it is the stimulating and the evolving of the mighty forces dormant in the human soul—in a word, education is life. education is life.

hardest granite to retain them. At this stage of my argument it afords me great pleasure to be able to quote, with full endorsement, the bold language of a distinguished lecturer in Princeton Theological Seminary. "Secu-lar education," he writes, referring to the class room, " is a cramped, maimed, palsied education. It can never render to the state the service of impressing upon the young that reverence for the public order and the established author-ity which are the first lessons in good education is life. From the high educational plateau now reached, the words of Our Lord, "Call no man teacher," do not sound as startling as they did at first. And in fact the Great Educator, with more than scientific exactness, followed up His first declaration, with these still mightier words: "I have come that they may have life, and may have it broken the full." ity which are the first lessons in good citizenship. The seculariza-tion of instruction is cutting off the children of the nation from contact with the deepest springs of its moral and inmore abundantly." Yes, life in its fullthe deepest springs of its install all the tellectual life. It is isolating all the sciences from that fundamental science more anundantly." Tes, life in its full-est and deepest meaning; with the vari-ous grades of life physical, mental and spiritual, rightly developed and co-or-dinated in proportion to their relative values, this, and this only, is true edu-ation sciences from that furthalinental science which gives them unity and perennial interest, the knowledge of God. It is robbing history of its significance as the divine educator of the race. It is depriving ethical teaching of the cation Instructors in the arts and sciences are only basis which can make its precepts powerful for the control of conduct. It indeed of incalculable value in develop ing physicians, orators, soldiers, ac is depriving national order of the supreme sanction which invests it with countants, chemists, etc., etc., but to develop men, the educator must be able the dignity of divine authority. And to reach down to the deepest depths of this process is going on in every part of our country . . . The instruc-tion in moral philosophy, where roon i the human heart, and cause to vibrate its noblest chords. It was in this sense that Christ said: "Call no man still left for any, is given a thoroughly agnostic tone. It really looks as though we were coming to the French regula-The only One Who can eduteacher!' cate man up to his true level is his tion, which forbids the use of the name We have heard a good deal lately, in ilitary circles, of "the man behind tion, which forouts the use of the harde of God by the teacher, during school hours." Thus writes the brave Prince ton professor. (The Divine Order of Human Society Thompson. Lecture VI. "The School and its Problems.") military circles, of "the man behind the gun." Generals of armies insist again and again on the all-important fact that rapid-firing cannon and all the other modern improvements in the fine art of killing our fellow beings will be Religion forming so vital a part of education, as all true educators admit, I could never understand how anyone of little avail in sustaining the glory a nation's flag unless the men who wield the weapons are what they ought could accept the compromise so times proposed, viz., that religion should indeed be taught in the classto be. Educationists of every hue are accentuating more and more the neces should room but only after the regular school accentuating more and more include in sity of a somewhat similar principle in "Of room but only after the regular school-hours. Surely the man who proposed that could never have been a boy. How indeed, could any educator who had come in contact, not with paper boys and girls, but with the real thing, flesh, bland one have invested and the less gory tactics of the mind. "Of what use is it?" asked, not long ago, the president of a famous non-Catholic College, " of what use is it to instruct and girls, but with the reat uning, head, blood and bones, have inverted such an educational rack! We all know the joy of hearing the bell ring for the end of class, but at this supreme moour boys and girls in the art of reading, if their desire to read seldom or neve gets beyond the sensational accounts of crime, or the worse than trashy novel ?' He was evidently insisting on the man ment the educational executioner or woman behind the book created by this plan, appears on the A recent writer in The Nineteenth scene, and while the young indifferent ist of our American schools and the bright little agnostic and the budding Century and After, in an article en-titled : "The Blunders of Modern Edubright little agnostic and the budding Baddhist rush out into God's play-ground, the Catholic boy and girl must be ariven back and penalized for being Christians. No glorious tresh air and cation," makes the following serious charges : "It should be remembered, "that the first 'R,' readne writes: ing, is all too apt to supply a substitute Christians. No glorious fresh air and fun for them until the dose of Christianfor one's own reflection, while writing and arithmetic are more or less mechanical exercises of hand and brain. ity has been forced down their little throats ! The whole science of life," he con-Let is suppose for a moment that tinues, " consists practically, as we see some un-American American hearing that the teachers in the public school it, in using substitutes for thought. velists save us the trouble of phil-

were giving quite a good deal of time, during class-hours, to the instilling of principles of patriotism and of love of the flag, would insist that he sent his boy to school to learn the three R's, and that those who wished to learn patriotism and all about the flag might do so after class. What a howl of in-dignation would go up to heaven from millions of true American threats ! " What!" the country would cry out, " connect in the child's mind patriotism and punishment!" Strange inconsist-ency! The atter-class hours, when the child is fagged oct, body and mind, are not good enough for the study of patriotism, but they a e all sufficient is to the study of Christianity! The Catholic Church has ever taught were giving quite a good deal of time, osophising on our own account about human nature, while the newspaper furnishes us with manufactured opinions on all topics of the day." Thus in the great majority of cases, our thinking is being done for us by our thinking is being done for us by proxy at greatly reduced rates, and with a correspondingly reduced degree of efficiency. Many men and women are actually paying far less for their thinking, done for them by the daily Remember also that the art of writ-Remember also that the art of writ-Remember also that the art of writ-ing, which has enabled men to hand down through the ages the Gospel of Jesus Christ, with its mighty power to uplift the whole human race, has also enabled the man who is not worthy

The Catholic Church has ever taught that Christ and His doctrine have at of the name to forge a check which may ruin hundreds, to destroy a repu-tation more valuable than life itself. that Christ and His doctrine nave at least as good a right to enter the class-room during regular class hurs as the copy book, the reader and the multipli-cation table. The study of religion and by obscene literature, to lower the morality of an entire nation. Evidently we need a true man behind the pen, and a true man behind the printed page if instruction in reading or writing is to be a blessing instead of during class hours has never been an obstacle to success in all secular branches. It is not the mere number of minutes given to any subject, that counts, as every teacher knows: it is the disposition of mind and will. In-

numerable facts, too, bear me out in this statement; pupils who have given the allotted time to the study of religion allotted time to the study of religion have easily and repeatedly beaten on their own ground the secularist stu-dents. Theory and practice combine to prove that the only road to true and lasting success in educational matters is to listen sincerely to the One Teacher - God.

IN THE COLOGNE CATHEDRAL. Father Phelan's Cologne letter to the West-

ern Watchman.

Of course you are impatient for me to tell you something of the great Cathedrai. It towers over the whole city, a giantess of beauty and loveli-ness. The Drachenfels Mountains from which the stones were taken, have been almost levelled, so great were the inroads made on its store of white limestone. I shall not attempt a descrip-tion. It was finished over sixty years life," proclaimed the great Educator, "to know Thee, the One True God, and Him Whom Thou hast sent, Christ Jesus." When the Catholic Church hands on what Christ taught, she is not teaching in her own name. She calls no man teacher, for One only is Fatherland, whatever their belief, are Fatheriand, whatever then origin, the proud of it. It is not only a prayer in stone, but a sermon in stone. Protest ants viewing this mighty structure, are impressed with the grandeur of the Catholic religion. It is not more than and is really seven hundred years old, and is really the youngest of the churches of Col the youngest of the enurches of Col ogne, but it represents all the triumphs of German architecture, and is the crown of all their work. Bat unlike the great cathedrals of France and Italy, the Cathedral of Cologne is, be-fore all things, a church. When I said fore all things, a church. When I said Mass there this morning I saw a great crowd of tourists, packed at the While service is going on there is no walking about allowed in the church. All must stand or kneel, and none can roam about. I heard the Switzer ask a receive impressions, but even as the hardest granite to retain them. roam about. I heard the Switzer ask a lady: "Do you want to hear Mass?" And when she answered in the nega-tive, he said: "Then stay there." It was a lesson in reverence. We Americans have no sense of reverence. We reverence nothing and nobody. Those who visit the Dom of Cologne will learn symething of the virtue. will learn something of the virtue.

CONVERSION A SLOW PROCESS, USUALLY.

It is a common opinion among non-latholics that the Catholic Church is Catholics Catholics that the Catholic Church as so eager for converts that she is ready to snap up every Protestant who, having the fear of Rome before his eyes, may happen to be looking the other way when a priest is at hand. Of course this is absurd as those who have been converted from Protestant nave been converted from Protestant-ism known. It is not so easy as it seems for a non-Catholic to enter the Catholic Church. A sudden en-thusiasm for the Church on the the part of a non-Catholic does not carry a Catholic priest off his feet. There are truths to be learned, and There are truths to be learned, and principles to be imbibed, and errors to repudiated before this step is taken. he mind must be convinced of the truth of the Church's teachings. process of conversion," says the Pilot, discussing this question, " is often slow. Nevertheless, the priest will not let hi atechumen go ahead of grace and ight. As a case in point we recall the admirable story of the conversion from Unitarianism of a well known Bostoniar Miss Julia G. Robins, as related in little pamphlet by herself. The last obstacle in her way was the doctrin of the Real Presence. All else we clear and easy to her, and she longe for the peace and certainty of the iu ness of the Faith. She asked the price who was instructing her, if, pendir conviction of this article of faith, she should not, at genuflect before the altar as Catho do. But he forbade her this outwar sign of faith until conviction should have come."

the propagation of revealed truth, by the exercise of Christian virtue, by works of charity and mercy, spiritual as well as corporal. This is that "walking worthy of God" to which St. Paul exworthy of God" to which St. Paul ex-horts us, "in all things pleasing, being fruitful in every good work, and in-• easing in the knowledge of God" (Colos 1, 10). POPE PIUS X.

OUR LADY OF SORROWS.

The month of September is dedicated to Our Blessed Mother of Sorrows. In the chronicles of the life of St. Eliza-beth, so well known to us all by her wonderful charity and sweetness to the suffering and the poor, it is recorded that it was revealed to her that after the Assumption of the Blessed Virgin into heaven, the beloved disciple St.

into heaven, the beloved disciple St. John, to whose care she was entrusted by Jesus on the Cross, desired once more to see her. The prayer of St. John was heard and granted. In vision Our Blessed Mother appeared to Him accompanied by her Divine Son. In that apparition, as if Mary's soul travailed heav ar to say over that life that appartion, as in warys soul travelled back, so to say, over that life of sorrow through which she had passed, for sixty years, the evangelist heard her entreat her Divine Son to bestow special grace on those who in life should be devoted to her dolours. In answer to it, St. Elizabeth tells us that He to it, St. Elizabeth tells us that he promised four marvelous graces. The first was that those who before death earnestly invoked the help of His Blessed Mother under the title of Her Sorrows should obtain true repentance for their sins. In the second grace He promised that those who cherished this devotion should be protected by His love in their own sorrows, and especially in the sorrows of death. In the third, that, in recompense for their sympathy for His Blessed Mother in her grief, He would impress on their souls the remembrance of His own Passion, and remembrance of His own Passion, and bestow on them a corresponding glory in Heaven. And, lastly, that in His Divine compassion He would confide such devout clients of His Blessed Mother's sorrows to her own special keeping, to dispose of them as Mother's love for her adopted children would suggest, and, moreover, that He would

suggest, and, moreover, that he would enrich them from the treasury of His love with all the graces she should ask for them. The teast of the Seven Dolours is celebrated on Sanday, the

To our dear sons Connt Stanislaus Med-olayo, Albani, Professor Joseph Toniolo, Commander Paul Perizoli, lawyer: Salutation and Apostolic benediction. Dear Sons: It is a pleasure to us, dear sons, to make known to you in affectionate and kindly words the con-solation We have derived from the ad-dence in which great numbers of Cath-

Movement. If manifestations of respect and of love by the faithful, acting as individ uals, have been always agreeable to us, there is still greater reason why we should be consoled by the manifesta-tions of love and respect which persons of great influence, who are authorized Movement. tions of love and respect which personal of great influence, who are authorized to voice the sentiments of the different social classes, have deemed it their duty to offer to our person, or rather to that supreme power with which, without any merit on our part, Divine Providence has been pleased to invest us. An er. orized

saying quite another thing ; just as if, in granting dispensations in particular cases, we desired to abandon the gloricases, we desired to a other and renounce ous traditions of the past and renounce the most sacred rights of the Church and the claims of the Apostolic See. WE, who always have taken care to

speak to the faithful with that sim-plicity which Jesus Christ so strongly

plicity which Jesus Christ so strongly recommended to His Apostles, cannot allow them to do us the wrong of ex-tracting from our letter a meaning which was not in it, and which WE never intended to be in it, nor can WE permit them to do what is still worse, are distort one words an as to namely, distort our words so as to impart to them a sense, the very op-posite of what they contained. But WE are confident that this benevolent manilestation of our sentiments will open the eyes of our sentiments will open the eyes of our sons, who do not cease to be less dear to us, even when they go astray. WE clasp them all in a paternal embrace of divine charity.

You, dear sons, who have shown your-selves earnestly desirous of carrying out selves earnestly desirous of carrying out our wishes, should keep in the path marked out by our late Encyclical. Although the task confided to your care be only of a preliminary and temporary character, be not dls-couraged by the inevitable difficulties of an enterprise which extends over so couraged by the inevitable difficulties of an enterprise which extends over so vast a field, and which is essentially complex. Long and patient must be the work of preparation jif you would gath-er from your labors an enduring har-vest. It would be a mistake for you to wish that from this time forth you would see the immediate effects of work, which demands a very extensive and which demands a very extensive and

which demands a very extensive and very complete organization of all the Catholic forces in Italy. May the Lord grant our ardent and heartfelt prayer, and give us the con-solation of seeing all of our sons united as brothers by the sweet bond of peace and of charity, devoid of mutual jeal-ousies, hatreds and rancours, and ani-mated by a holy and joyous emulation

ousies, natreas and rancours, and an-mated by a holy and joyous emulation for their own sanctification and the sanctification of others. It is in this sweet hope that we bestow upon you, dear sons, the Apostolic benediction as a pledge of our paternal affection. PIUS X. POPE.

Rome, at the Vatican, Aug. 1, 1905.

Half-Way Belief is Passing.

The present trend away from all fixed belief among Protestants must in-evitably end in the rejection of all revealed truth and in the consequent revealed truth and in the consequent breaking up of church organization or more probably, a reaction will set in towards the acceptance of Christian truth in its entirety, that is towards the Catholic Church. It is becoming the Catholic Church. It is becoming clearer every year that the coming struggle will not be between the Catholic Church and Protestantism as any form of belief, but between Catholicity and Agnosticism, between belief and unbelief. Half way belief is passing.—The True Voice.

WHY I BECAME A CATHOLIC.

When one attempts to account for his When one attempts to account for his or her conversion upon merely rational grounds the explanation becomes one of the greatest difficulty. None of my near relatives is a Catholic, so. I cannot claim that it is hereditary in my family. But looking back over my past life, I find a chain of events (trivial in them-salvee) that have led me almost unconselves) that have led me almost unconserves) that have lea me almost uncon-sciously into the Oatholic Church. My parents not being members of any Church, I grew to manhood without any Church, I grew to manhood without any religious training to speak of. I at-tended church occasionally, some-times at one and sometimes at an-other of the Protestant churches, it being immaterial to me which branch of the Protestant faith the Church re-presented. In fact, I may say that I invariably attended the church that my boyhood friends attended. At the age of 18 I was baptized and 1403

thing and desired to be understood as His lectures on the belief and teachings of the Catholic Church were a revela-tion to me, especially the lectures on Penance, Holy Eucharist and the Im-Penance, holy Edenariat and the Im-maculate Conception. Father Sutton's clear, scholarly explanation of tho-sacraments dispelled my doubts and left me firmly convinced that the Cath-olic Church is the one true Church

established by our Saviour. After the mission ended I called on the parish priest and arranged to go under instruction for admission to the Church. In a few months I was bap-tized conditionally, made my first confession and felt that at last my many sins were washed away, and a new life of hope and trust in the teachings of the Church, with the safeguards of the Sacraments, dawned upon me. While under instructions I read all

while under instructions I read all the Catholic books and tracts that I could lay my hands on, "The Faith of Our Fathers." "The Question Box," "Catholic Belief" and innumerable "Catholic Belief" and innumerable tracts being to my soul as food is to the famished man. The supreme want of man's heart is God, and "except you eat the flesh of the Son of Man and drink His blood you shall not have life the deep not supin you." A religion that does not sup-ply this food for the soul is not divine and is not of God.

and is not of God. I have tried Protestantism and found it wanting. When I asked for bread it gave me a stone and left the craving wants of my soul unsatisfied. So what was left me to do in my search after the truth ? "Be your own guide; read your bible; pray," says Protestantism, and left me to grope my way alone through the labyrinth when my soul was crying for a guide. a spiritual through the labyrinth when my sour was crying for a guide, a spiritual director, the moment I undertook to live a life that was above me and to which I was a stranger. Protestantism left me to meet the doubts, dangers and temptations to be encountered in the beginning of a spiritual life and to feel

more painfully my religious wants. How different was the treatment of How different was the treatment of the Catholis Church! She sent me to her priests, those in authority in the Church, of whom Christ said: "He that heareth you heareth Me," showing me that I must look to her priests for me that I must look to her prices in guidance in my spiritual life. Protest-antism, in leaving me to rely on my own private judgment for guidance, left me like a derelict, rudderless, drifting helplessly on the ocean of loubt and unbelief. But thank God ! I have with His help weathered the storm, and the beacon light of the harbor of peace and spiritual rest beckons me on till I drop anchor in that harbor where the storms of doubt and unbelief cannot assail me and the bright sun of peace shines upon

A few months after I became a Catha few months area 1 occurs on our of the or our of the or our of the or our of the out o gether we will met the trials of life, doing what we can in our own weak way in the cause of the Master until He calls us home.

"In heaven above, where all is love, There'll be no more sorrow there."

-Miles E. Stratton in Catholic Standard and Times.

CONCERNING JUDGMENT.

To the man whose life is attuned only to the honors, the ambitions, the pleasures and the wealth of the world the approach of death must, indeed, be horrible realization. To the a most bed of sickness, around which the consolations of religion do not hover, it has brought dreadful awakenings and even agonizing pain. But how triffing these, compared with what is to follow

-judgment. Judgment, as we learned in our catechism, is the accounting to God of the actions of our entire life and the receiving in return His sentence there-

17th September. N Y. Freeman's Journal. LETTER OF THE POPE. THE CATHOLIC SOCIAL MOVEMENT AND ON THE NON-EXPEDIT. PIUS X. POPE. To our dear sons Connt Stanislaus Med-

solution we have derived from the ad-dress in which great numbers of Cath-olic Italians have wished to express their personal gratitude for our late Encyclical to the Bishops of Italy dealing with the development of the Social



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AN ALL-EMBRACING MISSION.

The field opened up to the Catholic Social Movement is a vast one. There is absolutely nothing pertaining directly or indirectly to the Church's divine mission that is excluded from it. One can easily see the necessity for the co-operation of individuals, in this great

d to invest us. An ex ample of this kind is more edifying in itself and more effective and fruitful in has been plea peneficent results when it comes from

The noble sentiments pervading the address could not be more appropriate nor could they respond more fully to our fondest wishes. What we admire fondest wishes. with the greatest satisfaction is the docility with whice you receive our words. You declare, without reservation of any kind, that you are ready to follow will ingly and joyfully our advice, and to ingly and joytully our advice, and to carry out our views, which aim at safe-guarding Christian society and at arous-ing in a salutary manner old and new forces in the accommon internal and new forces in the common interest of the Church and of the fatherland for the Church and of the rathernaud for the salvation of souls. You could not have given us, dear sons, greater comfort in these times, especially as the Ency-clical which has furnished you with the clical which has furnished you with the opportunity for making an open declara-tion of your fillal attachment to our per-son, and of your full and strict submis-sion to the Vicar of Jesus Christ, has supplied too many others with a pretext for misinterpreting our intentio although the pretext rests on no basis of truth. In this way they have endeav ored to mislead public opinion and the consciences of the common people, by deducting from our words, which in themselves are very explicit clear, a meaning totally different from that which we convey in them.

We, therefore, cannot refrain, dear sons, from complaining with you for he same reason that induced the Apostle Saint Paul to write these words to the Corinthians, which we adopt as our own : " For our glory is this, the plicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in can easily see the necessity for the co-operation of individuals, in this great work for the sanctification of our scals as well as for the diffusion and the ever increasing extension of the kingdom of God in individuals in the family, and in society each striving to procure, according to the measure of his capacity, the good of his neighbor by sons, just as if WE had said one

At the age of 18 I was baptized and confirmed in the Episcopal Church, but did not become an active men being very irregular in my attendance and having a very indefinite and vague idea of what the Church taught in the thirty nine articles of religion. I be-lieve at this time I was a fair sample of the average Protestant, and attended church whenever I felt so inclined. The thought of religion was, in fact. The thought of religion was, in fact, repugnant to me at this period, and I carefully avoided entering into any dis-cussion pertaining to religion. After my marriage I rarely attended church, although I felt the need of re-ligion is my life and leaged to be

entren, although i teit the need of Fe-ligion in my life and longed to be a Christian, but I did no; consider my-self entitled to the name when my creed was so vague and indefinite.

How well I remember watching the thousands of Catholics going and com-ing from Mass on a Sunday morning and asking myself the question: "Why do so many people attend church s in the morning, and what have they discovered in their religion that makes then look so happy and con-tented ?" The more I thought over the tented?" The more determined I became to investigate for myself, and the fol-lwing Sunday I attended High Mass. I was very much surprised to find the church crowded to the doors, and more

surprised to see the large congregatio so devout ; every one with prayer book or beads reciting their prayers. I came I came away after Mass very much impressed with all that I had seen and heard, and with a desire to know more of the Casholic faith, but, being ashamed to broach the subject to any of my Catho-lic friends, I remained in ignorance of the teaching and belief of the Church. About a year after my visit to the Catholic church a mission was given to non Catholics at one of the churches of the city. The lectures to non-Catho-lics were delivered by Father Sutton, lics were delivered by Father Sutton, a grand old man who won all hearts.

Forthermore, we learned that upon. Furthermore, we learned that there were two judgments. The one immediately following the soul's departure from the body; the other on the last day, when we will be summoned soul and body from our graves to resoul and body from our graves to re-ceive the eternal sentence and to enter into our eternal rewards or eter-nal punishments. 'Come ye blessed of my Father, possess the Kingdom pre-pared for yon from all eternity, or depart from me, ye cursed, into ever-lasting fre.''

lasting fire." Which shall it be? That depends which shall be bet find depends upon ourselves. It is within the power of each to elect for himself. The jadg-ment will be just. It will be the jadg-ment of an Infinitely Just God. It will be in accordance with the life we have led.

By our life here, then, we are to win heaven or merit hell. Consequently we have it within our power to determine which of the two sentences shall be meted out to us. If we conform our life to God's holy laws, nothing more is needed to insure us of the sentence of eternal happiness. Death will then be a blessed release, and we shall have no fear of the judgments which follow,-Church Progress.

Reverence for Mary.

An article by J. Goudard in the per-iodical "Etudes" treats of the venera-tion in which Our Lady is held in many Mohammedan countries, and in the references to her in the Koran. In Syria and Palestine she is especially nonored, and her mention in the sacred book is the reason alleged. In order-ing all the images in the Kaabah to be destroyed, the only exception made by the Prophet was in favor of those of In order Mary with her Divine Son in her arms. On one occasion, it is narrated, when an Iman spoke slightingly of her he being out of the messue by his was driven out of the mosque by his anditors, and only allowed to return when he had made ample amends. when he had made ample amends. What an example for Protestant Christians !

THE HALF SIR By GERALD GRIFFIN

CHAPTER VIII.- (CONTINUED.)

" Are you his mother, poor 'oman i

I'm sorry for you." " May be if I wanted your pity, you wouldn't be so ready wit it." "Well," said Remmy, "I heard a dale of Irish manners, but if I'm to take

the widow's male, an' there's my thanks, abusen and poll-talken "o' the poor lad that's far away, and that if he were here, would pummel you while uver he was able to stand over

while uver he was able to stand over yon, your contrairy cratur !" "He wouldn't," said Remmy, coolly, "He wouldn't !" replied Mrs. O'Lone, lifting the tongs. "Would you strike me in your own honse ?" said Remmy, as the blow was about to descend over his eye. The old woman seemed to hesitate between her desire of vindicating Remmy's good name, and the obliga tion of hospitality which held her hand. At length. flinging the utensil into the At length, flinging the utensil into the chimney corner, and throwing herself, with a wild burst of grief, into the with a wha chair, "I'll lave you to Heaven!" said she—"If it wasn't for that word, I'd make you that you wouldn't he so free wit your tongue. 'Twasn't a gentleman ever done or said what you like your frightenen the child a while ago, you crule man you !"

And here, unable to continue her invective any further, Mrs.O'Lone lifted her apron to her eyes, and indniged herself in an unrestrained fit of sob-

"Ah, now, see what this is !" said Remmy touched by the too great success of his ruse. "I never saw you for a woman, that there can't be any n wit you, you're so soft. Com yre," relapsing into his natural tone-Com ' throw your hands about me and kiss me, you old fool, and sure you ought

know Remmy before now." With a shriek of delight and astonishment, his mother flung herself about his neck, and overwhelmed him with

"Easy now-that'll do, mother : take your hands o' me I tell you, an' sit down there an' be quiet, and let me finish my dinner. One would think you wor goen

By a great effort, Mrs. O'Lone com-manded horself, and taking a seat op-posite to Remmy, remained gazing at him, as if there were anything at all forming in him in formation. fascinating in his ill-favored counten ance, while he gave her an account o naster's intentions with respect to his future residence in the country, and his desire that his nurse, Minny O'Lone, should come to live at Castle Hamond.

Minny seemed to be made rather thoughtful by this proposition. She mused a moment, and then taking her blue rug cloak from an old panelled chest behind her, and pinning a clean white kerchief over her head, she bade Remmy to wait half an hour for her, while she stepped over the fields to Mr. speak one word with Falahee's, to lady that was lodging there, after which she would be ready to accompany her son to the Castle.

son to the Castle. ""Twill be a hard thing to bring about," she said with herself, as she crossed the fields alone; "and still, poor dear, if it was a Turk that was about." there, they couldn't but do all in their power for her. Indeed, to say the trath, it's little admiration she should be afeerd to go near him."

several weeks after his return Hamond persevered in the strenuous practice of the resolution which he had ormed on his return to his native land. The dawn of the morn beheld him in the fields, on his way to the bed-side of a wa ome suffering te

THE CATHOLIC RECORD.

world to pieces about him. In the midst of the many spectres that pre-sented themselves with nearly all the

sourced themselves with hearly at the vividness of reality before him, one in particular, which stared upon him from a fissure in the hangings, rivetted his attention. It was that of a female face, pale and wasted—with dark hair

face, pile and wasted—with dark hair and eyes moist with 'cars—one hand holding the handkerchief which was tied around her neck, and the other puting bac's the chintz-hanging from before the face. This appearance did not change at speedily as the others, but vanished alt gether when Hamond

moaned in the excess of his debility. All the exertions which he afterward

ade were insufficient to bring it be-

On another occasion, when his dis-

ease approached its crisis, the sound of

his own guitar coming, as it seemed to him, from a remote part of the building

(an old pile almost worn out in the service of the family from whom

service of the family from when Hamond's uncle had purchased the property) threw him back in imagina-

ion upon the days when he had sat by

Emily's harp, to hear her sing those lines which he was fond of adapting to the ancient music of his native country.

While he continued to indulge thes

recollections, her voice at length came

back upon his memory so clearly and sweetly, though still dreamily distant that he was enabled to trace one song

(a little melody of the suantraighe, or

sleepy mode, which we are told was formerly used by the national bards to

full the wearied warriors to rest in their

chambers) through all its cadences. The words too sounded in his memory-

he could almost fancy upon his ear.

L Sleep, that like the couched dove,

Sleep, that like the coucned dove. Bioods o'er the weary eye. Dreams, that with soft heavings move The heart of memory — Labor's gueddon, golden rest, Wrap thee in its downy yest; Fail like comfort on thy brain, And sing the husb song to thy pain,

II.

With her fil-omened scream; But tones of fairy minstrelsy, Float like the ghosts of sound o'er thee Suft as the chapel's distant beil, Aud juil thee to a sweet farewell !

III.

IV.

Before the last stanza had faded

his ear, Hamond was falling rapidly into a slumber as profound and salutary

as that described by the melodist. The

night passed away before he woke, and when he did so, he found that the usual

salutary change had taken place in his

'If you'd excuse me spaken to you,

sir," said Minny to him a tew days after, when Hamond was able to sit up

system.

your bidden.

Ye, for whom the ashy hearth The fearful housewife clears-Ye, whose thoy scunds of mirth The 'nighted carman hears-Ye, whose pigmy hammers make The wonderers of the cottage wi Noiseless be your airy flight. Silent as the still midnight.

And dreams the guilty dream; No banshee scare thy drowsy cars With her ill-omened scream; But tones of former

They were as follows :

fore his eyes.

the objects in the chamber were tinged with the disagreeable light, and Hamond's eyes were pained at every attempt to turn them away, at the deed he didn't seem over and abov plased." "Upon her head, sir, he wanted to put it -- a blister that is -- an' he toult the women to have the hair cut off, for

it was the head-ache entirely that was killen her.' " And has it been done ?" "No, plase your honor, the women say 'twould spoil her for a corpse !"

" Why so ?"

"How do you mean ?" "To have the curls tuk off; and besides, he was very angry in regard o' the linen. To have it changed he wanted, sir, but they haven't only the other pair clane, and they want to keep them agen the wake." agen the wake. them

"What wake ?" "Her own wake, sir, if it pleased

Her own wake, sir, if it pleased Heaven she went." "Inhuman wretches !" Hamond ex-claimed aloud. "Is it possible that you were calculating the circumstances of her funeral, while she was yet in the balance, and ready to sacrifice the chance of her life to your own abomin-able vanity? Let the directions of the physicians be complied with this in-"O sure if your honor likes it, "O sure if your honor likes it,

'twouldn't be wishing to us for a te refuse you, sir,'' said Kitty, it was the girl's own wish as mu but much as

the rest." To his unutterable astonishment, Hamond found that this was the fact He remained, however, to see that his wishes were complied with in effect, and departed in a humor more meditative than usual. He regretted, never-theless, the violence with which he had the less, the violence with which he had spoken to the poor people; for it was evident that the feeling was general, and his common sense told him that the means which he used would not be

the most successful in removing it. On the third day after this, Hamond had a better opportunity than ever of estimating the misery of his poor countrymen; for he lay himself locked fast in the leaden chains of the heavy and wasting pestilence which rioted in

the land. CHAPTER IX.

CHAFTER 13. I that loved her all my youth. Grow olde, now as you see: Love liketh not the falling fruite. Nor yot the withered tree. For love is like a careless child, Forgetting promise past: Ho's blind or deaf, whenere he list: His faith is never fast. —Percy's Relics.

Tied down as he now was to the nounful solitude of a sick bed, Hamond as no longer able to amuse the enemies of his peace (his own memory and imagination), by fixing his attention on

other subjects. His brain was en-feebled by the influence of the disease, and less calculated to resist the illusion which, independently of any pre exist ing cause in Hamond', own mind, the alteration of the system alone would have occasioned. The hallucination to which he soon became subject invar The hallucinations iably connected themselves with the reigning melancholy of his mind, and became more striking and vivid accord ing as his disease proceeded. The manner, too, in which real and imagin ary events and objects were blended in his mind afforded matter for curious speculation, which the growing infirm ty o' his head did not hinder him from indulging. A few instances may en able the reader to comprehend meaning, if (fortunately) his experience may not have made hin already ac quainted with it.

He had, on one occasion, falle1 into a broken and heated slumber, in which he remained for some hours, dreaming of Emily, of her husband, and of her friend; placing the head of one apon the shoulders of another, and imagining all the fantastical changes which th despotism of a fovered fancy could gest. He beheld his successful rival (for his success had reached his ears) lying dead, as he had been taken fro which some political quarrel field to had called hin, (for this, too, Hamond had heard, though as yet the reader remains unacquainted with the circum-stance), while Emily bent over him in all the agony of real sorrow, Hamond

him for sustaining the inquiry, than because the explanation of Minny per

fectly satisfied him.

Minny scoordingly complied and as her little tale furnishes a good speci-men of the naive ignorance and strength of thought which are frequently com-bined in those legends, we are tempted to transcribe it for the reader's infor-mation. Say on, whatever it is." attempt to turn them away, at the same time that he could not close them altogether—for when he did so, the balls felt as if they were burning be-neath the lids. Strange and feartul figures (such as poor Fuseli would have suffered any night mare to be blessed with the sight o) darted rapidly upon his wisen and vanished as quickly. nation. A couple, Master Hugh, that had a son that used to get his living soft enough by stalen an' doen everything that was endifferent (wicked)—an' his father an' mother could get no good of with the sight o) darted rapidly upon his vision and vanished as quickly. At one time he fixed his eyes on a wrinkle in the curtain, and felt as if that were the cause of all his suffering. A wind stirred it, and he fancied that an earthquake was shaking the whole would to pieces about him. In the im, for he bet 'em reg'lar when they Well

talked to him about his doens. he went to the priest of his parisl ne went to the priosit of the parameters coming on Aister, an' says he, among other things, 'I bet my father an mother,' says he, 'as oiten as I have angers and toes,' says he. The priest looked at him, 'Have mercy on you, ooked at him, 'Have mercy on you, ou unfortunate man,' says the priest, how come you to do that? Go nowor I can't take you (Receive you into the Church. The reader will find an explanation of the practice alluded to Minny in the evidence on the State Ireland before the late Parliamentary Committee.) says he, unt'l you get the Pope's apinion, an accorden to the the Pope's apinion, an accorden to the apinion he'll give of you, I'll take you or not, 'says the priest. Well an' good if he did, the boy went an' told his father an' mother, an' to be sure they about (import in the interaction) about made a great lava (lamentation) about his goen to the Pops. Well he got up airly next mornen before his breakfast arry next more in before he pope, an'a long road he had to travel before he got there. When he did, an' when he set foot upon the Pope's ground, every bit of it beg'n shaken onder him. The Pope was sitten in his parlor the ame time, an' he knew be the ground shaken that it was some bad member was comen to him. 'Run out,' says he o his servant, 'an see what poor cratur is it that's comen to me,' says he. So the servant done his bidden, an' see the boy comen along the ground on his bare knees, an he brought him before the knees, an he brought him before the Pope. 'Erra, you poor creatur,' says the Pope, 'what's the raison o' your comen that way to me?' says he. 'The priest that sent me, plase your rever-ence,' says the boy, 'to have your apinion o' me for bating my father and mother as often as I have fingers an' toes.' 'If you done so,' says the Pope toes.' to him again, 'you're in **a** bad way, says he, 'an' I can't give any apinion o you,' says he, 'ont'l you go to the wood an' get a withered tree an' go an' stand with it in the middle of such a river, says he, 'an stay there ont'l your bough

interval having been wholly occupied by the efforts which he had made to dis-cover the fellow who had fired on him from the rock. "I have caught the ruffian at last," said he, "though that very circum stance only renders my own chance of safety from similar attempts the is green again, says he. 'O murther,' says the boy, 'an' sure I'll be dead be-fore half that time,' says he. 'I can't is any 'says the boy of the says he. 'I can't questionable. This, however, is but : very insignificant episode, in the dark and bloody history of the fearful and help you,' says the Pope, 'I can't give any opinion of you till you bring me and silent system of rebellion which is fast spreading through the country. I an looked to with a peculiar dislike, as the withered tree again.' Well an good, the boy went to the wood, an' i Well an happen to be one of those who ex-claimed against the immortal pusilla-nimity of the Round Robin, which was he did he got a withered tree, an' he did he got a withered tree, an which an' stud wit it in the middle of the river, waiten till it would get green with him. Well, one night, in the dead hour o' the night, when he was standen signed by the magistrates of this county, at the beginning of the dissigned , two highwaymen passed by, an' driven a couple o' heifers before So one of 'em see this boy a one said Hamond, "and blushed for my native Limerick." side in the dark under the withered 'Who's there,' says he? There o answer. Well, 'Who's there?' was no answer. Well, 'Who's there?' says he again, 'or I'll put the contents o' this through you,' says he, liften his gun. 'Oh, go along wit you,' says the boy, 'an lave me alone,' says he, 'to do my penance.' 'What harm is it you done?' says the high wayman. 'I bet ?' says the highwayman. an' mother as often as I have

had buoyed him up ever since hi nomination, and now, on the eve of the final struggle, he felt more cheerful and confident than he would have liked to confess.

SEPTEMBER 9, 1905.

opposite to him, waiting for him to speak. Joe Boles had taken his eigar from his mouth, and held it between his fingers, looking at it as he spoke. "Yes, it is a little bit rainy. Well,

they did not hesitate to express. This, however, was among the least of the many mortifications which poor Hamond

him, but that was not the cause for which his heart was pining.

than ever. He was sitting in his apartment in

he tuk head at the Rock o' Foynes.'

gentlemanly modest way; referred with a delicacy, at which even Hamond's

exception, to the circumstances which seemed to warrant him in seeking

Hamond's acquaintance; and apologise

tor having so long deterred his visit, the

Indeed, I heard of that abroad,"

TO BE CONTINUED.

HIS RELINQUISHED OPPOR-

TUNITY.

By Walter M. Eggerton.

Young Frank Burroughs had left the

ritically

sensitive heart could not take

had experienced in the course of his life, and he made up his mind to endure things look pretty good for you to-morrow. Frank, eh? Yes, it looks like it without much difficulty. Neither was his affliction extreme at finding the usual coremonial which a stranger or a pretty sure thing." He paused and the younger man murmured politely and waited. r or usual ceremonial which a strum from a absentee looks for on his return from a long absence, or his occupation of a new residence, neglected by the gentry, in his neighbourhood. Nobody visited

"Of course," the other went on, you know as well as I do, I suppose, that it all depends on the Fourth. It which his heart was pining. He might, nevertheless, have worn out in peace the remainder of his life (now falling a little into the "yellow leaf,") if it were not for an unexpected incident which intruded flercely upon his solitude, and brought back all his miseries upon his heart in greater force simply means that our ward can elect you or defeat you in this fight."

Young Burroughs bowed his head in acquiescence and still waited. Some. thing in the man's manner made him almost breathlessly, and when Mr, Boles leaned forward confidently, glancing at the same time about him uneasily, the candidate hastened to assure him that they were quite alone and would not be disturbed. "Well," said Mr. Boles, clearing his threat a little and again expression.

the was sitting in his apartment in the atternoon of a cool November day, musing over the turf fire, which the already sharp frosts rendered agree-able, when Remmy entered the room, with a face of unusual mystery and imthroat a little, and again surveying his cigar, "I suppose you know that what I say goes with my ward people. Its the same as if I was the ward myself. with a face of unusual mystery and im-portance, to say that a strange gentle-man was below, who wished to see Mr. Hamond. "Mr. Hunter he says his name is, sir," Renmy added, and then speaking in a whisper, and with a face of deep wisdom—"Tis the very Scotch-Now, if I elect you, I suppose you won't object to doing me a favor. Just a regular business arrangement, of deep wisdom-"'Tis the very Scotch-man, sir, that I caught his horse when you know-that's the kind of a man | you know—chat's thing for me and I do a thing for you. Understand?" "Yes," said the young man, slowly. "And you want me to——" "It ain't much. Just a little thing

Hamond remembered the name, as that of the gentleman to whom Emily's

"It ain't much. Just a nay way, that won't hurt you in any way, friend Martha O'Brien was betrothed when he was in Dublin, although that County Court's been going on here for the last few days, and was adjourned gentleman being then in his native country, Hamond had no opportunity of knowing him personally. The sudcen to day till after elections. Now, there's a case coming up for trial the appearance of a person, even thus dis-tantly connected with the history of day after to-morrow that I'm sort of interested in. I mean Jack Darkin, who was arrested for stabbing the Italian saloonkeeper in Cowton a few that unhappy period of his life, agitated him in no inconsiderable degree. It was some time before he could command "Yes," Young Burroughs nodded. self sufficiently to bid Remmy show him the stairs. Mr. Hunter introduced himself in :

"Yes," Young Burrougns nouse. "And I understand," the other went in, "that you are going to defend him, the inv it's only circumstanon. and show the jury it's only circumstan-tial evidence, and try to convince them that he's innocent. "Yes," said Burroughs again, qui-

etly. "Well, of course, it ain't much of a case, anyway," Boles told his eigar with some energy, "I mean it don't amount to much, only low-born, baramount to much, only low-born, bar-room mix-up that nobody cares even to hear about. But I got reasons of my own why I want—I want Durkin to suffer for it; not harg, I don't mean, but go to jail for manslaughter or what-

ever it is. " "You mean you think he was guilty that it was he who dealt the fata blow?

The other man's eyes left the cigar, from which he had just drawn a mouth ful of smoke, and his glance met the

lawyer's squarely for a moment. "No, I don't," he said slowly. "I don't mean that. I dont know a thing bout it. But I want him to go to jail. about it. But I want him to go to Jall. I want him to suffer. I got a grudge against him and I'm going to get even, that's all. He's in a hole, and I'm going to jump on him," he ended with rough directness.

Young Burroughs raised his eyes slowly from the floor, at which he had been gazing steadily, and looked at his visitor. He was used to exercising self control and he wanted to be sur that he understood.

"You have a grudge against this man," he said, "and you ask me in return for your using your influence for my election for my election tomorrow, to-to not

try to prove his innocence?" "That's it," said the other eagerly, "All you got to do is-do nothing. He laughed. "And not say too muc "And not say too much You see, I know, we all know, how you can talk when you want to, and it'll just take about your prettiest talking to get Durkin out of this scrape. don't try too hard it'll go hard with him. And that's all you got to do-not try too hard.

Young Barroughs head went up proudly with a contemptuous harden-ing of the features. Did this big, storekeeper think that he would a mo

SEPTEM

from his ciga: Frank ?

Before the yo than shrink imp familiarity that nes, there was that connected of the house. little, and his threshold. She whitening hair expression. was engaged, and withdrew

door. "I say 'no, young lawyer my best to d whom I believ

crime. You mean

" that you we " You're g

There was young Burrou The visitor ro "It'll be a tered, "you" name of being

one, don't you "I have n bid you good. "Well," st spreading ou ald his hat "I gave you what J say Good-night. He was walked slowl the curtain His hands w

head was thrown back while his lip one at his si Then he tur hall into th sat alone. kissed her. They said ceived the with a cal seemed to be And for a d

shone with a

derstanding

-Donahoe's

Rev. Berna "Why d

pose penanc Why do Ca for their si Do you bel all-sufficien When God He not in deserved p as in the 'To-day sh dise.' (Lu After c he might h God. and t poral puni given sins lares tha sinner m substitute

irtues, a into more viii.) Freque that God sinner-t without punishme (Wisdom bellious . 20 23), xxxii. 51. xxiv.) et David, for his I given by death of

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Master Hugh, in less than twenty four

there. they tree. IV. Silent go, and harmless come. Fairest of the stram.— Ye, who love the winter gloom. Or the gay m.oa.boam.— Hither bring your growag store. Gather'd from the bright lusmore: Snake,o'er his temples, soft and deep. The comfort of the poor man's sleep.

It was the evening before election day in Cornville, and the town had reached a state of almost hysterical exmy father fingers and toes,' says he, an' so he up and he told him uvurythen ; 'an' I'm citement waiten here now,' says, he 'ont'l my bough'il be green again,' says he. 'Murther alive !' says the highwaynoisy town with its crowded excited bars, pool-rooms, and lunch counters and had reached his home and thrown man, 'sure many's the time I bate may father,' says he, 'an' worse than that, says he ;'an, here,' turnen to the other himself wearily into a chair in the little room he called his office. He was tired, but not depressed. It had highwayman, 'take the cows and the gun,' says he, 'for my heart is changed, au' I'll have nothen to do wit been an exhausting struggle and a severe test of energy and grit, but hope an 'I'll have nothen to do wit you or your doens any more l' says he. Well an' good, he went to the wood, an' if he did, he got a withered tree, an' he came an' stood by the boy. Well, Mastea Hach is her there to be the the

in the bed and converse freely, "I have somethin to say that I wouldn't without 'Say on, Minny," said Hamond, hours after, the high

accustomed to spend whole hours, when the number of his afflicted dependants was not so great as to claim a briefer division of his time. Like all enthusiasts, his fervour, in the new course which his smitten conscience had suggested to him, was pushed to a degree of indis-cretion which might have made its endurance questionable, but for its con mexicon with another feeling which time did not seem likely to remedy. The more Hamond saw of the misery and of the table.

the dispositions of the impoverished classes of his countrymen, the more that dislike of the wealthy and high-born. which had constituted the disease of his

ing. "Minny, is this the way you mind for many years, was irritated and me! Have you left me like all the world? I am dying of thirst," he mur-mured in a feeble voice, while his heart increased; and (without seeking malici ously to detract from the merit of his benevolence) we might say, that the was filled with anger. The curtain was slightly drawn, and poor benefitted nearly as much by his resentment to their superiors as by his compassion for themselves. They, howa hand was presented to his visw, in a hand was presented to his visw, in which was a cup of whey. He drank it, and the hand was withdrawn. In a few moments after, Minny drew back the curtain, and took the vessel from him. "Minny," said he, as he looked on ever, were unable to estimate his work, were unable to estimate his motives, and their blessings and their gratitude were unreservedly poured dorth at his leet. The family who were fortunate enough to attract his atten her withered and bony hand, "it was not you handed me that drink." tion on the morning of his arrival in an especial manner found occasion to re joice in his bounty ; and, tainted as his else, sir ?" "Why did you not speak or look in otives were by a hue of self-gratifica. tion and want of the unlimited charity which comprises friends and foes with upon m indifference, and totally overlooks, if it does not sometimes contravene, the imsir. galses of mere personal feeling, Hamond whom? Or who rung it?' "For a token to Remmy, sir, t have the seed o' the fire ready for me." n discovered that even the bounded and selfish generosity which he exer cised was a surer means of acquiring Hamond was silent, rather because the weakness of his frame disqualified habits of contentment and quiet feeling

than any effort to distract his attention from the sorrows of his own soul by assusement addressed to the senses The peculiar habits of the people, never theless, occasionally gave him a great deal of annoyance. One scene, which book place during a visit which he made sister in law of Dunat (who was now become a snug steady cottager), may furnish the reader with a general

idea of what those annoyances were. "Well, Dunat," said Hamond, as he extered the girl's sick room, and perceived the patient considerably worse ary, as it slowly sunk below the hori-than he had left her on the preceding evening, "was the doctor with her to-day." "He was, please your honor, an 'in-

rather amused by the though ner in which she prepared herself for the conversation whatever it might be. contemplated the scene in silence for a minute, until it faded gently from be-

Why then, I will, sir, sence you defore him, and he awoke with a burning thirst. It was nearly dark, and Minny sire me," said Minny. Then seating herself by the bed-side, and turning O'Lone, who was his nurse, had left the tail of her cotton gown over her the bed side, dropping the curtain so as to shale his eyes. He could pershoulders, she went on. "You're as dear to me, Mr. Hamond, an' I think worse of you than I do of my own almost ceive that some person was seated at for I nursed ye both together, an' if I did, sure I was well rewarded for it. " Minny !" he said, faintly. The But what's troublen me. sir, ever sence person, moved, and presently he heard a bell ring. A few moments elapsed while his thirst became almost torburyou tuk ill, is to spake to you about geen to your duty, if it be long sence you done it. You know, Master Hugh, dear, how religious your family

ever an' ale ays—an' your family wor herself heaven be merciful to her, was pious an' good—sc 'tis kind for you to look to yourself that way. Forg' me, laster Hugh, af I make too free, but declare it's for your good I am, an' couldn't rest in peace thinken of it, while you wor so ill; but now the Lord has given you a safe deliverance, praise be to His holy name, an' you ought to turn to Him and to thank Him, an' to think of Him, and try an' make your peace with Him for all you ever done, for I'm afeerd entirely, Master Hugh, Not me, darlen child ! O, what that you worn't witout goen astray at neglecten Him in foreign parts. Forgi' me, Master Hugh, if I'm maken too

Getten it ready, may be, I was, Hamond really affected by the tender "You rung the bell, Minny. For

ness and earnestness of her manner, as well as by the uncouth way in which she started a subject that had long lain dormant within his own bosom, though the blush of self-accusation which rushed into his cheeks showed that its embers were not exting uished, assured her with much warmth that he felt grateful for the kind interest in his welfare which her discourse manifested. "I declare it makes my heart glad,

the following evening, the window On the following evening, the window of his chamber being thrown up by the physician's desire, to admit the freest sir, to see you so willing, for there's always great hopes that way. Go on, sir, an' with the blessing of heaven possible circulation of air, Hamond awoke from another fitful slumber, to your bow will be green, as they say, before long." open his eyes on a red and cloudy sunet. He gazed, as he lay on his back, through the window, and full upon the

"How do you mean, Minny ?"

"An old fable, sir, that they in-vented as a good mor'l about a great broad blood-colored disk of the lumin ary, as it slowly sunk below the hori-

was green, bekays he repented of his own accord, when the grace of heaven came on him, an' the other boy was there a twelvemonth before his tree was green, when his penance was accepted an' he was free again."

Although Hamond was not one of those estimable characters who can find "sermons in stones, and good in everything," (we request that this over) worked apophthegm may never be quoted again,) he found matter for deep reflection in the quaint legend which Minny furnished him with, and which evinced a deep seated and delicate ense of religious worth, a quality of which the poor peasantry are but little suspected. Happily for Hamond, his conscience had not as much to reproach him with in act as in omission, and he found the less difficulty in following up Minny's suggestion in the course of his convalescence. He found the immediate penefit of the exertion in a return of an almost infantine quietude and serenity of soul, which if it did not wholly and instantly uproot the poisonous herbage which had overgrown and overshadowed his spirit for many years, at least cut off the evil humours which fostered and encouraged it, and relieved him from sponsibility of wilful spleen the

against his fellows. For several months after, Hamond continued, but in a calmer manner than before his illness, to administer in every way that his fortane (unencumbered though moderate) enabled him to use to the comfort of his unhappy neighbors and had the satisfaction of seeing the condition of all around him daily assuming the appearance of contenta that competence which constitutes the natural and legitimate expectation of every member of the humbler classes, and the strength of the entire country.

He was not a little grieved neverthe less, to find that the common prejudic birth and family, ran, in direct opposition to his own feelings, and that his services, generous and open-hearted as they were, lost something of their in-

fluence on the minds of tho e on whor

office, the young lawyer took a chair | dom ?

friends had feared would prove an ob- consider such a proposition stacle, seemed, on the contrary, to have helped him. A majority of the roters could easily remember when he had worn knee trousers and attended the high school a few years ago and the novelty of having for the City Re-corder the youngest lawyer in the

this

county seemed to have appealed to them irresistibly. Frank was indeed young, but he possessed ability as a speaker, and had the confidence which usually goes with it. He had been ad-mitted to the bar in his twenty-third year, and even before that, while study-ing in New York he had done some clever "stump speaking." His ambitions were high and by no means stopped at the office of Cornville Re corder. The salary was sufficiently small, and he had undertaken the thing at first with a feeling, the estness of which was just sufficient

ly tinged with indifference to make his success most probable. The man who is not over anxious often wine. But now that success seemed in sight, his estimate of it was suddenly increased and be began to feel tremulously certain that this was a turning point, a signifi cant period in his career. He thought of his father and mother, with whom he lived, and of the brothers who were not

in professions, but whose assistance had helped to make his education possible at d he knew just how happy and proud they would all be if he succeeded. He reflected, as he leaned back in

his chair, that unless the Fourth ward went against him his election was prob able. And the influential man in the Fourth Ward was Jce Boles, a man who had never yet shown any antago. nism toward him.

He sighed happily as he left his chair in answer to a ring at his door. As he opened the door the bulky form of a large, middle-aged man stepped in from the street, and he recognized in his late visitor, Joe Boles. "Hullo, Frank," he said. "Thought

maybe you'd got home by this time, so I just stopped in to see you for a ninute.

a chair chair. A nasty night." Conducting his visitor into the little

ment? Did he imagine that the practice of law meant such miserable, dirty business as this? The thing was not merely insulting and sickening, it was ridiculous and laughable. But he would be calm, he assured himself, and dismiss this person with freezing politeness.

"It's up to you," Boles was saying, his eyes searching the younger may face furtively. "It's for you to say, I get what I want and you get what you're after. Maybe you don't want the office of Recorder as bad as what this comes to. But I guess you're too shrewd a young fellow not to see the thing right. Some young politicians start in with high flown notions that handicap them for a few years till they get sense. But they find in the end that this compromising's got to be done and they do it - or they're dead ones.

Young Burroughs had turned his head partly to one side and his glance which was fixed on the window against a fine rain was beating with a faint, tinkling sound. He had stopped for-mulating sentences with which to dismiss his visitor and was picturing to himself his failure as a candidate. The thought was a bitter one now, for he had been contemplating earlier in the evening a picture in other hues. pity, the misery of it was that to the public, to the large majority the real cause of his failure would not be the real known.

He was not used to defeat any more than he was used to success and the power of one to hurt was as great as easy the other to please. It was an easy thing, he reflected deliberately, thathe was asked to do. The strong speeches with with that he delivered before juries such force cost him more effort than people thought. The eloquent plead-ing that seemed so natural and almost easy represented the thought and labor years. His ambitions had always laid in a political direction and for the reason that his talents seemed best adapted for success in that line. There

was some truth, he knew, in all that this man had said to night. How near it came to being the whole truth, he wondered. Did he lack worldly wisand was it synonymous with

Christ tism : interfe of Gor satisfa sins so Christ oursel things Who not w ing is Whom (Tren As evide heave Chris death nound glad iii. passa But wrou erce

SEPTEMBER 9, 1905.

CR 9, 1905. aiting for him to ad taken his cigar d held it between t it as he spoke. bit rainy. Well, good for you to-? Yes, it looks like

the younger man nd waited.

e other went on, e other went on, wards stand and as I do, I suppose, on the Fourth. It our ward can elect this fight. "

bowed his head in till waited. Somemanner made him thlessly, and when orward confidently, me time about him lidate hastened to y were quite alone sturbed.

. Boles, clearing his again surveying his ou know that what I ward people. Its as the ward myself. doing me a favor. the kind of a man l g for me and I do a derstand?"

you in any way. en going on here for and was adjourned r elections. Now, ing up for trial the w that I'm sort of mean Jack Darkin, d for stabbing the er in Cowton a few

Burroughs nodded. and," the other went going to defend him, it's only circumstantry to convince them

arroughs again, qui-

se, it ain't much of a Boles told his cigar , "I mean it don't only low-born, bar nobody cares even to I got reasons of my t-I want Durkin to harg, I don't mean, manslaughter or what-

a think he was guilty who dealt the fatal

's eyes left the cigar, d just drawn a mouthhis glance met the y for a moment.

"he said slowly. "I I lont know a thing want him to go to jail. affer. I got a grudge nd I'm going to get He's in a hole. jump on him, " he

h directness. ughs raised his eyes floor, at which he adily, and looked at his as used to exercising he wanted to be sure

grudge against this , "and you ask me in using your influence tomorrow, to-to not innocence

said the other eagerly, to do is-do nothing. And not say too much. , we all know, how you you want to, and it'll t your prettiest talking out of this scrape. If too hard it'll go hard d that's all you got to

hard." roughs head went up a contemptuous harden-batures. Did this big, per think that he would a proposition for a mo-imaging that the prose imagine that the prac-nt such miserable, dirty is ? The thing was not imagine that the pracng and sickening, it was laughable. But he would sured himself, and dismiss th freezing politeness.

passages declare the contrary. Of course, Catholics believe that God may at any time remit the guilt of sin, and ishonesty-and at the same time, an dishonesty -- and is the same time, an indispensable factor for success? "Well," said Boles, genially, lean-ing forward a little to drop the ashes from his cigar, "what do you say all the punishment due thereunto, jus

as He does always in baptism ; but we say that is not the ordinary law of His Frank ? Before the young man could do more say that is not the top of the by His holy scriptures and His infallible Church. "How can your Church be God's Church, when it grants permission or an indulgence to commit sin?" This old fable of Protestant tradition will lingers in the mind of many Pro-

Before the young man could do more than shrink imperceptibly at the odious familiarity that was in his visitor's tones, there was a soit knock at the door that connected his office with the rest that connected his once with the rest of the house. It was pushed open a little, and his mother appeared on the threshold. She was an old lady with whitening hair, and an infinitely kind expression. Instantly she knew he was engaged, she murmured apologies and withdrew quietly, closing the still lingers in the mind of many Pro testants, although it has been refated time and time again. Many will re-member how Cardinal Newman nailed the calumny with regard to the cata-logue of sins fastened on the door of the Church of St. Gudule's Brussels (Present Position of Catholics." pp.

door. "I say 'no,' Mr. Boles,'' said the young lawyer very gently. "I shall do my best to defend the man Durkin, whom I believe to be innocent of that

"You mean," demanded the other, "that you won't do me this favor ?" "I mean that."

"I mean that." "You're going to let yourself get slaughtered at the polls to morrow ?" There was no answer to this, but young Burroughs rose slowly to his feet. indulgence to commit sir, so persist ent is the unthinking or malicious dis-regarding of the eighth commandment.

in no sense whatever the remission of sin past, present or future, nor does it

young Burroughs rose slowly to his feet. The visitor rose, too. "It'll be a bad beginning," he blus-tered, "you'll lose and you'll get the name of being a loser. You'll be a dead one, don't you know it?" "I have nothing to say except to bid you good-night, Mr. Boles." "Well," said Mr. Boles, shorily, spreading out his hands, one of which held his hat and the other his cigar, "I gave you your chance; and I do what J say and don't you forget it. Good-night." Good-night.

He was gone. Frank Burroughs walked slowly to a window, drew aside the curtain and looked at the sky. the curcain and here closed tightly but his head was held high, his shoulders thrown back his attitude florcely crect, while his lips moved in a manner that one at his side could not have heard. Then he turned and walked across the hall into the room where his mother Bending over her chair he

They said afterwards that he re-ceived the news of his rival's election with a calmoss and screenity that seemed to border on absolute happiness. And for a defeated candidate his face And for a delaced characteristic the un-shone with a peace that passed the un-derstanding of the people of Cornville. --Donahoe's Magazine.

INDULGENCES.

Rev. Bernard Conway in "Question Box,"

"Why does the Catholic priest im-ose penances for sins already pardoned? Why do Catholics think they can atone for their sins by fasting, prayers, etc. ? Do you believe that you can add to the all sufficient atonement of Christ? When God forgives the sinner does When God forgives the sinner does He not instantly free him from all deserved punishment at the same time, as in the case of the dying thief: 'To day shall thou be with Me in Para-

• To-day shall thou be with Me in Fars-dise.' (Luke xxii. 43)?' After confession, the penitent is asked to perform works of penance that he might better realize his guilt before God, and thereby pay the debt of tem-poral punishment still due to his for-viron size. The Council of Trent deporal punishment still due to his for-given sins. The Council of Trent de-clares that these penances make the sinner more careful for the future, substitute for his vices the contrary virtues, and prevent him from falling into more grievous sins (Sess. xiv. ch. viii)

viii.) Frequently the Scriptures declare

that God may forgive the repentant sinner-that is, free him from the guilt sinner—Inat is, if set from inform from the gam-of sin and its eternal punishment— without freeing him from temporal punishment. Thus in the case of Adam (Wisdom x. 2; Gen. iii. 17 20), the re-bellious Jews in the desert (Num. xiv. 20 23), Mosses (Num. xx. 12; Deut. 20 23), Mosses (Num. xx. 12; Deut. xxxii. 51, 52), David (II. Kings xi. xii.

David, for example, having repented for his murder and adultery, was for given by God, and yet punished by the death of the child he loved. "I have sinned against the Lord. . . The Lord also hath taken away thy sin; thou shalt not die. Nevertheless, be-cause thou hast given occasion to the enemies of the Lord to blaspheme, for enemies of the Lord to blaspheme, for this thing the child that is born of the shall surely die " (II. Kings xii., 13, 14). Is it not strange to find Bible Chris-tians denying that the sinner may atone for the temporal punishment due his sins, when ro doctrine is taught more clearly in the Scriptures? (Jonas iii.; II. Paral. (Chron.) xxxiii. 12, 13; Ecclus. iii. 33; Dan. iv. 24; Luke xi. 41). 41). (1). Catholics do not believe that any man or all men could ever satisfy for one grievous sin against God. One alone, Who was true God and true Man, Jesus Christ, satisfied for all the sins of the world. He, according to Catholic dogma, is the only Mediator; "for there is one God, and one Mediator of God and men, the Man Christ Jesus." (I. Tim. ii. 5.) But we believe that by the help of God's grace, which Jesus Christ died to gain, we can apply to ourselves the satisfaction of Jesus Christ, through the sacements of bap-tism and penance. This in no way interferes with the infinite atonement of God's only Son. "Neither is this satisfaction which we discharge for our sins so much our own as not to be Jesus Christ in the sate of our sins so much our own as not to be Jesus Catholics do not believe that any

THE CATHOLIC RECORD.

Rome

THE LADY AND THE FILIPINO.

Catholic Home Companio

The correspondence reproduced here with tells the story of an unsuccessful campaign-the utter rout of a band of very earnest, very persistent female proselytizers, armed with Protestant Bibles, Protestant tracts and Protestant turkeys, by the very young and very Catholic Filipino students who are being educated in this country at the expense of the Philippine insular government. The "personal appeal" feature of the campaign was a mighty effort. Each student was given to understand that he was an object of especial solicitude on the part of the ladies who honored him with their correspondence. But the scheme didn't work. Within the past few days the lady most active in the proselytizing army has suffered a rude shock. It came in the form of a reply from one of the Führen who early out only for 108-118). The catalogue, written in French, turned out after investigation to be the price paid, not for sins but for the use of chairs. And yet a Catholic lawyer had but lately to correct the same calumny repeated by a correspondthe Filipinos, who spoke not only for himself, but for his fellow countrymen. ent of a Chicago daily with regard to a South American Bishop granting an To understand the lady's feelings in the matter one must read, not only the Filipino's reply, but also the letter which elicited it. It were also well to remember the turkeys. Catholics know that an indulgence i

The Lady to the Filipino: "Ladies' Missionary Society, First Congregational Church, Dallas, Tex, Feb. 3, 1905. "Mr. Digno A. Alba, State Normal School, Trenton:

sin past, present or luttre, nor does it do away with the eternal punishment lue to sin. The most elements! con-cept of God renders it impossible to imagine Him giving a person permis-sion to commit sin. If our objectors would take the trouble to read any catechism of our Church he would find it closely stated that unless a Catholic School, Trenton: "Dear Friend: We understand that you are among the number of re-presentative young men of the Philip-pine Islands selected by this govern ment for education and training in American schools and universities. Being very much interested in the wel-fare of your people and realizing the vast amount of influence you would be able to exert for their good on your return, we desire to lay before you in a it clearly stated that unless a Catholic is free from mortal sin, and in God's grace and friendship, he cannot in the slightest degree gain an indulgence. (Baltimore Catechism, lesson xxi., questions 1 and 2). An indulgence is the remission by the Church of the whole or part of th return, we desire to lay before you in a very plain and personal way your re-sponsibility in connection with this the Church of the whole of part of the temporal panishment due to sin, valid before God because of the divine authority Christ gave His Church (Matt. xvi. 19, xviii, 18.) It is gained great opportunity. Although our na-tion is nominally Christian, its spirit only by one in a state of grace, in virtue of the application of the super-abundant merits of Christ and His saints to all the Communion of Saints. of freedom is such that the government interferes in no way with the religious preferences of its citizens, each individpreferences of its citizens, each individ-ual being left to choose for himsel'. But this very freedom places upon the individual a great responsibility to investigate and rightly decide for him-self. To that end we wish to call your attention to the Gospel of Christ in its simplicity, and to ask that in candor Thus in the first days of Christianity the Church imposed upon repentant sinners severe public penances, such as exclusion from the church service, denial of the Eucharist, fasting on bread simplicity, and to ask that in candor and earnestness you consider His claims upon you in the light of His word. In a land with an open Bible, and where and water for a term of years, for the grievous crimes of murder, apostasy, surrendering the Bible to the pagan surrendering the Bible to the pagan persecutors, and the like. We read, however, that frequently the Bishops remitted wholly or partially, these penitential works, if a penitent maniprivate interpretation is the rule, sects and denominations naturally follow but those representing the orthodox Christian sentiment believe that 'All have sinned' (Rom. iii. 23); that fested extraordinary sorrow, if a per secution was imminent if one of the martyrs about to die requested it, if Christ came to save sinners by His death (Rom. v., 8); that those who believe in Him are saved (John iii., the penitent was unable to undergo the penance because of bodily infirmities, or if death were imminent. This is 16); that those who do not believe in Him perish (John iii., 16). We are very essentially the Catholic doctrine of in Him perish (John iii., 16). We are very anxions that all ti at is good for our civilization shall go to the Philippines; but believing 'that there is none other name under heaven given among men whereby they must be saved, 'we are more anxious that the knowledge of Him shall reach them. If you have not already done so will you not reach you dulgences to day. From the eighth century this public penitential discipline was gradually done away with, until it disappeared in the thirteenth century. Penitents who manifested sincere sorrow were ab-solved before the penance enjoined was solved before the penance enjoined was performed. The severe public penances were commuted into prayers, almsgiv-ing to churches, monasteries and hos-pitals, pilgrimages, taking the cross to free Christ's sepulshre from the Sara-cen (Council of Clermont, A. D, 1098, can. 2) making the Jubilee (A. D. 1200) etc. Him shall reach them. If you not receive already done so, will you not receive Him as your Saviour, and then carry the word of life to your own? Would be pleased to hear from you. Praying the blessing of God upon you, we are

yours in His name, "Mrs. W. P. Jackson.

"Mrs. W. P. Jackson." "205 Worth street, Dallas, Tex. "P. S.—Dr. Mary McLean, of St. Louis, told us about you, so we are very much interested in you, so please write me.—Mrs. Jackson."

akin to the power which every well-ordered state exercises for the common The Filipino to the Lady: "State Normal School, "Trenton, N. J., Feb. 22, 1905. "Mrs. W. P. Jackson, Dallas, Texas: good of society, by remitting wholly or in part the punishment decreed by the civil law to the criminal. Thus the civil law to the criminal. Thus our President, or Governor, has in certain cases the right to grant a complete pardon to criminals by law condemned to life imprisonment. And in every prison we find the State re-mitting part of a criminal's sentence for good behavior. Dear Madam: Yours of the 3rd instant received and in reply I wish to complete pardon to criminals by law condemned to life imprisonment. And in every prison we find the State re-mitting part of a criminal's sentence for good behavior. Just as the State possesses the right to condemn or acquit the criminal, and to regulate in every way the punish-ment due his crime, so the Catholic Church possesses the divine right to pardon sin or retain it (John xx.) and to remit wholly or in part the punishment it deserves in the sight of God (Matt. xvi. 19, xviii, 18.)-all according to the penitent's interior you to trouble yourself in writing to them on religious matters, because, like myself, they are all Catholics, members of the true Church of Christ, which is One, Holy, Catholic, and Apostolic. Now, of course, from what I have said you will realize that I belong to the one only true Church, that has existed for nearly two thousand years, and will live forever as long as the world exists. This Church has not changed to suit human fancies, and is the same in its doctrines in all parts of the world wherever she stands, and she stands everywhere, hence Catholic. As for the American government allowing freedom, of religious worship, I wish to say that here this seems to be a very wise law, as there are people of all religious beliefs in America. Further-more, as the law leaves every man to the constit. punishment it deserves in the sight of God (Matt. xvi. 19, xviii, 18.)-all according to the penitent's interior dispositions toward God. (Lepicier, "Indulgences" Thurston, "The Holy Year" Bellarmin, "De Indulgentiis"; Beringer, 'Indulgences," YEARNINGS OF THE INFINITE. TO UNDERSTAND ALL IS TO FORGIVE ALL Rev. P. A. Sheehan, D. D. Human nature is unchangeable ; and Human nature is unchangeaue; and to-day there are few who have been in contact with men, that do not suffer an almost irresistible temptation to de-spise them. The law of rapine, which spise them. The law of rapine, which is self, so predominates amongst them; their little souls are heid in leash by so fragile a tenement; their time is so short; and they play their wrotched little parts so badly, that one is tempted to hiss the whole company from the stage forever. Human history is but a record of human weakness and brutality. The more, as the law leaves every man to 'choose for himself,' I will ever remain whose for himself, 'I will ever remain a true and loyal Catholic. I wish also to state that there has always been freedom of all religious worship in all the Philippine Islands ever since their discovery, and also that the Holy Bible has always been an open book in all the Philippine Islands, just the same as the constitution of the United States has always been an open book in America. Out of Christian charity I will always remember you in my satisfaction which we discharge for our sins so much our own as not to be Jesus Christ's, for we who can do nothing of ourselves as of ourselves, can do all things with the co-operation of Hin Who strengthens us. Thus man hath not wherein to glory, but all our glory, ing is in Christ; in Whom we live, in Whom we merit, in Whom we satisfy." (Trent., Sess. xiv. ch. viii.) As for the thief on the cross, it is not evident that he went instantly to heaven ; for Catholics, belie ring that chaised y atter His death went down to Limbo, to an nounce to the sonis there detained the glad tidings of the redemption (I. Pet. iii. 19), declare that paradise in this passage does not mean haven at all. But granted that it did, a miracle wrought by the Son as a sign of His wrought by the Son a Human history is but a record of human weakness and brutality. The cross has been planted in the Coliseum; but the evil spirits that lashed with fust and fury the sixty thousand spec-tators, who seemed to drink with their eyes the blood of their victims, have sought better-swept and cleaner places. But they are by no means exercised or banished from the earth. Let the battlefields of the world, the cries of the oppressed, the paens; of the victors the broken hearts, the wrecked lives, testify it.

Presbyterians to abolish their West-minster Confession of Faith and to substitute therefor the brief Confes DR. BRIGGS AND REUNION. From The Lamp, Anglo Catholic.) Dr. Briggs is one of the most ardent friends of Reunion to be found any-where, and years ago startled the Pro-testant world by publishing a book, en-titled "Whither," in which hefrankly told his Protestant associates, what we are now saying to our Anglican brethsion which has already been adopted by the Church. How can unity be pre-served at this rate? We do not boast of our unity, but what we wish to make clear is that if we live up to the requirements of our Church we shall be are now saying to our Anglican breth-ren, that the only Church Unity possible for a distracted Christendom is a return of all Christians of every one, whereas others, following out their principles, shall be more and more divided.—Victoria B. C., Orphans' Friend. name to communion with the Bishop of

JEWISH ESTIMATE OF POPE PIUS X

Kome. Evidently what he has seen and heard the past year in Rome has greatly encouraged the Doctor. He writes most hopefully and explodes as errone-ous the ordinary Protestant ideal that Anti-Jewish prejudices will receive no encouragement from the new Pope says the Jewish Daily News, of New says the Jewish Daily News, of New York. Plus X, has many warm friends among the Hebrew race. He was first brought into contact with the latter when a parish priest at Tombolo, where for three successive summers, he was tutor of the boy of a Jewish banker, who had his country place in the neighborhood. When transferred as rector to Salzano he became the most intimate friend of a Jewish manu-facturer, Romanin Jacur, and was an almost daily guest at his house. On the Church of Rome never has reformed the Church of Romenever has reformed and never will. On the contrary Dr. Briggs declares that since the sixteenth century the history of the Roman Church has been a continuous succession of reforms, but most of all during the past fifty years. Leo XIII. was a re-forming Pope, but Pope Pius promises to be even more so. "Great reforms are in its mind which ere long will beto be even more so. "Great reforms are in his mind which ere long will be come evident in fact." Since the facturer, Romanin Jacur, and was an almost daily guest at his house. On taking up his residence at Mantua as Bishop, he was delighted to find his friend Jacur established there, and be-came once more an habitue of his house, and when elected Pope last Pope has set forth as the chief aim of his Pontificate what all enlightened Protestants ought themselves to desire viz.: "To make Jesus Christ Himself the centre and mainspring of all re-form, "the learned professor prophe-sies that ere long there will be "the greatest revival and reformation known nouse, and when elected robot has summer it was this Jewish friend, now a Senator, who drew up the message of congratulations dispatched by the muni-cipal authorities of the city of Mantua to its former Bishop. At Venice, too, when Patriarch there, Pius mingled tools with the Jews associating many to history. " When Dr. Briggs says that the most When Dr. Briggs says that the most serious ills which the Reformation sought to cure were "autoracy, bureaucracy and the intrusion of the Curia into civil offairs," he is only saying in another way what The Lump has kept before its readers from the start, the distinction between temporals and emisticals. Modern programs has when Patriarch there, fins hing our freely with the Jews, associating many of them in his numerous charitable undertakings, while some of the leading Hebrew bankers of the city did not hesitate to entrust to him the distribu-hesitate to entrust to him the distribustart, the distinction between temporals and spirituals. Modern progress has made, he thinks, the intrusion of the Curio into civil affairs impossible and there is now a fair prospect of the re-form of the canon law and the recon-struction of the congregations which will still further remove obstacles to tion of that part of their wealth which they devoted to good works .- New World.

Educational.

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will still further remove obstatles to reunion. Another truth stated by Dr. Briggs is that "the dogmatic differences with Rome" which were urged by the re-formers as the ground of justification for separation from the Holy See, "either no longer really exists or are in different forms," This tallies some-what with the observation made shortly before his death by Bishop McLaren, We teach full COMMERCIAL course. As well as full SHORTHAND course. Full CIVIL SERVICE course, Full TELEGRAPHY course, what with the observation made shortly before his death by Bishop McLaren, of Chicago, on which he based the prophecy that the existence of the Pro-testant Episcopal Church as an organiz-ation separate from the jurisdiction of the Pope would cease within a hundred wars. OUR GRADUATES IN EVERY DEPART MENT ARE TO DAY FILLING , THE BEST POSITIONS. Write for catalogue. Address J. FRITH JEFFERS, M. A., PRINCIPAL Address : Belleville, Ont.

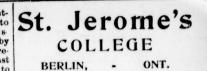
years. A very strong proof of the antiquity of Auricular Confession as a practice of the Catholic Church is the fact that it has been preserved by the Nestorian Christians, who were cut off from Cath olic communion fifteen centuries ago.

THE NEED OF THE DAY.

The presence of our Lord and Sa-viour, Jesus Christ, in the Most Blessed Sacrament is a cardinal principle of Catholic belief. He is there as really and truly as He was in the Garden o Gethsemane and on the Cross of Cal-vary. If He be not there, then the pre-cepts of the Church are virtueless laws, our churches themselves useless struc-tures and church attendance a need-

hem, no Calvary, no Christ. Hence the reasons for the Catholic Hence the reasons for the Catholic belief. Mere acquiescence in the belief, however, is not sufficient. To the profession of belief should also be added its practice. Consequently the conduct of Catholics is naturally expec-ted to reflect their belief in the Blessed Sacrament. Sacrament.

But does it do so as generously and earnestly as it should? The answer is found in the exhortations and admonitions from the altar and the pulpit. A frequently repeated appeal is heard from both for more frequent Communions and more generous attendance at Bonedic. more generous attendance at Benedic-



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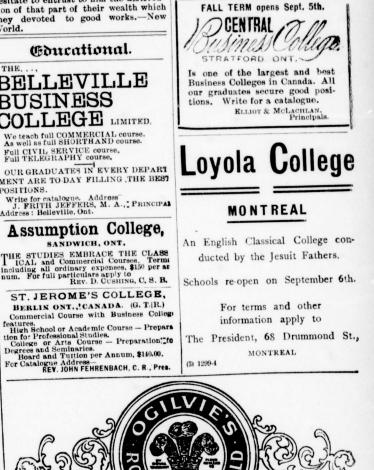
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Four complete and up of the wish to be-come bookkeepers, business men, and enter mercantile life. Shorthand and Typewriting Course fer those who wish to become stenographers. Telegraph Course for those who wish to be-come telegraph operators. Preparatory Course for those who are back in their education and who wish to improve in common school subjects. None too far back for this course.

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tures and church attenuance a hour less custom, For if He be not present in the Blessed Sacrament on the aitar neither is He present in the Holy Sac-rifice of the Mass. In a word, if He be not there, then there was no Bethle-DET Bran waste is one great

you," Boles was saying, ching the younger man's "It's for you to say, I vant and you get Maybe you don't want Recorder as bad as what But I guess you're too ng fellow not to see the ng fellow not to see the Some young politicians high flown notions that a for a few years till they But they find in the end mpromising's got to be y do it— or they're dead

rroughs had turned his o one side and his glance b one side and his glance the window against which has beating with a faint, and. He had stopped for-natences with which to sitor and was picturing to liure as a candidate. The bitter one now for he which a bitter one now, for he atemplating earlier in the The cture in other hues. ery of it was that to the he large majority the real is failure would not be

used to defeat any more used to success and the to hurt was as great as please. It was an easy b please. It was an easy lected deliberately, that he do. The strong speeches do. The strong spectator ivered before juries with sost him more effort than ght. The eloquent plead-ned so natural and almost nted the thought and labor His ambitions had always tical direction and for the his talents seemed best success in that line. There with uccess in that line. Increase uth, he knew, in all that i said to night. How near seing the whole truth, he Did he lack worldly wiswas it synonymous with

1300) etc. This divine power exercised by the Catholic Church with regard to the temporal punishment decreed by di-vine law to the sinner is somewhat

1300) etc.

tion. Such being c'usion follows that concrete expression

tion. Such being the fact the con-c'usion follows that concrete expression of faith is not in harmony with its pro-fession among the people. Of course, there is faith, but faith alone is not sufficient. There is belief in the Blessed Sacrament but it is not an earnest active belief. If it were, there would be no need for the above exhortations. If it were, there would be no need for reminders. If it were the laity would never pass a church without paying a brief visit to our Lord. If it were they would become monthly communicants. If it were they would be present more frequently and more numerously at Benediction to receive our Lord's blessing. The need of our day therefore is a more earnest and active faith.—Church Progress.

A PLEA FOR UNITY.

A PLEA FOR UNITY. Much prominence was given to this idea in last Sunday's Colonist and the reasons explained why all Protestant churches should unite. Let us be permitted to say that unity in religion outside of the Catholie Church is im-possible. With them, everyone is entitled to explain the Bible as he thinks fit, and this principle cannot produce unity. Besides matters of faith must be accepted on the authority of another and wanting to read into them the one or the other sense is no longer believing. With them also, it would seem that they must understand first and then believe, but the correct principle is: "Believe in order to understand." This is what every child does. It first believes what its parents say and later on it understands. Every pupil is taught in the same manner and it would indeed be strange if for things of the next life, which are considerably above our understandung manner and it would indeed be strange if for things of the next life, which are considerably above our understanding we were to follow a different method. God, wishing His Church to be one, has provided her with the means of unity. As there is but one God, so there is but one faith and one head to teach and interpret it. At this writ-ing, there is a movement among the

good and poor flours.

difference between

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The Catholic Record

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EDITORS : EEV. GEORGE R. NORTHGRAVES. Author of " Mistakes of Modern Infidels. THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

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is important that the out of the sectors address each us. Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their

saper. Agents or collectors have no authority t itop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us roetry. Oblivary and marriage notices sent ty subscribers must be in a condensed form, to

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

o the Editor of the CATHOLIC RECORD,

o the Editor of the CATHOLIC International Landon Ont. My Dear Sit:-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, above all, that it is im-bued with a strong Catholic principles and rights and stands firmly by the teachings and author ity of the Church, at the same time promoting the best interests of the country.

ity of the Church, at the same time the best interests of the country. Following these lines it has done a great deal of good for the welfare of religiton and sour try, and ib will do more and more, and its wholesome influence reaches more Catholic erefore, earnestly recommend it to Cath milles.

ic families. With my blessing on your work, and best ishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

To the Edi

Apostolic Delegate. UNIVERSITY OF OTTAWA. Ottawa. Canada, March 7th. 1900. To the Rditor of Thir CATHOLIC RECORD. London, Oni: Dear Sir: For some time past I have read your estimable paper. Thir CATHOLIC RECORD. and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Cabholicspirit pervadesitae whole. Therefore, with pleasure, I can recommend to othe faithful. Bilesting you and wishing you success. Believe me to remain. Yours faithfully in Jesus Christ t D FalcONIO, Arch. of Larissa. Apost. Deleg.

LONDON, SATURDAY, SEPT. 9, 1905.

"TALKS WITH PARENTS."

We thank the Rev. D. J. Phalen, editor of the Casket, Antigonish, N. S. for his booklet bearing the title " Talks with Parents."

Our readers are aware of the services rendered to truth by the Casket. Not only is it the organ of a diocese whose laymon and priests are energetic and self-sacrificing, but it is also-this paper-erudite and no lover of fads, a guide to many throughout Canada.

know and do their duty they will be a The bo kle; before us is simple and source of encouragement, and they will direct, and mosty. "Going to school," remind the negligent of the nature and the author says, "should be the chief seriousness of their responsibilities. employment of children up to the age We assure the reverend clergy that of fourteen or fifteen. But during the Father Phalen's booklet cannot, if cirhours which remain after school they culated throughout their parishes, fail keep these in the front rank as regards should be taught to make themselves to do much good. Again, it is simple useful around the house. It is a great and solid and based on the principles shame to see women who are splendid which make for healthy Christian childhousekeepers with daughters who know hood. nothing at all about housekeeping. The book is published by McAlpine These women know how to do things so Publishing Co., Ltd. Halifax, N. S. well themselves, and are so anxious to The paper and print are admirable ; have them done well, that they and the price-10 cents per copy-cancannot bear to have their daugh not weigh heavily in the pocket of any ng experiments, which in one. The pastors who hearken the beginning of course means this matter will not, we think, dissent a good many failures. Again, there from the dictum of a distinguished are foolish mothers who will wear ecclesiastic that Father Phalen's work their fingers to the bone that their is one of the best of its kind in the daughters may have soft white hands. anguage. We know some parents to whom these words are applicable. Good people, NORWAY AND SWEDEN. but singularly destitute of common Our readers are already aware that sense when dealing with their children. the Norway Storthing or Parliament Because their neighbors seek to have recently determined upon a separation their daughters "accomplished," they from Sweden, to which country it has must do likewise, though it may strain been attached since 1814, by being the resources of the family. Instead united under one king, though otherof being educated in the domestic arts, wise the two kingdoms have been held and of being at an early age impressed to be distinct and independent, each with the necessity of thrift, they are having its own Parliament and laws, allowed to give much attention to the which differ from each other in many 'ologies which may connote a superior important particulars. education or merely a waste of time. King Oscar of Sweden was asked to Young people who have no musical name one of his sons king of the new talent whatsoever devote hours to the kingdom, but so far he has refused to pianoforte, to the depletion of the famaccede to this request, declining at the ily funds. "Bat," as Father Phalen same time either to approve or disapsays, " a girl that is a perfect mistress prove of the dissolution of the union of of plain cooking and sewing is far the two kingdoms. The position taken better equipped to be mistress of her by the Swedish Parliament is similar own house than if she could play two to that of the king, though a resolution or three instruments and sing in was passed to raise \$25,000,000 by loan the two or three languages. In to meet whatever contingencies may natural order parents should teach arise out of the resolution in favor of their boys and girls habits of cleanli-Norwegian independence. The Act of the Storthing was re This means that you should be cleanly, served to be voted upon by the people, orderly, neat and careful yourselves, and the vote was taken on August 13th, and then that you should bid your with the result that 368,200 votes were children to follow your example." The cast for independence, and only 184 for author admonishes parents " that the salvation of the souls of their children continuance of the union. The independs to a very great extent on the ense desire of the people for a dissolu tion is manifest from the fact that the Christian education which they give vote was much larger than is usual them. Let them know that God created during general elections, as in the last them to know Him, love Him and serve general election, the total vote Him : that they are to remain here only reached only 236.641. for a time; that there is another life-Since the refusal of King Oscar to a happy one, or an unhappy one-which name a king as the founder of the new is to last forever. . . . When you got married, Christian parents, you Norwegian dynasty, the crown of Nor.

way has been offered to Prince Charles freely and deliberately took upon your of Denmark, but the offer was refused, selves all the responsibilities of mar-ried life. One of these was the Chrisafter due consideration by the king of Denmark, and an informal consultation tian education of such children as God held on the matter with King Edward might give you. If you, knowing you VII. and the Kaiser. It is now thought were not able to instruct children, took that Norway will be declared a Repubon yourselves the responsibilities of lic, as the throne has gone a begging parents, you committed a grievous sin without finding any one willing to --a sin which may cause the loss of your children's souls and which will ccept it. certainly cause the loss of your own

oul unless you begin at this very hour

to repair the mischief as far as may be

Father Phalen exhorts parents to give

their children good example. It is not

ecessary to dwell on the importance

of this point. Yet how many parents,

who while they may give good instruc

tions, do but a little to neutralize their

efficacy. They defile the sanctity of the

hocsehold with words of slander, with

nane talk about the world, with

preachments by example at least anent

eem something vague to those wh

better care of their cows and horses

And remember that the best watches

are those who can watch without seem

ing to watch. It is a tiresome task, and it will be a severe strain upon your

energies: but it is also a grand and noble task, and great will be your

Anent the daty of reproving and

chastising children, Father Phalen

points out that it is strongly recom-

mended by Holy Scripture. "Bow down his neck while he is young, and beat his sides while he is

yet a child, lest he grow stubborn and regard thee not, and so be a sorrow of heart to thee." (Eccles. 30.12.)

We earnestly recommend these

Talks to Parents." To those who

reward if you perform it well.

than they do of their children."

n your power."

terrible after all.

It is now probable that the Swede will not take up arms in order to enforce a continuance of the union under one monarch.

The religion of both Norwegians and Swedes is, no ninally at least, Lutheran, though there are considerable differences between the Lutheranisms of the two countries. The Norwegians adhere more closely to Catholic forms in the government of the Church, and Catholic traditions have been largely retained among the people, though the number of Catholics in the kingdom is exceedingly small.

the necessity of acquiring pelf and In 1866 the total population of Nor power. The Great White Throne may way was 1,701,707, of whom only 316 were Catholics. But there has been have under their eyes a father who is during recent years a revival of Cathoa negligent Catholic or a mother whose licity, and in 1903 out of 2,300,000 chief pursuit is society. They will persons, 2,000 professed the Catholic listen of course to good instructions faith: of these, 850 were in Christiania. but they may believe that the judgment The Norwegian Lutheran liturgy is is, considering the levity with which it called the Mass. There are six Bishops is approached by their guardians, not so who govern the Church, the chief of these being called the Primate. The Keep your eye on your children's belief in transubstantiation is general conduct at all times as far as possible. and all the sacraments of the Catholic Let them, " continues Father Phalen, Church are administered with the " never be far away from you if you can ancient Catholic ceremonies. Special help it, and make it your business vestments are also used during the Mass always to know where they are." St. which are precisely similar to those John Chrysostom, speaking fifteen hunused in the Catholic Church. dred years ago, said : " People take

OUR CATHOLIC SCHOOLS.

"You should never allow your girls We had recently an article in our to go out at night without a proper escort — and this applies to going to columns showing that those Catholic escort — and this applies to going to church as well as to anywhere else. "You should not take it for granted who put it down as a certain fact that Catholic schools must be inferior to that your children are bad, but neither should you take it for granted that public schools are very much mistaken in their estimate. they only want wings to make them angels. Watch your children then, Christian parents, for it is your duty.

We showed by indisputable facts that the Catholic schools of our province are quite equal, if not superior to the Public schools, even in regard to the qualifications of the teachers whether these be laics or members of religious orders. We propose in this article to refer to actual results of the teaching in our schools, whereby it may also be seen that this teaching is, as a rule, the best attainable under the circumstances of each locality.

It is difficult to obtain statistics which bear directly enough upon this point so that we might show that this is the case, as there are no regular competitive examinations on which to found a comparison with this end in view. Nevertheless from time to time there are occasions when we become acquainted with facts in certain localities which go far toward proving that the authorities in charge of the Catholic schools are quite on the alert to

efficiency. Proofs of this have frequently come to us, and we have published these gladly in our columns. Thus, in many school sections every year, the Catholic Separate schools send forward a large number of children for examination at the departmental examinations ol entrance : and we frequently notice that the success of these children is remarkable. Thus we know of one town school with eighty pupils on regarding this competition : the roll, which at four successive annual examinations passed thirty one pupils to the Collegiate Institute ; of another in the country with about the same number of pupils which passed forty nine pupils, at seven successive examinations; and of many others which have done about as well, so far as we can judge.

vote themselves, as this is the particular study which has most infinence in forming them to become good and useful members of society, fulfilling their obligations to God and men. Take this study away, and the children will grow up without the knowledge or love ascrifice. of God which will be their safeguard during life, and without reect for the rights of others. The system of education which eliminates the worship and love of God and

love for our neighbor is worse than no education at all, this being the kind of education of which Lord Wolseley, Duke of Wellington, said : " Education without religion makes men clever devils." The time devoted to religious training in the school is, therefore, the most important in the whole school curriculum.

The anti-Catholic press of Ontario including papers which we might easily name, but which we prefer to pass by in silence, except when they are actually engaged in their diabolical work of slander, have been accustomed to assert that most of the time is spent in the recitation of prayers in the Catholio schools. This is notoriously a falsehood. In all the Catholic school a short time is given to prayer, especi ally at the opening and closing of the school work, and a reasonable time is given to the study of Christian doc trine ; but the necessary and useful ecular studies are not neglected.

On the other hand, experience show that it is an effect of religious instruc tion to direct the child to apply him. self to study more earnestly, and from a higher motive than mere selfishness that is to say, from love for God, and the progress, even in secular studies, is greater and more profitable than that study which has no religious motive. Hence it has been remarked that in public examinations in many centres of ctivity where the children of the Catholic schools have come into competition with those of the Public schools in which there is little or no religious in. struction, the Catholic school children have in very many instances shown an undoubted superiority. This has become a matter of course in New York, and it is fully admitted by the press, and year after year in the competitions for admission into West Point Military school, the boys of the Cathol c paroch ial schools, educated by the Christian

or six places. The results have been the same in other competitive examina-

Australia. The same thing occurred recently in Detroit, though on a smaller scale. In February last Mr. C. M. Woodraff offered as a prize a reproduction of a famous historical picture to every pupil of that city who would name an important event in American history of which the anniversary occurred on Feb. 6th. For the best essay on the event, an instructive work in six volumes was offered. Two hundred and ninety six pupils contended for the prize, of whom 265 were from the Public schools and 31 from the Catholic parochial schools. The prize was won by a parochial school boy, Master George J. Kelso of St.

their greater intelligence, and their oming manner, and a large number of priests assisted in the joyful ceremony. affection for their parents As the two distinguished prelates whose sacrifices for their children would were proceeding in the evening to be recognized by the latter, and they the church on their mission of peace would make a return by manifesting ard good will, they were met by an greater gratitude due for so much self immense and enthusiastic procession of Poles, mostly members of St. Hedwig's parish, and were thus escorted to the

In the towns of Ontario the average attendance at the Catholic Separat Schools is 65.7 and at the Public Schools, 61.6 per cent. In the rural districts the respective percentage are 54.7 and 52.2. We have no doubt that the better attendance at the Separate schools, which is evident from these figures, is chiefly to be attributed to the religious influence of which we have already spoken. At all events, it is undeniable that regular attendance is one of the elements which contributes to the efficiency of a school, and to its success.

AN INTERESTING MARRIAGE.

Scotch papers describe the marriage of the young Marquis of Bute to Miss Augusta Bellingham, daughter of a dis tinguished Irish convert to the Catho lic faith. The marriage was celebrate with imposing ceremonies which rivalled in magnificence those which are usually seen on the occasion of the union of royal families. For three miles the route from the church to the place where the noble couple embarked was decorated with tapestry, flags, streamers and bunting of Royal Stnart tartan and the Bute colors. On reaching Annaganan, the shore was lined for a while with the Bute tenants cheering heartily the newly-married pair who are deservedly very popular.

The barge and steamer which bore them were decorated with Irish and Scotch flags, and seventeen Highland pipers were in the accompanying boats. Every farm house displayed |bunting, and in the evening the whole island of Bute was lit up with bonfires. It was a scene in fairyland.

self the divinely appointed judge of The Marquis is noted for his great what he as a Christian should believe and wealth and his numerous titles, which practice ; and upon this principle Proare said to be thirteen in number, in testantism was founded. The authority cluding a Nova Scotian baronetcy. of the Church of Christ was declared The father of the present Marquis beto be a tyranny which all should reject, and we may well wonder at hearing a came a Catholic in 1869 and on 16th Bishop of one of the Churches founded April, 1872, married a grand-daughter upon Luther's darling principle regretof the Duke of Norfolk, who was also a ting the " right " of private judgment Catholic. Lady Howard. Early in 1870, and shortly after Lord

has been carried too far ! If the persons to whom the Bishop Bute's conversion, the writer of this here refers have the right of private sketch chanced to be visiting the subterranean Church of St. Clement in judgment, they have the right, and are Rome which was built originally in the under the obligation to act upon this fourth century, and was afterward deright, and so they are to be lauded for stroyed by an earthquake, and at the rejecting the tyranny of the Church same time Lord Bute was visiting the in commanding them to observe the same Church with a small party of Lord's day, to receive the Holy Comfriends. We were struck with the munion worthily, and to present their earnestness with which the Marquis children for baptism. noted the evidences of the antiquity of Protestantism from the beginning the Catholic faith which are to be seen ncouraged open rebellion against all in the frescoes of the old Church, among laws of the Church, and not only of the which one represents St. Clement say-Church but those of God Himself, since

ing Mass with the Missal open before him, on which the words Dominus vobiscum . . . et cum spiritu tuo." "The Lord be with you-and with thy spirit,") are to be plainly seen : these words having been inserted in the Mas

the individual to submit himself to the by St. Clement, who was the companion guidance of the Church than to follow and friend of St. Paul. There are other frescoes equally interesting from safer? Of course the answer will be an antiquarian and artistic point of view, all of which were minutely exd by the Marquis with an evident

SEPTEMBE

SEPTEMBER 9, 1006.

church, where an eloquent sermon was

preached in the Polish tongue by Arch-

bishop Symon, on obedience to the laws

and discipline of the Church, and the

congregation was congratulated on the

happy termination of the dispute which

had brought so much disorder and mis-

PRIVATE JUDGMENT.

Hamilton of the Church of England

Diocese of Ottawa, in his address to

the Diocesan Synod, which met some

"The increasing habit of exercising

the right of private judgment, without sufficient information, is leading to the neglect, not only of the Lord's Day, but also of the Holy Communion and the presenting of children for Holy Baptism. He urged that it is safer for the individual mind to submit itself to the gridance of the Church than to

the guidance of the Church than to

follow its own notions. No secular society allows that freedom in practice

and principles which is claimed in the Church. Neither in the law cours

are such departures recognized, be-cause on them may rest principles of

return everywhere to the primitive practice of Communion each Lord's

Day, and the use of the book of Com-

mon Prayer among families who are deprived of more than one service on

that day, thus fulfilling the purpose of

their confirmation by which they were

admitted not to the sacred but to the royal priesthood."

We have had it dinned into our ears

for the last three centuries and more,

since Luther raised the standard of

revolt against the Catholic Church.

that each individual Christian is him-

advised

the highest value. He

The Right Reverend Bishop Charles

fortune upon the parish.

weeks ago, said that

THE CITY WISUALIZED DREAM

wisualized DERAM AND Pr Thon art, O Room The Eternal City F believed thee to be pot vain, thoug endowy forms whi into those dreams. had seen the be human might of hig should not their mock time and the bat nothing that But nothing that shattered columns And yet chers. And were Another a great on Tiber's banks -

Rome of pagan ba precursor and pr Peter. "Thou ar esid in Galilee, " precursor and ar Peter. "Thou ar said in Galilee, " build My Church build My Church will not prevail a this Peter walks Way into the F He brought with Church built UEternal Christ Eternal Christ der with its Fon Rome of the Cae Rome of Peter re turies went by-and changes, con empires now tow wer to the ver the earth with the earth with dust, of men an to day and goin morrow —each heralding its bin sage. "Behold -but meanwhile ol Peter, challe hell, victorious structibilit in awe before it which alon ascribed-th in Galilee to Pe of solemn prom bailt upon Pet Archbishop I Pavin

A new Jer Catholic can I who culpably and debts. If he must pledg pay as soon a that only on sinner be forg son is unworth lects to keep refuses to pay pay all : w burden of 1e is better not than to go w God is not n the priest are ambassador are binding

LIFE DUT

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Brothers, regularly hold the first five

tions. The same thing occurs in other cities when an actual competition open to all takes place, as has happened in St. Louis, Rochester, etc., and in far away

We are satisfied that these records could scarcely be beaten in any similarly situated schools in the Province. In fact the Hon. G. W. Ross while he was Minister of Education several times stated in his public speeches, especially during the election campaigns in which the Separate schools of the Province were attacked, that the Separate schools are doing quite as good work as the Public schools. It must be remarked in connection

with this testimony that Mr. Ross here spoke of the secular studies of the schools. But it must be remembered that there is one branch-and this is a matter of the highest importance-in which there can be no comparison made between the two classes of schools. The Catholic children in the Separate schools are instructed in their religion, the science which teaches our relations and duties toward God-a matter which is not and cannot be satisfactorily taught in the Public schools.

It might be supposed that the spending of half an hour daily in the instruction of the children in their religion should be a loss of time which might be devoted more usefully to secular studies; but we maintain that the study of religion and morals is the most important of all the studies to

Joseph's Commercial College, which is conducted by the Christian Brothers. Mr. Woodruff said in a public statement

" My purpose in making the offer was purely patriotic. The results afford food for reflection. Many of the most patriotic responses I have received have not been from those who can lay claim to Anglo Saxon lineage ; but if may judge from the names, from those whose parents or at least whose grand parents were born in foreign coun-

We must here add the remarkable fact that year after year the average attendance at the Catholic Separate schools of Ontario, as compared with the number actually enrolled as attending the schools, has been higher than the similar average attendance at the Public schools of the province. The last school report issued by the Minister of Education in 1904, and which contains statistics for 1903, shows that during 1903 the average attendance in the Catholic chools was 62.69 per cent., while in the Public schools it was only 57.2 per

cent., notwithstanding the fact that in the cities the average attendance at the Catholic schools was somewhat lower than at the Public schools, the figures being in this matter respective. ly, 69 and 71 per cent. We presume that the principal cause of this difference is that a larger proportion of Catholics in the cities belong to the working classes, who are frequently obliged to keep their children at home to assist in earning the daily bread for

their families, instead of sending them to school. We earnestly exhort parents to make greater sacrifices to send their children to school regularly every day. If they would do this, the little one would be of more use to them after ward by the greater help they would be which the children could possibly de- able to give their parents, owing to

feeling of piety and devotion. The late Marquis is admitted to have

been in view of Disraeli (Lord Beaconsfield) in his novel Lothair ; but the novel is a mere caricature, and contains not even a spice of trath further than the mere fact that Lothair, its

hero, was a very rich nobleman. The young Marquis, like his father. is a practical and devout Catholic.

HAPPILY TERMINATED.

The trouble at St. Hedwig's Polish Church, Detroit, of which we have lready made mention in our columns, has been satisfactorily settled. The parish books which were held by one of the lay trustees, and which he had refused to hand over to Right Rev. Bishop Foley when demanded, have been given up, and on last Sunday week the Church was reopened to the congregation, and the Holy Sacrifice of the Mass offered up as usual before the trouble culminated.

Archbishop Symon, who is in the United States, commissioned by the Holy Father Pope Pius X. to enquire into the spiritual needs of the Catholic Poles of the country, was asked by the mutineers of the parish to intervene to maintain their demands, but he replied that he had no authority to act in such a case, and recommended those who were in rebellion against the episcopal authority to yield to the Bishop. It is in a great measure due to Archbishop Symon's influence on his countrymen, and their unbounded confidence in him, that they submitted, and that the in

terdict was removed from the church. On Wednesday, August 30th, Arch. bishop Symon and Bishop Foley visited the church together for the purpose of celebrating the reconciliation in a le

experienced in all that concerns tion than any individual can be. Does it not follow from this that this private judgment is not a right at all: that it is, in fact, an abuse of the freewill with which God has endowed man?

it made our private judgment the sole

arbiter of our obligation of faith and

But his Lordship Bishop Hamilton

has discovered that it is "safer" for

his own notions. And why should it be

because the Church authorities who

issue the commands are wiser and more

morals.

Throughout the whole New Testsment, Christ and His Apostles command us to hear and obey the Church of God enlightened and inspired by Christ and the Holy Ghost to teach mankind. Was it not for this that the Church was instituted by Christ: to teach the way of salvation even as Christ taught it, with authority ? And did not Christ command that the teachings of the Church should be accepted. under penalty that whoseever should not hear the Church should be as the

heathen and the publican? Yes, it is safer, as Bishop Hamilton asserts, to submit to the guidance of the Church instead of following one's private opinions; but not for the reason which the Bishop fears to advance more strongly than as a suggestion. It

is a command of God that we should bear and obey the Church, and not merely a timid suggestion. The first Reformers of the sixteenth century were bound by this commandment; but they disobeyed it, and Protestantism is

the offspring of that disobedience. It is a sign of a return to the principles of the Catholic Church when we find a Bishop of the Church of England recommending that the voice of the Church should be listened to instead of

that of individual judgment.

Ah, dear friends, il Jesus to you have heavy cross is it not a mark of His love? More than you can bear He will never give you. All of it He will even bear for you, if you but place your whole reliance upon Him.

dear friends, if Jesus lays upon

may do giving another religiou man ca do ever the way the sai opport gree. But ing G almost can lo show .

CE SUTES

BER:9, 1005.

d a large number of the joyful ceremo inguished prelate in the evening to ir mission of peace y were met by an isiastic procession of bers of St. Hedwig's hus escorted to the eloquent sermon was lish tongue by Archobedience to the laws the Church, and the congratulated on the of the dispute which ch disorder and mis-

JUDGMENT.

parish.

erend Bishop Charles Church of England wa, in his address to nod, which met some hat

ng habit of exercising the judgment, without tion, is leading to the y of the Lord's Day, Holy Communion and of children for Holy ged that it is safer for ind to submit itself to the Church than to notions. No secular at freedom in practice tures recognized, bemay rest principles of alue. He advised a ere to the primitive mmunion each Lord's mmunion each Lord's isse of the book of Com-aong families who are re than one service (n 'alfiling the purpose of on by which they were on the sacred but to the

it dinned into our ears e centuries and more. sised the standard of the Catholic Church, idual Christian is himly appointed judge of istian should believe and apon this principle Profounded. The authority of Christ was declared which all should reject, Il wonder at hearing of the Churches founded darling principle regretat" of private judgment d too far ! ns to whom the Bishop

ve the right of private have the right, and are igation to act upon this hey are to be lauded for tyranny of the Church g them to observe the receive the Holy Comily, and to present their ptism.

m from the beginning pen rebellion against all urch, and not only of the ose of God Himself, since rivate judgment the sole r obligation of faith and

rdship Bishop Hamilton d that it is "safer " for to submit himself to the he Church than to fellow ns. And why should it be ourse the answer will be Church authorities who mands are wiser and more n all that concerns sa individual can be. Does from this that this private not a right at all: that it abuse of the freewill with as endowed man?

SEPTEMBERAS, MOOSTAL

hatter

hall. victo

pay all :

Paying Just Debts.

he must pledge himself to save up and

ay as soon as possible. This means hat only on these conditions can the

sinner be forgiven by God. That per-son is unworthy of absolution who neg-

lects to keep his pledge to pay : wh

burden of restitution to his heirs.

God is not mocked. Our pledges to

ador in the confessional

TIES.

discharging his obligations as

THE CITY ETERNAL. VISUALIZED DREAM OF ANCIENT POFT

in beeping His commandments. This is God's appointed way, for He said through His divine Son, "If you love Me keep My commandments." We are to keep them in little things as well as in great ones, and keep them all the time. For this we have only to show we desire to do so --have good will and WHUALIZED DEEAM OF ANCIENT FOFT AND PROPHET. Thou art, O Rome, the Eternal City! The Eternal City pagan poets and seers believed thee to be; their drasms were ot vain, though vain were the shadowy forms which beguiled them into those dreams. In their Rome they into those dreams. In their Rome they had seen the bodiment of highest human might of highest human grandeur; should not their Rome, they thought mock time and the ravages of time ? But nothing that is human lasts; and of olden Rome naught now remains save shattered columns and tenantless sepuiwe desire to do so —have good will and do our best and God will help us to serve Him perfectly by the help of His For let us always ren that His grace is necessary and that without its assistance we not only could to no good but would neither have the inspiration nor the desire.

And then with regard to our neigh d columns and tenantless sepulbor, there are so many ways in which all can show their love towards him. We not always think of it, but the And yet not vain were the ers. And yere indestructible. dreams that were indestructible. Another a greater Rome was to arise on Tiber's banks — a Rome of which the Rome of pagan bards and seers was the precursor and prophet — the Rome of Peter. "Thou art Peter," it had been Pater. "Thou art Peter," it had been said in Galilee, "and on this rock I will build My Church and the gates of hell will not prevail against it." One day on civilities of everyday life are a large part of the performance of this divininely-enjoined love. We need not great opportunities nor great occasions in which to show this love, but just uch as present themselves, for even such as present themselves, for even the cup of cold water given fn His name, says our Divine Lord, will not go without its reward. But how much more we all can do. Alms for the needy, patience and prayer for the will not prevail against it." One day this Peter walked along the Appain Way into the Rome of the Caesara. brought with him the new Rome the the brought with him the new rome the Church built upon himself by the Eternal Christ endowed by its Foun der with its Founder's eternity. The erring, mutual forbearance in our infirmities of temper and disposition-in one and in a thousand ways we can der with its Founder's eternity. The Rome of the Caesars passed away; the Rome of Peter remains. Nineteen cen show our love for one another and in this way show our leve for God, for this way show our leve for God, for what good we do to others He takes as done to Himself, and will give us the reward-greater love here-and if we so persevere to the end, His eternal love hereafter. Let us then show our gratitude to God for having created us, by faith Rome of Peter remains. A interest of the turies went by centuries of revolution and changes, conturies of kingdoms and empires now towering in strength and power to the very skies, now strewing the earth with their ruins and their the earth with their ruins and their dust, of men and institutions coming

Let us then show our gratitude to God for having created us, by faith-fully living up to the object for which He created us, namely, to love and serve Him and to love and serve one another. God made us because He loves us, for He says of each one of us, 'f have loved thee with an eternal dust, of men and institutions coming to day and going at the dawn of the morrow —each of those centuries heralding its birth-morn with the mes-sare, "Behold I make all things new" sage. "Benotu i Rome stood, the Rome Peter, challenging the very gates of victorious ever, immont lever. The structibility of Rome ! We bow "I have loved thee with an eternal love"—and this principle of divine love is what He has implanted in us more in awe before it; it reveals the divinity is what He has implanted in us most that we might exercise it in turn to-wards Himself and towards one an-other. Let us then show ourselves as the true children of God by the love we give Him and the love and goodness we extend towards all, for, as our Lord said, "by this shall ye show yourselves the disciple that we love one to which alone indestructibility may be ascribed—the divinity which spoke in Galilee to Peter, which in falalment of solemn promise was with the empire bailt upon Peter which with it will be until the consummation of the world." -Archbishop Ireland. to be My disciples that ye love on

another. Love, then, makes up life's duties, A new Jersey priest says : "No Catholic can make a valid confession love suggests its opportunities. Let us be faithful in living the life of love.--Bishep Colton in Catholic Union and Catholic can make a value this loans who culpably refuses to pay his loans and debts. If he car not pay at once, Times.

FATHER IGNATIUS AND BIBLE CRITICS.

Father Ignatius, the Anglican Church monk, writes to a London paper on the question, "Should Clergymen Criticise tno Bible ?" which he asserts is equivrefuses to pay any because he cannot pay all : who decides to leave the "Should Clergymen Criticise alent to "Should Clergymen Criticise God?" and he observes that : "Not one of them could have become is better not to go to confession at all than to go with unworthy dispositions.

a clergyman unless he had solemnly de clared before God and the Church that the priest are made to him as Christ's he unfeignedly believed all the Can ical Scriptures of the Old and New Tesare binding as if made to Christ Him-

LIFE DUTIES AND OPPORTUNI-

ical Scriptures of the ont and root lost tament. " He moreover cites as follows the au-thority of Pope Leo XIII.: "It is not a question of Protestant or Catholic but one respecting our common Christianity Pope. Leo XIII. said in his encyclical letter on the study of the Holy Scriptures, 'God is the author of the Bible : there can be no error in it." Do not all Christian Pro-Apart from the mere condition of Apart from the units to fulfil and op portunities to embrace. Brute creation lives and acts by axed laws; but man error in it.' Do not all Christian Pro a rational animal and is guided and

testants say the same ?" No doubt they do, but they also claim directed by reason, It is because man has reason that God his creator has as-signed him duties to fulfil, and affords No doubt they do, out they also claim the right of private judgment and that claim their church must and does allow for it is one of the fundamental prin-ciples of Protestantism. Father Ignahim opportunities which he should em brace, and it is upon the matter of his tius therefore is wrong in saying that "it is not a question of Protestant or Catholic." It is, in fact that very ques-

that will rest man's happiness here as that will rest man's marbinson well as hereafter. As regards himself, man's first duty is to labor. Reason suggests it as a necessity for self preservation, and rev-elation commands it as a payment of the penalty of original sin, as we read in God's words to Adam, "Thoushalt eat Catholic " It is, in fact that very ques-tion. The whole difference lies in the difference as oetween Protestant and Catholic. The Protestant may "criti-cise the Bible" as he chooses and yet be a consistent Protestant. The Catholic may not. The Catholic must accept the "criticism" or inter-pretation of the Church also be concept in God's words to Adam, "Thou shalt eat thy bread by the sweat of thy brow." Man is also to take care of his life. He must not expose it to dangers un-necessarily; he must not neglect the needs of his body, nor fail to give it due rest and relaxation, for man is not the owner of his life, but only its cusartism to hear the Church therefore as a Protestant he has as good a right to "oriticise the Bible" as Father Ignatus Dectostant is no the owner of his life, but only its cus-todian, and one day it is decreed by God, who is life's owner by reason of having oreated it. he will have to re-turn his life to Him and make strict accounting for the care he had given it and the uses to which he had put it. But may's first duty rearries God, to has to criticise him for doing so.-Sao-red Heart Review. But man's first duty regards God, to whom he is to give the labor of the nobler parts of his nature, namely, of A Powerful Argument for the Church. The death of Archbishop Chapelle of yellow fever, contracted while minis-tering to his stricken people, is another instance of the devotion to nobler parts of his nature, namely, of his mind and his heart; in a word, the homage of his soul. To think of Him, to love Him, and to adore and serve Him with all the powers of his being. A consequence of the love man is to have for his maker is the love man is to have for his fellow-man, made, like himself, to God's image and equally duty which marks those upon whom the Catholic Church has placed the burden and the honor of the priest-hood. Such a death as this is a powerto have for his fellow-man, made, ince himself, to God's image and equally with him the recipient of divine love and favor. Hence the duty of loving God and loving our neighbor is so relevant and our Lord Himself de-clared that man is to love God for His ful argument for the Church. The world, selfish though it may be, admires The world, seinsh though it may be, admires unselfah heroism, and can not help being attracted to a Church which pro-duces such men as Archbishop Chapelle who stand in the place of danger when disaster threatens their flock-men for whom there is no matract, but who die own sake and to love his neighbor as himself for the love of God. Love, says St. Paul, is the fulfillment of the law. Love at the fulfillment with the whom there is no retreat, but who die, whom there is no their duty. "The if need be, doing their duty. "The hireling flieth because he is a hire-ling." Accepting this as the test, the Let us then be inspired with this daty of love. ing. Accepting this as the test, the world must perforce acknowledge that the late Archhishop Chapelle was no hireling. He gave his life for his sheep.—Sacred Heart Review. To God, our neighbor, self be true. And we will our whole duty do. The opportunities of fulfilling out duties in a high degree are, we may say, equal for all, for all can at least have the will to perform them, though

THE CATHOLIC RECORD.

with the breath of life, and bathes it in tions of the Church. Bo not impor-the sunshine of God's smile,-St. Anhony's Messenger.

Churches That Are In A Bad Way. In laying the corner stone of the new parochial school in one of the parishes of this city, Archbishop Farley said: "Two years ago I told the priest of this to establish a church wherever arish it was needed, particularly among the German residents. He came without a penny in his pocket, depending on the faith he had in the people. Soon after he brought me plans for a school and a church, and said : 'If I build a church without a school, where are the people

to c me from? Then said Archbishop Farley : "There he spoke the true note of Catholicism to day. If we do not educate the people and the children, we are bound to have empty churches within a short time." We direct the attention of Protestants

to this important statement. We are already suffering because we do not ed-ucate the children. The parents leave it o the Sunday school. During the week nothing is done for the children in the way of religion, and under various influences in many societies the Sunday school has practically ceased to educate the children in such a way that the men tal and moral grasp on them, in general, and particularly with respect to de and particularly which the children nominational permanence, is weak. Those churches in which the children go to Sunday school, and never, or rarely, go to church, are in a bad way. New York Christian Advocate, York Christian Advocate

(Methodist). TRIBUTES TO LATE ARCHBISHOP.

Under the heading "A Soldier of the Cross," we find the following remark-able tribute in the editorial columns of the Chicago Inter-Ocean, a daily

"The manner of the death of the Most Rev. Placide Louis Chapelle, Archbishop of New Orleans, is a fine example of devotion to priestly duty, and a high inspiration to the shepherds and a high inspiration to the snepheras of all divisions of the Christian flock. When the yellow plague appeared in his See City, Archbishop Chapelle was absent on a visitation of his dio-cese. He was old; he was of a habit of body peculiarly liable to fatal attack from this disease; his Church had in tracted to him important tasks uncomtrusted to him important tasks uncompleted; he was out of danger. There were many reasons, ecclesiastical as well as personal, why he should stay out of danger, or at least not to run and m it. These reasons did not appeal to Placide Louis Chapelle. He may have thought of them-undoustedly they were suggested to him. But he put them aside. He remembered only that he was a soldier of the Cross, that his place was in the forefront of the battle, aiding to give the consolations of his faith and theirs to the suffering and the dying. He returned to New Orleans immediately, and went at once into the stricken quarter to supervise, direct and aid the works of religion Within a few hours he himself was stricken with the plague, and with in a few days his work on earth was done. The valiant soldier of the Cross had fallen at the post of danger and of duty, where priestly honor and Chris-tian faith called him to be Therefore Christians of all denominations may well say of Placide Louis Chapelle, "Soldier of God, well done!" and pray that this brave and faithful soul may

rest in that everlasting peace

passeth all understanding.

Devotion to Mary. More than one-half the month of Mary has passed away. What are you doing to honor your Mother and Queen? Do not let the balance drift by without honoring her in some special manner, whether it be to hear Mass daily, to attend devotions regularly, or to promise special attendance at holy Communion the remainder of the year. Communiton the remainder of the year. Mary loves a generous heart. She is generous with her favors. Implore her, therefore, for help for all your friends, as well as the members of your im-mediate family; for all who suffer; for these who malk in approxy of temptation those who walk in sorrow or temptation, and for those who have no one in all the world either to pray for or remem-ber them. Give, too, of the largeness of your charity and kindness of heart, in gentle deeds, in kind words, in gracious, unselfish acts. So shall we all grow more like that beautiful Mother whom the Church has given no for our model the Church has given us for our model and Queen.

sume him to come down from this high and sacred calling in order to act as your financial agent. Do not come around him with your money bags and press them upon him for an investment. If you wish to make a free offering to If you wish to make a tree oning to the cause of religion, it is well, but a money lender about the Church !--Christ once whipped the whole mercen-ary crew out of His temple-once and for each is the other one. forever !-- Catholic Citizen.

Good Work For The Laity.

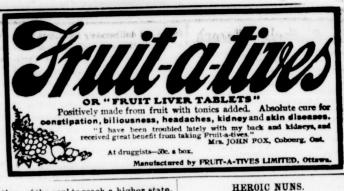
The following is from the sermon de-livered to the knights in the recent Los Angeles convention by Archbishop Montgomery: "What would I have you do as a specific work? I would say in a single sentence: resolve yourselves into one great Catholic Truth Society. I would say: after being, each and all, faithful practical Catholic men, step infaithful practical Catholic men, step in-to and occupy that place known to day as the 'lay apostate.' In your honest, pure, upright lives, represent to those outside the Church the very best that is within her. In your intercourse with all your fellowmen be just, honest courteous, and considerate for the feel ings and sentiments of those especially who differ from us in religious belief. Break down prejudice by putting Catho-licity before them as it is."

MARRIAGE OF SENTIMENT OR OF DUTY.

It may be possible that the English-speaking world, or that large portion of it which now finds its intellectual food novel reading and magazine fiction will have to change its present opin-ions on love and marriage very radically before a very great change can be expected in the vitally important of divorce and its consequent According to romance and matter of divorce and its evils. According to romance and romantic notions, a certain sentimental devotion and affection is the mainspring of all matrimonial affairs and the basis of all happiness in the state of matri-mony. For instance, to quote the New York Sun of July 23, "the novelist, Henry James, seems to have a theory that there is something mysterious about this sentiment called love; that human nature is so complex that the human nature is so complex that the emotions which influence men and women most fundamentally are discov erable only by a rare analytical faculty." As to this point the Sun diffaculty." As to this point the stature fers. "In truth, normal human nature fers. "In truth, continues the editor. continues the editor. is very simple," continues the editor. "It divides itself up into broad classi-"It divides itself and interinguished. The fications easily distinguished. love affairs of one young man and one young woman are very much the same in their impulse and manifestation as those of mother more convoidly of the those of another, more especially of the same general social sphere and ante cedents. . . The strongest bond which holds married people together is and must be a sense of duty, whose obligation is increased by affection: of duty, whose and the mere habit of the association and the mere habit of the association helps powerfully. Are the pair happy? That is a matter of relatively small consequence. If they are not happy in doing their duty to each other and their children they do not deserve hap piness. The Sun, of course, is not decrying

the sentiment of human love. N sensible person would do that, because it is as much a part of God's eterna plan as any other affection implanted by Him in man's nature. But this love has been so sentimentalized, so talked and written and sung about that which a vast number of people view it as in itself an end, instead of seeing it as it really is, a means to an end. When really is, a means to an end, when such people marry they discover that their former ideas were wrong. If they have sense, they adjust themselves to the new condition. The consciousness that the partner he has chosen for life is not the sweet and loyaly appeal the is not the sweet and lovely angel she appeared in the days of courtship does not so shock and horrify the right-

not so shoes and horry us argan minded young husband that he wants the divorce court to strike off the shackles wherewith he has bound high self, nor does the young wife of common sense want to run home to her mother sense want to run nome to hat " the one because she discovers that " the one man in all the world " has the faults of his kind. They love and respect each there are the less when they find out



tions of the soul to reach a higher state. nent. He, indeed, is wise who sees life lying in the path above.

WHEN THE DAY IS DARK.

WE CANNOT SEE THE LIGHT BUT WE KNOW IT IS BEYOND.

We cannot always see why we who need the light here more then those who have reached the mountain-top should have to build all our hopes and risk all our happiness upon the pro mise of a God who hides His face ; nor mise of a God who hides his hade; dof why those who, in their weakness and doubt, most need the sight of Him should be the ones who are most deprived of His presence. Why we deprived of his presence. In this dark-ness we do not know, when even the merest glimpse of His face would so lighten the gloom upon Faith's pathway. Yet we cannot tell with what infinites imal calculation God reckons up the value of each weak effort of human flesh to fight off the foe of sin; of each sudden pitcous sigh for peace and rest from the unending struggle of it all: of every blind grasp in the dark all; of every blind grasp in the darl upon any hold that would bear up the upon any hold that would bear up the sinking spirit till the light breaks again; of even those unuttered murmurs of the lonely soul and the suffering heart which His inscrutable hiddenness at times almost presses into

we can see the reason for these things when the broad noonday of joy lights up all the earth and shines far out into the unfathomable width of space. Yet even in the twilight gloom of our common daily life the cold mind sees a reason for this struggle toward the Unseen Good ; and mark toward the Unseen Good; and marks the mysterious result of it even upon our external lives. We know these are the processes by which the spirit's fibre is refined and strengthened, and that exquisite quality given to the human soul which we call character. We do not know the actual operation of this process upon the spirit, but the results of it when we we know it. And we have seen and watched the silent, mysterious workings of this hidden force even in the souls of those nearest and dearest to us. We have marked the gentler touch of the hand as time has borne them along on its tides of disappointment and bereave ment of this world's good; and have caught that note of tenderness in the voice that is left behind by the tears of a sorrow subdued and past.— "Lex Amandi"—in the Dolphin.

He Glories In Suffering.

When the greatest of missionaries, St. Paul, was chosen as a vessel of election, and to carry the name of Jesus to the nations of the earth, what our Lord said of him was this: "I will show him how great things he must suffer for my name's sake " (Acts, ix, 16). And St. Paul afterwards glorified as much in his sufferings for Christ and for souls as in the conversions he wrought. In fact he attributed his wrought. In fact he attributed his convert-making power to his sufferings: "Gladly therefore will [glory in my infirmities, that the power of Christ may dwell in me." (if Cor. xii. 9)— The Missionary.

TO REAR GOOD BOYS.

How can parents who have to live in cities rear their boys in innocence? It is a difficult problem. For the ince of the ill bred lads in the mis-

SISTERS OF CHARITY RUSHING TO NEW ORLEANS-FATHER DALY SAYS OTHERS ARE FLEEING FROM AFFLICTED CITY - NUNS AND PRIESTS BATTLING BRAVELY AGAINST PLAGUE.

We published last week an extract from Father Daly's letter, which de-scribed in a vivid manner the terrify-ing ravages of the fever in New Orleans. It told of the heroism and martyrdom of It told of the deroism and margine deroism and the deroism and the set of the se but to the afflicted people. It runs as follows :

"What a precious memory is that of "What a precious memory is that of the Sisters of Charity in these days that tried men's souls ! On every train coming south rushed these augels of the earth to do and die among the sillicted. From ward to ward of chocked and crowded hospitals, earthing the for maked how of the southing the fever racked brow of the stricken, or pillowing the head of the dying or lifting the motherless child from the broken heart of the dead, or, again, the fitful gleam of the barnyard lantern lighting up the white bonnet as it hurries among the fever tents out in the hospital yard, writing a last letter of good-bye to some far away, sad-eyed mother, or helping the over-worked priest in his services to dying and deadall this is a memory precious and dear, rendering useless and empty all the praise that mortal tongue can ever give

to the Sisters of Charity. "He that hath ever gone through a fever epidemic in the South, be he Catholic, Protestant, Jew or no religion at all, and then even dare an unkindly thought to the Sisters of to wear the form of humanity, is beneath contempt, and is so treated in the Southland.

Her cushion, the pavement that wearies her

knees, Her music the prayer, or the sigh of disease, Unshrinking, where Pestilence scatters his Like an angel she moves 'mid the vapors of death.

death. sweetly she bends o'er each plague tainted face, How

With looks that are lighted with holiest grace, Where want and affliction on mortals attend,

When works that are lighted with holiest grace, Where want and affliction on mortals attend, In the Sister of Charity there is a filend, Ye lazy philo-ophera-self-a-king men. Ye fireside philanthropists, great at the pen. How stands in the balance, your conduct when weighed With the life and the deeds of this high-born maid.²

Whilst the Catholic Church can point to her Sisters of Charity, or to the hut in the wilderness where the first abbot of Alabamanursed the Methodist preachof Alabimanursed the Methodist preach-er, dog this grave and carried him to it in his own arms, whilst the shotgun guards menaced him with death; or to Father Lane stealing through the night, away from his devoted friends, to get back among the sillicted ones of his flock; or to the seven graves in a row, row, where rest forever those heropriests who one after another came to live a short week and die among the fevershort week and die among the lever-stricken; or to the many graves of gentle nuns who fell before the pest-in one place a whole convent of nuns died one after another — and there died one after another — and there generous volunteers to fill up the racks, never, never, has the Catholic Church called in vain for priests and nuns to die in the service of afflicted humanity. And whilst she can point to this glori-ous fact she needs no defence against columny, no arguments as to her Diving calumny, no arguments as to her Divine mission.—Providence Visitor.

GOLDWIN SMITH.

t the whole New Testat and His Apostles comhear and obey the Church ightened and inspired by the Holy Ghost to teach as it not for this that the instituted by Christ: to way of salvation even as t it, with authority ? And st command that the teachhurch should be accepted ty that whosoever should e Church should be as the the publican?

safer, as Bishop Hamilton submit to the guidance of instead of following one's nions; but not for the reahe Bishop fears to advance ly than as a suggestion. It nd of God that we should bey the Church, and not mid suggestion. The first of the sixteenth century by this commandment ; but yed it, and Protestantism is g of that disobedience.

gn of a return to the prine Catholic Church when we op of the Church of England ing that the voice of the uld be listened to instead of ividual judgment. ANT? T

r friends, if Jesus lays upon r friends, if Jesus lays upon avy cross is it not a mark ? More than you can bear wer give you. All of it He war for you, if you but place reliance upon Him.

some may not have the chance to do so, and God, who is just, will take the will for the deed and reward us accordingly. The Morning Prayer. for the deed and reward us account of For example, one may labor more be-cause he has more strength, another may do more actual charity in alms-giving because he has more money; another may pray more, because, like religious, he has more time; but every

The morning Prayer. There is a freshness about the early morning which belongs to no other period of the day. The sun has a more kindly brightness and the air as fresh orispness which are lost largely a the day grows older. Upon awakening we throw open the window and let in the buoyant atmosphere of the new-born buoyant atmosphere of the new-born day. It fills our lungs, and brighten our eye and makes us feel how good it is to live. What the new born day is do everything that any other is doing in the way of living perfectly, for God is no distinguisher of persons; He wishes the sanctification and perfection of all to our physical nature, the morning prayer is to the life of the soul. It is and gives to all, at least in spirit, the opportunities to attain to this high deoning the windows of the heart that opening the windows of the heaven may flow in. It the clear air of heaven may flow in. It reinvigorates the life within us, and

terns our thoughts toward the One we love the most. It is a source of re-newed spiritual step and a clearness to the inner vision. Is foods the heart But the actual opportunities for loving God and loving our neighbor are almost infinite in number for all. We can love God all the time and we can show our love by positive sets, namely,

The Contraction of the Contraction

han can and should have the will

law



"He ought to be a Catholic." This remark was made of a prominent and wealthy German-American. "Why doesn't he go to church then?" The re-ply is: "He had some difficulty around the church about money matters. He did not consider that he was fairly treated. He had a falling out with the priest. Matters did not progress to his satisfaction." priest.

Thus finance interferes with piety. Foolish man! look at the bargain he making: He thinks somebody has wronged him, and in order to be rewronged him, and in order to be re-venged he inflicts upon himself an ir-reparable injury. He loses a little of the worldly pelf that he is hoarding up, and in a fit of veration he casts away his prospects of eternal salvation and ents himself off from the consolation of Church or religion. There is another moral, however, to

such spiritual suicides, which should be even more strongly emphasized. This is: "Avoid the temptation." The Church exists for the salvation of our souls. Do not jeopardize this object, so far as you are individually concerned, by seeking to make more money out of church property. The Church build-ing exists primarily and solely for the worship of God, and for the instruction worship of God, and for the instruction and devotion of men. Do not endanger these μ urposes, in your own case, by making it also serve as security for loans or as the subject of 8 per cent.

mortgages. The priest is sent from God amon the people to be their guide and in-structor; to teach them, to preach to them, to baptize and confirm them, and to administer to them the last consola-

other none the less w that they both are, after all, only hu man. With such a couple the bond of duty, as the Sun suggests, comes in to id the bond of love. With Catholics, of course, Christian aid the bo

With Catholics, of course, Christian marriage is a sacrament to which Al mighty God has attached such great vital, fundamental graces that each participant receives help to cherish true love to spouse and child, and bear all trials, and to fulâi all duties, not for antimatic ache, but for the great. sentiment's sake, but for the greatsr honor and glory of God. Viewed in this light, there will be found an element of strong faith as well as commo sense in the "matches" of French an Irish life, arranged almost entirely by the parents of the contracting parties, and into which enters little or no pre vious "sentimental" affection, but which result in absolute fidelity and God fearing, affectionate family life and happiness .- Sacred Heart Review.

Let us have confidence in Mary, an go to her in all our troubles. With her aid, and under her protection, w With shall vanquish the infernal foes that battle against us; we shall conquer battle against us; we shall conquer those enemies that often press us so hard; we shall come forth victorious from the fierce combat of life. Mary, with the kind hand of a mother, will lead us on to glory and happiness, for her maternal heart sympathizes with us, her afflicted, suffering, exiled chilwith dren. From her place beside throne she intercedes for us, and beside the well know that with the sceptre of inwell know that with the scoper tat secret tercessory power, she rules that secret realm of all mercy and love, the Sacred Heart of Jesus.

We cannot, indeed, ignore the tendencies in our nature that would bring us to a higher, broader, truer life without ignoring that which is best in our being. We would thereby clip the being. We would thereby clip the wings of our soul in the unholy attempt wings of our soul in the undoly attempt to keep it grubbing on the earth for-ever. The progress of the world, the human conscience, the stamp of nobli-ity impressed upon individual men are all the effect of the unending aspira-

cellaneous crowds at schools, the fluence of the average neighbors chil-dren on the street, the influence of the reports of crime in the daily journals, the influence of the detective stories that have supplanted the dime novel in the reading of youth, etc., etc., all tend to

The Evening Star of Washington, D. C., says on this topic : "The acquaintance of the average

city boy with the sordid and criminal facts of life is surprisingly extended. The percentage of little chaps less than moen years old who smoke and drink is very high. Even boys of good tauilies indulge in foul profanity in their games. It is but necessary to stand on the outskirts of a group of It is but necessary youngsters engaged in some sport and heed the talk for a few minutes to be convinced that the vocabulary of youths in town is degenerate."

The only hope of saving our boys from contamination lies in greater care of them at home, more pains to inform their conscience, further precautions against evil companions and had books and a studied effort to provide them

and a studied effort we with innocent recreation. Girls are safeguarded while boys Girls are wild. Why can't the boys are let run wild. Why can't the boys be protected from going to the bad? Why can't they be trained and per-suaded and accompanied on the way to the good ?—Catholic Columbian.

Tribute to Germans.

Mgr. Falconio in accepting the in-vitation of President John B. Oelkers of Newark, N. J., to attend the golder jubilee convention of the Central Verein at Cincinnati, September 10th, is reported to have said : "I shall go most gladly. I have great respect for the German Catholics both in Germany and in America. They are our shining lights. Here they have been the founlights. Here they have been the foun-ders and champions of the parochial schools. It would be a sad day for the parochial schools and consequently for religion if we did not have you German Catholics. God bless you!"

Napoleon said, "Scratch a Russian and you will find a Tartar." Catholics may paraphrase this epigram by saying, "If you scratch an agnostic you will find an implacable anti-Catholic." The and an implacable anti-Catholic." The latest example of this truism is afforded by Mr. Goldwin Smith. Having been brought successfully to book by "A Catholic Priest" for his latest distor-Catholic Priese for the massacre of St. Bartholomew he admits the misrepre-sentation, but gives a backhanded stab by way of consoling himself for the humiliation. He writes (in the Sun): "A Catholic Priest' is perfectly justified in saying that the motive of the Massacre of St. Bartholomew was political rather than religious, though

religion was the basis of the parties. But history will not bear him out i contends that Rome was clear of ont if he contends that Rome was clear of the business. To Deum was sung in St. Peter's; a triumphal medal was struck; a triumphal picture was painted on the wall of the Vatican; a triumphal oration was composed by the Papal orator, who said that on the pight of the massacre the that on the night of the massacre the stars had shone with unwonted bril-liancy and the Seine had rolled an ampler tide that it might cast forth the

foul carcasses into the sea. This ingenuous historian altogether suppresses the fact that as soon as the true state of the case was made known true state of the case was made known at Rome everything that had been done was revoked and the massacre condemned, as it deserved to be. The remainder of the agnostic professor's letter is of such a character as to show that when his agnostic come are trodde that when his agnostic corns are trodden on he can be as vulgar, as virulent and as unscrupulously mendacious as the lowest A. P. A. ranter and firebrand.-Philadelphia Catholic Standard and

Unless the seed of morality be sown in the hearts of the children of to-day, what of hope has Church or State in the coming generation ? Natural virtues coming generation r Matura alone will not sustain either.

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Transubstantiation are light and airy compared with the necessity which lay upon the Reformers of proving that the same thing is and is not, has been and has not been, for nine, or twelve, or fourteen hundred years. All the Grecian Sophists put together would have found here an invincible task. Say I not well then that in controversy, the sixteenth and seventeenth centur-Sacred Heart Review. LIC CHURCH

ST & FROTESTANT THEOLOGIAN. CCCLXVIII.

I have already adduced one great rievance of ours against the Catholics, samely, that, at the time, in England, which we proudly look upon as our seculiar era of martyrs, they will insist m confronting us with the figure of Sir Phomas More, to whom intellect and the sixteenth and seventeenth centur-ies ought to be superlatively ours? Are they? I am afraid not. Let us look a little. No one can doubt the perfect com-pactness and exalted talents of Calvin's *Institutes*. Yet these give only one side of the Reformation, and that the side detested by the Lutherans, the Arminians, and the Anglicans. There-fore they do not come under our present reckoning. Thomas More, to whom, intellect and moral worth both taken into account, moral worth both taken into account, no one of our Protestant heroes can make approach. Besides, as the Even ing Post, I believe, remarks, our martyr of highest rank, Cranmer (pleasantly called a martyr, because we don't know what else to style him), sinks into in-significance alongside of Thomas More. Then, although the Catholics might very well have been content with More alone, they will insist on oppressing us with the additional mainteen of Canadian

alone, they will insist on oppressing us with the additional weight of Cardinal John Fisher, whom the late Bishop of London describes as the holiest Eng-lish Bishop of his time, and of Abbot Whiting, whose sanctity is worthily ex-Whiting, whose sanctivy is worthily ex-tolled by Dean Hodges, besides the Carthesian monks, and various others, and later on, the Campions and South-wells and other suffering witnesses, Jesnit and non-Jesuit, of Elizabeth's time. I speak of those only whom even Froude does not accuse of plots against the One re the Queen.

the Queen. I wonder if the Catholics can not be made to see that all this array of their martyred worthies very inconveniently encumbers the ground which we had staked out as exclusively our own. In Western parlance, they are "jumping our claim." I hope that we can still anjoy spiritual excellence and courage of conviction unto death, of which there is abundance on our side also. Yet we no longer have that undisturbed satis-faction in Foxe's Book of Martyrs, read in the comfortable persuasion that we in the confortable persuasion that we are the Lord's people, and that, in the amiable words of John Knox, "every Papist is an Infidel," which we of the elder sort remember to have been our happy possession fifty or sixty years ago. At present audi alteram partem keeps uncomfortably sounding in our ears, an admonition, improving, no doubt, but not always quite agreeable to flesh and blood.

these brief reviews the supreme busi-ness of man upon earth—the salvation of his immortal soul—has been kept prominently in view. We have seen the purpose of his creation: we have considered his relations to his Creator, However, I suppose their is no possi bility of persuading the Holy See to reverse the beatifications and ap-proaching canonizations of the saintly to himself and to his neighbor. have also considered the laws and the means given him to attain the final end women who suffered under n and Henry and Edward and Elizabeth. We must therefore e'en subdue our pious resentment as best we can, and accept forms his life to these laws and dili-gently applies these means the end of resentment as best we can, and accept the accomplished fact. We shall also, in time, probably get in the way of porusing a second volume additional to Foxe, besides owning, as Professor Gairder admonishes us, that the origipay the penalty for his failure, which is eternal punishment in the torments of hell. Both reason and revelation nal Foxe can only be trusted after he has been severely revised.

So much for our first great grievance. Now for the second, which belongs about a hundred and fifty years later.

It looks sometimes as if the Catholics were not fully aware that, in the field of controversy, the sixteenth and seventeenth centuries ought to belong pre-eminently to us. Do they no know that in 1517 the Gospel wa was suddenly discovered by Martin Luther dug out of the ground at Wittenberg, like a forgotten vein of coal?

How long it had lain concealed there was a point upon which the reformers were not agried. Some said, since Gregory the great; some since St. Sylvester; some since the death of John.

The question also who brought it to Saxony to hide it, until it should be found again by the Wittenberg friar so eminent for his apostolic mildness and purity, and balance of belief, and love of the ignorant and the weak, as is love of the ignorant and the weak, as is proved by his affectionate salutations of them as hogs and asses, only worthy to be beaten and starved, or else broken on the wheel, this interesting point is to have been left wholly unconsid-Whether it was Barnabas or

Joseph of Arimathea, or St. Ursula and her virgins, that brought it to the

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON

Thirteenth Sunday After Pentecost. SHAMELESSNESS IN SINNING.

- There met Him three men that were lepers, who stord afar off and lifted up their voices, saying: Jesus. Master, have mercy on us. (The gospei of the Sunday.)

sixteenth and seventeenth centur

reckoning. Hooker's Ecclesiastical Polity is a

Hooker's Ecclesiastical Folicy is a work of the noblest genius. Of the first book Pope Urban VIII. said, after Car-dinal Allen had translated it to him out of the English: "It is worthy to en-dure until the last fire shall consume all

learning." Yet this book is simply a work of exalted Christian philosophy. It is not controversial at all. The re-

maining books are cogently and crush-ingly controversial, but these are directed, not against the Catholics, but

directed, not against the Catholics, but against the Puritans. A Catholic would enjoy them almost as much as an Anglo Catholic. Therefore, for our present purpose, we much set Hooker

the Protestants, omitting occasional flashes of ability and setting aside Luther's indescribable blackguardism, do not seem to approach, in lucidity and cogency, Cardinal Bellarmine, although

he is not, strictly speaking, a man of genius but rather of eminent tal-

The one unapproachable controversial

work on either side is Bossuet's Vari

ations des Eglises Protestantes. It is

worth a more particular considera-

THE FOUR LAST THINGS.

Frequently during the course of

of his creation. If he faithfully con-

neaven. If he fails to do so, he mus

clearly point to this conclusion. How plainly this unfolds to us that there must be an Eternal Judge and a

just judgment. Without both there

nal punishment. Plainly, too, these must be eternal, otherwise they would not be of sufficient duration for the

Some doubt and many deny eternal punishment. They boldly proclaim there is no hell. They say such a doctrine and such a place is repugnant to an infinitely merciful God. But in

doing so they indirectly deny the exis-tence of God.

The reason-God is an infinitely

Perfect Being. This implies that He is infinitely just as well as infinitely merciful. As immortal souls, however,

are the subjects of His judgments, there must be places of eternal dura-

tion for the carrying out of His sentence tion for the carrying out of His sentence —heaven for the good: hell for the wicked. They, therefore, who deny the existence of hell indirectly deny the existence of God, because they deny that He possesses the attribute

of infinite justice, and hence deny that He is an infinitely Perfect Being.

Finally, judgment-eternal reward or

soul, which is immortal.

ald not be eternal reward nor eter

will be attained, namely,

CHARLES C. STARBUCK.

properly controversial works of

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tion in our next.

creation

Andover, Mass.

Leprosy, my brethren, is often spoken of in Holy Writ, and is considered a type of sin. It is a loathsome and contagious disease, and when a man was so unhappy as to contract it, besides being driven away by the Mossic law, he field in very shame from the company of others. So it is with the common run of sinners; one of their direst sufferings is shame, from which comes such re-morse, such self detestation, such rea sonable envy of the happy state of the innocent, that, standing afar off, the poor sinner at last lifts up his voice and cries to our Lord for mercy. So

there is always some chance for a poor sinner while he is ashamed of himself;

where there is shame there is hope. But, brethren, it happens in our times that there are many sinners without shame. Many great sins are done almost as a matter of course, and some even made matter of jest, perhaps of boast. Need I mention them? Time was that if a man wished to see a vulwas that if a man wished to see a var-gar play he was forced to creep up some dark alley; now he may go to a filthy opera in a coach and four, and with the lords of the land, ay, even the ladies of the land, When you and I were boys there was but one commonly known illustrated names with immoral

known illustrated paper with immoral pictures and bad reading matter; the newsdealers now hang their stands all even young women buy and read them without a blush. You and I can re member when it was a disgrace for a man to idle behind a bar-room counter and get his living from the drunkard and spendthrift. These men make our laws now. It used to be the pride of a young man to get to work as soon as hear now too often of hearty young men shamelessly dependent on their parents. And we know of too many

parents who are not ashamed of habits parents who are not asnamed of habits of intoxication nor of cursing in the hearing of their little ones. And how many mothers of families are there whose harsh voices are heard all over the neighborhood, quarreling with their husbands and scolding their children! Time was when a drunken woman wa what the Scripture says she is "a great wrath, and her shame shall not be hid." Now they publicly send their little boys and girls to the saloon for beer. Do I exaggerate? Am I not, on the

contrary, forced for decency's sake to pass over other shameless sins, which all but the blind and deaf know of among us? Indeed, dear brethren, the among us? Indeed, dear brethren, the word of God is true now as of yore that sinners "preach their shame like So-dom." The lepers laugh at their leprosy. They run in among us to blight us. Their disease, that blight which withers the soul with eternal decay, they rub off upon us. They do it by hed compute by lengthing at the it by bad example, by laughing at the simple virtue of good Christians, by jesting and mockery, by bullying by ill gotten riches and ill-gotten power.

But we must remember that they are all this time really sinners, and worse than ordinary sinners, because without shame. Here, then, is our first duty; not to permit human respect, worldly position, or a bullying tongue to silence our love of God's honor, our detestation of what does it harm and our pity for the sinner himself. good remedy against shamelessness in sinning is just a little plain talk. If sometimes, instead of laughing at a vile jest, we should say, "You ought to be ashamed of yourself," we should please God and save souls. In the family, especially, parents should create a sound family opinion about places and persons and reading and amusements and all things else that lead to sin bad threatres, moonlight excursions public balls, liquor stores and beer panie bails, liquor stores and beer gardens. A little plain talk, accom-panied by good example and much prayer on the part of good Christians, will do a great deal, if rot to cure the leprosy of sin in those who have it of



Everything about us speaks to us and tells us of the great and good Creator-great because His works are mighty, grand and beautiful : good because He has made man and end because He has made man and endowed him with the gifts of intellect, of affec-tion 'and of will and has made all other created things for his use and benefit. "The heavens are telling of the glory of God," and all nature speaks His praises. The fields yield their products, and the prairies are all with stock-the horse. the cow and the with stock-the borse, the cow and the sheep. The seas and rivers are run-ning with fish. all bespeaking God's greatness and bounty to man made to His Divine image.

What is the message of nature? First, that God exists, and, secondly, that man should adore and love and serve Him because He has lavished His gifts so abundantly on him. But is girts so abundantly on nim. But is this message heard? By some, yes: by others, no. It is heard by the good of every clime, though the acknowl-edgment of it varies as to form. The untutored Indian in the forest can only give expression to it as his light sug-gests, and the benighted Chinese will look up to the great sun in the heavens and give tribute to it as the mighty power of their being and to whom they owe adoration and gratitude.

But there are also among the unciv ilized pagan nations, just as among the civilized Christian nations, many who have bad hearts and who refuse to give mage of any kind which their natural ghts and feeling suggest. In a word, they are recreant in performing a duty which they know their creation and dependence imposes on them. And what is the consequence ? A sinking down on the part of such to low standard. They become like the mere prute creation who have no reason, but only instinct, and they become lower than the animals-all of whom show gratitude, which these intelligent, yet perverse beings do not manifest. And as a consequence this mere animal na-ture shorn of its gratitude, which some men will follow, has its results in low civilization and stunted progress, for to advance men in both, even as regards this world, there must be incen tives and aspirations springing from a source higher than themselves and greater than any of the mers created things around them. It is in this sense that the claim is made for Christianity that it has been the force to enlighten and civilize the world.

Now what are we to understand by enlightenment and civilization is not mere material progress. The ancients had this even greater than ourselves, as we see by the ruins of what were once the mighty buildings of ancient Greece and Rome. But it is the spirit-ual development, the life and actions of the soul upon the minds and hearts of men which Christianity brought to the world and which has unfettered the mind and ennobled the heart and made man look up to God after the manner of Christ His Son, to give Him the homage of His being and to make all his faculties and his powers have Him for his first and final cause.

Now let us be definite. When we say here Christianity we must declare that we mean the Catholic Church, for se days that the world was being in tho brought from darkness into light she was the only Christian Church exist-ing; and we must claim to day that she, the churc

of existence is matched only by the certainty of life insurance. The one suggests the other as the best means of securing to the family a guaranteed provision for the comforts

SEPTEMBER 9, 1905.

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W. B. TAYLOR, B.A., LL.B., Secretary, TEST OF POPULARITY : Low ratio of business lapsed, and $\begin{bmatrix} 1\\2 \end{bmatrix}$

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has been noted for many years for its pre-eminence in these important respects and to day it LEADS ALL CANADIAN COMPANIES in the net amount of business in force in Canada, GAINED during the LAST FIVE YEARS, as shown by the Dominion Government Blue Books.

things inanimate and those which, though animate, are without reason Nature's voice, therefore, which It is speaks out from every tree and flower. since in every breeze that wafts their fragrance in the air, that there is a jarisconsult, Giovanni d'Andrea, in his professional chair; and in the same university, two centuries ago, Anna Morandi-Mazzolini was professor of great God over and above all and that should ever adore Him; love Him for His benefits and serve Him for His anatomy. erfections, infinite majesty and glory. -Bishop Colton in Catholic Union and Times.

SUPERSTITION.

It is a common saying among those ho understand little of Catholic doctrine or practice that Catholics are superstitious. These same people may have the most absurd notions about religion. Many of them swallow at a gulp the foolish teaching of Mrs. Eddy guip the foolish teaching of Mrs. Eddy or "Prophet" Dowie. Others profess no religious belief whatever. They proclaim themselves skeptics in relig-ion and yet regulate their actions according to what they regard as "lucky," or "unlucky" signs to which a reasonable person vould pay no atdar. and other charlatans who make a living by deceiving the credulous. The fact that such fakirs can advertise so extensively proves that they find plenty of victims. There is more su-perstition in our large cities to-day, in spite of our hearted aplichtment these spite of our boasted enlightment, than

has existed for centuries. It does not go under the name of superstition. It is called clairvoyance, palmistry or some other modern name, but it is, for all that, but the name,

MANUFACTURING CO rankest superstition. There may be some Catholics who are so ill-informed or so credulous as to be deceived by the same or similar foolish practices. The reason is not in their religious training, but rather in the lack of it. Catholics who know their religion are not affected by this sort of mild insanity, which, with some sort of mild insanity, which, with some outside the Church, passes for a relig-ion. They have firm religious beliefs based upon adequate reasons. Only irrational belief can be classed as superstition.—Omaba True Voice.

FIFTY CENTS

SEPTEMBER 9,

The Uncertainty CHATS WITH Y

CHAID WIIII Everyone should la for a rainy day. Old ag should not be made w No matter what stat cupy, it is important to getence, however small live when incapacitated man who goes along in its his working years an unwelcome burden to diving years. his declining years. An Insta

The day before the at St. Pierre, the Ital jina," was taking h but her skipper, Leboffe, became so threatening appearant that he decided to that he determined to have h thre should attempt to with only half his ca the captain was imm surances that Mt. I gerous, his firm rep know anything about Vesuvius should loo

does this morning, Naples, and I am ge here. I would rathe would run here." Twenty-four hour

Twenty-four hour and the two custon had tried to arres were dead at St. "Orealina," with he was alse on the big ward France. A unaiterable decisit wetheres and y weakness and y would have led to Marden in Success. At Work

God said to Ada of his brow he sho Henceforth work chief functions of he is discontented and evil ; with it, ing equal, he app

We are again that season when sowers and reaper sun is warm; the are long, and the hard work is a minds and bodie from them ; it doe or poorer. On parts strength to to the mind. No toilsome harve have gained some from mere money Of course, over

not the overwork but that excess greater demands tem than can be It cannot too o "all work and dull boy." It is a farmer to over or that of his bo harvest season a mere machines t

are worth. Some little re should relieve The hours aft with social and Men wi after the zest a conversation an be any legitima must take it : put it off to son future, when o are and idlenes and the most soman, and he to be as chee stances will pe The Cha

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we should be moved by these principles and not when we come to d e and must leave the world, as, Because women have won honors in everal of our American universities alas! is the case with so many. this year, the Herald notes it as a re-As all nature glorifies God man must glorify Him, too. Yes in the intelli-gent, active homage of man God re-ceives, as it were, the homage even of things inaujurate and these which markable evidence of the way women are coming to the front. "Yet," re-marks the Pilot, "in the old Catholic University of Bologna early in the fourteenth century-and equally with-out fuss or feathers-Novella Calderini received the 'Doctor's laureate,' and often replaced her father, the famous

> A Vicious Fallacy Exploded. The fallacy that children imbibe religion and morality with the air they breathe at home and on the streets is thus effectively exploded by the School Guardian, a Protestant publication : "It is a serious mistake to assume that children, by inside to assume that know their duty. Their conscience needs to be enlightened and their judgment formed by the standard of divine truth. Their obligation to God, themselves, their parents and family, their neighbors and their country, should be explicitly taught them that they may

Women in Universities

grow up as devont Christians and useful citizens."-Holy Family Church Calen-**COWAN'S** Per-fection COCOA Per-

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nks of the Elbe, is a question which we shall probably remain un-decided until some subterranean in-scription throws light upon it.

A much more important question still remained to be pondered. Through all the ages missionaries and martyr had been giving up their lives that the name and honor and message of Christ might be made known among the nations. They had baptized millions of disciples, and had been the means of regenerating and elevating myriads of Under their influence a thon. sand abominations once enthroned in temples had passed out of sight or out of being. They made the essential and eternal worth of every human soul an axiom of belief. That "we are members one of another" was something on which they insisted so strenuthat to this day, however many may forget in fact, it is only some such men As William G. Sumner who venture to contest it in word. Up to the very eve of this incomprehensible discovery at Wittenberg, the Catholic Church in Germany, as is remarked by two Ger-mans hostile to her, had steadily, and successfully, contended for the rights of humanity against mere rank. Faith rights Hope, and Love had been made the supreme vir ues, which all reverenced, and which very many followed. And all this in the name of Christ, and with constant appeal to His words, and the words of the Apostles, and the Prophets

Now what was this regenerating in fluence, which, though leaving the tares still growing everywhere with the wheat, as we are admonished shall be true to the end, had so profoundly changed the face of the world "through all the kingdoms that acknowledge

We should naturally say : " It was whe Gospel." when Gospel." Yet how could this be, when we have learned that the Gospel had just been turned up fresh at Witerg, alongside of the Saxon iron ores, besides subordinate excavations at Zurich and Geneva ? Here was an insoluble problem to be solved, which reguired the highest speculative genius. This commotion y The quadrature of the circle is a mere trifle compared with it. All the ob-fections brought by Protestants against the return of grace.

punishment—which means heaven or hell, necessarily implies death. In other words, before it can begin to God's eternal decree the soul serve must be separated from the body. Hence death, judgment, heaven and hell, which we shall consider separ-ately, are called the four last things of

mbered. - Church Progress.

The Cant Against Churches

Over in New York the editor of the Socialist weekly, The Worker, says that churches ought to be taxed and that chure platforms of his party ought to carry a plank so declaring. Let us see. The money invested in New York Catholic churches alone runs far up into the millions. Every cent of this cash was paid out to workingmen of one sort or another. The taxing o churches would tend to prevent church building. If there were no churcher builded thousands of architects, car penters, bricklayers and other working men would be deprived of labor and

Wages. If church building stopped, labor would be in a pitiful condition, indeed. It is safe to assert that if all churches were destroyed it would take one hun-dred thousand men working night and day twenty long years to rebuild them. From a practical point of view the Church is the workingman's best friend, and it pays no profits. Why should it be taxed ?—New World.

IMITATION OF CHRIST.

THAT A MAN SHOULD NOT BE TOO MUCH DEJECTED WHEN HE FALLETH INTO

some defects. Put it from thy heart the best thou canst; and if it has touched thee, yet let it not cast thee down nor keep thee a long time entangled.

At least, bear it patiently, if thou canst not receive it with joy. And though thou be not willing to

bear it, and perceive an indignation arising within thysolf; yet repress thy-self, and suffer no inordinate word to come out of thy mouth which may scandalize the weak

This commotion which is stirred up in thee will quickly be allayed, and thy inward pain will be sweetened by

eprosv any rate to keep the lepers standing in Christ, is the only one who has afar off from the uncontaminated and innocent.

in in those who have it. at



Who can live among men and remain unmoved at the prevalence of vice and error—unless he has no heart for God's rights, no pity for man's ruin. Errors are rampant which confuse the very idea of God, such as Agnosticism and Christian Science; or which confuse the innate sense of good and evil, as those taught in many popular novels Look at the very frensy of immorality that reigns in the lives of vast multitudes, a perfect rage of lust. destroy ing both soul and body. Millions and hundreds of millions of the peoples' money stolen under cover of law— Satan served not only by violence and cunning, but by means of the institutions and ministers of order and justice. Satan appeals in the name of every passion, and men and women of all classes re spond as if he were their creator. Prompt obedience is given, as also artistic taste, elegant literature un-tiring and affectionate fidelity. Who that believes in the sovereign majesty that believes in the sovereign majesty of God can remain unmoved? Who that loves Jesus Christ can sit down content ?- The Missionary.

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lic Church, the Church of the Apostles, we claim that Christ said, "Behold I CHRIST am with you all days, even unto the end of the world," and that the gates of hell would not prevail against His Church.

Nature lifts us up to God, and through the natural we are led to the supernatural; for "let us look up through nature, says the poet, and see through nature, Nature's God and see-ing God we are led to adore Him and ing you we are led to adore Him and to spiritualize our lives and make all things tend to His glory and, eventu-ally, that is at our death, to bring us Himself, never to be separated from Him. Knowing God, we realize that in Him alone is our end-the object for which He created us. Yes, we realize that we were made not for that we were made not for this world, for its fleeting joys nor this world, for its heeting joys nor its empty wealth and honors, which fail of satisfying those who possess them, but that we are made for God, in Whom we shall find the realization of our hopes and the fulfilment of our desires, in Whom we will find rest and peace as, in our final end, each one realizing for himself what St. Augus-tine realized and declared when he said, "I have sought rest in all things, but in thee have I found it, O Lord!" This is Nature's voice and the super-natural eachers to it, and the Church natural echoes to it, and the Church so defines it for us and makes it clear to the whole world. She is the world's divinely-appointed teacher, for it was of the Catholic Chursh our Lord said,

"Go forth and teach all nations," and "He that hears you, hears Me, and he that despiseth you despiseth Me." The fundamental principle, then, all teaching or all that this world can teach us, must be God, and the end of

y: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. Premier of Ontarlo, Rev. John Potts. D. D., Victoria College Rev. William Caven, D. D., Knox College. Rev. Father Teefy. President of St. Michael's Solage. Toronto. all creation is likewise God, for our divine Savioar, speaking of Himself as God, said: "I am the beginning and College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London. the end. '

Man, the highest type of creation, for whose use all the rest of creation, has been made, must realize that he comes from God and is to go to Him and should ever tend to Him. It is through the whole course of our life

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CANADA these important respects NIES in the net amount

e LAST FIVE YEARS

n in Universities. omen have won honors in ur American universities Herald notes it as a reidence of the way women to the front. "Yet," re-lot, "in the old Catholic of Bologna early in the entury-and equally with-athers-Novella Calderini 'Doctor's laureate,' and ed her father, the famous Giovanni d'Andrea, in his chair; and in the same two centuries ago, Anna zzolini was professor

us Fallacy Exploded.

not the overwork of the naturally lazy, but that excessive toil which makes greater demands on the physical sys y that children imbibe religrality with the air they home and on the streets is tem than can be providently honored ely exploded by the School Protestant publication : ous mistake to assume that y innate moral intuition, duty. Their conscience e enlightened and their prmed by the standard of . Their obligation to God, their parents and family are worth. ors and their country, should taught them that they may evout Christians and useful Holy Family Church Calen

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SEPTEMBER 9, 1905.

CHATS WITH YOUNG MEN. pleaty of work for the police. We rather think—but do not care to assert outright—that even great smokers find it desirable to drop the

Everyone should lay something by Everyone should lay something by a rainy day. Old age and infimities old not be made worse by penury. matter what station one may ocsmokers and it desirate to drop the use of tobacco in any prominent situa-tion or great crisis that specially re-quires clear and rapid thinking and promp; decision. Speaking from mem-oury reasons to that No matter what station one may oc-cupy, it is important to provide a com-petence, however small, upon which to live when incapaciated for work "The man who goes along improvidently dur-ing his working years will probably be an unwelcome burden upon someone in promp; decision. Speaking from mem-ory, we can, however, state that Brougham laid aside his pipe at once and forever as soon as the anxious cares of England's High Lord Chancellorship fell upon his shoulders. Gladstone smoked only once-and then, as it were his declining years.

smoked only once—and then, as it were by royal command. The present King (then Prince of Wales) presented him his cigarette case, and the master of Hawarden well knew that the plea of being a non smoker would not be sanctioned by Court etiquette. Bis-mark smoked like the funnel of an ocean-tramp. But during the whole of the anxious movements of the battle of Sadowa, he did not dare to take so much as a solitary puff of a prized cigar An Instance. The day before the terrible disaster t St. Pierre, the Italian bark, "Orsast St. Pierre, the Italian bark, "Orsa-lins," was taking her cargo abro d, but her skipper, Captain Marino Leboffe, became so alarmed by the threatening appearance of a volcano that he decided to stop loading and sail away at once. The shippers for whom he was acting protested, and threatened to have him arrested, if he head attemnt to leave the harbor threatened to have nim arrested, if he should attempt to leave the harbor with only half his cargo aboard. But the captain was immovable. To their much as a solitary puff of a prized cigar that he had in his pocket. For a full fortaight before the deadly fight at Tel-el-Kebir, Lord Wolseley abondoned the the captain was immovable. To their angry remonstrances and repeated as-surances that Mt. Pelee was not dan-gerous, his firm reply was, "I don't know anything about Mt. Pelee, but if Yeauvius should look as your volcano does this morning, I would get out of somes and I am going to get, out of use of tobacco in any form. It was only when the long strain was over that he lit his first cigar-that then a long no it is use cigar—that then a long procession of them went off in smoke and ashes. It was, said he, "a kind of tobacco debauch." But when a clear brain was needed, Wolseley feit that it was heat account without the same set. Naples, and I am going to get out of here. I would rather sail with half a

was best secured without the rolled cargo than run such a risk as a man wisp of tobacco or the "little tube of nighty power," as old Hawkins Browne calls the pipe.—New Zealand Tablet. Twenty-four hours later, the shippers

Some Helpful Thoughts. The man who supports good men

Twenty-four nours have, the imports and the two customhouse officers who had tried to arrest Captain Leboffe were dead at St. Pierre, while the "Orialina," with her captain and crew, office with recognition of their worth is "Orsalina," with hor captain and crew, was safe on the high reas, heading to-ward France. A strong will and an unalterable decision had won, where weakness and yielding vacillation would have led to destruction.—O. S. Mardon is Suscess. doing better for his country than the man who spends his time denouncing wickedness in high places.-Rev. J. H. Harris. If the fruits of industry and genius

are to serve their appointed purpose in the economy of life, if God's temporal gifts are to assist us in the attainment of eternal felicity, then man must be God said to Adam that by the sweat mindful of his Creator and respect and of his brow he should earn his bread. reverence his rights.-Abp. Christie.

Henceforth work becomes one of the chief functions of man. Without it, Truly great things will never be achieved by those who seek reward solely in the praises of men; the love he is discontented and prone to vice and evil; with it, and other things be-ing equal, he approximates the truest that a good work inspires is its great-est reward.-Margaret R. Scollard. We are again in the full tide of Wise work is briefly work with God ; when the fields are full of

Wise work is briefly work with God; foolish work is work against God. And work done with God, which He will help, may be briefly described as "putting in order,"—that is, enforcing God's law of order, spiritual and material, over men and things. The first thing you have to do essentially, the real good work, is, with respect to man, to enforce justice, and with respect to things, to enforce tidithat season when the hours of the toiler sowers and reapers and gatherers. The sun is warm; the hours of the toiler are long, and the work is hard. But hours to healthy hard work is a blessing to healthy minds and bodies. It takes nothing from them; it does not make them older or poorer. On the contrary, it im-parts strength to the body and elasticity man, to enforce justice, and with respect to things, to enforce tidi to the mind. No man who goes through a toilsome harvest cheerfully fails to have gained something in the end, aside from mere money results. Of course, overwork is to be avoided;

cheerful .-- John Ruskin. There is no armor equal to that of a just cause. And the bravest man is he who does his duty as he understands

t cannot too often be observed that Do not worry. Do not dread. Do not "all work and no play makes Jack a dull boy." It is the worst economy in a farmer to over tax his own strength fear. Just go calmly about the things lear. Just go calmly about the things that are before you now, and the future will take care of itself. You will be a thousand times better able to-morrow and next day to solve your problems after having refused to be bothered with them beforehand. Sufficient unto the day is the cril thereof. Do not a farmer to over tax ins own scrength or that of his boys, or to carry on the harvest season as if he and they were mere machines to be worked for all they Some little recreation and relaxation the day is the evil thereof. Do not should relieve the work of the day. The hours after toil should be filled borrow trouble from to morrow. Wait until you get there. Maybe you will find that there is no trouble after all. with social and pleasurable opportuni-ties. Men will work all the better -E. P., in Medical Talk.

after the zest and stimulus imparted by conversation and music. If there is to be any legitimate enjoyment in life we "Before the advent of Our Lord manual labor was degrading. Our Blessed Saviour came to blot the primeval curse that had been pronounced upon it. Ever since He laboured at Nazarmust take it as we go along and not put it off to some dim and ever receding future, when opulence will afford leis-pre and idleness. Work is the natural it. Ever since He laboured at Mazar eth in the carpenter's shop He has shop a halo around the brow of the working man. He has sanc tified labor. If the office of a Presiare and idleness. Work is the natural and the most satisfactory condition of man, and he must make up his mind to be as cheerful over it as circum-stances will permit.—Catholic Citizen. tified labor. If the office of a Presi-dent is encobled by the example of a Washington and a Lincoln, if the office of a jurist is ennobled by the ex-ample of a Marshall and a Taney, if Popular people, those with great ersonal charm, take infinite pains to altivate all the little graces and the function of a statesman is ennobled the function of a statesman is enholiced by the example of a Burke and a Web-ster, surely the calling of a mechanic and a workman is sanctified by the ex-ample of Our Lord."—Cardinal Gib-

THE CATHOLIC RECORD

То

working case and sat down near the

"I can't think why she cannot leave "I can't think why she cannot leave us alone," said Agnes. "Exactly what I remarked to her. I said, 'Well, look here, Aunt Angela, It would not matter a penny-piece to me if you never went to church at all' —I think that shocked her—' and if I leave you alone I consider that you should not interfere with me.'"

should not interfere with me."" "She would see it wasn't quite a parallel case," said Betty, who had a logical mind, and cared more for her aunt than did Susie. "Of course she has brought us up,

and been a mother to us, and she con siders she has a right to talk to us she continued. about those things," she continued. "I let her talk on, smile sweetly, but go my own way all the same." "That's what I intend to do, you

bet," said Susie, who was nothing if not slangy. " Perhaps you would tell us the text of her remarks," said Agnes slowly, and frowning, as her knife slipped a little, and made an undesirable cut

the wood. She began about its being November, She began about its being November, and the month of the holy souls," said Susie, working rapidly as she talked, "and that we should go to church oftener and all that rot; and then she asked me point blank if I was going to Communion at Christmas, and I said 'No.' Then she also insinuated that we might go to Mass in the week. Did you ever hear of such rubbish ? ' Now, Aunt Angela,' I said, ' it's not

Now, Aunt Angela, I said, 'It's not a scrap of use talking about it. I shan't go unless I choose, and as it happens I don't choose, I won't be interfered with. Really if I cannot manage my own affairs at my age I shall never be able to do so at all,' and then of course she made a row. W shall be twenty six next month !" Why,

"I can't fancy Aunt Angela making a row," said Betty. "She is much too gentle."

gentle." "Oh, well, you know what I mean. I shan't do a bit more church that I must, you bet," said Susie, "and the idea of thinking I would go to church these nasty dark mornings, not I! I like an extra snoozle when I can get

"You often do get up early for your work," said Ida. "I wonder at you-

"Oh, yes, for my work, that's quite another pair of shoes. Of course when I am behind hand with my copy it has to be done. I shall have to sit up tonight to write, besides correcting a lot of proofs I brought back with me to-day," for it was Saturday, and Susie returned early from the city office, where she acted as fashion editor for a well known ladies' paper, and had a sub to work under her, a woman, as it happened, many years her senior. "Of course Aunt Angela likes church

and everything of the kind, she is so pious," said Agnes. "How she can spend all that time in church puzzles me. Fancy going half an hour before Mass every day, and then in the morn ing for another hour, and I believe whenever she is out in the afternoon she looks in."

Rather her than me," said Susie. "Why can't she please herself? Really, if she likes to go I should not mind," said Ida, who was fond of peace, and too indifferent to others to care what ther ald what they did.

'I don't mind," said Susie, "for I don't care. "She doesn't neglect any of her

"She doesn't neglect any of her duties at home," said Betty. "I am sure she is always interested in all we do, and is as nice as she can be in having 'at homes' for us, and paying visits to people we like, and who I don't think she cares much about."

Susie sniffed. "Oh, of course you are so fond of

her." "I like to be just," said Betty, "and I agree with Ida that I don't see why she should not please herself." "Granted. Only I don't want to be

bothered by her or any one else. I am old enough to manage my own affairs. Oh, by the way, that new house maid, Jane, does seem very dull." "Yes, she is not a brilliant specimen; she broke a lovely china ornament this

giving scandal; and in the second, it is a want of Christian charity to hold up the faults of those who have sacrificed their lives for the salvation of scals. To forget that it is only vulgar, ill-bred people who talk scandal, gossip, unkind personalities, on indelicate topics, slang, in a loud voice, are care-loss of the faciling of others and here less of the feelings of others, and bore people with arguments and bluster. To forget that cultivated and Chris tian people are affable, amiable, elegant refined, delicate, considerate, and pleasing in conversation. forget that books, music, art, social happenings, political complica-tion, ethical, questions, scientific re-searches, fashions, household decoration travel, projects and plane

travel, projects and plans, sanitary im-provements, charitable institutions, nents, charitable provements, charitable institutions, likerary and social clubs, fads, fancies and foibles, afford plenty of material for harmless and instructive conversa-tion.—The Correct Thing for Catholics.

WHAT ALL CATHOLICS OUGHT TO BE.

Catholics ought all to be good Catho Catholics ought all to be good Catho lics. They ought to be exemplary in every department and in every state of life. Good Catholics are good husbands and fathers; good citizens and neigh-bors; exemplary business and profes-sional men. It ought to be so with all Catholics. It should be enough on inquiring into the character of a man to say, of course he is a good, honest, reliable man-he is a Catholic.

reliable man—ne is a Catholic. Indeed worldlings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it,

able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are right. The true Christian is the highest style of man and the true Catholic is the true Christian.

The distinguishing characteristic of the gool Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, nd it pervades all his actions. and it pervades all his actions. It con-trols his conduct in every relation of life. He makes no show about it—he is not an exhibition—he is modest and retiring, but in all matters of principle contact or anglesting hills. You retiring, but in all matters of principle he is firm as the everlasting hills. You always know where to find him—his word is as good as his bond. He is, of ocurse, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal re-spect of his fellow-citizens without re-gard to faith or profession.—Rev. Wm.

D. Hickey. THE TENDER HEART OF PIUS.

Everyone who is privileged to meet the reigning pontif comes from his presence impressed with his goodness, his simplicity, his spirituality. Love and tenderness of heart are predominating

tenderness of heart are predominating characteristics in the makeup of the great Pius. This is demonstrated in a marked degree in the following letter, sent to the vice-rector of the Irish College on the recent death of the lamented Monsignor Murphy: "Dearest Son: While praying that the peace of the just be accorded to the blessed soul of the illustrious Mon-signor Murphy. I feel it incumbent

signor Murphy, I feel it incumbent upon me to express to you and the dear upon me to express to you and the dear pupils of the college my most sincere condolences on the occasion of the great loss which we have al suffered. We are comforted by the thought that societies to the detriment of virtuous companionship on the part of the mem-'5. Because, as the Protestant churches know, to their sorrow, the lodges empty the churches and, while offering men same mutual temporal

We are comforted by the thought that the good rector has been called to re-ceive the reward of his virtues that he will not forget us before the Throne of God, and that he will be a powerful advocate in obtaining the highest grace for us. We shall be grateful if on an opportune occasion you will make known our sentiments to the relatives of the dear dearated, and to all those known our sentiments to the relatives of the dear departed, and to all those of the dear departed, with him justly who in their relations with him justly appreciated the beautiful gifts of a truly exemplary priest. Deeply moved we impart to you and the students the

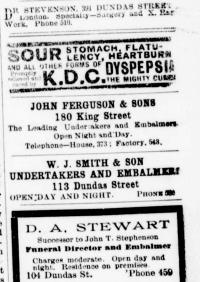
PROTESTANT BENEDICTINES.

gaining eternal Family Calendar.

The respect for St. Benedict's Rule

alonges empty the churches and, while offering men some mutual temporal advantages, deprive them of those divine sacramental helps and graces which Jesus Christ instituted to assist

man in keeping the commandments and gaining eternal happiness."-Holy



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FIVE GOOD REASONS FOR CON-DEMNING SECRET SOCIETIES.

DR CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduant Philadelphia Dental College. 189 Dundra Stee Phone 1381 From the Pac'fic Commercial Advetiser, Honolulu, we take the following extract of an interview with the Jesuit missionary, Rev. Marshal Boarman, in which he states succinetly some of the reasons for the attitude toward con-

reasons for the attitude toward con-demned secret societies. "I will say" said he, "that the reason the Catholic Church has placed the ban upon Free Masons, Odd Fellows, Knights

of Pythias, and Sons of Temperance, are as follows: "The Catholic Church alone was

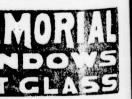
made by Jesus Christ, her Founder, the depository and infallible interpreter of faith and morals, with the injunction that all men should hear her voice. Going therefore teach ye all nations. If he will not hear the Church, let him be to thee as the heathen and publican.

"Hence, some of the reasons why the Church prohibits her members from joining these societies, are as follows: "1. Because all of them in a greater

or less degree aim at substituting them selves in place of the Church. They teach a distorted faith replacing divine revelation with mere naturalism and humanitarianism. They conduct relignumanitarianism. They conduct relig-ious services with rituals of their own making. They offer a convenient moral-ity founded on human motives, and not founded as it should be not the relation unded, as it should be, on the relations

tounded, as it should be obtained to the should be treen man and God. ¹². Because these societies demand of their members an oath of uncondition-al obsdience and secrecy. Now this is against sound morality; for the State gard to faith or profession.-Rev. Wm. nd the Church, as guardian of the puband the Onurch, as guardian of the pub-lic good, have a right and duty to know the aims and conduct of leser associa-tions, and to supervise them to the end that they do no harm to the State or to

•3. The Church, with two thousand years of experience, has seen the rise of these societies and knows full well the practical effects of their work. She knows that they weaken the faith of men and finally induce them to prefer the easy ways of the lodge to the strict er duties of Christian iie. "4. Because men of easy morals are too often made high priests, worshipful masters and grand commanders in these



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qualities which go to make up popular-ity. If people who are naturally un-sociable, would only spend as much time and take as much pains as people who are social favorites in making them selves rough a them making them When violence reigns, there is nothselves popular, they would accomplish wonders

something out of us, to get the best seat in a car or a hall, who are always look-ing for the easiest chair, or for the

choicest bits at the table, who are always wanting to be waited on first at

The Effects of Smoking.

ing for the easiest chair, or

The Charm of Personality,

cultivate

others.

ing firm nothing stable, and nothing permanent. There is something in-stead that is, beyond expression, odious Everybody is attracted by lovable qualities and is repelled by the un-lovely wherever found. The whole tovely wherever found. The whole principle of an attractive personality lives in this sentence. A fine manner pleases; a coarse, brutal manner re-pels. We can not help being attracted. to one who is always trying to help us--who gives us his sympathy, who is always trying to make us comfortable and to give na avery advantage he can. always trying to make us contortable and to give us every advantage he can. On the other hand, we are repelled by people who are always trying to get semething out of us, who elbow their

stead that is, beyond expression, odious and tyrannical and repulsive. Repress movements of passion, and never repri-mand angrily. Be affable, cordial, and serene with persons who approach you. When some one has displeased you, pass it over, and never let it be seen. When you are saized with passion

When you are seized with passion, refrain from actions, from words, and from resolution.—St. Vincent De Paul.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

The Nativity of our Lord. NO ROOM.

resturant or hotel, regardless of "What on earth do you think Aunt Angela has been bothering and fussing about now ?" inquired Susie Vavasour So if we analyze the charm of per-So if we analyze the charm of per-sonality, we shall find that it consists mainly in well-wishing for others, in a desire to please and to be really help-ful, to be interested in other's wel-fare, to assist others, and to make everything pleasant for them.—Suc-cess. about now ?" inquired Susie vavaour with an emphasis on the last word. Susie was in a hurry, but that being her normal state to which her sisters were accustomed, they did not raise their eyes from their several occupa-tions when she entered the morning room of the house which was their

in a London suburb, one Nov The medical profession is practically home, in a London suburb, one Nov ember afternoon. Agnes w:s busy wood carving, Betty was making up her housekeeping books, and Ida, the youngest of the four-whose aged ranged from twenty to twenty-eight-was seated in a low Oxford chair doing nothing at all. "Four pounds nine shillings and six-pence. Yes. Well, what?" asked Detry closing the long account book The medical profession is practically manimous in its condemnation of juvenile smoking. Like Dr. Oliver Wendell Holmes, they know how the brain of youths is enfeebled and their will enslaved by the "reverie breeding marcotic," and how "the green leaf of early promise grows brown" under the influences of "the almighty weed." It was, therefore, in the best interests of our rising generation that our Legisla-ture passed "The Juvenile Smoking Suppression Act, 1903." One of its provisions penalizes smoking in a pub-lic place by persons under fitteen years of age. The first prosecution under the Act took place last week in Dane. Betty, closing the long account book with a satisfied air and drawing towards with a satisfied air and drawing towards her a large work-basket containing cut-out clothes for the poor. "Church, I suppose," said Ida languidly; "she interviewed me on

The place by persons under fifteen years of age. The first prosecution under the Act took place last week in Dane-the subject this morning." (in. The offender—a trelve-year-old urchin—was brought up as a warning to others, convicted, and discharged with a caution. If the Act is not to become a dead letter, there ought to be

morning." "And Aunt Angela never 'scolded her a bit," said Ida." "She's a dear." TO BE CONTINUED.

IT IS NOT THE CORRECT THING To keep one's tongue in constant

To talk whether one understands the

subject of the conversation or nor. To forget that a good listener is appreciated quite as much as a good conversationalists. To be an animated newspaper.

To talk of private affairs in public

To laugh at coarse jests, and to take part or to listen to indelicate conversations.

To repeat scandal.

To repeat standar To make thoughtless remarks as to the age, past history, social position, family skeletons, financial embarrass ments, absurdity in dress, peculiarity in speech or behavior, or anything which wound the feelings of another.

To argue in society. To meekly acquiesce, for fear of to meesily acquiesce, for fear of giving offense, to a slander or mis statement in regard to the Chuch. To speak in a loud tone.

To get unduly excited over an argument

To discuss religious questions flip-

pantly To attempt to explain to an oppo nent what one does not thoroughly un-

derstand one's solf. To "pump" children and servants in order to find out the private affairs

of one's neighbors. To forget that a piece of scandal put To lorget that a piece of scandal put in circulation at a sewing society or at afternoon tea is harder to recall than a bag of feathers scattered to the four winds in a Kansas cyclone. To damn a rival with faint praise. To ne slarz.

apostolic blessing." Such a note is healing balm to the wounded heart, and must have brought consolation to those who were so and, the last issue of the Church Times wounted neart, and must have brought consolation to those who were so sud-denly deprived of the counsel and beingn presence of the beloved rector of the Lick College in Derve Octor of the Irish College in Rome .- Catholic Union and Times.

ABOUT MISCHIEF-MAKERS.

We all know instances where the re-We all know instances where the re-petition of trivial matters has worked much harm, where fair frames have been unjustly blighted, where hearts have been cruelly wounded, where business credit has been rudely shaken even where crimes have been committed in diet, in bearing, in wise restraint of speech-the same diligence and sense of responsibility to God for His rich endowments of mind and body-all brought into subjection to the law of Christ-a community imbued with the business credit has been rudely shaken even where crimes have been committed in consequence of a needless telling. Whether he that repeateth a matter is intentioually a mischief-maker or not the effect is much the same. One of the most innocent old creatures in the world was a frebrand in the parish in which she lived, happily, devontly brought into subjection to the law of Christ—a community imbued with the spirit of their founder. Having partly followed St. Benedict, why should not the monks follow him completely? As-suredly he would say that they could not truly be a Benedictine community without naving allogiance to the Pore world was a firebrand in the parish in which she lived, happily, devoutly, self sacrificing, to a good old age, bliss-fully unconscious that three fourths of the dissensions which she sincerely de plored in the parish were caused by her own heedless chatter. She invented nothing and never told anything with an idea to harm, but she heard every-thing and told all that she heard with severe impartiality to the next person without paying allegiance to the Pope. SAFETY FOR LITTLE ONES.

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One of the most useful of women was another dear old lady who spent her life in extinguishing the lighted matches which the conversation of matches which the conversation of others was forever throwing. To her sympathetic ear young and old, men and women, brought their own joys and troubles and those of their neighbors. She listened to all with earnest, warm-hearted attention. She gave wise counsel, and there the matter ended. She never repeated aught that could by any nossibility either wound or harm.

the last issue of the Church Times the Rev. W. R. Shepherd describes a Church of England Benedictine Abbey which exists in Painsthorpe in York-shire. Here, we are told, St. Benedict, if he were to visit the place, would find his rule of A. D. 524 a living, working rale. He would see the habit familiar to nim; he would hear the self same offices sung at the hours to tie and ent plain chant; he would see the same quiet, dignifed ritual in choir; he would note the same simplicity in all the details of Banedictive family life— in diet, in bearing, in were restraint of mothers, delicate chil dren. nervous people and convalescents. When ordering Mal Extract from your drug gist, if you want th best, insist upon getting " O'Keefe's." W. LLOYD WOOD, Wholesale Druggis; General Agent, TORONTO, CONSTIPATION IS CAUSED BY INDIGESTION, K.D. C. und K. D. C. PIIIs are kuaranteed to CURE In trouble or money refunded Free Samples. He., B. C. Co., Ltd., New Glangow, Boston, Mark





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COMBAT OF THE FIRST IGNATIUS DECLAMATION FOR THE SCHOOLS.

Freeman's Journal. 'Tis a winter's night in old Smyrna, and the dark defile of the mountain is lighted by the fitful gleam of the Roman

camp fre. Around the blazing fagots a band of brutal soldiers play dice, wrangle and

To one side apart, with eyes uplifted, kneels a venerable man, whose bare head and shackled limbs are mocked by the moaning blasts and the drifting BDOWS

nows. This is Ignatus, Bishop, third succes-sor of Peter in the See of Antioch. His silvery hair, his massive brow, his strong face, his flowing beard and sweet smile—all define the sage, wise in council, learned in speech, invincible in courage. But he is sentenced to death—doomed to make a holiday for the capital; as Trajan is making his triumphal march to Kome. Suddenly, and from the darkness, a whispered voice falls upon his ear. It

Suddenly, and from the darkness, a whispered voice falls upon his ear. It is Folycarp, Bishop of Smyrna, who has come to proffer his aid and his counsel. "Ignatius, courage!" he says. "Thou art a Christian, and a Bishop! The times indeed are bloody. But all in vain is Caesar lifted up against the Lord and against his Christ. Bear ye bravely! Time is fleeting, eternity endless. These light tribulations are not to be compared with that crown of glory awaiting the above. Fear not, then, the beasts in Rome." To which Ignatius makes reply :

To which Ignatius makes reply :

To which Ignatius makes reply: "Polycarp, thanks! But you read not well the man to whom you speak. Fear the beasts! May heaven be my witness—that as the bride longs for witness—that as the bride longs for the bridegroom, the thirsty hart for the fountains of waters, so does my soul long for the martyr's crown. Fear the beasts! I know not fear. Or, if I fear 'tis only this—that the beasts may lose their flerceness, crouch and kiss the martyr's feet. I have witnessed evil. I have counseled timid virgins for the combat and strong men for the arena. combat and strong men for the arena. Beasts! My brother believe me! Their

Beasts! My brother believe me! Their esgencess to devour can never equal my desire to die. Thanks! Farewel!'' The weary journey is ended, and the Roman Holiday is in the full swing of revelry. The Ampitheatre is crowded to its topmost tier, and Trajay gloats in the success of his triumph. The glad-iators have fought well and died; and the dark sands of the arena are crim-soned with their blood. ned with their blood.

Now from the multitude, with one chance. The majority of the Protest-ant missionaries in Mexico are good, honest and intelligent men. And I bevoice and mighty roar, arises the well known fateful cry: "Christians to the beasts! Christians lieve that the great majority of the Catholic clergy here are faithful work-

to the beasts !' The Emperor waved his hand, and the signal is sounded. Ignatius, with a little band of Chris-

tians, is let forth into the arena, and

the guards quickly retire. Ignatius stands with beaming eye; for his heart is where his treasure is—in

heaven. "The Christians to the beasts."

Full well they know, those civel beasts, the meaning of that long and fiendish shout. List how the lions roar the poor. Right under my observation, to day, are five priests, all Carmelites, as it happens who dine poorly, who work hard and who in all weathers are and the hyenas scream ! The bars are down!

Here they come! Those demon eyes, how they glare! Eager, all eager, for blood! See yon tiger cruch for the fatal spring! Ignatus lightly turns upon his heel to great them, smiles graciously, opens wide his arms and whieness low: knov

whispers low: "Thanks, O beasts, that I become your food for love of Him Wto became food for me !"

See! They are upon him! He is down! My God! Is it possible! Thanks! The struggle is short! It is ended! His prayer is heard! Ignatius has won the palm ! Great Martyr, thy deeds are still en-

shrined in our midst. The reflection of thy brilliant course like a bow of beauty still arches the world. Thou art to us a schi arches the work i. Thou are to us a glorious son, whose sting was the glory of the east, whose setting was the pride of the West. Thy glory shall never fade. For in every age, under every sky countless hereet, bearing the shield

THE CATHOLIC RECORD.

and some of these devoted women disi of fever contracted in the course of their work. A priest whom I knew, a young man, is to-day an invalid by reason of a pernicious fever caught while on missionary work in a region in the State of Guerrero. These are but a few facts pertaining to Church work in this country. There are good Protestant missionary workers, and the .nedical missionaries do an amount of good that justifies their existence and liberal support. Many Catholic clergymen have testified to the humane service of the Protestant medical missionaries. Put that fact down alongside the others. bisterness between Clericals and Liber-als. A handsome residence is to be built here for the present Delegate and all succeeding Papal Delegates. It is probable that the activity of the Protestant missions here, and the in-coming of thousands of Americans, the latter largely from the West and South latter largely from the West and South-west of the United States, has had an

west of the United States, has had an effect upon Catholic Church policy. Undeniably, where missionary effort has been pushed by Protestant sects there has been a stirring of the local Mexican clergy into greater activity. Among enlightened Catholics this is regarded as most salutary. "We needed arousing, needed competition," they will tell you. down alongside the others. Taking the Catholic Church as a

It must not be forgotten, however, that Catholics themselves maintain missions here, and that many devoted priests are up in the Sierras and down among the Tabascan, Chiapan and other Taking the Catholic Church as a whole in this country, viewing its work broadly and in an impartial spirit, one must commend it heartily. It is a great warm-hearted, brooding mother, doing the best it can with a continually re-newed crop of tropical human nature. It is a big fight, and it goes on every day in the year. Priests are human beings, and some of them err at times; but on the whole, taking them at large, what an amount of positive good they among the Tabascan, Chiapan and other Indians trying to civilize them; that Jesuit and other missions are held in towns where the poor children are in-structed, the faithful stirred to greater zeal, the humblest people married at a merely nominal charge, and other good works carried on. The Jesuit Fathers are active in many marks of the counbut on the whole, taking them at large, what an amount of positive good they accomplish in levelling up the semi-animalistic mass of ignorant and un-reflecting people ! The old Spaniards who conquered this country made a distinction. White people were "gente de razon," or people who reasoned; Indians were "sin razon," or without reason. We nowadays find that this distinction does not in-variably hold good; there are many cultivated men of Indian race. But the big mass of the descendants of the works carried on. The Jesuit Fault's are active in many parts of the coun-try and what I have seen of their work satisfies me that they are contributing to the improvement of the public to the improvement of the public morals. They preach, do mission work and educate the young. How these highly cultivated and most charming men can live in dreary Indian towns and carry on their work, and always with perfect strenity of demeanor, area and the strenity of demeanor. puzzles me. I should make a wild bolt for civilization and Parker House rolls. the big mass of the descendants of the Aztecs and the other tribes are guided A zets and the other whos are guided by their instincts, reason little, per-haps as much as an elephant, and have to be taken by the nape of the neck and pulled up to a reasonably high plane of conduct. They are not emi-I have before me a cutting from the Boston Herald's report of a conference of the Episcopal Woman's Auxiliary at Pierce Hall, Boston, on a recent date. One paragraph says : "Bishop Whit-One paragraph says: "Bishop Whit-aker, of Pennsylvania, said people who nent Christians; they are more or less pagans, and if it were not for the big and busy Catholic Church they would had never travelled in those southern countries have no conception of the difference between the Roman priestsbe brutish heathens, and truly "sin hood in Brazil, Mexico and Cuba and nood in Brazil, Mexico and Cuos and the honorable, upright men of that Church in this country. He also spoke of the great help the missionaries had been in the cause of education." I hold no brief for the Catholic

Not only is Catholic missionary work going on in southern and interior Mexico, but right here in this city. The big organization does its appointed task; it has little time among every-day humanity for high-flown discussion, and the familiar modern slashingout of bits of the Bible; it is wrestling with human nature as it is, and don't imagine that human nature so much better than it was in Rome when St. Paul arrived there. The dainty preacher, the curled darling of the congregation, would be completely out of his element down among the struggling mass of the poor, wanton and ignorant ; the raw material of angels, perhaps, but needing centur-ies of spiritual evolution to get there. Yet among the poor and ignorant are sometimes found quiet, devoted souls,

like lovely flowers in a barnyard. The "treasure of the humble" is theirs, is theirs, and the pious priest, discovering them, thanks God that something comes into his life to prevent his utter discourage-

EX-PRESIDENT CLEVELAND AND THE CATHOLIC PRIESTHOOD.

It has often been observed that ex-President Cleveland has many admir ers among the Catholic clergy; on the other hand, one could quote from mem-Mr. Cleveland regarding our priests. The Saturday Evening Post (August 5) contains an article from the ex-Presi-dent's pen on "Old-Fashioned Honesty and the Coming Man," in the course of which "a shrewd old priest" is made to read a brief but pointed lecture to to read a brief but pointed lecture to college men. "I have recently read," writes Mr. Cleveland, "of a shrewd old parish priest who, advising his young assistant, said: "Be up and about and out in the world. Be a man and live like a man!" I can not help thinking that there world furnish a cluse to that these words furnish a clue to human sympathy and interest in the concerns of everyday life which have given the Catholic priesthood such impressive success in influencing the conduct and consciences of tho to



HOME SAVINGS AND The pastor and faithful of the St. Vincent de Paul's Church, Little Current Ont., wish to express their graditude to the charitable Cath-olics of Ontario who have answered their ap-peal for help. Thanks to this true Christian charity extended to them, they will now be able to pay the barance of their debt with their own mesns. The winning tickets of the prin-cipal priz * wore Nos. 3735, 4387, 4029, 4035, 4163, 2158 1658 3262, 206, 158, 1215, 1636 and 3810. The winning Red Ticket was No. 319. LOAN COMPANY (LIMITED) ASSETS, \$4,000,000. Offices: 78 CHURCH STREET, 10 TORONTO 31% For the CATHOLIC RECORD. INTEREST ALLOWED ON DEPOSITS Withdrawable by cheque. OFFICE HOURS : 9 a.m. to 4 p.m. Saturdays, 9 a.m. to 1 p.m. Every Saturday Evening 7 to 9 Clear, thro' the hours that come and go With slient tread, and wreathe Their misty roof of weal and woe, This message seems to breathe: JAMES MASON, MANAGING DIRECTOR

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SEPTEMBER 9, 1905.

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With Andrew have already Knox is no m It is rather curi hereabouts take cal witnesses i the career of K because they b which is no la education and c have achieved ophers and the sume, would n John Knox; b their brethren "is strange to the time our and toleration spirits of the s Knox was n

will have it ot "Till Pro David Beato Knox came o was suspected people, man, ready to die to England." Speaking o

the days whi as unlighted same author cation was b are apt 1 churches, bu colm, were o monasteries, and the mo both in bur aries. The abbey or cat of erection a a liberal eq the Reform everything ancient Ch in things be vestments, ing and wri

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ever,

out among their people, often up to 5 a.m., and taking horse to the mountain villages. These young men go into the hut of the man dying of black smallpox, or of the deadly typhus, to administer consolation and the rites of the Church. This is no hearsay : I I have met Dominican and other priests whose beds have been nothing better than hard boards covered only by a blanket, who had scanty food, and by a blanket, who had scanty lood, and yet who worked with zeal among the poor of their parishes. I have known these men, sat down with them and heard their story of their humble, selfheard their story of their humble, self-denying lives, seen them tested with charity cases, and of such men tell me no tales of a "corrupt and luxurious priestbood." And was that servant of his Master, who lived over Lake Chapala way, who lived in the huts of the poor Indians, satisfied with a handful of tortillas and a cup of milk, a humbug? I saw this devout man, so humble, so whom they minister. In the light of all devoted to his fisher-farmer flock that I have written. I can do no better. he would not accept their hospitality, freely offered him, by wealthy hacendway of saying a parting word to the

of thy martial name, with the faith of Loyola, with the courage of Azevedo, press forward in that pathway emblaz oned in glory by thyself, O Father, great Saint, learned Bishop, illustrious Martyr, Ignatius! FATHER MARSHALL.

THE PRIESTS OF MEXICO.

as intelligent as any American priest of the class Bishop Whitaker talks about. Take the case of Father Hunt-NON-CATHOLIC FDITOR IS INDIGNANT AT CONSTANT CALUMNIES OF FAITHFUL CLERGY.

about. Take the case of Father Hunt-Cordes, of this city, a native of New Orleans, a scholar and archaeologist, learned in the language and lore of the ancient Mexicans, who talks with the Indians to-day in Nahauti, and maintains, aided by the charitable (in-cluding many broad-minded Protest-ants,) a home for,working boys in this city. President Diaz and his charming Mr. F. R. Guernsey, the well-known Mexican correspondent of the Boston Herald, writing from the City of Mex-ico, thus speaks of the growth of the Church in that land and of the splendid work of the priests among the poor and city. ignorant :

After years of depression, but of unwife give their patronage to the school, remitting work, there is a genuine Catholic revival in this country. One whither go newsboys, peddlers and the shoeblacks of the streets for supper, notes it in the interior towns and cities, lessons and a bed. These lads often where there is a continual restoration of church edifices, a growth in the num rise in the world. "Father Hunt's boys" are in shops and banks, thanks to his work, to his instruction and his are in shops and banks, thanks to his work, to his instruction and his never-ceasing care of them. One of his lads is in Japan to-day. Last Sunday I saw in a neighboring villiage 143 little Indian boys and girls who have for weeks been under in struction in Christian Doctrine by five young Catholic ladies of the best fam-ilies. These children, after their first Communion, heard a discourse, brief and interesting, preached by a Jesuit Father, and then sat down in the great corridor of a private house to a most excellent and nourishing breakfast; each little girl in a new dress and re-b za, or head and shoulder wrap, and each little lad in a new hat, blouse ar d trousers, provided by the well-to do Catholic families of the town. The young ladies and young men of the upper class waited on these future cit-lizens and mothers at table, and the re-ligious instruction of the whole 143 will be heat medwing the weap the the ber of character of Catholic schools and a greater activity of the clergy. and a greater activity of the clergy. The Vatican takes a greater inter-terest in Mexican Church mat-ters, and it is now the settled policy of Rome to maintain per-manently here a Papal Delegate, or visitor, who will supervise Church matters. The present Papal repre-sentative, Monsignor Scrafini, Arch-bishop of Spoleto, Italy, is a remark-ably able prelate; venerable, wise, conciliatory, and an excellent man of business. He has acquired a little Spanish, and is perseveringly study-Spanish, and is perseveringly study-ing English, recognizing the im-portance of our language both in Mexportance of our language both Mex-ico and elsewhere. He is not a haughty and inaccessfble prelate, but rather a simple Christian gentleman, whose in-fluence is wholly for good in this coun-try. The high authorities of the Church sustain the republic, and ap-perve the administration of President Diaz. This great change began to make itself manifest during the latter years of the pontificate of Leo XIII. That great Pontifi urged the support of the government here upon the Mexican

the government here upon the Mexican Bishops and Archbishops. Since that time there has been less of the former taught the children, sewed for them,

Scholarly priests there are whose conversation is most charming and in-structive, men with whom it is agree-able to sit at dinner, as high-bred and

President Diaz and his charming

Church in Mexico, but am getting into a "frame of mind" over the many cal-

umnious reports about the priests of that Church here. Not all are saints ; some are self indulgent, easy going

men, but so have been sone mercan tile-minded Protestant missionaries,

who have never lost sight of the main

ers in the great Mexican field. One thing we must admit, and that is the intense devotion to their task of

the devout Catholic clergymen. I could fill a small book with instances of their

entire self-sacrifice. I have known of

priests living meagrely, denying them selves the proper comforts of life, that

they might have the more to give to

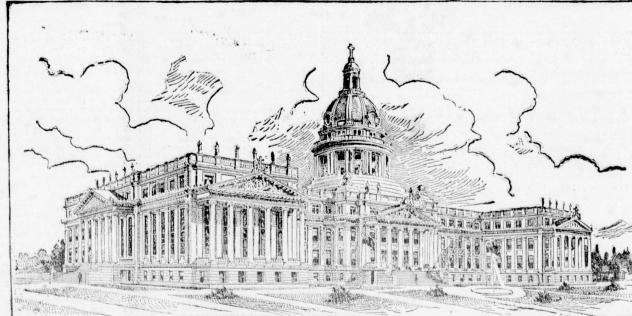
There's love in sun and sky and stars, And all the world is fair : From bright'ning morn to sunset's bars, God's love is everywhere.

THANKS.

GOD'S LOVE.

A gentle light fills all the air; The fields are stilled in thought, And golden-rod is everywhere Proclaiming "Love is God."

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