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VOLUME XXVII. deal with these evils. Her ser-The Catholic Record. pent wisdom must endow with prudence those who speak in her name. LONDON, SATURDAY, OCT. 21, 1905. Zeal not according to knowledge, how SOME BOOKS AND PLAYS. ever well meant, may here be readily harmful : but all this amounts to say-Mr. George Bernard Shaw, whose ing that the work must be done wisely, trade is to make people "set up" by

The

New Yorkers, through a megaphone ap-

States has from a monetary point of

play when we ask for it.

not that it should be left undone. For giving things and thoughts as old as be well assured that if this field be Rameses II., and usually left under given up to the enemy, his tares will cover of an epigrammatic setting, is spread to those adjacent. You cannot angry because some library authorities abandon a heart to sordid passions in across the border placed his latest book the forum and hope that it will be pure on the "restricted list." We suspect and generous and honorable at the firethat the press agent influenced the side. Burke has well said : " There librarians to the above course so as to never yet was long a corrupt govern give Mr. Shaw an opportunity to do ment of a virtuous people." some self-advertising. So he tells the

RACE SUICIDE : CAUSE AND CURE. parently, that theirs is a "provincial

parently, that there is a second-rate civilization after place, a second-rate civilization after australian prelate Discusses the GREAT SOCIAL EVIL IN A FORCEFUL all." Ungrateful this, for the United ADDRESS. Most Rev. Dr. Kelly, Coadjutor view contributed not a little to Mr. Archbishop of Sydeny, Australia, in a recent public address, used strong lan. Shaw's fame as a playwright. It is unguage in discussing a topic that is of tremendous importance to both Church and State-the problem of race suicide. necessary for a glance at the divorce statistics : the fact that gilded pruriencies have been seen ere this on the His Grace spoke of the alarming ten stage, and without alarm, and that rob-bery is become a fine art there, should plored the evil as it exists in society

give Mr. Shaw reason to hope that the result of the present day. The subject of his discourse was give Mr. Shaw reason to hope that no objects of his anger are past the pro-vincial stage. And if librarians take mbrage at his productions he ought to know that the majority of theatre-goers -the people who fill the Shaw pocket -the people who fill the people who fill the

-the people who fill the Shaw pocket with money — will take kindly to any thing sufficiently of color ard then "bluff" their consciences with the plea that the originality of diction or the brilliarcy of acting allured then, but not the dirt of the thing. In Canada we hear from time to time In Canada we hear from time to time tions of our foe through preceding abuses, particularly by namelessly dedeclarations to the ϵ flect that the offertestable practices affecting life itself. It would seem that our social at-mosphere, impregnated by secularism, is fatal to Christian principles and noxicos to practical belief in God. At all events we have now to construct ings of such and such a theatre are demoralizing the country because they succeed in attracting some callow youngsters and members of the great unwashed who sport not evening dress. all events we have now to combat icious conspiracy against fecundity But the " problem plays " enjoy as a rule immunity from adverse criticism. and fortility in rearing up future heirs to the life that now is and to that We confess to an ability to get the which is everlasting. Against such an alarming evil let all take thought. why of this. We cannot understand why presumably God fearing men and Revive the principles of faith, form a your sit for hours at a time listening just estimate of the true malice of these just estimate of the true mance of these abuses and apply the Divine remedies of the fear, love and grace of God. TWOFOLD MURDER. The verdict of Catholic morality to the story of Vice, bejewelled, it is true, but vice all the same. At any

session of the police court they can against the preventors or destroyers of incipient human existence is twofold murder. The reasons are convincing, hear this, without the jewel accompaniment, for nothing. And why must they allow stage filth to flow into the minds of the children? And why must they by witnessing such things beget a suspicion that they are devoid of morel sense? One thing is certain, that theatre managers will give us the clean they allow stage filth to flow into the nd. These creature parents know not how the results of the free act is

attained. They are like instruments in the hand of an intelligent worker. MONIED CATHOLICS. Their choice lies between acting or reminsters a just rebuke to "the Cath-olic journals which claim as Catholics those who have even a distant affilia-tion with the Church if they haven In a recent issue the Casket adtion with the Church, if they happen ing at all they would not incur guilt to be people of prominence." The to be people of prominenze." The unress a manness congregation bound them to act. But, when having determined to act. they deliberately prevent its effect, guilt is incurred corresponding not be a passport to our favor. But in all respects to the pre-ordained blessings unlawfully hindered. So the we have noticed that some folk, who emit wondrous platitudes on the danresponsibility of having defrauded of gers of materialism, are very deferenits natural fruit a life giving function tial to the man with a large bank acrests fully on the self-abusing delincount. Money, we are told, reprequents in question. THE CAUSES. sents character. Its acquisition by In o der that our pleading for the children and Christian regeneration may be calculated to prove effectual, legitimate means is nothing to be ashamed of: but money alone does not account must be taken of the cause of warrant us in putting its possessor on causes of the opposing scandal. The following four are laid down by a recent a pedestal. Yet we do this betimes, Commission: first, alienation to the amusement of the cynical and to Royal from religious feeling ; second, extended begetting a suspicion that our praise knowledge of means and facilities; of poverty is but a way to disturb third, commercial traffic in materials the atmosphere. Then again why do third, commercial traine in district, appliances, etc.; fourth, popular tend-ency which is irrespective of poverty. (Report, paragraph 15.) These four are radically one, the decay of our re-distribution of the accurately we ransack the vocabulary of eulogy to find fitting terms to praise the Cath olic who gives large sums of money to ligious sentiment, or more accurately charity or to our institutions. It is the predominance of secularism over faith, hope and charity. Too much secularism! too little religion ! well to note it merely as an example to others, but we believe after all "that a True, such wickedness is, as the weeds are, universal; not however, in man should not consider his outward possessions as his own, but as common like degree everywhere. In some places to all so as to share them without difit is hardly noticeable; with us, as with another and a greater modern ficulty when others are in need. Whofederation, there is a question of "race suicide!" Who must needs be ever has received from the Divine bounty a large share of blessings . . charged with responsibility ? If any, has received them for the purpose of surely the public men and the public organs who agitate for and now uphold using them for the perfecting of his that part of our system of primary eduown nature and at the same time that cation which is most unfavorable to re-ligious formation of mind and manners. he may employ them as the ministers of God's Providence for the benefit of What do they impose on the rising gen-erations? Teachers of contrary or of no religious convictions! If their innovation stopped there it should be still THE CHURCH THE ENEMY OF most prejudicial. But, by the restric revention of sound religious tion or The following words from an address lessons and exercise ; by the avowed preference for undogmatic religion; by by the Hon. Chas. J. Bonaparte are paramount reliance placed on suggestive : " A Christian cannot draw tellectual culture; by the removal of morals from the religious to a civic or a sponge over his record as a member poetic basis; by the positive slight and of civil society : that record will avail penalty dealt out to denominational education of a definite and efficient sort, to fix his destiny, and if it does this it concerns the Church." Even if she he evils of indifference to religion and would she cannot limit her mission, virtue are extended and aggravated. cannot escape dealing with evils by THUS ARE WE REMITED. Prudence, dictating restriction be-cause of greater comfort or less privaclosing her eyes to their existence. Doubtless it is a delicate task to

tion in temporal means, is as erted as commendable. The danger of bringing up children who should be scandalized by the wickedness of others is sometimes mentioned. Personal sacrifices entailed by inevitable anxieties, afflictions, diffculties and displeasures are intolerable to the selfish. So it comes to be deter-mined that the little children be not suffered to come to their inheritance according to the will of God and the grace of Christ, on earth and in heaven. Necessity is also alleged in justification Necessity is also alleged in justification for the doubly murderous deed. Duti ful fidelity involves canger to life! Even certain death is the only alterna-tive to the destruction of the unborn in occasional cases. Professional opinion has been given: "To save a life a life must be victimized!"

Character, again, may not be disre-garded, therefore all testimony to shame is to be got rid of at any rate. Although conscience and virtue are to be bartered by the illegitimate lovers and by the perfidious friends and by the corrupt companions all must practice caution against whatever might result public discredit. Any crime possible so that crime may be hidden from ciety.

Thus we are tempted. The powerful ssues of this life are pressed by satan into service for his perverse purposes. What is dearer than life? But without a good name who can live? Did not Job in his misfortune curse the day of his birth? Had it not been better for Juda; not to have been born? See these exnot to have been other bose allost the amples of Sacred Scripture! Betactful; do not be caught. In this case you must not suffer the little one to come to baptism. Forbid it at such a price, although the kingdom God should be

its own. TO SURVIVE AS CHRISTIANS.

The refutation of this specious wis-dom is the inviolability of 1 fe accord-ing to the Divine Law. With one exception-necessary self-defense against unjust aggression-human life must not

advention. Strive as Christians and patriots to save the children. The remedy consists in practical faith, hope and charity. In other words the fear of God, the love of God and God's grace. Religion as set forth by the Catholic Church, accord-ing to the word of Christ, is " the satt of the earth." By it our vices, from youth to gray hairs, are kept subject to of the earth." By it our vices, from youth to gray hairs, are kept subject to reason; through its virtue a relish is acquired for every good work. Religion is our truest illumination on

every practical question, for it joins us in spirit with God, Who is truth and holiness and sovereign perfection. Now religion says: You have been Now religion says: Four hard beam placed over all other creatures, and you are to glorify the Creator of all by ful-filing His will. You are free but re-sponsible. Perform acceptable fidelity during your time of trial, till your Lord comes to ask an account of your Lord comes to ask an account of your stewardship, and you will enter with praise into the joy of your Lord. But if you say in your heart: My Lord is long a coming I f you act selfishly and seek only the things that are your own the Lord shall come in a day that you houe not, and at an hour that you own the Lord shall come in a day during you hope not, and at an hour that you know not, and shall separate you and appoint your portions with the hypo-crites. There shall be weeping and gaashing of teeth. So we are instruct-

and to corrupt curiosity. "Lead ushot, therefore, into tempta-tion, O, Heavenly Father, but deliver us from evil. Amen." "Give us this day" and every day "our daily bread. Thy will be done in us here on earth as it is done by the angels and suints in heaven." Forgive our trespasses in not suffering the little children to come

Catholic Record.

single remedy. In order to effect a thorough cure, the full significance of the drink evil must be brought home to the minds of all by systematic edu-cation. Religion must lend its aid as a sanction for self restraint, and a necessary help towards its excretise. The force of combination must be applied by the energetic working of some form the energetic working of scheet of a of temperance association in every parish and throughout the country. The chief temptations to excess must be eliminated. False notions about treating and the value of drink must be eradicated. Greater comfort must be provided in the homes of the poor and the working classes, and habits of selfthe working classes, and habits of seri-respect engendered. Rational refresh-ment rooms must be opened. The number of public houses must be great-ly lessened, especially by the merciless elimination of all that are low or ill-conducted, and by the total abolition of the country nublic house. The prin-

cess. The habit of treating was vitia-ted by three evils : First, the permi-cious notion that it was hospitable to press drink on others when drink is not good for them ; second, because that forced men to drink ; and thirdly hat under the influence of false notions that under the influence of false notions and the coercion to which they gave rise, men frequently drink irrationally and to excess. It was impossible to give due weight to these evils without being satisfied that the treating was one of the most fruitful causes of intem-perance in Ireland. It was be cause he believed in this close connection between treating and intem-perance that he had decided with ad-vice of the Temperance Commission of vice of the Temperance Commission of the clergy to establish the anti-treating movement in the diocese.

Dr. Crapsey toward his Episcopal Church, as shown by his article "Honor in the Oatlook. mong Clergymen," in the Oatlook. The article is exceedingly interesting, and excites more than a passing ttention because it reveals the confusion of mind and the doctrinal con-tradictions which the Protestant rule of faith inevitably leads to when carried to its ultimate development. There are thousands, nay, billions to whom Crapsey's state of mind is a sad and unsatisfactory experience. But they have not the ability to state it so clearly and forcibly as he does; nor have they his power of logic to force their rule of aith to its inevitable conclusions. Hence they grow indifferent, agnostic to religious truth, and in dis pair of attaining to that certainty of faith which the Divine Revealer re quires, and knowing no other rule of faith than that which experience has proved unreliable, they lose abandon effort and content themselve with general and hazy notions and changing opinions. In this state of In mind they are unable to elicit an act of definite and undoubting Christian faith --toat faith referred to by our divine Lord when He said, "He that believeth not shall be condemned," or "damned," as the Protestant Bible has it. They do not remain long in this state for uncertainty is irksome and unrest-ful; they fall into one or the other of the two extremes, credulity or sceptic ism, or into utter indifference. It is for this reason that we select Crapsey's article as a text for Dr. some further remarks on the contradic-tions and evil consequences of the Protestant rule of faith-private judgment as against the official and authoritative judgment of a divine agent, the Church established and commissioned by Christ to teach all nations for all time all things whoseever He commanded. W said last week that Dr. Crapsey is as indefinite and vague concerning the "fundamental verities" as his Bishops were in their letter of whose indefiniteness he rightly complains. This will appear as we go on. He attempts to be definite concerning there verifies in the following way: "The fundamental verifies that are eral, vague sense — the church in the

the basic truths of Christianity have air? If so, such a church has, of the basic truths of Christianity have been given to us by Jesus Himself in the two great commandments of the law, in the Lord's prayer, and in the have laws of righteousness as we find them written in the Sermon on the Mount."

day "and every diy "out daily breath the way of pincenances at the main the series of the s given us no definite light as to which revealed truths are fundamental and

which are not. Dr. Crapsey does not himself seem to Dr. Crapsey does not himself seem to be fully satisfied with his list of basic verifies; for a little further on he says: "We hold that if we believe what Jesus believed and taught we

tor's list of fundamental vertiles. His list, therefore must be defective. To say, as the doctor does, that the minister who teaches what Jeaus taught is true to his high calling, is so indefinite as to be practically useless; at least to Protestants, for they never have, and so long as they follow their erroneous rule of faith, never can agree on what Jeaus taught. What He erroneous rule of faith, never can agree on what Jesus taught. What He taught cannot therefore be for them a distinguishing mark of ministerial fidelity to the Chursh of Christ. Each minister teaches what he thinks, or professes to think, Jesus taught, and each sect contradicts the others. Be tween them the revealed verifies have to take their observe, which are not to take their chances, which are not calculable.

Again, the doctor says, he and others " held that no ecclesiastical or others " heid that no ecclesiastical or gapization, however venerable its hist tory, which is not based on the founda-tion laid by Jesus Himself, has any right to call itself the Church of Jesus."

By "foundation laid by Jesus" the Doctor means the fundamental verities by basic truths. As long as these ver-ities are undetermined they cannot be a mark by which to determine the right of any church to call itself the Church of Jesus. They are not determined and of Jesus. Inter an never determine Protestantism can never determine them. The criterion, measure, or mark he gives the inquirer to determine the Sir Walter Phillimore, Bart. claims of ecclesiastical organizations is so indefinite and vague as to make it a THE CHURCH AND PRIVATE JUDGMENT.
 Last week we said somewhat on Church authority versus private jadg-ment, as illustrated in the attitude of Dr. Crapsey toward his Episconal
 So indefinite and vague as to make it a matter of indifference what anybody holds concerning it. It is simply the unsolved, and on Protestant principles the unsolvable problem, of fundamental and non fundamental verities put in another form.

As to the "foundation laid by Jesus," our Lord was sufficiently explicit when he said to Simon Barjona, "I say to thee that thou art a rock, and on this rock I will build my Church, and the gates of hell shall not prevail against it."(Matt., 15-18.)The Church thus built on the rock as a foundation is the only Church that has the right to call her elf the Church of Jesus, for she alone is His Church ; and she alone holds the divine commission to teach with her Founder's authority. And we have His word for it that those who will not hear her are to be held as heathens and publicans. The truths she teaches are not the verifiers of her mission and authority, but her divine mission and authority are the verifiers of the truths she teaches. To her ministry in th person of the Apostles our Lord said, "He that heareth you, heareth me he that despiseth you, despiseth me. The problem that faces Dr. Crapsey is to identify this Church, whom to hear is to hear Christ Himself. He He must conclude that the Church to which he belougs is not that Church, since he admits his Church teaches error-error which he assumes the right to correct. Dr. Crapsey: The Church as an organized body has no teaching power. It never has had ; it never can have. If you mean churches organized by men, we willingly concede the truth of what you say; but if you mean the Church organized, or built on a rock by Church organized, or built on a rock of the Son of God, we must consider your the Son of God, we must consider your statement as dangerously near blas-phemy, for in the last resort it denies the teaching power of Christ Himself. Speaking of His Church, the Church He created, He said : "If he will not hear the difference of the set of the set them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican." (Matt., 18 17.) If this does not imply a teaching power in the Church, a to hear and judge, words have lost all meaning. There is another failure to be definite Mission. in the doctor's article. He uses the word church in a way that leaves a doubt as to what it means. The Church has no teaching power. What church does he mean? The church in a gen1409

According to you, it appears that one should refrain from believing as true what God reveals, until one's mind has

what God reveals, until one's mind has seen its truth independently of His authority and supreme veracity. This theory destroys all faith in the Christian sense of the word, for faith is bel of on the authority of God, and what Jesus believed and taught we are true to our high calling as minis-ters of the Church of Jesus." Here the doctor evidently means not only some of the things that Jesus taught; and that all that He believed and taught; and that all that He taught must be taught by the ministers in order to be true to their high calling. But Jesus taught a vast number of things that are not found in the doc-tor's list of fundamental verities. His list, therefore must be defective. the authority of God revealing, and not the direct and immediate vision of the truth revealed.-N. Y. Freeman's Journal.

CATHOLIC NOTES

There are 30,000,000 Catholies in Italy, 17,000,000 in Spain, 32,000,000 in Austria, 18,000,000 in Germany, 4,400,-000 in Portugal, 6,000,000 in Belgium, and 1,200,000 in Switzerland.

A wealthy and distinguished Amer-ican lady, Mrs. Isabel Mary Morrow was last week baptized and confirmed a Catholic at Mexico by Mgr. Ridolf, Apostolic Delegate of that country. reviously she was an Episcopalian.

Lately, in the convent of the White Fathers, at Ghent-les-Bruxelles, Bel-gium, Rev. Pallip Wang, a Chinaman, was ordained priest. He has made his studies at the college of the Jesuits at Ho Kien Fou, China.

Prof. John Swynnerton Phillimore, an Oxford graduate of broad culture and brillant parts, was received into the Catholic Church in London, Eugland, a week ago. He has received many honors from his university, and since 1899 has been Professor of Greek at Glasgow University. He is thirty-two years old and is a first consin of the well-known Judge of the High Court,

The first child born in the United States White House, Mrs. Mary Emily Donelson Wilcox, died several days ago in Washington after being received into the Catholic Church. When we recollect that her father, Andrew Jackson Donaldson, was the vice-presidennominee on the Know Nothing

LONDON, ONTABIO, SATURDAY, OCTOBER 21. 1905

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

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CANADA.

ed in the Holy Gospel. This is whit religion sets against worldly wisdom : "Thou shalt not kill ;" " the wicked shall go into everlasting punishment but the just into life everlasting.

(Matt. xxiv., 25.) OFLIGATIONS OF THE MARRIED STATE.

Upon the married the duties of their special vocation and engagement are incumbent. They must abide in inti mate, faithful and life long association as fruitful trees planted in God's vine-rand. The set of the se To enter this state no one is yard. bound, in our dispensation. But when undertaken the state of husband and wife obliges both to a strictly conscientions fulfilment of all essential duties. views of self-love are to be sub-The ordinated to the institutions of God. Whatever is contrary is to be avoided always and never wilfully brought about. Herein the wisdom of the world is death.

The wicked and ungrateful child is, to our grief and shame, no rarity now adays. What then? Perhaps some one adays. What then? Perhaps some out adays. What then? Perhaps some out will answer, "Blessed are the wombs that have not borne and the paps that have not given suck." Is it so? By no means ! What then? Surely this: Let means ! What the education of their means ! What then ? Surely this: Let parents look to the education of their children. At home love and patience, piety and edification should attend upon the growing child. A school that teach-ing and that training must be secured by which the Jessons of the Catholic home will be extended and confirmed. At church the assidaous hearing of the word of God, the regular reception of the sacraments, have to be considered as duties to God and to ourselves. The vices of youth must be watched and repressed ; while obedience and humility, modesty and piety are to be constantly exercised.

When all these points of Christian discipline are rightly cared for there remains two others, each of which is of daily, aye, hourly necessity. These are prayer and the avoidance of all evil occasions as far as we can, even at the cost of sacrifice. Amongst occasions two are above the rest destructiveliberty to associate with children or others already the prey to vice; also liberty to read newspapers, books, etc., which cater to irreligious sentiment ticket with Fillmore, her conversion causes us to miditate upon the myster-ious ways of God.-Church Progress.

Another Sister, while nursing the plague stricken sufferers in New Orleans has bravely fallen at her post of serice. Another consecrated beroine has, therefore, been added to the magne tubra of those who have laid down their lives in the cause of charity, and who have received the crown of victory from their rewarding Master. She was but eighteen years old and had only recently taken her vows. How preci-ous the lot of this fragrant flower of the sanctuary to be thus early transplanted to the fadeless garden of the Lord in heaven!-Catholic Union and Times. About 18,000 members of the Holy Name Societies paraded in Brooklyn last Sunday afternoon. The the societies' thirtieth any protest against blasphemy ity. The seventy branche ofan. ticipated were organized i divisions, each of which ixteen divisions, each cched through a particular distric The parade being over, each divistithe church assigned to it. went to condemning profanity was preached at each of sixteen churches. The Holy Name Society was introduced in the Diocese of Brooklyn in 1872.

From the Daily Herald of Calgary, October 6, we learn that St. Mary's handsome club was formerly opened that nearly two hundred guests. The Venerable Father Lacombo, O. M. I., was present. His picturesque figure and simple words recalled many incidents of the up-building of the great North-West. Among the other guests present were Rev. Father Loduc, another pioneer missionary ; Rev. Father Naescens, the popular principal of St. Joseph's Industrial School, Dur' and Mr. E. Lemarchand of Ed brother of the Superior of St

Troubles melt away before a prayer like snow before the sun us labor on. A day is coming in we shall find that we have not whit too much to gain heaven.

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THE CATHOLIC RECORD.

ing of the tale ; and while we sat among the bags and boxes, and the sun settled gently down behind the sharp pointed firs across the lake, and the evening sky and the waveless lake glowed with thousand tints of deepening rose and amber, Patrick put me in possession of the facts which had led to a moral re-

volution in his life. "It was the Ma'm'selle Meelair, that young lady-not very young, but active like the youngest-the one that I con ducted down the Grande Décharge to Chicoutimi last year, after you had gone away. She said that she knew gone away. She said that she knew m'sieu' intimately. No doubt you have a good remembrance of her?

admitted an acquaintance with the ly. She was the president of several lady. societies for ethical agitation-a long woman, with short hair and eye glasse and a great thirst for tea; not very good in a cance, but always wanting to run the rapids and go into the dangerous places, and talking all the time Yes; that must have been the one. She was not a bosom friend of mine, to speak accurately, but I remembered he

Well, then, m'sieu'," continued rick, " it was this demoiselle who Patrick, "it was this demoiselle was changed my mind about the smoking changed my moment, you understand it was a work of four days, and she

The first day it was at the Island House; we were trolling for onananiche, and she was not pleased, for she lost many of the fish. I was snoking at the stern of the cance, and she said that the tobacco was a filthy weed, that it grew in the devil's garden, and that it smelled bad, terribly bad, and that it made the air sick, and that even the would not eat it." could imagine Patrick's dismay as

he listened to this dissertation ; for in his way he was as sensitive as a woman, and he would rather have been upset in his canoe than have exposed himself to the reproach of offending any one of his patrons by unpleasant or unseemly con-

"What did you do then, Pat ?" asked.

" Certainly I put out the pipe-what could I do otherwise ? But I thought that what the demoiselle Meelair has said was very strange, and not true-exactly; for [have often seen the tobacco grow, and it springs up out of the ground like the wheat or the beans, and it has beautiful leaves, broad and green, with sometimes a red flower at the top. Does the good God cause the filthy weeds to grow like that? Are they not all clean that He has made? The potato-it is not filthy. And the onion? It has a strong smell; but the demoiselle Meelair she ate much of the onion-when we were not at the Island House, but in the camp. "And the smell of the tobacco-this

is an affair of the taste. For me, I love it much; it is like a spice. When I come home at night to the camp fire. where the boys are smoking, the smell of the pipes runs far out into the woods to salute me. It says, 'Here we are Patrique; come in near to the fire. The smell of tobacco is more sweet than the smell of the fish. The pig loves it not, assuredly; but what then? I am not a pig. To me it is good, good, good. Don't you find it like that, m'sieu'?

I had to confess that in the affair of taste I sided with Patrick rather than with the pig. "Continue," I saidhave said more than that to reform

you." "Truly," replied Pat. "On the second day we were making the lunch at midday on the island below the first rapids. I smoked the pipe on a rock apart, after the collation. Mees Meelair comes to me, and says:

'Patrique, my man, do you comprehend that the tobacco is a poison? You are committing the murder of yourself. Then she tells me many things-about the nicoline, I think she calls him : how he goes into the blood and into the longs to us, for the sake of the love of bones and into the hair, and how quick-ly he will kill the cat. And she says, very strong, ' The n cobacco shall die !' ' ' The men who smoke the That must have frightened you well, Pat. I suppose you threw away your pipe at once." "But no. m'sieu': this time I conlike to do.' tinue to smoke; for now it is Mees Meelair who comes near the pipe voluntarily, and it is not my offence. And I remember, while she is talking, the old bonhomme Michaud at St. Gérône. He is a capable man : when e was young he could carry a barrel of flour a mile without rest, and now that he has seventy-three years he yet keeps his force. And he smokes—it is astonishing how that old man smokes ! All the day, except when he sleeps. If the tobacco is a poison, it is a poison of the slowest-like the tea or the coffee. For the cat it is quick-yes; but for the man it is long ; and I am still young -only thirty one. 'But the third day, m'sieu'-the third day was the worst. It was a day of sadness, a day of the bad chance. The demoiselle Meelair was not content but that we should leap the Rapide des Cédres in cance. It was rough, rough —all feather white, and the big rock at approuve ? the corner boiling like a kettle. But it is the ignorant who have the most of boldness. The demoiselle Meelair she was not solid in the canoe. She made a jump and a loud scream. I did my possible, but the sea was too high. We took in of the water about five buckets. We were very wet. After that we make the camp ; and while I sit by the irs to dry my clothes I smoke for comfort. " Mees Meelair she comes to me once more. 'Patrique,' she says with a sad voice, 'I am sorry that a nice man, so good, so brave, is married to a thing so bad, so sinful! At first I am mad when hear this, because I think she means Angélique, my wife ; bat immediately she goes on : 'You are married to the she goes on : 'You are married to the smoking. That is sinful; it is a wicked thing. Christians do not smoke. There is none of the tobacco in heaven. The men who use it cannot go there. Ah, Patrique, do you wish to go to the hell with your pipe ?' " sport. "That was a close question," I com-mented; "your Miss Miller is a plain speaker. But what did you say when she asked you that ?"

"I said, m'sieu'," replied Patrick, lifting his hand to his forehead, " that I must go where the good God pleased to send me, and that I would have much joy to go to the same place with our Curé, the Père Morel, who is a great smoker. I am sure that the pipe comfort is no sin to that holy man when he returns, some cold night, from the visiting of the sick-it is not sin, not more than the soft chair and the warm fire. It harms no one, and it makes quietness of mind. For me, when I see m'sieu' the Curé sitting at the door of the presbytere, in the evening coolness, smoking the tobacco very peaceful, and when he says to me, 'Good day, Patrique ; will you have a pipeful ?' I cannot think that is wicked

There was a warmth of sincerity in the honest fellow's utterance that spoke well for the character of the curé of St. The good word of a plain Gérôme. fisherman or hunter is worth more than a degree of doctor of divinity from :

earned university. I too had grateful memories of good men, faithful, charitable, wise, dev ront -men before whose virtues my heart stood uncovered and reverent, men whose lives were sweet with self sacrifice, and whose words were like stars of guidance to many souls-and I had often een these men solacing their toils an inviting pleasant, kindly thoughts with the pipe of peace. I wondered whether Miss Miller ever had the good fortune to meet any of these men. They were ers of the societies for not membe agitation, but they were profitable men to know. Their very presence o know. Their very presence was medicinal. It breathed patience and fidelity to duty, and a large, quiet friendliness.

"Well, then," I asked, "what did she say finally to turn you? What was her last argument? Come, Pat, you must make it a little shorter than she did.

"In five words, m'sieu', it was this 'The tobacco causes the poverty. The fourth day—you remind yourself of the long dead water below the Rapide Gervais? It was there. All the day she spoke to me of the money that goes to the smoke. Two plastres the month. Twenty-four the year. Three hundred -yes, with the interest, more than three hundred in ten years! Two thousand plastres in the life of the man But she comprehends well the arith metic, that demoiselle Meelair; it was enormous! The big farmer Tremblay has not more money at the bank than that. Then she asks me if I have been at Quebec? No. If I would love to go? Of course, yes. For two years of the smoking we could go, the good wife and me, to Quebec, and see the grand city and the shops, and the many people and the cathedral, and perhaps th theatre. And at the asylum of the orphans we could seek one of the little ound children to bring home with us, to be our own: for m'sieu' knows it is the sadness of our house that w no child. Bat it was not Mees Meelair who said that - no, she would not under stand that thought."

Patrick paused for a moment, and rubbed his chin reflectively. Then he continue1:

"And perhaps it seems strange to you also, m'sieu', that a poor man should be so hungry for children. It is not so everywhere: not in America, I hear. I know But it is so with us in Canada. ot a man so poor that he would not feel richer for a child. I know not a man so happy that he would not feel happier with a child in the house. It is the best thing that the good God gives to us; something to work for; something to play with. It makes a man more gentle and more strong. And a woman -her heart is like an empty nest, if she has not a child. It was the darkest day that ever came to Angélique and me when our little baby flew away, four years ago. But perhaps if we have not one of cur own, there is another some where, a little child of nobody, that be-

piece of temptation. See; the edges not cut. I smell it only; and fishing. We explored all the favorite when I think how it is good, then I speak to myself, 'But the little found meeting places of the trout, at the mouths of the streams and in the cool spring holes, but we did not have re markable success. I am bound to say that Patrick was not at his best that tion ; perhaps until we have the boy at year as a fisherman. He was as ready car house-or maybe the girl." The conflict between the cake of Virto work, as interested, as eager, ever; but he lacked steadiness, persist ginia leaf and Patrick's virtue must Some tranquillizing have been severe during the last ten days of our expedition; for we went ence, patience. Some tranquillizin influence seemed to have departed fro him. That placid confidence in the ultimate certainty of catching fish, which is one of the chief elements of good luck, was wanting. He did not appear to be able to sit still in the sions when consolation is needed. The mosquitoes troubled him shaggy hills to some outlying pond for a caribou, and lugging the saddle and terribly. He was just as anxious as a man could be to have me take plenty of the largest trout, but he was too much in a hurry. He even went so far as to say that he did not think I cast the fly He even went so far as to as well as I did formerly, and that I was too slow in striking when the fish rose. He was distinctly a weaker man without his pipe, but his virtuous resolve held

became cheerful and g again. They sat on logs camp fire, their stockinged feet stretch-There was one place in particular ed out to the blaze, and the puffs of smoke rose from their lips like tiny that required very cautious angling. was a spring hole at the mouth of the Rivière du Milieu-an open space, about like incense burned upon the altar of gratitude and contentment. a hundred feet long and fitteen feet wide, in the midst of the lily pads, and surrounded on every side by clear, shallow water. Here the great trout many pipes as possible, and as near as ssembled at certain hours of the day ; he could to the smokers. He said that this kept away the mosquitoes. There he would sit, with the smoke drifting but it was not easy to get them. must come up delicately in the cance. and make fast to a stake at the side of the pool, and wait a long time for the place to get quiet and the fish to re-cover from their fright and come out bating the comparative merits of a bo or a girl as an addition to his hous from under the lily-pads. It had been our eistom to calm and soothe this expectant interval with incense of the yet to come. The main object of our trip down the River of Barks-the Indian weed, friendly to meditation and a foe of "Raw haste, half sister to de-lay." But this year Patrick could not lav." endure the waiting. After five min-

utes he would say : "But the fishing is bad this season ! There are none of the big ones here at Let us try another place. It will all. go better at the Rivière du Cheval, perhaps.

stream, until you meet a bear : then you try to shoot him. This would There was one thing that would coversation about Quebec. The glories of that wonderful city encalled his book against the desists of the eighteenth century, "A Short and Easie Method." But in point of fact there are two principal difficulties. tranced his thoughts. He was already floating, in imagination, with the vast throngs of people that filled its splendid streets, looking up at the The first is that you never find the bear when and where you are looking stately houses and churches with their for him. The second is that the bear glittering roofs of tin, and staring his dil at the magnificent shop-windows, where all the luxuries of the world the River of Barks with the utmost vere displayed. He had heard that pains and caution, never going out, there were more than a hundred shops -separate shops for all kinds of separ ing the rifle at hand, loaded for the ex-pected encounter. Not one bear had ate things ; some for groceries and some for shoes, and some for clothes. knives and axes, and and some for ursine tribe must have emigrated to some for guns, and many shops where they sold only jewels-gold rings and diamonds, and forks of pure silver. Labrador. Was it not so ?

river, where it empties into Lake pictured himself, side by side Kenogami, in a comparatively civilized country, with several farm houses in He with his good wife, the salle a manger full view of the opposite bank. It was not a promising place for the chase; of the Hotel Richelieu, ordering their dinner from a printed bill of fare but the river ran down with a little Side by side they were walking on the Dufferin Terrace, listening to the music of the military band. Side by fall and a lively, cheerful rapid into the lake, and it was a capital spot for side they were watching the wonders of the play at the Théâtre de l'Etoile du fishing. So we left the rifle in the case, and took a canoe and a rod, and went Side by side they were kneel Nord. down, on the last afternoon, to stand ing before the gorgeous altar of the cathedral. And then they were standing silent, side by side, in on the point of rocks at the foot of the apid, and cast the fly. We caught half a dozen good trout the asylum of the orphans, looking at but the sun was still hot, and we brown eyes and blue, at black hair and concluded to wait awhile for the evenyellow curls, at fat legs and rosy ing fishing. So we turned the canoe cheeks and laughing mouths, while the Mother Superior showed off the little bottom up among the bushes on the shore, stored the trout away in the boys and girls for them to choose shade beneath it. and sat down in a convenient place among the stones to have another chat about Quebec. We This affair of the choice was always a delightful difficulty, and here his This affair fancy loved to hang in suspense, vi-brating between rival joys. Once, at the Rivière du Milieu, after had just passed the jewelry-shops,

and were preparing to go to the asylum of orphans, when Patrick put his hand on my shoulder with a convulsive grip, considerable discours upon Quebec, on my shoulder with a conv there was an interval of silence, during and pointed up the stream. which I succeeded in hooking and play ing a larger trout than usual. As the fish came up to the side of the canoe, Patrick netted him deftly, exclaiming with an abstracted air, "It is a boy, with an abstracted air, " after all. I like that best."

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already! And wi made from the tob ing the past month more than twentyall safe in the ciga the bank at Chico tion seemed to fill fragrance. It was t the fumes of their invisible wro enchanting vision. walls, glittering people, regiments laughing eyes of a

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long time this little piece of tempta

that is a tough trip, and full of occa.

a long, hard day's work cutting out an

abandoned portage through the woods,

hind quarters back to the camp, the evening pipe, after supper, seemed to

comfort the men unspeakably. If their

tomper + had grown a little short under

stress of fatigue and hunger, now they

salutes to the comfortable flames or

Patrick, I noticed about this time,

liked to get on the leeward side of as

full in his face, both hands in his

pockets, talking about Qaebec, and de-

But the great trial of his virtue was

terminus ad quem of the expedition, so

to speak-was a bear. Now the bear

as an object of the chase, at least in

Canada, is one of the most illusory of

phantoms. The manner of hunting is

through the woods, or paddling along a

eem to be, as the Rev. Mr. Leslie

ometimes finds you when-but you

We had hunted the whole length of

even to pick blueberries, without hav-

ve met. It seemed as if the whole

At last we came to the mouth of the

hall see how it happened to us.

It consists in walking about

hold.

simple.

It will last a

orces, and

good-natured

before the

of a boy

-the

This would

After

child will be better !'

down the Rivière des E

ittle girl? a little giff? When we came La Belle Rivid expanse of Lake us, calm and brig the sinking sun. left, eight miles slendor steeple Gérô ne. A thic rose from somew hood. "It is on men; "the boys of themselves to be for a bonfire." ced lightly fo and came nearen evident that the village itself. I but not a genera too scattered an a fire to spread Perhaps the bla the bakery, pe down barn of th was not a large But where was i

The question more anxious, " arrived at the boys, eager to had spied us fi the shore to me "Patrique! in English, to as great as

"Come 'ome; k burn'!" "W'at!" crie And he drove t out, and ran village as if he men followed h boys to unloa em up on the would not chaf

This took se helped me wi need to 'urry, me. "dat 'ouse ees hall burn' t'ing lef' bot d As s on as p up the stuff, co tents, and lea steadiest of th

the village and Mullarkey. It had vanis of squared log curved roof with the morn

up beside it l othing rema clay oven at t a heap of smot Patrick sat stone that ha

corner of the close to Angé looked almos his arm aroun came up. I had calmed t he was quite he held the his right a k delicate slive he rolled to motion betw pulled his p filled the boy

What a m pretty house Patrick. At the mantel] fear - all terrible mis pen?' "I cannot

slowly. "It has left m m'sieu', you pile of ashes of charred w end-"you given me

pipe again". The frag

pouring out

enwreathed cloud aroun

mountain a

his face wa ineffable co

"My fait

your money

to Quebec, little orpha

up so easily

from his n

around the

suppose, to then, for

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help. And

without th

well, the



THE REWARD OF VIRTUE.

The Robert SIMPSON Compan Limited

TORONTO, CANADA

I. When the good priest of St. Gérôme christened Patrick Mullackey, he lent himself unconsciously to an innocent deception. To look at the name, you would think, of course, it belonged to an Irishman; the very appearance of it was equal to a certificate of member hip in a Fenian society. But in effect, from the turned-up toes

of his bottes sauvages to the ends of his black mustache, the proprietor of this name was a Frenchman -Canadian French, you understand, and therefore even more proud and tenacious of his race than if he had been born in Normandy. Somewhere in his family tree there must have been a graft from the Green Isle. A wantering lumberman from County Kerr had drifted up the Saguenay in Kerry to the Lake St. John region, and married the daughter of a habitan, and settled down to forget his own country and his father's nouse. But every visible trace of this infusion of new blood had vanished long ago, except the name; and the name itself was transformed on the lips of the St. Géromians. If you had heard them their pleasant droning srique Moullarqué,"-'Patrique accent.you would have supposed that it was made in France. To have a guide with such a name as that was as good as being abroad.

Even when they cut it short and called him "Patte," as they usually did, it had a very foreign sound. Everything about him was in harmony with it; he spoke and laughed and sang and thought and felt in French-the French of two hundred years ago, the language of Samuel de Champlain and the Sleur de Monts, touched with a strong woodland flavor. In short, my guide, philosopher, and friend, Pat, did not have a drop of Irish in him, unless, perhaps, it was a certain-well, you shall judge for yourself, when you have heard this story of his virtue and the way it was rewarded. It was on the shore of the Lac à la

Belle Rivière, fifteen miles back from St. Gérôme, that I came into the story, and found myrelf, as commonly happens in the real stories which life is always bringing out in pericdical form, some where about the middle of the plot. But Patrick readily made me acquaint ed with what had gone before. Indeed,

who arrives late is soon put into touc with the course of the narrative. We had hauled our canoes and camp

stuff over the terrible road that leads to the lake, with much creaking and groaning of wagons, and complaining of men, who declared that the mud grew deeper and the hills steeper every year, and vowed their customary v never to come that way again. never to come that way again. At last our tents were pitched in a green copse of balsam trees, close beside the water. The delightful sense of peace and freedom descended upon our souls Prosper and Ovide were cutting wood for the camp fire; Francois was getting ready a brace of partridges for supper Patrick and I were unpacking the provisions, arranging them conveniently for present use and future transports tio 'Here, Pat," said I, as my hand fell

on a large square parcel-" here is some superfine tobacco that I got in Quebec for you and the other men on this trip. Not like the damp stuff you ad last year—a little bad smoke and too many bad words. This is tobacco to burn—something quite particular, you understand. How does that please yon?" you? He had been rolling up a piece of

salt pork in a cloth as I spoke or coarteously wiped his fingers on the outside of the bundle before he stretched out his hand to take the package of tobacco. Then he answered, th his unfailing politeness, but more solemnly than usual:

"A thousand thanks to m'sieu'. But this year I shall not have need of the good tobacco. It shall be for the thers. '

The reply was so unexpected that it almost took my breath away. For Pat, the steady smoker, whose pipes were as invariable as the precession of the equinoxes, to refuse his regular rations soothing weed was a thing unthe heard of. Could he be growing proud in his old age? Had he some secret in his old age? Had he some secret supply of eigars concealed in his kit. which made him scorn the golden Vir ginia leaf? I demanded an explanation.

"But no, m'sieu'." he replied : "it is not that, most assuredly. It is some-thing entirely different, something ery serious. It is a reformation that commence. Does m'sien' permit that should inform him of it? " very Of course I permitted, or rather, warmed ly encouraged, the fullest possible unfold-

children. Jean Boucher, my wife's cousin, at St. Joseph d'Alma, has taken two from the asylum. Two, m'sieu', I assure you; for as soon as one was twelve years old, he said he wanted a baby, and so he went back again and got another. That is what I should

"But, Pat," said I, "it is an expen You should think twice about it." "Pardon, m'sieu'," answered Patrick;

I think a hundred times and always the same way. It costs little more for three, or four, or five, in the house than for two. The only thing is the money for the journey to the city, the choice, the arrangement with the nuns. For the arrangement with the nums. For that one must save. And so I have thrown away the pipe. I smoke no more. The money of the tobacco is for Quebee and for the little found child. have already eighteen plastres and twenty sous in the old box of cigars the chimney piece at the house. year will bring more. The winter after the next, if we have the good chance, we go to the city, the goodwife and me, and we come home with the little how or maybe the little girl. Does m'sieu

'You are a man of virtue. Pat." said I; "and since you will not take your share of the tobacco on this trip, it shall go to the other men; but you shall have the money instead, to put into your box on the mantel piece.

After supper that evening I watched him with some curiosity to see what he would do without his pipe. He seemed restless and uneasy. The other men restless and uneasy. The other men sat around the fire, smoking; but Patrick was down at the landing, fuss-ing over one of the cances, which had been emember senseling her deled at the been somewhat roughly handled on the road coming in. Then he began to tighten the tent-ropes, and hauled at them so vigorously that he loosened two of the stakes. Then he whittled the blade of his paddle for a while, and cut it an inch too short. Then he went into the men's tent, and in a few min utes the sound of snoring told that he had sought refuge in sleep at 8 o'clock without telling a single caribou story, or making any plans for the next day's

II.

For several days we lingered on the Lake of the Beautiful River, trying the

Our camp was shifted, the second week to the Grand Lac des Cedres : and there we had extraordinary fortune with the trout : partly, I conjecture, because there was only one place to fish, and so Patrick's uneasy zea zeal could find no excuse for keeping me in constant motion all around the lake. But in the matter of weather we were not so happy. There is always a conflict in the angler's mind about the weather—a struggle between his de-sires as a man and his desires as a fisherman. This time our prayers for a good fishing season were granted at the expense of our suffering human na ture. There was a conjunction in the zodiac of the signs of Aquarius and ture. Pisces It rained as easily, as sudden-ly, as penetratingly, as Miss Miller ly, as penetratingly, as Miss Miller talked; but in between the showers

the trout were very hungry. One day, when we were paddling ome to our tents among the birch trees, one of these unexpected storms came up; and Patrick, thoughtful of my confort as ever, insisted on giving me his coat to put around my dripping shoulders. The paddling would serve instead of a coat for him, he said ; it would keep him warm to his bones. slipped the garment over my back, something hard fill from one of the pockets into the bottom of the cance.

"Aha! Pat," I cried; "what is this? You said you had thrown all your pipes away. How does this come in your pocket?" "But, m'sieu, "he answered "this is different. This is not the pipe news laugh.

is different. This is not the pipe pure and simple. It is a souvenir. It is the one you gave me two years ago on the Metabetchouan, when we got the big caribou. I could not reject this, I keep it always for the remembrance." At this moment my hand fell upon a small, square object in the other pocket of the coat. I pulled it out. It

was a cake of Virginia leaf. Without a word, I held it up, and looked at Patrick. He began to explain eagerly: "Yes, certainly, it is the tobacco, m'sieu'; but it is not for the smoke, as you suppose. It is for the virtue, for the self-victory, I call this my little

There was a huge bear, like a very big wicked, black sheep with a pointed nose, making his way down the shore. He shambled along lazily and uncon-cornedly, as if his bones were loosely tied together in a bag of fur. It was the most indifferent and disconnected gait that I ever saw. Nearer and nearer he sauntered, while we sat as still as if we had been paralyzed. And the gun was in its case at the tent!

How the bear knew this I cannot tell; but know it he certainly did, for he kept on until he reached the canoe, sniffed at it suspiciously, thrust his sharp nose under it, and turned it over with a crash that knocked two holes in the bottom, ate the fish, licked his chops, stared at us for a few moments without the slightest appearance of gratitude, made up his mind that he did not like our personal appearance and then loped leisurely up the moun-tain side. We could hear him cracktain side. We could hear him crack-ing the underbrush long after he was

lost to sight. Patrick looked at me and sighed. I ratrick looked at me and signed. I said nothing. The French language as far as I knew it, seemed trifling and inadequate. It was a moment when nothing could do any good except the consolations of philosopay, or a pipe. Patrick pulled the brier-wood from his pockat: then be took out the cake of pocket; then he took out the cake of Virginia leaf, looked at it, smelled it, shook his head, and put it back again. His face was as long as his arm. He stuck the cold pipe into his mouth, and pulled away at it for awhile in silence. Then his countenance began to clear, his mouth relaxed, he broke into a

laugh. "Sacred bear!" he cried, slapping his knee; "sacred beast of the world! What a day of good chance for her, he! But she was glad, I suppose. Perhaps she has some cubs, he? Bujette!"

III. This was the end of our hunting and fishing for that year. We spent the next two days in voyaging through a half dozen small lakes and streams, in a farming country, on our way home. I observed that Patrick kept his souvenir as regards you frankly his seat up himself wi beside his fidence, A: pare a par house. Y not for an It was] when I ca The golde in bloom a as I walke sunlight c to glorify square

rapture o

fragrantv

clump of

contented bells, "Si

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one; and of ashes

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yellow

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already! And with the addition to be

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ion. See; the edges ion. See; the eoges smell it only; and w it is good, then I 'But the little found tter !' It will last a ittle piece of tempta. til we have the boy at ybe the girl.' tween the cake of Vir-

Patrick's virtue must e during the last ten edition ; for we went ere des Ecorces, and ere des Ecorces, and trip, and full of occa-18, calm and bright in the radiance of us, calm and bright in the radiance of the sinking sun. In a curve on the left, eight miles away, sparkled the slondor steeple of the church of St. Gérô ne. A thick column of smoke rose from somewhere in its neighbor-hood. "It is on the beach, "said the men, "the boys of the village accustom themselves to burn the rubbish there for a bonfre." But as our cances danced lightly forward over the waves and came nearer to the place, it was ation is needed. After s work cutting out an ge through the woods, so over the incredibly some outlying pond for ugging the saddle and back to the camp, the fter supper, seemed to unspeakably. If their wn a little short under and came nearer to the place, it was evident that the smoke came from the village itself. It was a conflagration, and hunger, now they al and good-natured t on logs before the stockinged feet stretch. but not a general one; the houses were too scattered and the day too still for aze, and the puffs of a their lips like tiny comfortable flames or rned upon the altar of

intentment. iced about this time, the loeward side of as the isoward side of as ossible, and as near as smokers. He said that the mosquitoes. There with the smoke drifting e, both hands in his about Qaebec, and dearative merits of a boy addition to his house-

trial of his virtue was he main object of o River of Barks-the em of the expedition, so a bear. Now the bear the chase, at least in of the most illusory of manner of hunting is sists in walking about ods, or paddling along a ou meet a bear : then hoot him. This would the Rev. Mr. Leslie cagainst the desists of century, "A Short and Bat in point of fact principal difficulties. at you never find the where you are looking second is that the bear

burn'!"

"W'at!" cried Patrick. "Monjee!

And he drove the cance ashore, leaped

out, and ran up the bank toward the

This took some time, and the boys

steadiest of the boys, took the road to the village and the site of the Maison

Mullarkey. It had vanished completely; the walls

of squared logs were gone; the low, curved roof had fallen; the door step

with the morning glory vines climbing up beside it had sunken out of sight;

nothing remained but the dome of the

a heap of smouldering embers.

would not chafe them.

s you when—but you happened to us. ed the whole length of Barks with the utmost tion, never going out, ueberries, without hav-hand, loaded for the exeened as if the whole ust have emigrated to

ame to the mouth of the it empties into Lake comparatively civilized several farm houses in g place for the chase; tan down with a little ly, cheerful rapid into was a capital spot for left the rifle in the case, oe and a rod, and went ast afternoon, to stand rocks at the foot of the t the fly. alf a dozen good trout;

was still hot, and we ait awhile for the eveno we turned the cance ong the bushes on the the trout away in the it. and sat down in a among the stones to ce among the ston-hat about Quebec. aring to go to the asylum en Patrick put his hand with a convulsive grip, the stream. nuge bear. like a very big sheep with a pointed is way down the shore. long lazly and uncon-his bones were loosely in a bag of fur. It was event and disconnected avar saw. Nearer and itered, while we sat as ad been paralyzed. And its case at the tent!

made from the tobacco not smoked dur-ing the past month, it would amount to sitting on the doorstep, smoking his pipe in the cool of the day. Yes; and there, on a many-colored sounderpane spread beside him, an infart joy of the house of Mullarkey was sucking her thumb, while her father was humming the mode of mold dumbergeng. ing the past wenty-three plastres; and more than twenty-three plastres; and all safe in the eigar box as if it were in the bank at Chicoutimi! That reflection seemed to fill the empty pipe with fragrance. It was a Barmecide smoke; the words of an old slumber-song : but the lumes of it ware potent, and their invisible wreath framed the most enchanting visions of tall towers, gray walls, glittering windows, crowds of people, regiments of soldiers, and the laughing eyes of a little boy-or was it a little girl? Sainte Marguerite, Veillez ma petite! Veillez ma petite! Endormez ma p'tite enfant Jusqu'à l'age de quinze ans! Quand elle atra quinze ans passé Il faudra la marier Arce un piett banhomme

Avec un p'tit bonhomme Que viendra de Rome. When we came out of the mouth of La Belle Rivière, the broad block "Hola ! Patrick." I cried : good lack La Belle Rivière, the broad blue expanse of Lake St. John spread before to you! Is it a girl or a boy ?" "Salut ! m'sieu'," he answe jumping up and waving his pipe. answered.

s a girl and a boy !" Sure enough, as I entered the door, I beheld Angélique rocking the other half of the reward of virtue in the new cradle.

all abloom. And there was Patrick

MARY MAGDALEN'S FUNERAL TEARS.

By Consuelo.

For two days the rain had dripped For two days the rain had dripped drearily from the overcast heavens. On the morning of the third it had ceased falling. There were "tender glints of promise in the sky," and a delightful breeze made the spring air fresh and invigorating. The party of four young people, who were traveling westward in the comfort-able ceach of an express train, had

too scattered and the day too still for a fire to spread. What could it be? Perhaps the blacksmith shop, perhaps the bakery, perhaps the old tumble-down barn of the little Tremblay? It has not a large fire, that was certain. able coach of an express train, had managed to pass the time pleasantly, despite the disagreeable weather. The question, becoming more and

more anxious, was answered when we arrived at the beach. A handful of Their eyes had grown accustomed to dun sedges and rain-soaked fields. But as the forencon advanced patches of azure sky peeped between the ritts in the lowering clouds and finally a burst of devices constitute the setting transformed the boys, eager to be the bearer of news spied us far cff, and ran down to the shore to meet us. "Patrique! Patrique!" they should of dazzling sunshine transfigured the English, to make their importance world. as great as possible in my eyes. "Come 'ome; kveek; yo' 'ouse ees hall

At the same moment, a change ap At the same moment, a change ap peared in the landscape. The train rounded a curve, and a silvery lake, bordered by perennially green trees, and a distant glimpse of mountains came into view.

village as if he were mad. The other ". Oh, how delightful, how entrancing From this drear thraldom to be free." men followed him, leaving me with the boys to unload the canoes and pull them up on the sand, where the waves Miss Vivian Courtney sang the operatic selection soltly, with a musical

Then she said, gayly: "We are at last emerging from the desert, and the sun-shine is welcoming us into the land of promise. Are not the fates propi-tious, Geraldine?" helped me willingly. "Eet ees not need to 'urry, m'sieu', "they assured me; "dat 'ouse to Patrique Moullarque me; "at burn' seence the hour. No ceshall burn' seence the hour. No t'ing let' bot de hash." As son as possible, however, I piled up the stuff, covered it with one of the tents, and having it in charge of the Miss Courtney turned to her com

panion, a young woman beconingly attired in a blue traveling gown. She was rather tall, graceful in figure, and her face might have served as a m nodel for the American type of beauty. She had regular features, clear, expressive blue eyes and wavy brown hair. Alto-Miss Geraldine Tremayn Was

very fair to look upon. She glanged up from a book she had been perusing, smiled slightly, inclined her head and resumed her reading. clay oven at the back of the house, and Vivian, dark eyed and vivacious,

chatted pleasantly with the two young men sitting opposite. One was her brother Chester, the betrothed of Ger-Patrick sat beside his wife on a flat Patrick sat beside his wife on a had stone that had formerly supported the corner of the porch. His shoulder was close to Angélique's — so close that it looked almost as if he must have had aldine; the other, Mr. Forbes, an old friend. The four were going to visit Mrs. Courtney, who, a few months behis arm around her a moment before I tore, had gone from the East to Denver for her health. Mr. Courtney's eyes kept roving in

came up. His passion and grief had caimed themselves down now, and he was quite tranquil. In his left hand the direction of Geraldine, and at last he asked, rather satirically: "May I inquire the title of that all absorbing he held the cake of Virginia leaf, in his right a knife. He was cutting off book? You have scarcely raised your eyes from it all the morning."

his right a knife. He was cutting off delicate slivers of the tobacco, which he rolled together with a circular motion between his palms. Then he pulled his pipe from his pocket and filled the bowl with great deliberation. "What a misfortune!" I cried. "The metry hence is great a magnetic property Miss Tromayn lifted her head, and Miss treining inted her head, and an unwonted sparkle came into her blue eyes. Unconsciously, perhaps, y, there was a challenge in her look. on She hesitatid an instant, then closed o I the book and held it toward him, still a keeping her finger in the page she had acheen reading. It was a pretty volume pretty house is gone. I am so sorry, Patrick. And the box of money on the mantel piece, that is gone, too I fear - all your savings. What a terrible misfortune! How did it hap. been reading. It was a pretty volume neatly bound. In the center of the cover was a large gilt cross. Under-"I cannot tell," he answered rather slowly. "It is the good God. And he has left me my Angélique. Also, m'sieu', you see"—here he went to the pile of ashes, and pulled outa fragment d charred wood with a live coal at the end—"you see"—puff, puff—"he has given me"—puff, puff—"he has given me"—puff, puff—"he has given me"—puff, puff. The fragrant, friendly smoke was pouring out now in full volume. It enwreathed his head like drifts of cloud around the rugged top of the

THE CATHOLIC RECORD.

was sincere in the thought that to have her nicce proclaim herself a Catholic Not need prospects for the future. So she brought worldly influences to bear upon her. The result was what might have been expected. Geraldine became vain and frivolous. She grew neglectful of her religious duties. If the hence of one day acturing to her the hope of one day returning to her allegiance still lingered in her mind, it was dispelled completely when she met

Was alsolited completely when her internet Chester Courtney. Wealthy, bandsome, born to com-mand, and highly gifted intellectual ly, his was a sat waste of talents, a lamentable abase of nature's noblest same able ables of hatfree holds gitts. At one time he had professed belief in one of the numerous sects of Protestantism. Finding nothing to hold him, he became skeptical, and at last dritted from the narrow channel of doubt into the open sta of infidelity. His book she was used in dust works by atheistical writers. He sneered at the mention of religion. Otten Geraldine shadsred at the irrevorent expressions he made use of, but she could not resist his fascinating personality. She gave to the creature the love which belonged to the Cre ator. And now she was his promised wife, and their marriage was to take

blace in the early summer. The morning hours sped on. The sky cleared and the April sun shone brightly. Vivian and Mr. Forbes con-brightly. Wivian and Mr. Forbes conversed gayly. Mr. Courtney looked moodily out of the window watching

the varying landscape. Geraldine turned the last page and read it eagerly. Then she noticed that the Byleaf was covered with lines closely written in pencil : "To the hall of that feast came the sinful and

fair, She heard in the city that Jesus was there. She marked not the splendor that blazed on their board, But silently knelt at the feet of her Lord.

The hair from her forehead, so sad and so

Hung dark o'er the blushes that burned on her Chees. But so still and so lowly suc such shame. It seemed that her spirit had flown from its frame. o still and so lowly she knelt in her

"The frown and the murmur went round thro' them all That one so unhallowed should tread in that hall: And some said the poor would be objects more meet For the wealth of the perfumes she showered at His feet.

She marked but her Saviour, she spoke bu in signs. She dared not look up to the heaven of His And the hot tears gushed forth at each heave As her lips to His sandals she throbbingly pressed.

On the cloud after tempests, as shine th the In the glance of the sunbeam, as melteth the

snow, He looked on that lost one, her sins were forgiven : And Mary went forth in the beauty of heaven !"

Geraldine closed the book and sat baried in thought. To her com pan-ion's questions she returned monosyl-

labic answers. Chester Courtney was angered and half alarmed at her strange conduct. It was nearly noon when Geraldine,

It was nearly hood when Ostating, still pondering the beautiful and pathetic story, felt herself thrown violently forward. For a time she lay stunned, bearing as in a dream the sound of splintering wood and the sound of spintering wood and the crash of breaking glass, mingled with shrieks of pain and fright. Then she rose to her feet, dizzy and bewildered, but unhurt. A scene of horror met her gaze. Mr. Courtney had been hurled some distance and lay upon the floor unconscious. Mr. Forbes was trying to staunch the blood streaming from a deep gash in his head, and Vivian lay pale and faint, her right arm hanging oruised and broken at her side.

Every one in the coach was more on less injured. The accident had been caused by a broken rail, and a scene of confusion ensued. Fortunately, it was near a town, and the injured were conveyed to places where they would be cared for. Geraldine found rooms for the members of her party in a hotel. After Mr. Forbes' wound had received medical attention, he was able to con-duct the saffering Vivian to her mother's home only a few miles further on. Geraldine remained beside Mr. Courtney who was still unconscious. Vivian had promised to send Mrs. Courtney Vivian back as soon as possible. The injured man was in a very dan The injured man was in a very dan gerous condition. Indeed, when the physicians left that night, they had little hope of his recovery. With face as white as the one upon which her tears fell, Geraldine bent over him. tears fell, German. The doctor's words, "he may not live until morning," still rung in her ears. "It cannot be," she moaned, wring ing her hands. "So young, so strong, ing her hands. to die !" ing her hands. "So young and stricken down to die !" and stricken down to die!" Her mental suffering was intense. She thought of him dying in his sins and standing before the God Whose existence he had dared to deny. She fell upon her knces and tried to pray but an awful fear and despair seized her. She arnse shuddening when the her. She arose, shuddering when the voice of the tempter seemed to say "What right have you, a renegade to your faith, to pray?" Up and down the room she paced, bending occasionally to look, with suspended breath, at the still white face lying on the pillow. Wearily the time dragged on. Some-where in the distance a clock tolled out the hour. It was 3 o'clock. She had not noticed it strike before. Like an reading it." Vivian laughed at her brother's look of angry discentiture. Geraldine again resumed her reading, quietly, to all ap pearances, but secretly filled with coninspiration the thought flashed into her " The night of agony is nearly pearances, but secretly filled with con-flicting emotions. If any one had told her yesterday that she would have dis-regarded the wishes of one for whose sake she had apostatized, she would mind: "The night of agony is nea passed," and then the words: "Th is no sorrow like unto My sorrow." " There As a sudden burst of light across an inky sky came a ray of hope that illu-mined the black despair of her soul. have rejected the prophecy with con-tempt. But although she did not realize The compassionate Saviour, suffering in it, the grace of God was knocking at the door of her soul. The compassion he Garden of Gethsemane, would hear the Garden of Getnsemane, would hear the prayer of the repentant sinner. She thought again of Mary Magdalea, who "went forth in the beauty of heaven," from the feast. Then she sank upon here breast ate Shepherd was searching the highway for the sheep that had strayed from Geraldine Tremayn was an orphan. her knees and prayed. Good Friday dawned. A dark cloud obscured the rising sun as if nature mourned for man's ingratitude. There seemed to be a slight change in Mr. Courtney's condition. Eagerly Geral-dine awaited the doctor's coming. Be-tore his arrival the injured man re-She scarcely remembered her father, who had been a convert to Catholicity. Her mother, a most devout woman, had been called away when her child most needed her love and care. At that time Geraldine had been a day pupil at

physician said, the patient would re-Then, in the privacy of her own room, Geraldine thanked God for granting the unspoken prayer of her heart. Her mind was made up. She would leave all to follow Christ. She had rejected His teachings. For wealth and worldly honors she had forsaken Him, and in her heart had been enshrined an earthly idol. If death's cold hand had been laid upon him, her punishment would have been justly deserved. But God had mercifully spared him. Her re-nunciation was complete. She reserved but one privilege, that of praying as long as she lived for his conversion.

long as she lived for his conversion. Mrs. Courtney came on the morning train. At noon Chester asked to see Geraldine. When she stood beside him, to her surprise he asked : "Where is that book you had yesterday ?" "I have it still. Why do you ask ?" "I have it still. Why do you ask ?"

"I would like to read it, if I may." " Certainly. As soon as you are able.

That afternoon, greatly wearied, Geraldine fell asleep in her chair. She was awakened by the ringing of a bell. The deep, sonorcus tones reminded her of the bell that was christened "St. Mary," in the Eastern church where she and her mother had worshipped in her girlhood days. One day when the bell was ringing, she remembered hear-ing her mother say; "Listen to the voice of Mary. It seems to be saying : "Come! Come! Come!""

'Come ! Come ! Come !' " She thought the bell was repeating the same message now-"Come! Come ! Come!" She rose, dressed for the street, and quietly left the hotel. A few minutes later she was ascending the steps of the church dedicated to the Queen of the Most Holy Rosary. She made the Stations of the Cross and once more knelt and kissed the Five Wounds of the image of Christ Crucifled. Some time later, when Geraldine

hed. Some time later, when obtaining left the church, she met three Sisters just outside the door. There was a startled glance, an exclamation of sur prise, and the hands of one of the Sisters were clasped in those of Gerald-

ine. "Is it possible - Sister Ignatius "Is it possible — Sister gatants away out here?" she asked. "It is quite possible," the Sister said. "(am Sister Ignatius." She looked puzzled, then a light broke over her face. "And you are Gerald over her face. ine Tremayn!"

Sister ignatius had been Geraldine's teacher and her mother's dearest friend. For several years, owing to poor health, she had lived in Colorado. poor health, she had heven in contrasts. Her brother was pastor of the Church of the Holy Rosary. The child of her dead friend had been very dear to her. She had griezed when Geraldine was removed from school and had never ceased to pray for her. Thus he two had strangely mat. Goraldine accepted the invitation of Sister Ignatius and went into the Sisters' house adjoining the church. Before she left she had

told her friend her story, sparing her-self in no way. When she had finished, she said: "I fear I have forfeited your good opinion, Sister." Her cheeks ourned and her voice was low and faltering. Sister Ignatius laid her hand gently on the bowed head. "No my child. Although we despise sin, we must love the sinner. Who among us is without sin? Many who vainly boast have never been tempted. God will reward you for the sacrifice you are making. Be comforted for there is oy in heaven when a sinner does pen-Geraldine returned to the hotel greatly conforted. On Holy Saturday atternoon she mingled with the throng of penitents. On Easter morning she received her risen Lord. She, too had risen to a new life.

The waters of Life had gushed forth from the grave. From the wounds of the Victor Who suffered to save."

Three days later Chester Courtney was able to be removed to his mother's home. His last interview with Geral-dine affected him greatly. She told home. His issue of the served and pointed dine affected him greatly. She told thim all without reserve, and pointed out the impossibility of marriage be-tween them. To her surprise he did not sneer when she openly vowed herself a Catholic, and when they parted "Mary Magdalen's Funeral Tears" was in his



Good Bread should please the Eye as well as the Palate.

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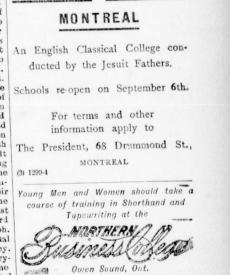
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Ogilvie's Royal Household Flour.

pleasure in playing on the fine pipe organ in the new building. It was also the gift of the unknown donor. Loyola College the gift of the unknown donor. Geraldine drank tea with Father Wynnc. He told her that a feature of the concert was to be the singing of a boys' quartet and chorus under the direction of Brother Joseph, a fine musician had been teaching in the old school for had been teaching in the old school for nearly a year. Brother Joseph was highly gifted, but remarkably modest and retiring. Nevertheless, he was to be placed in charge of the new school. Geraldine listened with interest. From Father Wynno's praise, she conceived an exalted opinion of Brother Joseph. That evening when she had finished her sole and responded to an enthusiastic encore, she watched the boys, sixteen in number, come on the stage. The organ pealed forth grandly, the music rose and fell, soft and low like a lullaby, full and strong like a song of triumph. Then the clear, boyish voices were raised heavenward. They sang exquisitely, their



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r knew this I cannot tell; e certainly did, for he he reached the canoe, suspiciously, thrust his ler it, and turned it over hat knocked two holes in to the fish, licked his at us for a few moments slightest appearance of le up his mind that he our personal appearance l leisurely up the mouncould hear him crackbrush long after he was

ed at me and sighed. I The French language w it, seemed triffing and t was a moment when do any good except the philosophy, or a pipe. the brier-wood from his took out the cake of looked at it, smelled it, , and put it back again. He s long as his arm. He pipe into his mouth, and it for awhile in silence. tenance began to clear, laxed, he broke into a

cred beast of the world! good chance for her, he l ad, I suppose. Perhaps ubs, he? Bijettel'

III. end of our hunting and t year. We spent the in voyaging through a ill lakes and streams, in a ry, on our way home. I Patrick kept his souvenir Patrick kept his souvening his lips a good deal of the ed at vacancy. It seemed In his conversation he culiar satisfaction on the money in the cigar-box el-piece at St. Gérôme. stres and twenty sous

cloud around the rugged top of the mountain at sunrise I could see that his face was spreading into a smile of ineffable contentment.

appropriated it." Vivian peoped over Geraldine's shoulder at the book, "Why, how ap propriate!" she exclaimed. "To-mor-row is Good Friday." ineffable contentment. "My faith!" said I, "how can you be so cheerful? Your house is in ashes ;

your money is burned up; the voyage to Quebec, the visit to the asylum, the row is Good Friday." A convulsed expression passed over Geraldine's mobile face. What a host of memories the holy words recilled. Again she was a child kneeling beside the invest Cheit Geraid and the beside little orphan-how can you give it all

up so easily ? " "Well," he replied, taking the pipe Again she was a child kneeling beside the image of Christ Crucified and kiss-ing the Five Wounds. How long it seemed since she had followed the sor-rowful Way of the Cross. She glanced from Chester Courtney's face, his lips still curled in sneering laughter, to the volume lying in her lap. He from his mouth, with fingers curling around the bowl, as if they loved to feel that it was warm once more-"well, then, it would be more hard, I suppose, to give it up not easily. And then, for the house, we shall build a new one this fall; the neighbors will

new one this fall; the neighbors will help. And for the voyage to Quebec— without that we may be happy. And as regards the little orphan, I will tell you frankly" — here he went back to his seat upon the flat stone, and settled himself with an air of great comfort reached forth his hand. "Let me throw it out of the window, Geraldins." His tone was sweet and "No." Her other hand came down on it protectingly. "I want to finish

himself with an air of great comfort beside his partner-"I tell you, in confidence, Angélique demands that I prepare a particular furniture at the new house. Yes, it is a cradle; but it is not for an orphan."

IV It was late in the following summer when I came back again to St. Gérôme. The golden rods and the asters were all in bloom along the village street; and as I walked down it the broad golden sunlight of the short afternoon seemed to glorify the second strength and seemed to glorify the open road and the plain square houses with a careless, homely rapture of peace. The air was softly fragrant with the odor of balm of Gilead. A yellow warbler sang from a little clump of elder bushes, tinkling out his contented song like a chime of tiny

bells, "Sweet-sweet-sweet-sweeter-sweeter-sweetest !"

There was the new house, a little farther back from the road than the old one; and in the place where the heap oi ashes had lain, a primitive garden, with marigolds and lupines and zinnias from all Catholic influences. Her aunt

the told.

Sister Ignatius consulted with her brother, Father Wynne, and the latter obtained a position for Geraldine. A friend of his, the pastor of one of the large churches in a neighboring city, desired an organist. There was also an excellent opening for a teacher of music. Geraldine's talent fitted her for the position. An accomplished planist, she possessed a beautiful and well-trained voice. Indeed, it was her musical ability that had first attracted Chester Courtney, who was also a fine musical. She cratefully accounted musician. She gratefully accepted Father Wynne's offer.

Several years passed by. Miss Tre mayn had won more than a local musical reputation. Still young, beautitul and accomplished ; it was no wonder that she had received several excellent offers of mariage. But she refused them all and devoted her time to teach-

them all and devoted her time to teach-ing and charitable work. For nearly four years she had heard nothing of the Courtneys. A year after Chester's accident, his mother had died. Vivian married and re-turned to the East. About the same time her brother went to California. One day Geraldine received a letter for Rechter Winne acking her to take from Father Wynne, asking her to take part in a concert for the benefit of the Church of the Holy Rosary. She con

Church of the Holy Kosary. Bue con-sented gladly, for the sacred edifice was very dear to her. Some time before, Father Wynne had received a large contribution from an unknown source. It enabled him to put into execution a long cherished to put into execution a long cherished plan-the building of a school for boys, under the patronage of St. Joseph. The concert was to take place in the hall of the recently completed struc-ture, on the evening of the day of its dedication. With some emotion Geraldine re-

With some emotion Geraldine revisited for the first time the place where the great change in her life had been effected. Sister Ignatius received

thing. He was the mysterious bene factor, whose munificence had erected St. Joseph's School for Boys. He had devoted his talents to the training of youth, his wealth to charity, his life to the service of God. How good and merciful the loving

Father had been! Geraldine bowed rather had been! Geraldine bowed her head in silent thanksgiving. The void in her heart was filled, the prayer of her life answered. God's grace had wrought the seemingly impossible through "Mary Magdalen's Funeral Tears." Tears.

Tears." Let us not count too much what we do for others, or try to measure the extent of our devotion; the calculation casts a coolness into the soul, and this coolness REV. JOHN FEHRENBACH. C. R. "Pres. communicates itself to all our actions. -Golden Sands.

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Appendix Delegation. Ottawa, June 13:b, 1905. To the Editor of the CATHOLIC RECORD, London Ont. My Dear Sir.-Since coming to Canada Lhave been a reader of your paper. I have noted with satisfaction that it is direct. A with intelfi-burd with a strong Catholic spirk. It is im-ously defende Catholic principles and rights, and stands firmity by the tesachings and author ity of the Church, at the same time promoting the best interests of the contry. Pollowing these lines it has done a great deal of good for the welfare of religion and count try, and it will do more and more, and its burden in the reaching reaching in the fact the same in the fact the same interest and the scholes one influence reaches more Catholic bornes therefore, earnestly recommend it to Cath

families. ith my blessing on your work, and best res for its continued success. Yours very sincerely in Christ, DONATUS, Archishop of Enhesus, Apostolic Delegato.

wish

Apostolic Delegate. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1960. To the Editor of The Catholic Recomp. Dear Sir: For some time past I have read your estimable paper. The Catholic Recomp. and congratulate you upon the manner in which is published. The matter and form are both good ; and a find atholic epith pervadesite whole. There fore, with pleasure, I can recommend Blossing you and wishing you success

Ing you and whete to remain. Believe me to remain. Yours faithfully in Jeaus Christ t D Falconio, Arch. of Latissa, Apost. Beleg.

LORDON, SATURDAY, OCT. 21, 1905.

BON VOYAGE.

The beloved Archbishop of Kingston, Most Rev. Dr. Gauthier, and the beloved Bishop of London, Right Rev. Dr. McEvay, will sail from New York on the 28th inst. to pay their first visit to the saintly head of the Universal Church, Pius X. In leaving their respective fields of labor they take with ity. them the gratitude of their people-a gratitude as sincere as it is deservedand a heartfelt appreciation of their devotion and self-sacrifice. The many tokens of love from priests and people, as well as the religious communities, of which they have been from time to time the recipients, are reminders that their unwearied zeal in the cause of education, and the learning and practical judgment, of which we have had so many object lessons, are not unnoticed. And these greetings should tell the prelates that their kindness to all, irrespective of creed, their commis seration of the sick and suffering and loving care of the poor, say more to their people than any speech, however

eloquent. We think the words of the prayer which the Church offered for them, before she admitted them into the ranks of the Episcopate, express their careers: They have cherished humility and truth ; overcome neither by flattery nor fear ; lovingly severe, giving jadgment without wrath, softening the minds of their hearers whilst fostering virtues, not neglecting strictness of discipline through love of tranquility.

they know that under the purple beats the heart of a friend and father. That love helps them in their trials and labors ; and to the men who have called it into being, it must be a perennial source of joy and thankfulness.

When the Archbishop of Kingston and the Bishop of London are in the presence of the world's greatest demccrat, Pius X., they will tell him, doubtless, the works they have accomplished. Statistics will bear evidence of our progress. But the declaration they can make that they rule over priests and people whose generosity is matchless, and whose love is theirs, will assure the Holy Father that Kingston and London are singularly blessed in their

Bishops. The Archbishop of Kingston will be accompanied by the Rev. John T. Hogan, of Perth, and the Bishop of London by Rev. J. T. Aylward, rector of the Cathedral. Both rev. gentle. men have, by their arduous labors and faithful discharge of duties, earned a goodly vacation. May they enjoy it to the atmost and return to their respec tive charges renewed in strength to pursue their holy work.

TESTIMONIAL TO BISHOP McEVAY.

Last Wednesday was a notable day in the history of the Diocese of London, for on that day was given a practical demonstration by the priests of the diocese of the love they bore their chief pastor. They were all present in the cathedral city. The esteem in which their Bishop is held is not confined to a portion. All without exception have learned to hold him in the highest regard, because his warm heart is at all times with them in their work, sustaining them and encouraging them by kindly word and deed and by noble example. They place their trust in him because he is worthy of their trust. They love him because he is worthy of their love. He is to them in season and out of season the loving chief pastor who lightens their burden and brightens their pathway as they labor in the vineyard of the Saviour.

At the Sacred Heart Convent on the day named the priests assembled for the purpose of bidding adieu to Bishop McEvay on the occasion of his departure for Rome. A very interesting entertainment was given by the pupils of the convent. The children were prepared in a manner which reflected the very highest credit on the commun-

After the entertainment a sumptuous dinner was served, at the close of which Vicar General Meunier read the follow. ing address to His Lordship. It was beautifully illuminated by a Religious of the Ursuline Academy, Chatham. The address was accompanied by a purse containing over \$2,000. The purse was presented by Rev. T. West, P. P., St. Thomas :

To the Right Reverend Fergus Patrick McEvay, D. D., Bishop of London, Ont.

May it please Your Lordship - You are about to depart on a long journey-you are going to Rcme, to the tomb and at his glorious tomb you will pray the Prince of the Apostles to quicken in us all, both pastors and flock, the fire of that apostolic charity which inflames men with the desire to live and di) for Christ. You are going to Rome-to the chair of Peter, there to give evidence of your faith, as it is from that Chair of truth and life that we await the lights that nelp us to dissipate that infernal darkness and the shadows of death that weigh so heavily upon the world at the present day. You are going to Rome — to the successor of Peter-to give an account of your Episcopal labors. It is with joy that the Holy Father will learn that the day of the "restoring of all things in Christ" is already dawning in this fair portion of Christ's kingdom; that day on which, as he wrote in his first encyclical, in each city and in each town the law of the Lord is carefully kept and holy things surrounded with respect: the sacraments frequented : in a word, all that goes to make the Christian life held in high honor.

THE CATHOLIC RECORD.

day, and to wish that for a long time to come we may be enlightened by your ex ample, and with all our hearts we wish you a happy and successful voyage.

Our fervent prayer is that as you go you return. "In viam pacis et pros VOU SC so you return. peritatis dirigat te Omnipotens et Mis ericors Deus. . . ut cum pace el gaudio revertaris ad propria." (Itiner arium.)

Accept, my Lord, this faint proof of our affection. Since you are undertak-ing this long and arduous journey for happiness and for the our the diocese, it is fitting that our grateful love should offer the traveller's viaticum.

Before you depart, my Lord, we would ask you to bless us -- bless the good will of your priests to render it still more fruitful; bless us all so that during your absence your spirit of faith and pastoral zeal may dwell with us and

that the Church of your diocese may on your return be as beautiful and flourishing as it is on your departure. Signed on behalf of the priests of the diocese,

, ,	VERY	RE	v.	J.	E.	MEUNIER
	REV.	Ρ.	B	REN	NA	N,
	REV.	т.	W	EST		
	REV.	C.	M	CG	FE.	

His Lordship Bishop McEvay replied as follows

Very Rev. and Rev. Fathers-I thank you most sincerely for your beautiful and artistic address and for your ex ceedingly generous gift, and I prize the good will which prompted both as a treasure beyond any price. The slender resources of most of you, and the many demands made upon you, are known to me, and hence I can appreciate all the more your generosity. Besides this is not the first time I have experienced your kindness. Since the day of my consecration when I came to you as stranger to the present I have received stranger to the present I have received, on every occasion, the greatest consideration and courtesy in every part of the diocese, and it has always been a real pleasure for me to visit you in your parishes and to see the good work were doing in the interests of the Divine Master. In a young and free and prosperous country like the one in which we live the multiplying of churches, schools and parishes becomes necessity and imposes much work and anxiety on the clergy. They must exect to bear the burden and the heat of the day, for the way to our true home is steep and narrow.

Now I am delighted to be able to report to the Holy Father that you as a body of priests have acted in a spirit of faith and loyalty and obedience generosity, and that I could always rely on you and trust you in every emergency. In God's Church there should be union and order and charity and hence we require the faithful and devoted laity to act in harmony with the clergy, the clergy with the Bishop, and the Bishop with the Holy Fatherthe successor of St. Peter and Vicar of Christ on earth. Here is a bond that no power can break. As you have done your part and I include with you the good priests who have gone to their reward—so it is proper that I should do mine. One of my daties is to go to the eternal city to make the diocesan re-port to the Holy See. Your co operation and good-will make the duty and pleasant. You even supply super abundantly the expenses, and you you prayers will continue on my behalf. I can only express to you my gratitude and promise to pray for you at the tombs of the Apostles and the holy shrines, and I will ask a special benediction for my good and faithful priests and people from the Holy Father. The Vicar-General will act as Admin-

istrator during my absence, and I know you will give him the same loyal sup port you have ever given me. May God bless you all.

CREED REVISION

The efforts of the clergy of the various sects to show the consistency of their belief are always strenuous, but

States, and what is being proposed in Canada, that the faith as given in the Westminster Confession may and must be changed to suit the opinions of the present day; and it is clear that his words were so understood by his audience, for, if his meaning were otherwise, the announcement would have been too tame to call for the applause which was given it. The truth of the matter is that

it was the speaker's intention to give approval to the change of the Westminster Confession which would reject from it the now exploded doctrine of preterition-that God has so passed over certain of mankind in the distribution of His graces, that they have not the ability to fulfil and obey His law, and they must therefore be numbered among the reprobate, who

are foreordained to damnation. There are certain other doctrines equally obnoxious with this which we need not here enumerace, as it is not our present purpose to debate them, but merely to show that it is a present theory with Presbyterians that the Church may change its creed as it deems proper, and this has been done by the Free Presbyterian Churches of England, Scotland, and the United States. Our readers have not forgotten the fact that it was because of this departure from the old Westminster Confession that the Judicial committee of the British House of Lords awarded the property of the Free Kirk of Scotland, which changed its belief in 1900, to the remnant which remained faithful to the doctrine of the Con fession of Faith, and who are now generally known as the "Wee Frees."

We admit that the Rev. Mr. Mathe son declares that " he does not mean that the Church may change its be lief, but only its statement." This language is well understood. It is what the United States Presbyterian Church declared when it completed the Revision of the Confession. The same doctrine to which we refer was really rejected by the General Assembly, not by erasing it from the Confession, but by a new "statement' whereby a meaning was attached to the words which they never had be fore, and which they have not now except by the novel interpretation given them. Rev. Mr. Matheson makes his meaning sufficiently clear by the whole tenor of his reasoning, which aims at showing that the Church permits disagreement ' in matters ot minor im-

portance which the Church acknow ledges are not of the essence." It is somewhat flippant to call what God has revealed "a matter of minor importance." The Rev. Dr. McNair speaks plainly

enough on this matter, so as not to be misunderstood. He said, just after the reading of Rev. Mr. Matheson's essay :

"I am in perfect agreement with the Church of the present age, and with the historical Church, though I had a difficulty in subscribing to the stand-ards. I finally determined to do so, but not literally, and I believe others have done the same. The Church does not require a literal interpretation."

This makes more plain the Rev. Mr. Matheson's meaning, for the two gentlemen are clearly in accord. Dr. McNair concludes that "a declarative same purpose as the words of Rev. Mr.

again within, and Thomas with them." prominent Canadian Presbyterians to This was the first Sunday after Christ's follow the example of their American Resurrection, as the Jews reckoned tine brethren, in revising the Westminster by including both the first and last Creed, we may safely infer that a simidays of the period, just as the day lar revision in Canada is not far cff. of Pentecost was reckoned as the A union is also much talked of with fiftieth day after Easter or the Pasch, other denominations, but no such union though it was really seven weeks or can be effected under the present forty nine fall days. On the occasion creed, which is unpopular with most of the assembling of the Apostles (n other denominations. It may be prethe first Lord's Day after the Resurrecsumed, therefore, that such a revision tion, Christ manifested Himself to will take place before negotiations for them, and received the profession of such union will be seriously entered faith of Thomas, who not till then gave apon. credit to what he had been told of the

THE SABBATH AND THE LORD'S DAY.

"Sabat," of Guelph, Ontario, writes "Members of a sect calling themselves Seventh Day Baptists and Second Adventists have been very busy in this neighborhood of late in trying to gain converts to their belief, which seems to Troas seven days. There is no referbe chiefly directed towards the observ ance of the seventh day of the week, or Saturday, as the Christian day of rest They circulate many tracts here, the object of which is to show that all other Christians have gone wrong on this point by following the teaching of the Roman Catholic Church, which in the reign of Constantine the Great ap the Sunday to be kept holy instead of the Saturday, which is the

keep holy the Sabbath day . . . for in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh Therefore the Lord blessed the day. seventh day and sanctified it." "On what authority was this change that the weekly Christian day of rest should be kept on the Sunday? I take

visit to them, that he might send their bounty to Jerusalem by trustworthy the liberty of asking you on this matter, as I do not find in the Catholic books messengers, or carry it with him should he go there in person. It is clear from within reach any very satisfactory explanation of it. assemble on the first day of the week THE ANSWER : 1. In the first place, we would point out to our esteemed cor-

for prayer and the celebration of the respondent that the Saventh Day Bap. tists and Second Adventists do not constitute the Church of God, which was established by Christ and which the Holy Scripture designates "the pillar and ground of truth." (1. Tim. iii, 15.) These sects have therefore no authority to make laws for the government of Christ's Church on earth, nor have they received any commission from Christ to teach all nations, such as Christ gave to His Apostles, promising to remain with them to the end of time. (St. Matthew xxviii., 20.) They are, there. for ϵ , under the condemnation expressed by the Apostle St. Paul:

"But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. i. 8 9.) The Second Adventists and Seventh Day Baptists are sects of the eighteenth century, and are therefore by so much too recent to be the authorized teachers of the original Christian faith which Christ taught and His Apostles preached.

and breaking bread from house to house 2. The authority of the Catholic . . and the Lord added daily to Church, appointing the first day of the their Society (the Church) such as week or Sunday to be kept holy, is should be saved. (Acts ii. 46.) But it sufficient justification for the change is clear from the meeting of the which has been made. It will be seen from Acts xv. that when a dissension Apostles at Jerusalem, as referred to above, and whereby it was decreed arose in the Church on the question of that circumcision was not obligatory circumcision, which some of the Pharunder the New Law, that the cereisee converts declared should be obmonial laws of the Jews were no longer served by all who became members of of obligation to be kept. This is also the Church of Christ, the Apostles and indicated decisively by the passage standard is required." This is to the ancients (who were the priests, being Col. ii. 16, 17, where the Sabbath is in the Greek original presbuteroi) specially spoken of : together to consider of the " Let no man, therefore, judge you in matter." The conclusion was, accord neat or in drink, or in respect of a ing to verses 28, 29, that the burden festival day, or of the new moon, or o of circumcision should not be laid upon shadow of the Sabbaths, which are things to come; but the body is of Christ." the Gentile Christians, though it was commanded under the old law given by God to Moses, and even earlier to the 5. During the several centuries patriarchs. which preceded the time of Constan-Sts. Peter and Paul also gave ample tine the Great, the Sabbath was kept directions for the duties which the to some extent as a memorial day of the converts were to fulfi!, as : " Let all creation of the world, and not because hings be done decently and according it was the Jewish festival; but the to order ;" and, "as I have given Lord's Day was regarded as more holy, order to the churches of Galatia, so do because the greatest mystery of the you also." (1 Cor. xvi. 40 ; xvi. 1.) Christian religion is the Resurrection of Jesus, whereby the Redemption of The Church of Christ had, therefore, authority to make all proper arrange. mankind was fully accomplished, and because this mystery is the basis on ments for the discipline of the Church which Christian faith is founded ; for and divine worship. The same author ity must necessarily be exercised by St. Paul says : " And if Christ be not the successors of the Apostles, who are risen again, then is our preaching vain, the prelates of the Catholic Church. and your faith is also vain." and especially the Pope, who is St. In the year 170 there was a treatise ex-Peter's successor and supreme head of tant by Melito, Bishop of Sardis, on the the Church. We need look no further, Lord's Day as universally observed by Christians; and Justin Martyr, who therefore, than to the usage of the Catholic Church for the authority to lived and wrote in A. D. 150, declares keep the Sunday or Lord's day holy. that the Christians assembled for worship on the day of the Sun, or Sunday, 3. It is not correct to say that the on which darkness was dispelled through Sunday was made the weekly festival of the Church by Constantine the Great. the resurrection of Jesus. That day was observed by the Church Dionysius of Corinth in a passage quoted by Eusebius says that the Lord's even from the days of the Apostlesday must be kept holy. This was centuries before the time of Constantine-and though we do not find an written about the year 170. Ignatius the Martyr, who was put to absolute command in the New Testament that it should be kept holy, we do death in 107, declares that "we (Chrisfind irrefutable allusions to it as a day tians) do not sabbatize, but observe of special prayer on which the Apostles the Lord's Day on which we rise assembled for the purpose of adoring through Him." Thus we see that the observance of Almighty God, celebrating the Holy the Lord's Day began long before Euclaristic sacrifice by the breaking of bread, and thanking God Constantine's reign, and goes back to the Apostolic days. In fact St. Ignafor His mercies. The first allusion to tius, whom we have quoted above, was this is in St. Jno. xx. 26, where we find a contemporary and a disciple of the that on the eighth day after Christ's many Resurrection "His disciples were Apostle St. John. Constantine's de-

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cree was to the effect Day should be carefu all, but made no clain as a new festival.

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Lord's Resurrection ; but when told to

put his finger into our divine Redsemer's

wounds, he professed his full belief in

4. In Acts xx. 6 we read that St."

Paul on one of his journeys stayed at

ence here to any observance of the

Sabbath or seventh day; but the

Christians assembled on the first day of

the week to break bread, and to listen

to the discourse of the great Apostle.

St. Chrysostom and other early Fathers

of the Church infer from this that the

weekly Christian day of worship was

even then kept on the Sunday and not

In 1 Cor. xvi. 2 we find the Apostle

of Chris; ordering that certain col-

lections for the poor Christians of

Jerusalem should be taken up on the

first day of the week, so that they

should be ready on the occasion of his

this that the faithful were wont to

Holy Eucharist or the Lord's Supper, as

It was on the Lord's day or Sunday

that St. John, being in spirit, that is,

being engaged in prayer and medita-

tion, received from Christ the glorious

Apocalyptic vision which made known

many of the details of the history of

Christ's Church on earth, its future

trials and triumphs, and the final re-

ward of the saints in heaven. (Apoc.

From all these circumstances com-

bined we have evidence that the in-

stitution of the Lord's day comes from

the Apostles themselves, who seem to

have been instructed by our Blessed

Lord to observe that day in honor of

His Resurrection. But, however this

may be, the day was kept at least by

order of the Apostles and from their

In the earliest days of the Church

the Christians, in their fervor, devoted

much time to prayer, " continuing

daily with one accord in the temple

described in 1 Cor. xi.

or Rev. i. 10.)

time.

on the Sabbath.

Him, saying : " My Lord and My

God."

ST. FRANCIS' PREACH Rev. Leo L. Dubois, S.

St. Francis was a r he put all his heart i rather exhortations. ing of the methodic composition of the set He spoke what the he There were to say. oofs to establish do believed, but a sim hearts and to the wi It was this which ma hearers, a learned do often remembered wh have never been al those of Brother Fr heard them. Even had remained in my find any more the charmed me." Fran his hearers to remen composed discourse : remember only the 1 inculcated, and to en lives. To attain th straight to their hea that men of his time put on the right trac

THE OUGH

move their will to cause their natural

do the rest.

[Written for The C Pimes by Rev. J. T. R Dbligation of Hearing Juadalupe," "Month and unbelief" etc.] THE PAR

Missing Mass of parent sin. It is when there is a qu Human respect, sca and evil associati thousands; Mass m tens of thousands. anxiety about sinr on Sandays; it distr every man and wo duty lightly.

The reasons are misser deliberately from the very thin him faithful. E around the church is and what he it only the nearnes the Lamb of God mystery — that w encugh. The mut Preser ce, with Its mess, is never 1 long as a single mains. Add to the mains. the Church, with best in childhood embrance of the naturer years, as of graces resisted wasted. Add to species of pricstly divine ceremony c sacrifice, in wh aside the cutward ity, in order that with Him, may h of God. And this misser cuts himse Word imparted instructions of almost as necess ance as divine gr constituted that quently reminded ance begets imple

Many who were Catholics are no hecause of their circumstances the the fulfillment hearing Mass; bu because of their gravity. Any will tell you that of Catholics to forward with m the offspring of other is the Mas

day meant in the commandment given in Exodus xx. 8: 'Remember that thou

Despite the peril and labor and difficulty of the Episcopal office, they have done their work as the Heavenly Commander enjoins.

Not only have they been a power for good, but they have also left the impress of their personal character upon the hearts and minds of those with whom they have come in contact. How this influence, which we call personality, has been fashioned and developed, we can but conjecture. But we know that by prayer and meditation, by personal love for Christ, in solitude and through trial and sorrow-for a Bishop, like his Master, has betimes occasion to weep-it has become-this personality -a potent influence for good. It touches hearts and makes us feel that our souls-sye, our pursuits, our households, are the objects of the Bishon's solicitude. It is dignified, but not so as to affright the lowliest among us. Humble and devoted, it receives the love and fidelity of their flocks. And greater testimony is the affection and lovalty of the priests.

Certain it is that the Archbishop of Kingston and the Bishop of London possess the hearts of their priests. In all things the priests are intensely loyal, and are ready at a word for any work for the good of souls. They are obedient, indeed, but they are also proud of their Bishops, jealous of their fame and anxious not to tarnish it. In a word, they love their superiors, for to give expression to our esteem to-

Our prayers and good wishes accom-any you on this long and important pany you on this long and important journey, and these good wishes are most ardent because we hold you in high

We esteem you, and we take advantage of this opportunity to tell you so because you have made yourself both the apostle and the champion of the Catholic school, and we may be permitted to use in your regard the words of congratulation which you addressed to the venerable you addressed to the venerable Archbishop of Ottawa in eighteen hundred and ninety nine. He had availed himself, you said, to the fullest extent of both religious and secular elucation by establishing Christian schools wherein the heart as well as the head of the child might be trained

and all the faculties of the man receive due attention. And I may be permitted to illustrate this by some facts: While giving due crelit to your zealous predecessors in the see of London, we at the same time realize how the building of 17 new churches, the establishing of 40 Separate schools, the starting of 6 new parishes, the in-creased room for the infirm, the old

people, the orphans and many other good works, have appealed to you for help and not in vain. We esteem you, in fine, for your personal generosity. We are happy, therefore, to be able

there is necessarily a humorous side to these efforts when there is an attempt to show that a constantly varying body of doctrine is really the original truth as God revealed it. At the Knox Alumni conference,

which met in Toronto on the 5th inst. this was painfully apparent. The Rev. Hugh Matheson, L. L. B., read a paper on "The Ethics of Subscription." by which title we are given to understand that the learned gentleman intended to was : prove that it is quite the correct thing for Presbyterian ministers to sign the Westminster Confession of Faith, notwithstanding that it is a well-known fact that there are parts thereoi which are now admitted to be erro neous, absurd, and injurious to Almighty God, inasmuch as they misrepresent His essential attributes of justice and mercy.

The Rev. Mr. Matheson maintains though in designedly obscure language that the Church has changed her doctrines in the course of time. Thus :

" The creeds had been arrived at by the development of truth in the Church's own consciousness, and our faith to-day had come from a Christian experience of many centuries."

" The Church had moved and is still low must die. Having authority to state her faith, the Church has author-ity to restate it." moving, and the part that does not fol

And this sentiment was received with applause ! It is very true that the Church of Christ has authority to state her faith, and to restate the same faith even in other words-but not to change the "faith once delivered to the saints." This is, however, not the Rev. Mr. Matheson's meaning. He evidently means to justify what the Presbyterians have been doing of late years in Scotland, England, and the United

Matheson's essay, that the Church should restate her faith, not by changing her belief, but merely by change of statement." But how does this right of the

Church to change her belief, by merely changing the manner of statement of that belief, accord with the teaching of Scripture on the immutability of faith ?

To answer this we need only quote a few passages of holv writ. Christ's commission to His Apostles

"Teach all nations . to ob serve all things whatsoever I have com-manded you." (St. Matt., xxviii., 19 20.)

Christ's commands do not change according to the whims of individuals or congregations, and therefore the truths to be taught by His apostles and their successors should be the same for all time.

" But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. i. S.) This is repeated in verse 9, and there is therefore no authority on earth which

can change this doctrine of the Gospel by one lota. " The Church of the living God (is)

the pillar and ground of truth." (1 Tim. iii. 15) Truth is unchangeable : therefore, so

must be the teaching of the Church. " But the Paraclete, the Holy Ghost,

. . . . will teach you all things and bring all things to your mind what soever I have said to you." (St. Jno xiv., 26.) The teaching of Christ's Church must

therefore, be unchanging, and not subject to revision, and the teachers or pastors of the Church who subscribe to its doctrines with a reservation are those who "turn the truth of God to fables." (2 Tim, iv. 4.) From the evident longing

A WOR Sunday observ astonishes and e day. Empty ch of the hour a Without any att or the modern m tising, the Mass churches. Outs ing the Mass, o this should be s stition, and let ook deeper, bu shrined in the M human belief. the Mass-misse His negligence i nce of dis vide rightly argue, c ful a doctrine a nence it is that culpably omit h without giving g be to the memb or to others wit

who are witness One of the devil ever achi when he depriv Holy Sacrifice. class relieve th in their regard. the same light who are not Virgin. They for future here

LARC There are ci der the fulfill physically imp to be considered inability, a gr the duty of on of just obedie garded as exer ittle need of this mitter. Church is appl lever deman the impossibl Mass-missers, pretexts. It wet or it is dr them, the cold dampens their

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to say.

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he Apostles (n r the Resurrec. d Himself to e profession of t till then gave been told of the at when told to ine Redsemer's is fall belief in Lord and My e read that St."

rneys stayed at ere is no referervance of the day; but the the first day of d, and to listen great Apostle. er early Fathers m this that the of worship was Sunday and not

and the Apostle at certain col. r Christians of ken up on the , so that they e occasion of his night send their by trustworthy with him should It is clear from al were wont to day of the week elebration of the Lord's Supper, as

s day or Sunday spirit, that is, yer and medita rist the glorious nich made known of the history of earth, its future and the final reheaven. (Apoc.

cumstances comence that the in-'s day comes from ves, who seem to by our Blessed day in honor of at, however this kept at least by s and from their

ys of the Church ir fervor, devoted er, " continuing rd in the temple om house to house d added daily to Church) such as ts ii. 46.) But it meeting of the m, as referred to it was decreed as not obligatory w, that the cerews were no longer ept. This is also by the passage e the Sabbath is

OCTOBER 21, ISO5.

will to embrace the rig

THE OUGHT TO BE'S.

[Written for The Catholic Standard and fince by Rev. J. T. Roche, author of "The bligation of Hearing Mass," "Our Lady of suadaupe," "Month of So. Joseph," "Bellef ad unbellef "etc.]

THE PARENT SIN.

on Sandays; it distrusts the sanctity

is and what he ought to be.

it only the nearness, the Divine tender

mess, is never 1 si upon the soul so long as a single particle of faith re-mains. Add to this the association of

the Church, with all that is holiest and best in childhood and youth, the rem-

embrance of the vows and pledges of naturer years, as well as the memories

of graces resisted and opportunities wasted. Add to all this again a

ity, in order that mankind, in union with Him, may have a worship worthy

of God. Ani this is notall. The Mass-

Forgetfulness as well as ignor

ace of dis belief. No man, they

ers of his own househol

rightly argue, can believe in so wonder

ful a doctrine and act as he does; and

hence it is that scarcely any one can culpably omit hearing Mass on Sunday without giving grave scandal, whether it

or to others within and without the fold

who are witnesses of his example. One of the greatest victories the devil ever achieved in the world was

when he deprived poor heratics of the Holy Sacrifice. Catholics of the above

class relieve the devil of much anxiety

in their regard. He looks upon them in

the same light as he does upon those who are not devout to the Blessed

Virgin. They offer excellent material

LARGELY PRETEXTS.

be to the mem

for future heretics.

never

every man and woman who holds that

cree was to the effect that the Lord's winter chill their fervor. There are child be carefully observed by children to take care of and household Day should be carefully observed by duties to perform. There are excur-sions for pleasure and business trips all, but made no claim to establish it for profit. There is physical indisposi-tion, which unfits for duty but never interferes with pleasure. There is sloth, which is dignified with the name ST. FRANCIS' METHOD OF PREACHING. of rest, and greed which is dignified with the name of necessity. There are Saturday night revels and Sunday Rev. Leo L. Dubois, S. M., in Donahoe's for October. Saturday night revels and Sunday amusements which are frequently fa St. Francis was a man of heart, and he put all his heart in his sermons, or from being innocent, but they are all rather exhortations. There was noth ing of the methodic, didactic, formal

sufficient to serve as pretexts for the careless and negligent. composition of the sermons of the time. He spoke what the heart prompted him There is the oid excuse, too, that the church is afar off, even though the same distance be regarded as nothing There were no arguments, no oofs to establish doctrines which all when it is a matter of business. Disbelieved, but a simple appeal to the hearts and to the wills of his hearers. tance is of little consequence when it is a question of pleasure or profit. It is was this which made one of Francis' grievous matter, when it is a question hearers, a learned doctor, say : "I have of saving one's immortal soul.

often remembered whole sermons, but I have never been able to re-compose THE PRODIGAL'S RETURN. The campaign to reclaim the ought to of Brother Francis after having be's must begin right here. Get them those of Drotner Francis after having heard them. Even when some points had remained in my memory, I did not find any more the beauty which had charmed me." Francis did not wish to go to church on Sunday and the is easy. They must return along the high they left. Hear and there a conversion is miraculously made, but ordinarily the process re sembles that by which the sinner fell his hearers to remember a beautifully composed discourse : he wished them to remember only the lesson which he had from grace. The Mass is the sun and centre of

inculcated, and to carry it out in their lives. To attain this object he went Catholic faith and Catholic life. Men cannot draw close to its mysteries with out renewing their allegiance to Him straight to their hearts. He knew well that men of his time needed only to be put on the right track ; if he could only Who is the victim and the High Priest of the sacrifice. cause their natural enthusiasm would

THE "NON-SECTARIAN " PUBLIC SCHOOL.

Gretna, Man., Oct. 9th, 1905. The CATHOLIC RECORD, London, Ont .: Dear Sir .- Here is the milestone the unsectarian schools of Manitoba have now reached, as witness the following report of the laying of the corner stone

Missing Mass on Sundays is the parent sin. It is the cause of causes when there is a question of defection of the new Public school in Melita, published in the Morning Telegram, of Winnipeg, Oct. 4, 1905 : Human respect, scandal, bad literature and evil associations have slain their CORNER STONE IS LAID AT MELITA Masons Officiate at Founding of New School-Large Audience Attends thousands; Mass missing has slain its

School-Large Audience Attends Ceremony. Melita, Man, Oct. 3.-(Special)- The cere mony of laying the corner stone of the new echool here was performed to day by J. A. Ovane, past Grand Master, assisted by other grand lodge officers and breihren. After the stone was well and truly laid, the Grand Master made a very appropriate and instruc-tive adress on the occasion which drew such a large crowd together, and beautifully llue-trated the symbolic significance of the or work was the principal object in the life of every person who endesvored to leave som las ing monument of his being of value to the world. The choir, under the leadership of Mark tens of thousands. The Church has no anxiety about sinners who hear Mass duty lightly. The reasons are plain. The Mass-misser deliberately cuts himself off from the very things which go to keep him faithful. Everything in and around the church reminds him of what he is and what he curch to be.

it only the nearness, the Divine tender ness and the unspeakable goodness of the Lamb of God ia the Eucharistic mystery — that would be more than enough. The mute appeal of the Real world. The choir, under the leadership of Miss Smith, received well deserved praise for the numerous selections. The rundees beard pre sented the Grand Master with a silver trowel. It was done with the consent of the Preserce, with Its pathos and feeble

It was doard, as the after act of pre-senting the Grand Master Mason with a silver trowel goes to show. "Well ! what of this ?" say the bigots of the Rev. McBeth and McMillan stripes, there is no religion in the act. There was only an address from the Grand Master Mason, in which he elaborated on the principal object in life of every wasted. Add to all this again a species of pricity participation in the divine core nony of the Mass, the great sacrifice, in which the Victim lays aside the cutward ve ture of the divin being that of character build person, ing, and leaving some lasting monument of value to the world." People may conscientionsly differ in what they con-sider of value to the world, but a Catholic is taught that his principal object in life is to know God, to love and serve Him in this world, and that he and misser cuts himself off from the Living must take more care of his soul than of his body, because in losing his soul he loses God and misser cuts himself ou from the Living Word imparted in the sermons and instructions of the priest. This is almost as necessary for his persever ance as divine grace itself. Man is so constituted that he needs to be fre-quently reminded of the truth of salva-tion. Exceptibless as well as ignore losing his soul he loses God and everlasting happiness. That is faith. When will bigots recognize the Catho lie position? For Catholics to be ex-pected to trust the spiritual lives of their children to teachers of such schools is practically impossible. To force them, as some would do, is tyrauny

ance begets impiety. Many who were born and brought up Many who were born and the differ of Oatholies are now lost to the Church, because of their having been placed in circumstances that rendered difficult the julfilment of the obligation of in the truest and broadest meaning of the word—a tyranny that gloats over the power in its hands, that compels the the fulfillment of the obligation of hearing Mass; but many more were lost the fulfilment of the congration of the power in its manas, that compete the hearing Mass; but many more were lost because of their failure to realize its gravity. Any priest of experience will tell you that there are two classes is of their failure to the support of codless schools, and at the same time has no computation in handing over will tell you that there are two classes of Catholics to whose future he looks corner stone to the auspices of a secret niety of Free Masons forward with much anxiety This is the crop growing from the feed trough of the disgustingly coarse the offspring of careless parents, the other is the Mass misser. caricatures on the Catholic hierarchy and the educational clause in the auton A WORLD'S WONDER. Sunday observance among Catholics astonishes and edifies the world of our ony bill of the new provinces of Alberta and Saskatchewan, so predominant in the pages of the Toronto News, Winniday. Empty charches is the of the hour amongst non C problem of the hour amongst non Catholics. Without any attempt at sensationalism or the modern methods of pious adver-Those who are pleaching and trumpet-ing so loudly the Provincial Rights cry tising, the Mass continues to fill our in the West, in order to influence the churches. Outsiders, not understandelections, do so to conceal their own Ing the Mass, cannot understand why this should be so. Some call it super-stition, and let it go at that. Others elections, do so to concert under our practises of Provincial Wrongs. There have been many crimes committed in the name of Liberty, and Provincial ook deeper, but deem the doctrine en-Rights appears to be another good name shrined in the Mass too incredible for human belief. To all of them, how ever, to cajole and juggle with by the politicians in Western Canada just no the Mass misser is an object of scandal. His negligence is ever to their minds an LUDWIG ERK.

THE CATHOLIC RECORD.

very first paragraph where we read: "the medieval dispute as to the num-ber of angels who could stand on the point of a cambric needle implies that they are bodiless though sometimes appearing to terrestrial eyes in human form." Just where the word "cam-brie" appears in any of the medieval disputes regarding the angels would be hard to say. We have no quarrel with the Journal on this account. The editor is at liberty, beyond a doubt, to use any adjective he pleases to bring out clearly the niceties of a scholastic distinction. But we are entirely at sea to understand how the dispute as to how many angels could stand on the point of a needle implies that they

sometimes appear to terrestrial eyes in human form. The editor of the Journal is sadly in

error, also, when he imagines that angels are represented as human be-ings simply because the desire to hu manize them is very natural. Angels are not "humanized" for that reason at all. There is a deeper psychological reason for clothing the celestial spirits with the bodies of men. It is because of our inability to imagine them other-From faith we know that the wise. From faith we know that the angels have no bodies, that they are pure spirits made more closely to the pure spirits made more closely to the irage and likeness of God than we are. But as all our knowledge is essentially conditioned by sense relations it is impossible for us to picture to our minds an angel without the accoutre-ments of space. For that reason we reder them with bodies inst as we

ments of space. For that reason we endow them with bodies just as we represent the Holy Ghost as adove. The sculptor who fashioned the angels as "fair women" on the new Episcopal Cathedral in New York, was not, therefore misled by "that ditty of our childhool which represented us as wanting to be angels." He is doubt-lace as of and intelligent as the editor ess as old and intelligent as the editor less as old and interligent as the entor of the Providence Journal, and certain-ly more famous. He betrayed no lick of mature sense in carving the angels as human beings though he may have departed from tradition in making them "fair women." Nor have we heard of any one even a child who had come to the use of reason who expected to be-come an angel after death. Catholics, at any rate, know their religion too well to mistake the difference between We are exhorted, it saints and angels. is true, to become as far as we can like is true, to become as tar as we can like the angels, especially in the matter of purity. Nor, because to want to be like an angel is "to set up an un-realizable ideal," are we departing from common sense in trying to fashion our lives according to that ideal. We are instant as same in doing so as the are just as sane in doing so as the Journal is in trying to be like great daily newspapers in other large cities. -Providence Visitor.

CREEDS IN ROME.

A very interesting chapter of the A very interesting chapter of the last Italian census is that which con-tains the religious statistics of Rome. The total population of the Eternal City, says the London Tablet, is given as 442,783, and about a tenth of these as 442,783, and about a tenth of these is made of foreigners residing here; the population has doubled in the last thirty years. The number of Catho-lies in Rome is given as 422,494 or 95.5 per cent. of the whole. The Jews come next longo intervallo, for the number according to the official returns is oly 7,121, or 1.5 per cent.; their own authorities assign to them about Is coly 7,121, or 1.5 per cent.; their own authorities assign to them about one thousand more, and probably with reason for many Roman Jews are reluctant to admit that they belong to the "chosen people." Their numbers do not seem to have varied much during the last contury, as we find during the last century, as we find that in 1871 they represented about 2 per cent. of the entire population, in 1862, 21-5 per cent., and in 1832, 31-3

per cent. The number of Protestants is 5,993, The number of Protestants is 5,000, or 1.1 per cent. Thicky years ago they numered about 4,000. It is quite certain that the great mass of these 6,000 Protestants belong to the 45,000 6,000 Protestants being to the 45,000 foreigners who happened to be in Rome at the time of the census; a consider-able portion of them is furnished by the Waldensian colony in Rome. It is a pity that we have no means of judging the exact number of "Roman Protestants" living under the shadow of St. Peter's, or of the number of good sovereigns and American English dollars that have been expended in "converting."

AUTUMN'S THOUGHTS All Nature is replete with lessons Spring tells of Nature's birth, summer its life; autumn tells of its decline, and winter of Nature's death. There is something beautifully sad and touch ing about autumn, for day by day we see so many changes coming over Nature. The harvest is gathered in by the busy farmer, and soon the fields are laid bare; the trees put on varied tints of sober, quiet hue, and change and change till with a weird and faded look they yield to the surging winds and fall dead to the ground, and in a few days become as ashes of their former selves

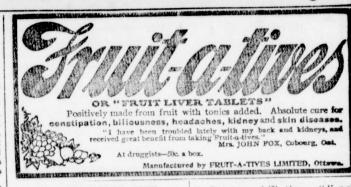
and cramble into dust. No one can look at these rapid changes but what he will feel moved by changes but what he will feel moved by them; for they bear a striking resem-blance to one's life. If there is, as has been said, a sermon in every blade of grass, how many sermons there must be in every tree! Let us review the sermon the trees now preach to us, for it is seasonable. It is the sermon of the strengt leaves. Do they not tell the autumn leaves. Do they not tell us of the vanity of things of this earth, and that they soon must fade away and vanish in the dust? These leaves were These leaves were in the springtime the joy of all as they shot forth from the branches and grew larger day by day; and then, when summer came, they made a cooling shade for the tired and overheated traveler by the beautiful dew with which they were laden. But now they seen to lose their former life and vigor, seem to lose their former life and vigor, and day by day pass from hectic flush to saffron hue, and finally, wan and pale, drop lifeless to the ground. It is with all earthly things the same

way when they are earthly and nothing more. They are vanishing, short lived and nothing more. Thus pleasure soon vanishes and often leaves pain in its train. Thus go idle thoughts and thoughtless deeds—they leave no trace behind; and such, alas! make up a large part of the life of many persons in this world. But how different life can be and

is as we see it practiced by the wise and good who strive to turn to good and lasting account everything they think and do. Their thoughts are not concerned with the fleeting moments of tine, but look beyond this world to the endless years of eternity. The we see around us with more or less un the endless years of eternity. The same with their deeds-they respect not themselves alone nor the concerns of their fellowmen, but are always directed their fellowmen, but are always directed at the same time to God. The eternal good is what men should seek in all things, that in their immortality they may reap an undying harvest, the truit of their mortal years. All earth-ly things must perish, for God Who made them has made them only for time. They come and go with the seasons and the years. They live for their time and then pass away, bat man, for whose use all these things are made, lives forever. He is finally withdrawn from earthly things by the withdrawn from earthly things by the sleep of death which God sends over him at His own appointed time, and he passes into the realms of eternity. The hortness of time during which earth's shortness of time during which earth's productions last, teaches all a lesson. They come and go with the seasons. They fulfil their purpose and quickly give way to the things coming after them, and thus the years repeat them selves. The buds of spring bring the flowers of summer, ther follow anturn's flowers of summer, then follow autumn's fruits, and winter wraps all in its win ling sheet of death, only to shoot forth new life again in the coming years. But all is short and fleeting, to tell mankind that he is not to put his hopes in things of earth, nor to seek joys in them, but to have his hopes in heaven and to strive for its joys which will never end. Man's life is like Nature-

spring is its morning, summer its noon, autumn its declining years, and winter is its death. Youth and manhood, maturity and old age are the counterparts of the four seasons and mark life's stages on the journey to death and

eternity. Nature gives its goodly harvest in autumn that serves for the rest of the year. Does man's decline always bring with it the harvest for eternity? Alas! not in all cases. Some fail to improve



EXCLUSIVE SALVATION.

mean that he is guilty of the sin

is "One who despising the authority of

the Church which he has sufficient reason to believe is the true Church of

Christ, contrary to its decision obstin

ately adheres to false and impions opin ions." In other words, a heretic is one

who, through his own fault, is not in visible communion with the Church which is Apostolic, Catholic and Romae.

Such a one, in the language of theo logians, is a formal heretic; if he be

own fault, he is a material heretic. formal heretic, then, means a

outside the Church, but not through his

heretic; a material heretic, an apparent heretic. Who are the one and who are

Who reads the human heart can know

and therefore we can never pronoun ;

upon an individual case and say that

heart for all the sins whereby he has offended God mortally, he is saved. It

would be unreasonable to doubt that

the other, is something which only

the Pharisees of His time: "You shut the kingdom of heaven against men; for you yourselves do not enter in and those that are going in you suffer not On many occasions we have explained what is meant by saying "Out of the Church there is no salvation," but at to enter." And we regard the sal-vation of such people as being as hope-less as that of those who merited that the request of one of our readers we shall do so again. Since there is one reader who has either not seen or not remembered our previous explanations, scathering rebuke from the Master's lips. Of course we do not pronounce it is likely that there are others in the on any individual case ; we can not say that even those Pharisees are enduring eternal torment, for they may have repented in the end. But if they are lost, we tremble for their modern imisame position. When we speak of any one as being out of the Church, we heresy. Now a heretic, as defined in the catechism of the Council of Trent, tators.

Bat even if we could, by a great effort of goodwill, find an excuse for the latter day Pharisees in the possibilits that they may really believe them-selves the oft-demolished fables which they give to the people as the trath about the "Popery," we cannot do anything of the sert for the Catholic who, born and brought up in the who, born and brought up in the Church, and to all appearances possess-ing the gift of faith, deliberately cuts himself off from the Catholic commun-ion and joins the ranks of Protestand-ism, indifferentism or agnosticism. If he be not a formal heretic then the to have no meaning phrase seems to have no meaning whatever. Faith is a gift of God and necessary for salvation. This being so, a man who has once received it cannot than who has once received it cannot lose it except through his own fault : the justice of God forbids us to think otherwise. What the fault has been which has involved the loss of faith, it such a person is lost. But in regard to the sin of heresy, as in regard to other sins, we are prone to speculate as to who are guilty and who are innocent. We set up our personal which has involved the loss of rath, it may be that God alone can tell. In many cases, however, there is strong reason for believing that it is laxity of morals. At any rate, once a Catholic leaves the Church he is treated by her reason. A man who outwardly con-forms to the laws of the Church we call a good Catholic; yet that man in her external relations with him as a formal heretic. Thus did she treat all heretics in the beginning, since they had all gone out from her. It is othermay be guilty of grievious sins of dis honesty or uncharitableness which he refuses to believe are sins even when wise with those who are born in heresy. For their benefit she has inserted in the form of absolution to be used when the teaching of the Church is specifical ly laid before him. Such a man is really a heretic, for "in spite of the the form of absolution to be used when they are received into the Church, the word "perhaps,"—"I absolve thee from the bond of excommunication which perhaps thou hast incurred." decision of the Church he obstinately adheres to false and impious opinions." On the other hand, a baptized non Such a word would never be used in receiving the submission of an apostate. Catholic who is devotedly attached to one of the Protestant sects, may be Nevertheless, even an apostate, dying reconciled with the Church, and rethoroughly convinced that this sect is the true Church of Christ, and equally convinced that the Pope of Rome is fused Christian burial by her, may have asked and received pardon in his fused Christian burial by anti Christ, as he has been taught from his childhood. Such a man, remaining firm in this conviction, cannot in good last hour, with the desire but not the opportunity to call for the ministry of a priest. And, therefore, not even of conscience become a member of the Church of Rome ; yet he is not really a such a one do we dare to say : "He is heretic at all : he is of the soul of the damned."-Antigonish Casket. Church though not of the body; and if he dies with perfect contrition in his

FACE TO FACE WITH THE AUTHOR OF "MY NEW CURATE."

Nowman and Manning were in good faith during their Anglican years, and yet what a weary length of time they Canon Sheehan of Doneraile, Ireland, took to reach the haven in which at last they found rest for their souls. is such an interesting personage to so many Americans that everything so many Americans that everything printed about him is eagerly read on this side of the Atlantis. Every reader of "My New Curate," "Luke Delmege," "Glenanaar," and his other books, is desirous of knowing as much as possible about their author. We are glad to be able to present from the pen of Mrs. Augustine J. Daly (wife of Mayor Daly of Cambridge) who was recently in Ireland, and who visited Faher Sheehan, a charming picture of the famous but modest priest. Mrs. Daly writes : "The Canon came in from his gar-But there are other cases where we are strongly tempted to doubt the good faith of non Catholics. At times it seems to be nothing but human respect which keeps them from entering the Church. Brownson told Bishop Fitz patrick that he would have been a Catholic twenty five years sooner only for this; he believed he would have

which it the narvest for eternity? Alas! larly fond of the Irish. If this were "The Canon came in from his g not in all cases. Some fail to improve their opportunities, and life passes to its end with little or no fruit to show "really believed, he was depriving him." " The Canon came in from his garquiet, graceful, cordial ; and made us feel perfectly at ease before him. We talked about the far-reaching good that might be accomplished by means of Catholic fiction, but when I as distinctly at the time as he saw it afterwards. Even Newman did not spoke of his achievements in that line he blushed like a girl, declaring that the his success had been a great surprise to him, that Americans had been most some people, and have read of others, for kind, and that his latest work had been people, and have read of others, for whose good faith we had serious fears : since, as far as we could learn from their own statement of the case, notting but worldly motives hindered the because Catheling noticed very flatteringly. Some one had sent him the Review's notice of Glenanaar,' and he was highly pleased with it: " He took us into his study, which is Again, there are those who are vic-"He took us into his starty, which is also his library and dising room, a spacious apartment, book lined, with a desk at one end. Here at this desk was written most of 'My New Curate,' and here he sat to write for us his autograph on his photograph. From Again, there are those who are vic-tims of religious indifference. They frankly declare that the Catholic Church is the only one worthy of a man's allegiance, but they do not think it necessary to be a member of any church. So long as a man does his duty by here we went into his garden, of which I suspect him to be more proud than he is of his fame. The wals that his fellow-man, they say, he is all right his fellow-man, they say, be is all right. The situation of such people as these is exceedingly perilous. They are stil-ing the aspirations of what Tertullian called "the naturally Christian mind." Their conscience must tell them that shut it in from curious eyes are covered with ivy, and with climbing roses which he regretted were not in bloom just but of whose past beauty he could they have duties to God as well as to their fellow man, and that the man who not refrain from beasting. His geranium; and begin as famed up from the corners and centre of the soft, thick sward which had been, till his coming never lifts his soul to his Creator in prayer, never joins in any form of pub-lic worship, is not fulfilling the purpose but a few years before, a mere potato patch. Here and there were charming for which he was placed in this world, no matter how good a parent or citizen vine covered shelters in which he wrote; and here was a rough table and chair, uncovered by any arbor. On this table, More hazardous still is the lot of those who rest their hostility to the he told us, he wrote most of 'Under the Catholic Church on what they know to be a groundwork of falsehood. This Cedars and Stars.' "Ho is a tall spare man, with the slightest possible stoop in his shoulders. we do not imagine to be the case with we do not imagine to be the case with the masses of non Catholics: they firmly believe the falsehood with which they have been fed from in-fancy. But we do imagine it to be He has a handsome head, with its broad. high forehead, projecting much above the eyes which are brown, keen, kind and humorous. His nose, large but beautifully aquiline, indicates strength and refinement, while his mouth bethe case with many from whom, by reason of their education and better opportunities for knowing the truth, trays his wonderfully keen sense of humor. It reminded me of that of better things might be expected. When we find such people as these Holmes. reiterating statements which have been " He is scrupulously, tastefully neat clearly proven to them to have no foundation in fact, and using these in his attire, and in the arrangement of his surroundings, and he speaks musistatements to keep others more ignor-ant and more bonest than themselves from being Catholics, we are irresist-ibly reminded of our Lords's words to cally, with the accent (or non accent) that indicates the highest culture."____

efore, judge you in or in respect of a e new moon, or of a are a shadow of it the body is of

several centuries time of Constan-Sabbath was kept nemorial day of the , and not because festival ; but the rded as more holy, st mystery of the the Resurrection the Redemption of accomplished, and ry is the basis on in is founded ; for d if Christ be not ur preaching vain, vain."

re was a treatise exop of Sardis, on the rsally observed by stin Martyr, who A. D. 150, declares assembled for worhe Sun, or Sunday, a dispelled through osus. inth in a passage

ays that the Lord's holy. This was yr, who was put to es that "we (Chrisatize, but observe

a which we rise

the observance of began long before , and goes back to In fact St. Ignaquoted above, was a disciple of the Constantine's de-

CONCERNING THE ANGELS.

It is little wonder when writers soal into realms far beyond their understanding that they effect nothing more than a display of their own ignorance. In such cases precisely we have the spectacle of mountains in labor and the spectacle of mountains in taob and the birth of a miserable mouse. An essay on the angels, for instance, might have racked the brains of St. Thomas Aquinas. Great theologians certainly

found much difficulty in trying to tell us what angels are not. The editor of the Providence Journal, however, or one his assistants has no hesitation in assuring us that the angels are "in a sense sexless," that to represent them "in the guise of fair women is a theo-

There are circumstances which ren-der the fullilment of this obligation physically impossible, or so difficult as logical error ;" that it is very natural "the desire to humanize these shining beings;" and that the popular confusion between saints and angels is "an error to be considered morally so. Physical absolutely without authority."

inability, a grave or urgent necessity, the duty of one's office and the claims of just obedience are universally re-So many startling conclusions would be apt to give us a high regard of the writer's scholarship provided we had no garded as exempting causes. There is means of knowing from what premises the little need of going more fully into this matter. The legislation of the Church is applied to common sense, and deductions were drawn. But here are the premises before us now; and we find loose logic the most characteristic demands the unreasonable or feature of the editorial on the angels the impossible. The excuses of the Mass-missers, however, are frequently pretexts. It is hot or it is cold: it is wet or it is dry. The heat prostrates them, the cold benumbs them, the rain dampens their ardor and the snows of

Convert Becomes a Nun.

Solemn and impressive were the peremonies which marked the taking of the veil as a novice by Miss Grace Medford, of New York, in the Chapel of the Dominican Nuns, Thirteenth avenue and South Ninth street. Newark, N. J., on Sept 8. Miss Medford was a convert from Protestantism, having become a Catholic a year ago and among the guests assembled to see her publicly renounce the world were many Protestants.

The young woman is the daughter of a broker of New York. She is well educated and has travelled abroad ex-tensively. Of here fourther the shead extensively. Of her family there was present at the services only her sister, Miss Edith Medford. Her new name is Sister Mary Aloysius of the Blessed Sacrament. The address to the young novice was made by the Rev. John B. Young, S. J., of St. Francis Xavier's church, New York, Several other clorgymen took part.

A GLEAM OF SUNSHINE

A solid sky of leaden hue And earth so still and gray, Without God's sunshine it had been A melancholy day.

But with the sunshine's dreamy gold The hezy day was thrilled And all the long and silent hours With sweet content were filled

Tis thus in life : when cares surround seem gray, mmer sunshine come And all the days seems roughine come May gleams of summer sunshine come Like this September day. -MARY COFFEY.

There are no people so much to be bitied as rich men who do not love pitied as rich men who do not love God. There are people who do not love the good God, who never pray to Him, and yet who prosper. It is a bad sign. They have done some little good and a grant deal of our and God in

amid a great deal of evil, and God is repaying them for it in this life.—Cure of Ars.

for it. It is as the barren fig tree, and self of the privilege of good faith ; but it may be doubted whether he saw this the Divine Husbandman at last orders it to be cut down, saying : "Why should it longer encumber the earth ?" Some afterwards. care much for the Catholics he fail to sow and hence they cannot reap. The springtime of youth is neglected and the summertime of life is passed knew before he entered urhCch. Still we have known passed Autumn comes and there is idly away. only barrenness, and despair ends with Alas! this is the history of too many

lives. Whence comes this ? It comes from men living life independently of God, Who has said so truly, "He that soweth not with Me scattereth," "And them from becoming Catholics. soweth not with Me scattereth," "And as we sow, so do we reap." If one sows of earth he reaps of earth and his harvest is only its follies to deceive him, and its vanities to disappoint; but if one sows the things of eternity, or, in other words, sows with God the eards of atornal life, he will reap the seeds of eternal life, he will reap the fruit thereof in the endless happiness

f heaven. Let us, realizing the shortness of life, make haste to improve its opportuni-Our Lord has told us to not seek the things of this life, but to seek the things of heaven: "For what would it ies. profit a man if he gained the whole profit a man if he gained the whole prayer, new world and loss his soul," or "What should a man take in exchange for his soul?" And thus he counsels us to lay up our treasures in heaven, where the he may be. moth doth not enter nor the rust con sume, and where thieves do not break in and steal.

So let us live and do, that when the autumn of our years comes we shall have a full harvest of good things to bring with us, that our death may usher us into eternal life and the fullness of the joys of heaven.-Bishop Colton in Catholic Union and Times.

In a Christian, everything ought to carry him toward that perfection which the sanctity of his state requires; and every desire of his soul, every action of his life, should be a step advancing to this in a direct line.

Do not climb the hill before you come to it; if you do, you may have to climb it twice.

THE CATHOLIC RECORD.

prising to Catholics. On pages 555, 556 the author cur iously confuses jurisdiction over which the Church has power, with Orders, the effect of which is divine.

him but can not induct him.

presbyters to be the same in sacra-mental character, and therefore imag-

priest by a simple priest or by an un-consecrated bishop. Therefore, whether

validated. He could probably not even

On page 587 the author makes states

CHARLES C. STARBUCK.

be empowered to ordain a deacon.

orders and consecration there

separate paper.

tatements.

ence has :

to the Roman Communion."

Andover, Mass.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH. SY A PROTESTANT THEOLOGIAN. CCCLXXIV.

-

1. Blunt's and Dr. Schaff's error respecting Stephen and his two col-leagues is easily explained. They knew that they were Waldenses, and that they were bishops, and therefore naturally supposed that they were bishops of the Waldenses. It is not strange that they have failed to trace out the curious conjuncture of circum-stances by which three Vaudois minis-ters obtained ordination and episcopal consecration at the hands of discon-tented Catholic bishops, on the verge of a ten years' schism from Rome. It is the University of Prague, Catholic, 1. Blunt's and Dr. Schaff's error on a ten years schism from Rome. It is the University of Prague, Catholic, on the proserved the record of this singular fact, and the modern Catholic historian Palacky who has revived the remem-brance of it.

brance of it. 2. "Apostolic succession" may be used in two senses. As meaning the episcopate assured of infallible doctri-nal guidance, Roman Catholics, of course, restrict it to the Roman com-munion. As u ed by Cardinal Newman and other Catholic writers, it extends to all the Eastern churches, and to the Old Catholics.

Old Catholics. The "Catholic Dictionary" 3. The "Catholic Dictionary" maintains that schism always involves the lapse of jurisdiction, though not of orders. However, this is not the teaching of the Roman doctors, which is thus expressed to me in a letter by the late Bishop Gilmour: We acknow ledge the Graeco Russians, the Mon physites, the Nestorians, and the Old Catholics, to have valid orders. We Catholics, to have valid orders. We acknowledge the Graeco-Russians the Monophysites, and the Nestorians to have jurisdiction. We deny to the Anglicans both orders and jurisdic-tion.*

tion.* We have considered the extraordinary, indeed absolutely portentous misrepresentation of the Catholis docmisrepresentation of the calorabe last trines of sin and of the sacraments, especially of the sacrament of confir-mation, given by Professor Emerton on page 544 of his history. We see that he imagines youths to be held incapable of mortal sin until the age o physical maturity whereas they are accounted liable to mortal sin at seven years old. We see that he debars them from confirmation until they are grown,

whereas they may receive it at seven. We see that he does not allow Catho-We see that he does not allow Catho lic youths, even grown, to be held capable of mortal sin until confirmed, thus making this sacrament rather a trap than a help. We see that he denies membership proper in the Church to the unconfirmed, and there-by implies that they are incapable of eiving the other sacraments, whereas we know that myriads of unconfirmed Catholics confess, are absolved, com-municate, and in mortal illness receive extreme unction, and that this was

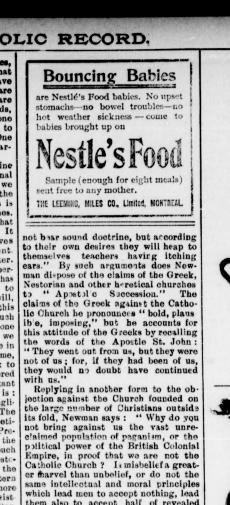
true of old as well as now. Emerton's treatment of the Eucharist is as extraordivary as of confirma-tion. Says he: "The third and most sacred of the sacraments was the Eucharist, the vast importance of which in the scheme of the church polity we have had occasion elsewhere to describe. In the individual case it meant the absolute identification, for the moment, of the communicant with the person of Christ, and taken in connec-tion with the fourth sacrament of penance, it removed the guilt of whatever might previously have com mitted.'

Professor Emerton makes such be wildering misstatements of Catholic doctrine, that it is hard to refute him. We can hardly make out what he has in his mind. However, I will do my best. It seems to be plain that he has no conception of Catholic abhorence of pantheism. An eternal unity of thought and will with God is indeed the goal of redemption. But even a momentary disappearance of a human personality in the Divine, is, of course, heresy. Even the Saviour's Humanity, attnough assumed into the Godhead, remains eternally distinct. His human will, although in absolute union with graph we do not under of this para-

ly the tools of designing, selfish knaves, we would not be surprised to find that the Church, by some means, may have devised a way to help those who are inncent and in good faith, and who are not, in the strict sense of these words, hearting a solution of the set over with (So is the effect of jurisdiction divine because its root and source are found heretics or schismatics at all. No one can be more pleased than ourselves to because its root and source are found in, and its powers come from, Divine Mission—" As the Father had sent me so also do I send you ;" "Go there-fore, teach ye all nations ;" " What soever you shall bit don earth shall be bound also in heaven."—Ed Review.) He declares that a bishop only differs from a priest in authority, and actually says : "He did not receive with his higher office any higher consecration!" h we such a practise pointed out. One thing is certain, if it be true Mr. Star-buck can find it.

Now let us return to the doctrine Advised in paragraph 2 to Cardinal Newman. "Apostolic Succession" we are told, as the term is used by the Cardinal and other Catholic writers is possessed by all the Eastern Churches. Is this true? Here is a statement that says: "He did not receive with his higher office any higher consecration !" Plainly he supposes that an instituted bishop is the same thing as a consecra-ted bishop. Indeed, we see that he knows nothing about episcopal conse cration, that he is quite unaware that must be easily susceptible of proof. It is a pity that our reverend friend gives no clew to the Cardinal's statement. The Card nal was a voluminous writer. cration, that he is quite unaware that there may be bishops having authority without consecration, and bishops hav-ing consecration without authority. The former can induct a priest, but can not ordain him; the latter can ordain It would take weeks and months, per haps even years, to read all he written. When our friend comes written. look at the matter in this way he will we are sure, tell us where to find this extraordinary doctrine. Again, much The author has probably heard that St. Thomas Aquinas ho ds bishops at d presbyters to be the same in sacraof the Cardinal's writing was done before he entered the Church; we would not look for Catholic doctrine in Protestant books. In the meantime, we would recommend Mr Starbuck to ines that whatever a bishop does a priest may be empowered to do. He neglects to note that St. Thomas vig read Newman's Lectures delivered during the year 1850 to his Protestant friends. The title of the book is : "Certain Difficulties Felt by Angli-cans in Catholic Teaching." The eleventh lecture is entitled : "Hereti-cel and Schiemeinel Bodies No Perthat any possible authority of the Church can validate an ordination of a cal and Schismatical Bodies No Prejudice to the Catholicity of the Church," and it appears to us to touch consecrated bishop. Inference, whether or not episcopal ordination is a distinct sacrament, it confessedly conveys a specific Divine power. Therefore, even the irregular consecrations and con-firmations of a bishop hold good, while repeatedly on the doctrine of "Aposto lic Succession" as claimed by the as claimed by the Greek, the Nestorian and the Eastern heretical Churches, and, what is more important, it appears to be inconsist any such authorized acts of a priest are null, and an attempt of his to ordain to the priesthood could not possibly be ent with the doctrine which Mr. Star buck says the Cardinal held. These lectures have one feature that may lead one into error. Newman, while stating the objections or doctrinal ments concerning marriage which are not only fundamentally erroneous but positions of his Protestant auditors, is in danger of being understood as practically very injurious to the civil and social standing of the Catholic Church. They will therefore require a making these objections or positions his own. To guard against this mis-take he is constantly warning his hearers that he is simply repeating the objections so familiar to them and to himself. The argument from the Greeks against the exclusive claims of the Catholics, he says, "rest upon grounds which it is supposed we can * Our disagreement with our friend. the Rev. Mr. Starbuck, originated in a claim he made in his article Aug. 12 not deny : namely, the pretensions of the Greek church whose Apostolic that the modern Moravians or Hernnhutters have "Apostolic Succession" because they have valid orders and descent is unquestionable, and whose faith almost unquestioned." And again: "Nestorians came from Antioch, Episcopal consecration. In his paper Sept. 16, he reiterated at greater length his first claim and maintained the original Apostolic See. . . . Nestorianism has its Apostolic Succe in addition that where there are valid sion, as Photianism has, and a formed

hierarchy. The context shows that Newman is but repeating the familiar Anglican objections to the "Pretencoording to the doctrine of the Church "Apostolic Succession." In our notes, Aug. 12 and Sept. 16, we stated the Cathelic doctrine. To day we have nothing to add to it, but feel that we sions of Rome." Is it possible that Rev. Mr. Starbuck misunderstands Newman and attributes to him the very opinions and theories which he is com bating in this course of lectures should notice our reverend friend's new Newman makes his own views and position on these claims evident. "Assuming," he says, " that there is In his paper to day our friend, Mr. Starbuck, says paragraph 2, that "Apostolic Succession" may be used in two senses. That is true. It may a Supreme See, divinely appointed in the midst of Christendom to which all be material or formal. But material "Apostolic Succession" as found, for ought to submit and be united, such phenomena as the Greek church pre-sents at this day, and the Nestorian in instance, in the Greek church is a life less thing and avails nothing. Formal "Apostolic Succession" is a living principle animating a living organism, the Apostolic Church. The severed branch is the same that, while united the Middle Ages, are its infallible cor-relatives, as human nature is consti-tuted. It is but an exemplification of the words of the Apostle, 'There must be heresies, that they also who are to the trunk, drew thence life, vigor and beauty, but now is withered and fraitless. The world knows that Conproved may be made manifest among you." He considers the fact that the Greek church was Apostolic in origin, stantinople separated from Rome is but the plaything of the Turk, as that it produced eminent and saintly men, that it consists of many millions of people. "This is the objection," Canterbury is but the tool of Cæsar. The second and third sontences of this he repeats, "which I am to ex-amine." . . "I observe, ther, that this phenomenon is but an instance paragraph puzzle us. The first sent course restrict (Apostolic Succession) of a great and broad fact, viz., that truth is opposed not only by direct con-Well. ought not this restriction by Roman Catholics be conclusive as to the mean tradictions which are unequivocal, but also by such pretences as are of a charing of the phrase " Apostolic Succes sion ?" From whom can we learn the meaning of their own doctrines if not acter to deceive men at first sight, and to confuse the evidence of what alone is divine and trustworthy." This truth he illustrates by many Scriptural facts



them also to accept half of revealed truths? Both effects are simple manifestations of private judgment in the bad sense of the phrase, that is, of the use of one's own reason against the authority of God. If He has made it a duty to submit to the supreme authority of the Holy See, and if there is a constart rising of the human mind against author-ity, as such, however legitimate, the necessary consequence will be the very state of things we see before our ϵ yes— not merely individuals casting off Roman Supremacy, but much more, the power-ful and the great, the wealthy and the flourishing, kings and States, cities and races, falling back on their own re-sources and their own connections, and refusing any longer to be dependent or

a distant centre, or to regulate their internal affairs by a foreign tribunal. . . A command is both the occa-sion of transgression and the test of obedience. All this depends on the fact of the Supremacy of Rome ; I assume this fact ; I admit the contrary of Rome ; I fact of the Arian. Nestorian, and Greek communions; and strong in the one I feel no difficulty in the other. Neither Arian nor Nestorian, nor Greek insub rdinative, is any true objection to the fact of such Supremacy."

If our friend, Mr. Starbuck, can find a Newman another set of opinions on Apostolic Succession " opposed to the above we shall be glad to hear them.—Ed. Review. †[Even Hefele would describe differ-

ently the incident here alluded to.-Ed. Revie v.]

FIVE MINUTES SERMON

Wherefore, putting away lying, speak ye he truth every man with his neighbor, for we are members one of another. Eph. iv, 25,

TRUTHFULNESS.

St. Paul here teaches us that truthfulness of speech should be a mark of those who profess the true faith. speaks of the darkness of understanding, the ignorance, the blindness of heart of those who are alienated from the life of God; "but you," he says, "have not so learned Christ. You have been taught the truth as it is in Jesus. You have been taught to put off the old man who is corrupted according to the desires of error, and to put on the new man, who, according to God, is created in justice and holiness of truth : where-

MY BEADS.

OCTOBER 21, 1905.

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AMERICAN LIFE

SOLID T

L. GOLDMAN, A.I.A., F.C.A. Managing Director,

as shown by the Dominion Government Blue Books.

2

of fire.

OCTOBER 21, 1

CATS WITH YO The long cool even sgain, when out door r hard to find, everybody ways in which to pass th in a comfortable way. Now is the chance improve their minds, to to practise. Books are are numerous, studies ats are many.

But some young me tion has been limited of learn music have

say : ...O, what can a man of hours of an evening Practically the sam the Catholic Columbian secretary of the Y. M. about its night classes he wrote out this artic How Promotio

business man ask what evidence I h day educational cla amounted to much t young man. In answe I told him of several of readily to mind where onclusive. A few of terest other young them how, out of con opportunities, men ge From Machinist's Hel

Hoping to enter a nology, Mr. X---a twenty years of age, ca the South. When he r found that he could trance examinations, a position in a mac work with which he quainted. Not willi plans for study, he mechanical drawing a Just before the clo study the head draf railroad shops when wanted some extra o as his men were busy passed among the ma could do a little ex X-responded, sa willing to attempt it. set him was difficul satisfactorily, and s not returned to the has drawn a largely

a much better positi been open to him opportunity be impro class.

From Assistant Boo Secre

Mr. A----a young teens, who was an as in a railroad office, some of his leisure selected the subject attended the evenin ciation. For two for the shorthand h evening after the gone the superinte extra letters gotte the office if anyb letters for him. M done such work and try. He got out th satisfactorily. A c ward he was called to take a few more. aged to get them superintendent the could " brush up sufficiently to cha work in two week could the company pense of the spec pense of the spe would be given the secretary. At the weeks he began position. The cha eight leisure eve opportunity of his From the Bench A journeyman man, decided to

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From Stone Mase

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his left arm and it so that furthe impossible. D

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sin; but it is the meanest of venial Nineteenth Sunday After Pentecost. sins, and we know that a long and terrible purgatory awaits those who are guilty of deliberate venial sin. Moreover carelessness about the commission of venial sin leads to mortal offences, and there is nothing which will more

faults as the habit of deliberate untruthfulness. Cultivate, then, a love for truth, and seek to acquire the habit of truthfulness even in the smallest matters. Every one despises a deceitful person, and there is nothing a man resents so much as being called a liar. If you do not like being called a liar, do not be one.

the Divine, remains properly subsistent forever in nature and in action. It action. It was the failure distinctly to apprehend this which has brought even on a Pope the anathema of the Church

Emerton, indeed, seems to treat the reception of the Lord's Body as identifying the soul with Christ by intrinsic ecessity. He makes no mention of the fact that a Communion in consciou mortal sin is sacrilege, and, unrepented of, involves no; forgivenesss but damnation. However, I suppose he is speak ing only of a penitent reception.

Extraordinary also is the author's statement that it required the conjune tion of the Eucharist and penance to remove guilt, whereas we know that, apart from a present reception of the Eucharist, contrition, with the desire of confession, or attrition with actual penance, is held to extinguish external guilt, and that, on the other hand, all the other sacraments together, after other sacraments together, afte baptism, do not certainly extinguish purgatorial guilt. Even a Plenary Indulgence has not this virtue if the soul, in departing, is not absolutely detached from every venial sin. The most innocently laughable of all

the Professor's blunders is this. The Eucharist "must be repeated at least once a year during life, and finally, when life seemed nearing its close, this sacrament, under the name of the last unction, was the last unction of the human soul trying to keep itself in harmony with the divine." How can this astonishing proposition

have come about? I fancy in some such way as this. The author had probably heard or read that the last reception of the Eucharist has a special name, and having forgotten that this is Viaticum, is taken with extrem-unction, and so abolishes one sacra ment to provide another with a double name. So he gives us six sacraments for seven. He does not seem to have any apprehension that in this final sac rament the unction is literal, not figur ative.

That a sacrament is "an action of the within the soul, is likely to be sur-

used by Cardinal Newman and other Catholic writers it extends to all the Eastern churches and to the Old Catholics." If Roman Catholics " restrict Apostolic Succession to their own comnunion " how can "Cardinal Newman

" Roman Catholics

and other Catholic writers " extend i to these Eastern heretical churches extend it We shall return to this paragraph again. The quotation from Bishop Gilmour

in paragraph 3 is what staggers us. We were going to say that in view of the fact that the world is full of theologies—they are as thick as blackberries in every large community, and we have reason to know that our friend Mr. Starbuck has on hand no mean supply-in view, we repeat, of this fact why does not our friend quote word for word, from some one of these innumer able theologies, the Catholic doctrine which he is now fathering on a dead bishop, and on nameless Roman doctors? The few Roman theologians we know give no countenance to the doctrine give no countenance to the doctrine attributed by Mr. Starbuck to Roman doctors. Again, not every schism or even heresy involves immediately its full consequences. It must be formal. perhaps even it must continue many years, and be accompanied with a de flant contumacy, etc. But besides, every one validly ordained, be he a schismatic, heretic, or what not, has jurisdiction from the Church in the

case of the danger of death. In such a case even M s. Merryman's putative, but unfortunate, husband has jurisdic tion. As the purpose of the Church on earth is to save souls she allows nothing to stand in the way. Her own discip linary, and in ordinary cases, necessary laws are suspended, and the heretic, the schismatic, the deposed, and de graded priest receives, for the moment, all the power the Pope has, in order that one poor soul may be helped on its way from time to eternity. Perhaps this is what Mr. Starbuck has in mind. We are not aware that the Church gives its jurisdiction to heretics or schismatics at other times. Though when we consider the good faith of the mass of

as, for instance, the enemy of man in paradise pretending to be a prophet preaching against his Maker; Jannes and Mambres imitating the miracles of Moses before Pharoah; the temple having a rival shrine on Mt. Gerizim Christ Himself warning us of false Christs and anti Christs who were to mislead many with the imitations of His claims; and His Apostles resisted and

in a manner thwarted by Si non Magus, and others who set up against them the Apostles themselves distinctly distinctly prophessing that such delusions were to be after them. In view of these facts and Apostolic

prophesies and warnings, he concludes: "Were such imposing phenomena as the Greek church taken out of the way, it would be difficult to say how the actual state of Christendom corresponded to the Apostol'c anticipation of it. . ." In further confirmation of this truth he quotes St. Paul : "After my departure ravenous wolves will enter in among you, not sparing the flock. And of your own selves will rise up men speaking perverse things to draw away dis-ciples after them." And again: "In the last day shall come dangerous times for men shall be lovers of themselves . . . having the appearance indeed '[that is of orthodoxy,] "but the power thereof." "Evil of niety." denying the power thereof." "Evil men and seducers shall grow worse and worse, and driving into error." And "There shall be a time when they will

LIQUOR AND TOBACCO HABITS

A. MCTAGGART, M. D., C. M. 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession shanding and personal integrity permitted

by : Sir W. R. Meredith. Chief Justico. Hon. G. W. Boss ex-Premier of Ontario. Rev. John Potts D. D., Victoria College Rav. Father Teefy, President of St. Michael's College, Toronico. Right Rev. A Sweatman, Bishop of Toronto. Hon. Thomas Coffey, Senator, Carnotic Record, London.

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fore putting away lying, speak ye the truth every man with his neighbor, for we are members one of another."

Yet, even without these supernatural reasons and motives, the duty of truth-fulness is plain to every one by the light of natural reason alone. The gift of speech which so strongly marks the distinction between man and the lower animals enables us to clearly communicate our thoughts to each other. If, then, we make it a means of deceiving others, we plainly offend against the law of nature, which is God's law. In every relation of life we are obliged to depend upon the state-ments of other men; we have a right to the truth from them, and it is there-bers one duty to the life the theorem. fore our duty to tell the truth to others We can have no feeling of security we cannot trust the word of those with whom we are brought into daily con tact. If lying is common in any class or community, it creates a spirit of dis-trust and uneasiness instead of that mutual confidence which should pre-

vail. A high sense of honor in men of the world will often make them strictly truthful. Such men despise a lie as something base and mean and utterly beneath them. If then, purely human motives, a mere sense of worldly honor, will keep men from lying, how much more should this fault be avoided by those who claim to be trying to serve God, and who are constantly assisted by His grace. Our Lord has told us that liars are the children of the devil, "for he is a liar and the father there-

of." But we are called to be the children of God, Who is the eternal truth; we have been given the light of the true faith. We glory in the certain truth of our religion; should we not then be zealous for the cause of truth in all things, even in the least. Abso-lute, unswerving truthfulness in speech should therefore mark the true disciple

"But," some may say, "a lie is only a venial sin." Yes it is true that a lie mkick is not realising which does a venial sin." Yes it is true that a lie which is not malicious, which does not, and is not intended to, harm our neighbor in any way, is not a mortal

Sweet, blessed beads! I would not part With one of you for richest gem That gleams in kingly diadem; Ye know the history of my heart.

readily lead a man into other and graver

For I have told you every grief In all the days of twenty years. And I have moistened you with tears, And in your decades found relief.

Ah! time has flid, and friends have failed And joys have died; but in my needs Ye were my friends, my blessed beads! And ye consoled me when I wailed.

For many and many a time in grief, My weary fingers wandered round Thy circled chain, and always found In some Hail Mary sweet relief.

How many a story you might tell Of inner life, to all unknown : Of inner life, to all unknown; I trusted you and you alone, But ah! ye keep my secrets well.

Ye are the only chain I wear— A sign that I am but the slave, In life, in death, beyond the grave, Of Jesus and His Mother fair,

BABY'S SLEEP

One of the first signs that something is wrong with an infant is disturbed sleep. Usually the trouble is with the stomach or bowels. If your little one is cross and restless do not give it opiate or "soothing" medicine of any kind. All these things are deadly poison, and the sleep they give is unhealthy, unnatural and injurious. Your baby will sleep and let you sleep if you treat it properly. In Baby's Own Tablets there is not an atom of poisonous "sleepy stuff," and yet by their beneficent, healthy action they give refreshing sleep. They remove the cause, and the result s healthy, refreshing, life giving sleep from which the little one awakens bright and well. Mrs. S. T. Douglas, Petitcodiac, N. B., says: "My baby was trouble with constipation, restless and uneasy and did not sleep well at nights. I gave him Baby's Own Tablets and the change they made was wonderful. They regulated the bowels and he now sleeps well at night." If If

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Catholic

Scriptural Calendar

For Year 1906

A Text for every day in the year

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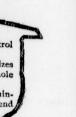
H.E.ST.GEORGY London, Canada



following year work in superin the building. tinued as archi of his leisure to study in Ass From Itinerant 8 5 Mr. R---chanced one s off his wheel n we lay on the that he was h odd jobs of p that he had so ical work, and of the evenin tion mechanic He did so, a during the d work of a mc winter season. ment in one of establishment position as was called t

1, 1905. sular

GES Easy and el.



of hours of an evening ?" Practically the same question says the Catholic Columbian, was put to the secretary of the Y. M. C. A. in Chicago about its night classes, and thereupon he wrote out this article : How Promotion Came. business man asked me the other what evidence I had that the evening educational class work really amounted to much to the employed young man. In answer to his inquiry, I tout him of several cases which came readily to mind where the evidence was

OCTOBER 21, 1905.

CATS WITH YOUNG MEN.

The long cool evenings have come

again, when out door recreation being hard to find, everybody is seeking for ways in which to pass the leisure hours

in a comfortable way. Now is the chance of young men to

improve their minds, to read, to study,

to practise. Books are cheap, teachers are numerous, studies and accomplish

ments are many. But some young men, whose educa-tion has been limited or whose chances to learn music have been few, may

"O, what can a man learn in a couple

onclusive. A few of the cases may interest other young men as showing them how, out of comparatively little opportunities, men get large successes.

From Machinist's Helper to Draftsman

Hoping to enter a school of tech nology, Mr. X--a young man some

the South. When he reached the city he found that he could not pass the en-

trance examinations, and so hunted up a position in a machine shop, to do work with which he was slightly ac

quainted. Not willing to give up his plans for study, he joined a class in mechanical drawing at the Y. M. C. A.

Just before the close of his first year's study the head draftsman in the large

study the head draftsman in the large railroad shops where he was working wanted some extra drawing done, and, as his men were busy, had the question passed among the machinists as to who could do a little extra drawing. Mr. X——responded, saying that he was willing to attempt it. Although the task set him was difficult, he did the work

satisfactorily, and since that time has not returned to the machine shop, but has drawn a largely increased salary in

a much better position than would have been open to him had he missed the

opportunity be improved in the evening

From Assistant Book-keeper to Private

some of his leisure time in study. He selected the subject of shorthand and

attended the evening class in the Asso-ciation. For two years he had no use for the shorthand he had learned. One

done such work and would be writing to try. He got out the letters slowly but satisfactorily. A couple of days after-ward he was called in again and asked to take a few more. This time he man-

a Machine Shop.

Secretary.

nty years of age, came to Chicago from

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FIVE YEARS,

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ay in the year "The Roman ng the ecclesies and days of

THE CATHOLIC RECORD.

happiness. On Christmas morning the girls one and all went to the altar, making there an earnest Communion of thanksgiving

for their father's recovery and other blessings known to each alone. Resolutions were made that morning, and each girl realised how she would

The anxiety about their father, the first really great trouble they had known, had shown them how individual real religion must be. The idea of being one in a crowd is one which seems to possess some people, who imaging to possess some people, who imagine from a false humility that they are too insignificant for it to be of any conse-quence how they live or what they do. The thought that there are plenty of other people to pray and live holy lives, and so that they themselves need not trouble about their own souls, is one which often crosses the minds of many who thus try to evade their own duty But the lesson taught by the crib at Bethlehem is absolutely opposite to this

A young man who managed part of the time to keep himself busy at odd jobs, decided to study electricity in the evening classes. After his having taken these classes for two seasons I Incarnate Word of God, Who took upon Himself our flesh, so that each individ ual might be saved. In the Incarnation He is united to the whole human race, in Holy Communion He is united to was surprised to meet him one day on the street, in the heart of a large city, superistending the laying of an exten-sive system of electric conduits for one of the prominent electrical coneach in particular.

Five years have passed away and brought with them many and great changes at Nurbiton : external changes visible to all, and other alterations in

the lives of its inmates which are less visible but none the less real. Good resolutions made under pressure Good resolutions made under pressure of great emotions are often not kept without earnest endeavor and constant watchfulness. For when life has re-turned to its normal condition, and ex-citement has passed away, it is not always easy to live up to the heartfelt resolves which God speaking to the soul had called forth. When Susie told her father how sorry she was that she had been so angry, and told him what she had felt of remorse and penitence when she knew she

told him what she had falt of remorse and penitence when she knew she might never have a chauce again of hearing his voice, she felt as if she could never be angry again, and really for some weeks it seemed as if the evil spirit of her temper had been exorcised, and was percent to anoncar

column on her paper, and got Mr. Lewis to let Miss Jones continue it. Lewis to let Miss Jones contribute it. The latter knew to whom she owed re-taining the work, and thanked Susie with tears in her eyes. When Susie heard that the girl was supporting an old blind mother, and earning what compared to herself was very little, she felt indeed that the sacrifice she had made was amply repaid.

than decreased.

TO BE CONTINUED.

THE ROSARY OF MY TEARS.

Some reckon their age by years, Some measure their life by art: But some tell their days by the flow of their tears. And their lives by the means of their heart.

The dials of earth may show The length, not the depth, of years. Few or many they come, few or many they

go, But time is best measured by tears. Ab! not by the silver gray That creeps thro' the sunny hair. And not by the scenes that we pass on our

May, And not by the furrows the fingers of care

On forehead and face have made, Notso do we count our years; Not by the sun of the earth, but the shade Of our souls, and the fall of our tears.

CHURCH AMONG THE THE CREES THE WORK OF THE HEBOIC OBLATE FATHERS AMONG THE INDIANS OF BRITISH AMERICA - MANY PAGANS MADE CERISTIANS. There are to day thirty-eight Ob'ate

Fathers laboring among the Cree In-dians. The territory assigned to them covers an area of 114,000 square

The Crees in area of 11 your square miles of British America. The Crees live in huts unfit for homan habitation. Their beds are the skins of wild animals. The winters are intensely cold, thermometer register-Intensity coid, thermoneter register ing more than fifty degrees below zero. Clad only in rags, many of them die of consumption. Their food is bannocks and what fish or wild animals they can secure. The Oblates of Mary Immacu-late, whose work is to evangelize the a andoned, are the heroic missionaries who volunteer to live among these people in a country made almost unbear-able by the extremes of heat and by the extremes of heat and

In summer myriads of flies and of They mosquitoes pursue the traveller. T seem to want the last drop of 1 loo 1.

The priests travel from camp to camp and sleep in the snow under a blanket and shoep in the show inner a blacket or skin, through which the intense cold penetrates, the falling snow often cover-ing them to a depth of three or four inches.

One priest from Regina was found frozen to death. They have had many escapes from

drowning. Recently there died the Rev. Father Paquette, O. M. I., who had been among the Crees for thirty years. His dis-trict comprized 165 square miles. His death at the age of fifty five years was the result of hardship and of starvation, his stomach having shrunk from want of

Here is only one of his experiences Called to visit a dying Cree in a dis-tant camp he brought with him a young man of the tribe whom he wrapped up in skins and placed in the wagon at his feet, lathing themselves with willow branches to keep from freezing, they rushed on facing a fierce north wini. They reached the hovel, which was only a few feet square in size, as they were on the point of dropping from latigue and cold. The Father had only one pair of woollen mittens, which he loaned from time to time to the wanny Green pair of woollen mittens, which he loaned from time to time to the young Cree. The priest's eyes were so swollen and burning from the wind that he could not read his breviary this reading he replaced by reciting three Ros-aries.

aries "In that cabin," he wrote, "where there was only a little corn to eat, there reigned a peace and a love of God which repaid me for my journey. I cave the sick man the sacraments. It I gave the sick man the sacraments. was pathetic but grand to see how all the people in the neighborhood came to the hovel at midnight to assist with the

hovel at midnight to assist with the greatest devotion, at the holy sacrifice of the Mass the following morning." The Oblate's life is very severe. He has to live in great poverty, to do his own housework, his cooking and wash-ing. Often he has to go to bed hungry for he will share his scanty food with the people who look up to him as to a father. The want of congenial comfather. panionship is one of his greatest trials, for an Oblate from the fact of his heroic self-sacrifice, is a man of a fine sensitive nature. It is no uncommon sight to see the Crees reduced to the extremity of eating the decayed field of a horse, prairie squirrels and crows. They will even profer some of it to the Oblates. The priests will accept it with thanks, rather than offend the poor

people. The Oblates have performed wonders in spreading the Catholic religion among the Crees. Where there were many pagans a few years ago, there are now pious and devoted Catholics who will travel hundreds of miles in winter to attend Mass, and to receive the to attend mass, and to receive the sacraments. During the journey the women carry the babies on their backs, and all sleep under the snow in order to reach the mission in time. The good priest then gives them what clothing he has received from friends. When the supply which is a sadly small one, gives out, he cheers them by a promise of more when the next box arrives. It is terribly discouraging for a priest to preach to a ragged, hungry con-gregation. He can speak of charity to them but he must call on the treasury of them but he must call on the treasury of rives. Catholic hearts to prove that there is omething substantial in it. The Bishop has an industrial school at Duck Lake in which there are 100 children, whom he feeds, clothes and teaches. His hopes lie in educating the young and in raising them above the degraded level of their parents The boys are taught farming and useful employments and the girls housework sew-ing and other useful things. There is a debt of \$20,000 on this school. This There is ool. This is an enormous sum in the eyes of the poor Bishop.—New World.



through which all are to be saved. Church Progress.

"The Life Was In Him."

"The Life Was In Him." Daniel O'Connell once unravelled a queer plot in a will case. Witness af-ter witness swore that they saw the document duly executed. At last a constantly reiterated expression caught the lawyer's attention, "The life was in him," over and over re peated. "By the virtue of your oath, was he alive?" he asked ore witness. "By the virtue of my oath, the life was in him," he was answered. Then O'Connell turned to the man and very Connell turned to the man and very slowly and very solemnly said : "Now I call upon you, in the presence of your Maker, who will some day pass sentence upon you for this evidence is solemnly ask you-and you answer at your peril-was not there a live fly in the dead man's mouth when his hand was placed upon the will?" Cor-nered and pale with fear, the witness confessed that this had actually happened.

SUFFERING WOMEN.

FIND HEALTH AND STRENGTH IN DR. WILLIAMS' PINK PILLS. "I consider Dr. Williams' Pink Pills

most marvellous medicine," says Louis Turcott, 665 Papineau Montreal. "They restored me Mrs. street. Montreal. to health and strength, when I was in a to health and strength, when I was in a most hopeless condition, and almost despair of recovery. My trouble began a few years ago, when I passed through a severe illness, from which I did not regain my accustomed health and strength, though I had the very best of care and treatment. I seemed to grow weaker every day. I was pali and emaciated, had no appetite, could emaciated, had no appetite, could hardly go about, and found my life narchy go about, and found my file almost a burden. It seemed as though my blood had turned to water, and my nerves seemed completely shattered. All the time I was under medical treatment, but with no apparent benefit. One cay a friend who called to see me, brought me some Dr. Williams' Pink Pills, and asked me to take them I did so, and after a couple of weeks I found my appetite improving, and took this as a sign that the pills were help ing me, and I got another supply. In a few weeks more the change in my a few weeks more the canaba was marvel-lous, and friends who dropped in to see me, hardly thought I was the same person. It was not much longer until I was completely cured; in fact felt petter than I have done for years bebetter than i have done for years be-fore. I am, therefore, very happy to make known to all alling women the fact that they can find new health through the use of Dr. Williams' Pink Pills.

Mrs. Turcott's experience with this Mrs. Turcott's experience with this medicine is the same as thousands of others. Dr. Williams' Pink Pills are the greatest cure for ailments due to poor blood. All the weakness of anzemia ; all the distress of indigestion; all pains and aches of neuralgia, soiatica and rheumatism; all the misery and ill-health that women suffer from time to time, come from bad blood. And Dr. Williams' Pink Pills cure these troubles, because they actually make troubles, because they actually make new, rich, health giving blood. They new, rich, health giving blood. They don't act upon the bowels, they don't bother with mere symptoms; they go right to the root of the trouble and cure it through the blood. But you must get the genuine—substitutes and imitations never cured anyone. See that the full name "Dr. Williams' Pink Bills for Pale Pacele', in printed on the that the full name "Dr. Williams Fink Pills for Pale People': is printed on the wrapper around the box. Sold by medicine dealers everywhere, or sent by mail at 50 cents a box or six boxes of the parting The Dr. Williams' for \$2 50, by writing The Dr. Williams Medicine Co., Brockville, Ont.

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SELF - PRONOUNCING

These cases are not extraordinary, and the advancement is nothing mar-velous or unnatural in any case. They are simply a few of the many instances which have come to my special atten-tion, and show clearly that to the young man who will do something for himself there is furnished in the Young Maria Christian Association an en-Men's Christian Association an en-couragement and help that will enable him to cover an unfortunate past and turn a dark future into a bright promise and a sure success. --WALTER M. WOOD.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBRER. The Nativity of our Lord NO ROOM.

to take a few more. This time he man-aged to get them out very well. The superintendent then asked him if he could "brush up" in stenography sufficiently to change to that kind of work in two weeks, saying that if he could the company would pay the ex pense of the special training and he would be given the position of private secretary. At the end of the two weeks he began his work in his new position. The class work of twenty-Many of Susie's flippant speeches about the Rosary, among other devo-tions, returned to her mind with curious distinctness. She had often said what rubbish it was to go on repeating the same words, forgetting that the angelic choir of heaven say over and over again with ceaseless repetition the same words of praise. She had not rememposition. The class work of twenty-eight leisure evenings gave him the bered that just as to the ear of Royaity

eight leisure evenings gave him the opportunity of his life. From the Bench to the Teacher's Desk. A journeyman carpenter, a young man, decided to improve some leisure evenings by preparing himself to do cabinet making. In the Association evening class he was instructed by a man who was treather in provide the same work is spoken first by angelic lips on the supreme moment of her life are ever sweet to her, spoken as they are in con-idence and love. man who was teacher in manual training adence and love. But that evening Susie felt how thankful she was for the simple prayer to the Mother of Mercy who could so well enter into the feelings of a child supplicating for the life of her father. The meditation that night was on the words, "There was no room for Him in in the city high school. During the year his interest in the work increased, and as he saw the instructor at work he and as no saw the institution as the same developed a desire to become a teacher in manual training himself. In this he was encouraged by the instructor. To ward the end of the year's work he took the city examination for instructor

Mr. B---about twenty years of age, having worked since a boy in a printer's office, decided to better his education, once, decided to better his education, which was very deficient. For three years he studied four nights a week in the Association classes working during the day and saving his money to pay his future college expenses. Although obtain strength to keep them.

machine shop in the West, where he has a good paying position and large promise for the future.

From the Typesetter's Case to the Univer.

sity.

Electrician.

been the sole means of his promotion.

From Intellectual Indifference to Literary Power.

A youth of eighteen, who had had no interest in literature and no acquaint-ance with it, was induced by an Associ-

ing that if there were presented to him no other evidence of the value of the

Association evening class work than the

marked awakening and the development of real literary power in Mr. E----be

should be perfectly satisfied that the Association was doing an educational work of far greater import than that

done by many schools much more wide

These cases are not extraordinary,

ly known.

versity.

he left the public school from one of the lower grades he was able to enter without condition the junior year in the academy, his evening class study for three winters having saved him two full years of expensive study elsewhere. Having gotten a taste of the benefits of an increased education he has turned every stone to enable him to continue his study, and this fall enters the uni-From an Odd-Job Man to a Foreman

false notion. There in the humble manger is the

ation friend to try the Association evening class in English literature "to see how he liked it." Under the class training his horizon broadened, his vision of the beauties of literary study became more and more clear, he began became more and more clear, he began to read, and with the reading his desire for reading and study increased. Be-fore the close of the year a noted college president, who had seen the change in the young man, said at a public gather.

aud was never to reappear. Religion seemed beautifully easy, and she found it most delightful to spend what time she could get in church and by going to Mass. She gave up her cherished idea of getting another

However, as time wore on she found that the old temper was there as before, and she got very much disheartened. One new cause of her being often very much irritated was that she tried to get to church very often indeed while her professional work increased rather

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EORGE Canada



the inn." The priest was by no means eloquent, the city examination for instructor in manual training, and before the close of the evening class season he had been appointed to an instructorship in man ual training, offering \$1,000 salary. but his words "came from the heart,'

but his words "came from the neart, and so followed their necessary sequence of "going to the heart." And he adapted his ideas and the simple thoughts that flowed from the picture of Mary and Joseph seeking shelter to the life of the present day. From Stone Mason to Architect and Con

tractor. A stone mason, whose early educa-tion had been quite deficient, decided to use two evenings a week in the study of architectural drawing in the Associa-tion evening classes. About three weeks after the beginning of the term he had the misfertuae to fall, breaking his left arm and permanently weakening This end of the century was even This end of the century was ever echoing that statement made so long ago, there was no room in the lives of thousands for the Christ Child. The living at high pressure, the full tension at which mental and physical nerve was kept, the infinite attractions of science, art, the press, etc., all formed so many distinct and definite things which might if used with moderation he had the misfertune to fall, breaking his left arm and permanently weakening it so that further work at his trade was impossible. During the rest of the winter season, with one arm in the splints and a sling, he took the course in architectural drawing, doing all his which might if used with moderation add to the greater accidental glory of spints and a sling, he took the course in architectural drawing, doing all his work with one hand. In the spring he ventured to draw plans and to submit a bid for the erection of a large store house. His plans and bid were accept-ed, and during the major nortion of the God, or else if an undue proportion of time were devoted to them, so occupy the mind and heart that the spiritual the mind and heart that the spiritual life and its needs were more and more forgotten. Faults were allowed to ob-tain ascendancy, for no means were taken to fight them beyond those fur-nished by natural reason, perfunctori ness replaced fervor, carelessness was substituted for regularity, indifference for zeal, and practically in these lives there was no room for Christ. He was crowded out by other interests. Then he went on for a few moments to eneak of good works, which, excellent additional and bid were accept-ed, and during the major portion of the following year he did very successful work in superintending the erection of the building. Since then he has con-tinued as architect and contractor, part of his larger environ being deputy of his leisure evenings being devoted to study in Association evening classes. From Itinerant Plumber to Foreman of

Then he went on for a few moments to speak of good works, which, excellent as they were, could, if multiplied to the exclusion of personal religion, also make those words true. Of many it might be said, "They have made me the keeper in the vineyards; my vine-yard I have not kept." As Betty heard the latter words she knew that they applied to her very truly. Her own vineyard had been very badly kept indeed, though no one but herself knew to what extent that was. Mr. R---nineteen years of age, chanced one summer morning to jump off his wheel near me in the park. As we lay on the grass talking I learned

we tay on the grass talking I learned that he was barely earning a living at odd jobs of plumbing. I discovered that he had some inclination to mechan-ical work, and advised him to take some of the available of the some Ical work, and advised nin to take solie of the evening classes in the Associa-tion mechanical drawing department. He did so, and having much leisure during the day completed two years' work of a most excellent grade in one

work of a most excellent grade in one was. winter season. He then sought employ-ment in one of the large manufacturing establishments. While there he secure a position as foreman in one of the de-partments. Within eight months he was called to be foreman of a large

For the young are oft-times old. Though their brows be bright and fair; While their blood beats warm, their hearts are cold...

o'er them the spring-but winter is there.

And the old are oft times young, When their hair is thin and white; And they sing in age, as in youth they sung, And they i sugh for their cross was light.

But, brad by bead, I tell The rosary of my years; From a cross to a cross they lead ; 'tis well, And they're blest with a blessing of tears.

Better a day of strife Than a century of sleep; Give me instead of a long stream of life The tempests and tears of the deep.

A thousand joys may foam On the binows of all the years ; But never the foam brings the lone back home-

It reaches the haven through tears.

IMITATION OF CHRIST.

OF NOT SEARCHING INTO HIGH MATTERS NOR INTO THE SECRET JUDGMENTS OF GOD.

I am He who made all the Saints ; I gave them grace ; I have brought them to glory. I know the merits of each of them ;

I prevented them by the blessings of

my sweetness. I foreknew My beloved ones before the creation. I chose them out of the world ; they

were not beforehand with Me to choose Me. I called them by My grace and drew

I cannot the solution of a sub-them by My mercy. I led them safe through many temp-tations, I imparted to them extraordi nary comforts, I gave them persever ance, I have crowned their patience. I know the first and the last : I em brace them all with an inestimable

love. I am to be praised in all My Saints; 1 am to be praised in all My Saints; I am to be blessed above all things and to be honored in every one of them, whom I have thus gloriously magnified and eternally chosen without any fore-going merits of their own.

It would be most interesting for some one who can get at the facts to collate an exact list of all the Anglican min-

FINAL IMPENITENCE.

The last of the six sins against the Holy Ghost to attract our considera-ation is that of final impenitence. Viewed in its bearing upon the soul it is, indeed, of supremost importance that we do not become one of its victims. And this because an awful eternity awaits those who die under its dreadful stain.

Those are guilty of it who die impenitent, that is without confession, on contrition for their sins. The Sac on contrition for their sins. The Sac raments of baptism and penance were instituted by our Lord for the forgive-ness of sin. After the reception of the first, all sins committed may be re-mitted by the latter. But there must be repentance, for there can be no for-giveness without it. To obtain eternal happiness we must receive pardon for our sins. But pardon without repent-ar ce is impossible. Therefore, heaven is closed against those who die impenitent. ar ce is impossible. Therefore, heaven is closed against those who die impenitent. In the words of Isvias, charter 28, verse 15, all such proclaim by their action: "We have entered into a verse 15, all such proclam by dish action: "We have entered into a league with death; and we have made a covenant with [hell." And it is a covenant that will not be viclated. The Holy Ghost inspires all to repent-ance. Final impenitence, therefore-is a sin against the Holy Ghost because

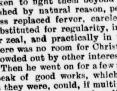


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WHO MAKE THE BEST CONVERTS?

Asked suddenly, "What kind of Protestants make the best converts?" the hereditary Catholic answers almost instinctively, "The Anglicans, or Protestant Episcopalians." These have retained much both of Catholic doc-trine and ritual. Within their ranks is a strong and constantly increasing ele-ment which likes to be called "the Catholic party." The houses of wor-ship under its control are almost indis-tinguishable from those of Catholics; It believes in Christian education; it It believes in Christian education ; it has religious orders of men and women ; and Catholic wise, it gravitates to the poor. There is probably no distinc-tively Catholic doctrine at which it hesitates over much, except the supremacy and infallibility of the Pope; and Lord Halifax, the leader of the Church Union, would find there not altogether impossible of acceptance, but for the re-affirmation of Pope Leo XIII. of

re-affirmation of Pope Leo XIII. of previous Papal decisions against the validity of Anglican orders. The religions life of the sincere Anglican or Protestant Episcopalism finds its only logical termination in the peace and certitude of the Catholic Church. Most Catholics know so many tervent converts who but a few years are were tervent Episcopalians that we Servent converts who but a few years ago were fervent Episcopalians that we naturally look to them as the most promising field for recruits. But the Rev. M. I. Bearman, S. J., of Chicego, a most experienced missionary, answer-ing the question put at the outset of this article says: "It seems to me that converts from Intheremism are, as a rule, the best.

Lutheranism are, as a rule, the best. Lutherans seem to possess more trath than other Protestants; and they seem, when converted, to bear more easily the obligations of Catholic life."

the obligations of Catholie life." Whereupon, our esteemed contem-porary, the Catholie Transcript, of Hartford, Conn., comments : There are not a few who will acquiesce in the opinion here expressed. The reason for the Lutheran's readiness to construct the templing of the Catholie reason for the Lutheran's readiness to accept the teaching of the Catholic Church may be attributed to one or more causes, but, in the last analysis, it will be seen that early in life the Lutheran child is inured to the prac-tice of his faith. He goes to a school from which religion is not banished. Nay, religion is the very life of the Lutheran school. A wail-read Catholic at once remem-

A well-read Catholic at once remem bers the school controversy in Wiscon-sin, nearly a decade and a talf past, where a coalition of Catholics and Lutherans on the school question took that State for the time being out of the Republican and into the Democratic ranks. As a rule, Germans, Catholic or Protestant, cannot conceive of edu cation without religion; and the Lutheran parchial school, like the Catholic, in a new settlement, goes up brick for brick, or stone for stone with the house of worship. The Lutherans in the United States have probably as many children in their parochial schools proportionately as have the Catholics in theirs; and while, among the Epis-copalians, there is evidence of divided counsels on the school question, there denominational schools. The Lutheraus revere the Crucifix as

The Lutherans revere the Orden's as a reminder of man's redemption. Luth or himself, even after his apostacy, proclaimed the Immaculate Conception of the Blessed Mother of God. In Denmark, Norway and Sweden the churches diverted at the time of the so-called reformation to Prote stant uses. so-called reformation to Protestant uses retained much of their Catholic aspect while a larger proportion of Catholic while a larger proportion of Catholic doctrine lingered among the people than in Germany itself. We all re-member the Christian and fatherly ad-dress of the German Emperor William to his sons before they were confirmed as members of the Lutheran body.

A correspondent of our esteemed contemporary, the Catholic Columbian, has a letter well worth quoting in this connection :

Editor Catholic Columbian :

WORDS OF A PROTESTANT MAYOR The Seneca (Kansas) Tribute give the following fine tribute of a Protestant mayor to the Catholic Church uttered in presence of Bishop Lillis of Leavenworth and an assembly of priests and laity under the anspices of the Federa-tion of Catholic Societies of Nemaha

county. The Mayor spoke in part as follows: "You represent the mother Church of the Christian era-the pioneer Chris-tian missionary organization of all the ages. Born at the foot of the cross, your nineteen centuries of holy en deavor give glorious proof that your grand mission shall never cease 'till time shall be no more,' and till your work shall be crowned amid the glories

"You never wait for civilization to conquer the waste places, but you move forward and civilization follows in your path. You do not pause to await the movements of commerce, but you cross the deserts, the seas and the ountains, and commerce finds its way wiere you have led.

"So long as the starry banner of 'our o vn Columbia' kisses our skies it will b) remembered that a brave Catholic b) remembered that a brave Catholic mariner, under the auspices of a de voted Catholic queen, first sailed in American seas, and first planted a Christian emblem upon American soil. That mariner and his queen 'builded better than they knew.' Your flag was planted on this continent more than four contring ago: and the expanse than four centuries ago; and the savage wilds of 1492 will soon be the homes of more than one hundred and fifty million

people, whose commerce girdles the globe; whose missions, homes, schools and church spires, with the ever-in-pir ing cross, are blessed of God from the Polar regions of British Columbia to the sungilded mountain peak of Mexico. How little we know what a train of momentous events may start from one holy thought, from one heroic deed-what grand lessons we learn from brave selfsacrifice for others.

sacrifice for others. "Your history is a most honorable one in American ancals. Your name is upon the Declaration of American In dependence. Your brothers fought with "Marion and his men'; with Gates at Saratoga; were with Washington at Valley Forge, and helped win the crowning victory at Yorktown.

"An insult to the American flag, an act of war touching our national interests, always find you ready to shed your blood and give your lives for American honor and American liberty. So long as the heroic deeds of Shields, Sherman, Sigel, Rosecrans, Sheridan and Corcoran endure in the annals of American fidelity and courage, the Americanism of your membership will remain as a synonym for national pa-triotism and honor. "You are not believers in race

suicide. You obey the Scripture in junction-'multiply and replenish the Your most enduring work is in earth. the purification of the hearts and the homes of the people. You do not teach that men can be made pure by legisla-tive enactment, but you lead all to Him Whosaid: 'Come unto Me and I will give you rest.'

"Not upon fields of battle, not in hot disputes upon the rostram, but in the tender ministrations of the home; of the mother and child; in the wise counsels of the Church, stand your towers of strength, your citadels of beauty and wisdom.

"Speaking as a Protestant of Pilgrim origin, it is a privilege to say that that your religious zeal brings to mind the enthusiasm and love of St. Peter, and the elequence and courage of St. Paul. It is no mean honor to be placed by you upot this programme, and it is a genuine pleasure, in the name of the City Council and in behalf of our people, to publicly thank you for giv-ing to this city the honor of the first Catholic congress in Kansas, and in behalf of the city of Scneca to bid you earnest welcome to our hearts and homes, and to bid you all God-speed in your efforts for the upbuilding of

THE CATHOLIC RECORD.

the fatherless and the widow, nor oppress them unjustly."-Church Pro-

INTERVIEW WITH PIUS X. NON-CATHOLIC IS HONORED WITH A

PRIVATE AUDIENCE. Not only is Pope Pius X accessible at all times to his own people, but he is also very kind in receiving non Catholics, for whom he has a very warm place in his heart, as his children just outside the fold. All Americans of whatever creed, who go to Rome have one consuming desire and that is to see the Pope; but not all are as fortun-ate as the non-Catholic young lady in the following chronizle who in a letter tells of a most delightful little visit she enjoyed with the Holy which

Fa her. The circumstances which led up to the private interviev were as follows Some years ago the young lady, who is a resident of Chicago, befriended a poor Italian who was esking out a live lihood by teashing there. Later she lost sight of him, and two years ago while in Italy was surprised to meet her quondam teacher in the person of a prominent Count. He had come into his inheritance, and as he is a consin of Cardinal Rampolia he offered to secure her an interview with the Pope. On her visit to Rome this summer she decided to take advantage of his kind offer, and the charming description of her visit to the Vatican is as follows:

Rome, August 1, 1905. I received my invitation yesterday, hours from 9 to 12 a.m. I left my party in the forenoon at 10 o'clock and took a carriage by the hour, drove to a church supply store, bought rosaries, then to the hotel to dress. I had on black shoes and skirt and belt, a white shirt-waist and hat, which latter I now took off and pinned a long lace shawl on most picturesquely, put on my black sik coat and black high collar, no gloves, according to regulation, no handkershief in sight, no watch or rings. Then I took my armful of rosaries-all the girls in the party wanted some-and drove to the Vatican. My driver had been telling the others waiting in front of the hotel whither I was bound, and when I came out between the long curtains which serve as doors here, they all arose and bowed, likewise the hotel employes. I felt like a church dignitary, I assure you. Twenty minutes later, at 11:10, I stopped at the bronze gate of the Val-can, walked through the lines of Swiss guardsmen and up the stairs into the private court. From here I was shown up five long flights of stairs, sixty each low and wide, of light marble, at each landing were guardsmen with pikes who saluted me. At last I came into the first ante-chamber where the sentinels were pacing to and fro by twos; from there into another curtained red silk room, where three men in wine colored silk suits received me and ushered me into a third room, where Monsignor Bressau, the private secre tary, came to me and told me that

His Holiness to see me and he would take my message. This did not suit me at all and I said, "I must see him myself," and could not tell M. Bressau my message. I said a few minutes would do and so I was turned over to a tall young man in full dress who was talking to a monk in brown and he took me into room No.4 where I sat a quarter of an hour admiring the beautiful gobelins carved ivory crucifix and red silk lining of the

n matters made it impossible for

room Suddenly a whole family of nobles called in and were taken through to another waiting room. After five minutes more a foreign embassy, prelates and monks, etc., all came out, lively discussion and left after hurrying to and fro and carrying documents in and out of the private secretary's room. Next a general appeared, all stiff with medals and gold and beckoned me into room No. 5, where a beautiful gold throne stood, the arms of which were angels and the back a dove in rays of

A.---. I could not see the Pope on ac count of the open door but when I

green stone cross and his famous Peter's

"Come and sit down beside me and

ome Bishops

was I." Then he asked about my home and travels, all the news of Ven-ice and laughed heartily at some things I said. I took out my photographs, which were hidden in my dress, as I was not allowed to have anything in my hands when entering, and he wrote a Benediction on each for me to sell for the poor artist. Then I asked him to bless my resaries and he said: "Why I did that when you spoke of them bofore." "Did you?" said I, "I did not no-tice it and I thonght you would touch them ad I could see you do it." He laughed and put out his hands, The Sovereign Bank

them and I could see you do it." He laughed and put out his hands, gathered them all in a bunch around my wrist, where they hung and said : "There now, watch me do it, here is tho best thorough blessing I can give." I thanked him and said I would now co as he was so here. He replied I

to as he was so busy. He replied I must come again when I came to Rome and be was glad to meet an American

who spoke such good Italian. When I arose to go he raised his hand, and as I liked him well, I said : "I know it is considered the right thing here to kiss your hand," but before I could finish my sentence he said: "You do not need to do it my dear." I took his hand saying :

I took his hard saying: "But I like yon because you have been very kind to me and helped the poor artist" Then I pressed it lightly against my cheek and said : "Good bye." He langhed evidently amused, and said: "A rivederci" ("Hope to see yon again). I bowed and went out. Now all the people were watching me closely in the adjoining

and were out in the poople who watching me closely in the adjoining room and I heard some one say: "She is an American." "Lok out, she understands you," said the General. "She speaks Italian." I left quietly without a word more and well pleased with my normal experience. Catholia with my novel experience .- Catholic Columbian.

MARRIED.

MCMAHON FRAWLEY. - In Orillia, 'on Oct. 13. st the Crurch of the Angel's Guardian. Dr. John McMahon, of New York, to Miss Mary Amelia Frawley, of Orillia.



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VOLUME X The Catholi

LONDON, SATURDAY

DRINKERS 1 Commenting on the working classes, the says that a growing the dangers of even ence in hard liquor a tendency on the par demand practical abst among their employee recent demand for nocuous drinks and th sales of the more por Competition carries o own, for the drinking he is not so valuable as his non-drinking the time comes to la the working force th is not the first to go be done no better i others, but he is mor

thus more valuable t

We know that so chants refuse emplo quenters of saloons. actuated by moti They believe that the brains cannot do go little use to him, ally when in a cost him money. Drinkers barred. only occupation la road-house conting recital of their griev poor fellows! are b against, and of why ities are so sadly an looked. They should signs of the times. understand that th drinker are hard he And these gentleme extremists nor cran fact citizens, tell us who uses intoxicants get on, is a fool. lowest means of gai viz., salcon keeping the bar-tender sha stainer. Think of who spends his d peddling rum, and that requires steady intellect, must not interests block the for the bar-keeper young man who lo nobler than taking lars from wives and him? But he need with seeking reason support of the salo concerned he mus with the fact that wanted, and govern THE DECLINE PAWe are informe not be party will this winter as a n We are glad to know tremists on this po that card playing ject is apt to beg our social ingenu in quantity and deadly monotous th we suppose that for and women will er the chattering o handling of past curious that the g euchre condemn th races. The raceject is morey : the well, the support of winning of a prin says that games a home, and even th loss they involve. more indispensal money; for it is getting money, b vastly higher and dom and virtue. good, but time mi

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Dear Sir: — There is a Lutheran church near here, recently built, which has a large cross on its steeple. This is a new departure, at least as far as my experience goes, and I was wonder. ing if it is the opening wedge, and if other Protestant churches will follow this example.

This Lutheran church has quite an This Lutheran church has quite an interesting little history. Some years ago the pastor preached strenuously against Freemasonry. Nearly half of his congregation were Masons, and these leit the church at once. As the pastor refused them burial in the Lutheran cemetery they bought a piece of property adjoining the church, which they turned into a grave yard of their own. The faithful remaining members have just built themselves the new church which is crowned by a cross. church which is crowned by a cross. JOHN BENNETT.

Sunman, Ind.

This instance is confirmation strong of Father Boarman's experience, show-ing as it does that "private judgment" is much more in abeyance on religious matters in Luther's own especial sect than in many other Protestant bodies, and that consequently Lutherans find

and that best observations into it easier to submit to authority as em-bodied in the Catholic Church. But who among us, especially in New England, has not known of fervent Catholics from the Congregational, Methodist and Baptist denominations? Nay the writer can find none to excel in unquestioning faith and exemplary practice, a group of converts who erst were Unitarians. The Spirit of God bloweth where it listeth. The sincere Protestant, of whatever denomination, who lives up to all the light he has and

humanity and the widening of the spheres of love and fraternity on earth."

OPPRESSION OF THE POOR.

According to God's commandments I began counting the stars on the uniform of the general when a master of ceremony, also in uniform, appeared, we are rigidly enjoined to the obliga-tion of giving to everyone that which is due him. Therefore, injustice of any and every description is a sin against God's holy law. When this injustice assumes the form of oppression, especi-ally of the poor, it then becomes a sin which appeals to Heaven for vengewith a cane and a knob on it and after a few moments the general came to me and announced that the Holy Father ance.

Oppression of the poor, therefore, is defined as an unjust, eruel and tyran is defined as an unjust, even and typan nical treatment of inferiors but parti-cularly of the widow, the orphan and the needy. Perhaps it is no exag-geration to say, notwithstanding its frightful character, that it is one of the

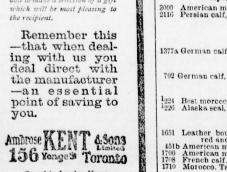
must common sins of the day. It has been made common by our stepped to the side of the general (on modern methods of commercialism and his knees) I saw Pius Tenth on a little the money mad spirit which has seized raised platform in a white broadcloth upon the people. Justice has been flung gown and cap, long golden chains with upon the people. Justice has been flung to the winds. Business has become a to the winds. Business has become a green stone cross and mistahous Peter's system of sharp practices the largest ring on his hand. returns going to those who are most proficient in its deceptions and prevarications. In the multitude of to kneel, but drew a chair up to his and said : tims of its shrewd manipulators. Widows and orphans are fleeced by its be comfortable." I ascended the steps and the general left us and shut the door whows and orphans are fleeced by its iron-hearted experts with no qualms of consciences. Honesty and honor haves given place to their opposites, and financial obligation knows no higher sense of satisfaction than that which the courts can enforce. Such are the conditions. But there will come a day of reference.

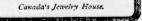
who lives up to all the light he has and holds himself in readiness to do God's will at any cost is sure to make a god Catholic. Hosts of such Protestants have come into the Church in America from every denomination, often putting to shame by their piety and sacriftee those to whom the Faith is an inherit-ance.—Boston Pilot. The smart of poverty is allayed even more by one word of true sympathy than by the alms we give. Alms coldly and harshly given irritate rather than soothe. Even when we can not give, words of kindness are a precious balm; and when we can give, they are the satar and when we can give, they are the satar and when we can give, they are the satar and when we can give, they are the satar and when we can give, they are the satar and seasoning of our alms.

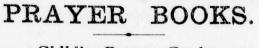
gold, the room was done in red velvet, chairs and all. Here the military dignitaries parade and I waited with 170 Dundas St., The Italian family now swept out and

Welsenburg.









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BAPTIST PRA

Rev. C. L. Rho American Baptist the recent annual ministers of New paid a tribu of the Catholic C said : "I have be for saying that I has been a Roma that it has had But I reiterate it back. How in th the great tide of turned itself to the last half centu retained within t Church without laer ce that the . Roman Catholic I again thank Go olie Church." B. Beller