

The Catholic Record.

SEPTEMBER 19, 1903.

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

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1301

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THE THEATRICAL SITUATION.

We are bracing ourselves to withstand the avalanche of letters sent to the theatrical situation. We get them regularly at the beginning of the season. As soon as the tourist strays homeward from isolated hamlet, or the overcrowded, vulgarized and artificial sea-side resort they begin to come in. We should be accustomed to them by this time, but frankly they always disturb our equanimity. But it heartens us somewhat to know that so many of us have set our faces against the degradation of the stage. That we may be able to have the stage as an education, and not as a purveyor of sensuality is, we presume, the wish of the normal-minded citizen. We all agree as to this. But how to bring it about is a problem which, if we attach any credence to sundry screeds, is wondrously complex. But to our minds it is a simple problem which, if we are not hypocrites, can, and ought to solve. We are the judges in this matter of entertainment. No theatrical company will invest in any drama that is not likely to have good box-office receipts. However, it is well to bear in mind that the ordinary manager is not worried by talk. He is used to it, and, moreover, we know that if the eloquence expended here among us on certain schemes, were reinforced by half the amount of action, our towns would be at once the models and despair of our neighbors. Any symptoms of an organized attempt to turn aside the current of dollars from the managerial pocket will prompt prudence in the selection of plays. In a word, we can have the drama as we desire it. If we have no objection to the problem drama which affords opportunities to ladies with pasts and clothes the manager will have none. We may, of course, delude ourselves into believing that we attend such plays on account of the artistic merit of the principals, or the beauty, the lives, or mayhap of the scenic effects. But do we honestly believe this? Is not that reason a clumsy excuse for lowness of ideal, for morbidity of mind, for a liking for the things which stand for the flesh and the devil. There is no use prating about purifying the stage if we support the drama that drills holes through the sixth commandment. If we do not like it, we can manifest our displeasure by not going to see it. We can let the heroine perform to empty benches. Our "principal citizens," who ought not allow themselves to be seduced by laudatory advance notes of the raucous, should give good example by their non-attendance. And the manager who expects to do business will take heed and govern himself accordingly. His aim is money. He is, we believe, not burdened with scruples as to the best means of obtaining it—owing, perchance, to the fact that he rubs elbows with people who in order to be amused either smother conscience or save its hurts with an ointment compounded of wind and insincerity. If, however, he detects any desire for clean drama, he will do all in his power to gratify it. But if we sit down, as we did last year, and applaud any ill-smelling old thing that he cares to offer us: if we allow him to have the idea that we dote on exhibitions of how to mishandle the Commandments—well, we may have some letters sent to the matter, but nothing else. The manager has his fingers on the pulse of the public. If abnormal he will proffer us the drama of the gutter; if normal—as it should be in any clean-minded and self-respecting community—he will tender us a drama that will amuse and instruct.

STAGE CRITICISM.

Honest and competent critics could do much towards turning the theatrical manager off the darger line. But when these gentlemen undertake to talk of a drama, especially when it has an eminent actress as central figure, they begin to slobber about art. Were they sent to "do" the police court they would have small compassion for the unfortunate prisoners. But when the same kind of woman comes before the footlights tricked out in lace and silk they was idiotic. Free tickets may have something to do with it. But whatsoever the cause, for drivelling nonsense commend us to the notices of the drama which appear in the average newspaper. The critics, we know, do not pose as puritanic. In fact they dislike a Puritan, who looms large in their imaginations as a person

averse to all amusement. But without championing the cause of the Puritan, he can show some reason for his attitude; but the critic, judging him by his copy on the drama, is devoid of ordinary common sense.

A KNOWLEDGE OF CATHOLIC TRUTH.

The one antidote to the poison that is circulated by the press of the country is a knowledge of Catholic truth. We do not mean that the trade of the calumniator is plied so busily now as it has been of late. Here and there a bigot comes out in war-paint and covets in the antique style, but he is regarded as a curiosity. The present day bigot has no war paint and shouts no war cry. He wears a bland smile and professes affection for his Catholic friends who are generally wrapt into an ecstasy of gratitude for such manifestation of liberality. Then he uses them at the polls, prevents them from having representation in the Dominion Parliament, and does it all so skillfully that Catholics never evince a feeling of resentment. But what we wish to point out at present is that much of the printed matter which finds its way into the household tends to destroy faith, or at least to hamper the development of spiritual virility, and it does this effectively. It has its say on every subject in heaven and on earth. It approaches the loftiest themes with an assurance bred of ignorance and presumption and with such plausibility as to effect those who cannot give reason for the faith within them. It dilates on the kindly, tolerant feeling which prevails between all classes. But let us not be misled. The tolerance of which they speak is the child of weariness and indifference which has been adapted by those who take kindly to the religion that flatters human conceit and pride and does not deal too severely with the vagaries of human passion. That we are here to do God's will; that he awaits the sinner; these and other points are not reckoned with.

Now, one of the ways to meet this is to know our Faith. Books which treat of it can be had for almost nothing. There is no excuse for a Catholic to remain ignorant on this score. If we are to have enlightened piety we must have knowledge of doctrine for its foundation. Hearts are for the interests of the Church are not formed by the reading of sentimental rubbish. The lips that can inform the questioner or silence the slanderer are not taught by the average magazine with its silly chatter about love and the world. These require the touch of the Lord through the sermon and the book of instruction.

IRREVERENCE IN CHURCH.

We are not essaying to preach. No, we leave that to those competent to do it. We simply want to say that an acquaintance with books we have mentioned would do us all much good. And a visit to one of our churches a short time ago intensified our conviction in that respect. For instance we noticed a crowd of men and women who seemed unwilling to get beyond the church doors. These people, we opine, fight their way to the best seats at a cheap show, but any place is good enough for them in the temple of God. They rarely see the altar: they cannot as a rule hear half of the sermon, but this does not disquiet them. But a political round-up they are there—very much so—up near the platform. Some of them were on one knee during the most solemn parts of the service: others were under books or beads or any external aid to devotion.

Then again just before the Gospel some of the well-to-do arrived, and with swishing of skirts and edging their way through the door-flowers created quite a diversion before they found themselves in their pews. They are, we are willing to wager, always on time for social functions. They would not dare to treat a host or hostess as they treat God Almighty. To what are we going to ascribe this behavior? To ignorance or to malice? No, not malice—but ignorance that is a disgrace and a shame. It makes ones blood boil with indignation to see the carelessness and the irreverence which characterize the bearing of some of our people while in church. But they can remedy this. More, they are bound to remedy it—that is if they hold their souls life in any esteem.

Select one soul for whose conversion you wish to pray in a most special manner, and then pray daily that the Most Precious Blood of our Lord and Saviour Jesus Christ may fall upon and save that one soul.

NON-CATHOLIC MISSIONS.

Home missionary work for non-Catholics. I am convinced, is claiming much attention from many, if not all, priests of America to-day.

Where find this day in America the Catholic priest who has not secured many good points each year for the Church in the way of breaking down the barriers of religious prejudice, gaining a hearing and stirring up an interest for Catholic truths and practices in the ranks of our separated brethren, forming a solid foundation for after conversions and making himself an active instrument in the designs of God in bringing about actual conversions? I do not every priest in America would write a little of his experience and the best points in his own peculiar methods of dealing with this class of humanity, what a copious and interesting and suggestive volume it would make when compiled!

My experience in local missionary work to non-Catholics, which I have practised since my ordination, may prove interesting, or a least encouraging, to young priests beginning their sweet labors in the Lord's vineyard.

"What do you do to interest non-Catholics in Catholic Church work?" was a question once put to me. My reply was something like this: Dealing with non-Catholics I treat them as I treat my own people in a social way, never standing aloof from them, passing, talking kindly to them as much as possible, manifesting an active interest in all their concerns; inviting many to call on me—an opportunity neglected by few; presenting some with little medals, some with Sacred Heart badges, and others with catechisms and missionary prayer-books. Always when invited to a social gathering I call on them, and sometimes when not invited, I call on my non-Catholics. A few days myself at home I send for them, and had been sick and was at one period of her illness asked to send for me, for she said: "I know you could have done me good." Would I have gone? Certainly.

INSTRUCTIONS ON RAILWAY TRAINS.

Frequently I give brief instructions on trains to trainmen, with splendid results. Very soon I expect to receive into the Church, or have some other priest receive for me, one of my train catechisms. These young men feel interested to have a priest take such an interest in them—and, after all, it is only our duty of charity.

At every funeral, large and small, of the old and the young, even infants, I preach a short sermon on some beautiful Catholic truth, for mankind, lies and lukewarm Catholics at end funeral who do not at any other time enter the door of a Catholic church. My experience teaches me that the pointed funeral sermon is productive of the best spiritual results.

As much as possible I hold Sunday evening devotions in the church, which is always accompanied by an instructive talk or lecture. The evening non-Catholic friends, especially I sometimes, attend these lectures. Everybody people who will not cross the threshold of any church will crowd into the public hall. At every one of eight lectures delivered in our opera house Sunday evenings during the past winter we had a full and attentive house.

Invitations to lecture in opera halls and Protestant churches I have never refused. At one time I was invited to lecture in the "upper ten" church to a priest's voice was never heard and a priest's figure seldom seen. The large edifice was packed with most attentive auditors, who listened in breathless silence to Catholic doctrine for full ninety minutes. At the conclusion all stood during the singing of the last hymn in "grateful thanks" for the "splendid lecture." That lecture broke the backbone of prejudice in that town for many a day.

One "enlightened lady" made this remark next day: "Well, after all, the Catholics do believe in Christ, don't they?" Another had this to say: "That priest seems very much a gentleman, but I don't understand how he gets into that infernal collar he has on."

Replies to questions can always be made speedy and at the same time clinch the nail on the head. The reasonable in sermons, lectures, replies, and talks has a telling effect on the hearers of our day. The local press is a most potent factor in mission work to non-Catholics. "Stand in" with the newspaper fraternity and they will assist you nobly. I have found all of them courteous, gentlemanly, clever, broad-minded, and always ready to push forward every backward cause, every progressive movement. The aid of the local press is invaluable in all church work. To reap the best results from sermons, lectures, and questions we must advertise them in a catchy way in the local paper.

"The Devil's Picnic," for instance, is a lecture on the eve of drunkenness, showing the drunkard to be a fine play-thing for the devil. Advertise that the drunkards would surely not come to it. My experience shows me that the immediate result of this work among non-Catholics is manifest in the return to their Father's house of many Catholics who had not been church or confession from ten to forty years. Just the past few weeks I have received again fifteen such, and they usually turn out very good.

In the next place, a most excellent brotherly feeling is brought about among all classes of believers and unbelievers; non-Catholics in small numbers study our holy religion and a few become converts. At this writing

I have three under instruction for baptism. In the next place, good Catholics become prouder, so to speak, of their holy religion; they are not forced to apologize for their belief, nor are they insulted by reason of the faith that is in them. The priest on the street, on the stage, in the home, in the pulpit is able to fight all their religious battles, and only towards who have flaws to find with the Church will dodge the priest to throw their invectives at the weak ones of his flock, who are poorly able to defend their spiritual mother, Catholic Children.

CONFESSION FOR THE YOUNG.

Under this caption the Presbyterian Witness first states that "Plainly there is no authority in the Word of God for the Confessional," and then proceeds to give its views as to the evils effected upon youth of the practice of confession. We know that the texts of Scripture which teach Catholic doctrine, and many of their explanations are very plausible, but we have never yet heard a plausible explanation of the words "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained," except the explanation that by these words the tribunal of penance was created. If nothing were said about retaining sins it might be possible to imagine an earthly judge empowered to declare forgiveness to the sinner after receiving a general confession accompanied by signs of repentance. But how the judge is to decide whether the sins are to be forgiven or not forgiven, without a special manifestation of the state of his soul made by the penitent is something which passes our ability to conceive. Richard Hooker may say that the power of forgiving and retaining sins was conferred upon the Apostles and upon no others; but where does he find any authority in the Word of God for saying this? Christ conferred upon His Apostles a three-fold commission: to preach, to baptize, and to forgive or retain sins. The Presbyterian clergy claim authority to forgive sins, but not the second of these offices, to retain sins. There is no authority in the Word of God for their doing one of these things more than another. It is reasonable to suppose that if the power of forgiving sins were limited to the Apostles the power of preaching and baptizing was limited likewise; and that if the power of preaching and baptizing was handed down to others, so was the power of forgiving sins.

The Presbyterian clergy have just as much right to forgive sins as they have to preach or to baptize—that is, they have no right at all. If they wish to be consistent they should claim all three offices or none. When they say that "Confession was not law in the Roman Church till the thirteenth century, 1213," they might as well add that receiving of Holy Communion was not law until the time either, Holy Communion was received from the earliest days of the Church, so was Confession practised. There was no need of any law prescribing them until faith had begun to grow cold.

But says the Witness "habitual confession tends to impair independence of character. The very same charge is made against the old-fashioned method of retaining sins. If children are no longer taught to say 'Yes, sir,' and 'No, sir,' but advised to say plain 'Yes' and 'No,' in if short they are allowed to do pretty much as they please, seldom rebuked, and never chastised, it is all for the sake of preserving their independence of character and keeping them from falling into servile ways." O Liberty, what crimes are committed in thy name. There is nothing servile in a dignified submission to lawful authority, and that is the nature of a Catholic's submission to the yoke of confession. We do not hesitate to use words, for it is a word used by Our Lord Himself. Americans think we Canadians impair our independence by remaining under the flag of a monarchy. We feel that we can enjoy all the independence that is permitted to us while under the good flag of Our Lord.

Even though we are not permitted to shoot, hang and burn our colored fellow-citizens. So with the Catholic; if he feels he has all the independence that is good for him. He is free to do everything except to violate God's law,—free to do that, also, but more keenly alive than his non-Catholic brethren to the iniquity of such conduct. "Habitual confession tends to..." says the Witness, "to weaken the sense of right and wrong," says the editor of the Witness, who must pardon us for remarking that he hereby shows very plainly that he does not know what he is talking about. If he had said that habitual confession makes the natural sense of right and wrong possessed by every man almost painfully acute, so that a path through the world which offers no difficulties to a good Protestant is lined with thorns and briars to a good Catholic—if he had said this, he would have struck nearer the mark. If a Catholic tells a "white lie," he knows he has committed sin and must confess, repent and make restitution. He knows he cannot enter heaven until he has expiated these sins. If a Protestant has committed the dollar, or taken advantage of the statute of limitations, he has no one to tell him that he must pay the remaining ninety per cent. of his liabilities if he ever becomes able to do so, and that no debt is ever out of date in the account books of God. He forms his conscience according to the laws of his country and says with the English divine that there cannot be

any law in the Church in contradiction with the laws of the State, forgetting that the laws in question were never intended to shield dishonesty, but to prevent endless litigation. Such is the contrast between the sense of right and wrong derived from habitual confession and that which is based on private judgment and national custom. The Protestant system may be compared to the doctoring of oneself with patent medicines which may or may not be suited to one's particular needs; the Catholic system to the putting of oneself under the care of a skilful physician. Every confessor is a specialist in disease of the soul, wise with the wisdom of centuries, to say nothing of the grace which is given him to fulfil the duties of his office. But, some one may say, it is not good to be always under the care of a physician. It is not good for those who are in health, for they would grow to be hypochondriacs. In the moral order, however, no man is ever in perfect health and therefore he is always in need of a physician. The skilful specialist in medicine, after hearing an account of symptoms, sees the meaning of them better than the patient can; he advises and prescribes; bids the sick man to do this, and forbids him to do that. But the confessor is not merely a physician he is a counsellor at law, explaining clearly the law of God in its particular application to the case presented by his client. This gives the most ignorant Catholics clear notions of right and wrong, while highly educated Protestants are found unable to explain so plain a commandment as "Thou shalt not kill."

All these advantages accrue to Catholics from frequenting the tribunal of Penance. The instances quoted by the Witness of children demoralized by the confessional, have reference to the confessional of the Anglican Church which, being a purely human institution, conferring no sacramental grace, cannot be expected to do the good work which the Catholic confessional does. We have read the utterances of prominent laymen of the Church of England, however—men like Mr. Athelstan Riley—declaring that this mere human institution exercised a very salutary influence upon their own youth and that they wished to see it used by their children. Be this as it may. When we speak of the influence of the sacrament of penance upon Catholic youth we speak thereof we know. The editor of the Presbyterian Witness speaks whereof he knows not.—Antonish Caskey.

LIFE IN A SCOTCH MINING VILLAGE.

Just now when every one's attention is fixed on the housing question, a description of a Scotch mining village, typical of many that still exist, especially in Lanarkshire, may be interesting. There is a somewhat popular impression that if a plan could be devised for shifting a portion of the population from the congested centres of the cities to rural surroundings in the country the annihilating diseases resulting from overcrowding would no more be heard of. I am afraid that that pleasant idea of a country life must be discarded, and something more will be required ere we reach that happy state where the homes of a large section of the working classes will have ceased to be death-traps. The village I refer to is situated within a few miles of Glasgow, and contains forty single apartment houses. These are built back to back and form rows and south. This, of course, prevents the existence of doors and windows at the back or any apertures likely to make for ventilation. The occupants have to rely for this on the front door and the chimney. City people in walking past these houses have been heard to express surprise at finding nine-tenths of the doors standing wide open all day, and every moving of the inmates exposed to the passers-by. This is due to the efforts of the people to obtain the fresh air which the design of their houses deprives them of. The floors are laid with tiles, and, as a rule, are scrupulously clean and ornamented weekly with stucco. House coal is purchased in half-ton lots, and if these lots are not taken at regular periods there is suspicion in the official mind that the wagon is being plundered. There are no coal lodgers are kept, and over-crowding is frequent. Two cases in particular one house (remember they are all single apartments) there were, besides the father and mother, nine children—boys and girls, ranging from one to sixteen years of age—a married daughter, her husband, and child—fourteen in all, in one apartment! In the other there were the parents, four children, aged from seven to thirteen, and five men boarders—eleven in all. Where did they sleep? Well, in various places. A common practice is to keep a "hurley" bed, which, during the day, is run under the bed—not the one resting on the coal—and at night supplies a resting-place for the poor little children, with not room to stretch themselves. I will not deal with the moral side of this condition of things. Most people are, unfortunately, now familiar with it. It would ask you to ponder a second, however, on the suffocating state of such a house at night. The front door barred,

the window closed up by an outside shutter, steam rising from the workers' wet clothes, which must be dry for morning, cast off and soiled clothes packed by, no means of ventilation in wall or roof, and, say, twelve human beings sleeping there. There are no washing-houses provided, and so the washing for these large families has to be done within this apartment of 12x10 feet. In wet weather the drying must also be done there. The sanitary accommodation is of the commonest description. There are altogether three conveniences for the village. Two are provided at one side of the row for the people there, while the twenty houses at the other side are provided with one. They are situated about ten yards from the row, are without doors, and sometimes roofless. These have to meet the requirements of the entire population, men, women and children. There is neither sewer nor sewer attached to them, and except an improvement has taken place recently, they are by no means regularly cleaned. The emptying is usually entrusted to a local farmer, who removes the refuse as it is required for his ground, and not out of any consideration for the health of the village. There is no recreation room of any kind, the principal village amusements being quoits and card-playing, in which many of the villagers attain a high standard of proficiency.

There is a public-house, of course, situated at the end of the row. Some of my readers might be inclined to preach habits of temperance to these people. It would be mockery. Let them spend a winter there, work as these men work, live as they live, and see if they will refuse the facilities for burying their sorrows provided by that public-house. In spite of all, these people are cheery and contented. If you pass of a summer evening you will find many of the men stretched on the grass at the roadside, their wives sitting knitting on stone seats at the doors, and the children playing merrily on the road. Though ready to quarrel when under the influence of the wine, a high standard of fellowship and kindly feeling exists amongst them at other times. If a family is short of food it is because it is unknown to their neighbors. If a man has been unemployed for a week a collection is taken up for him, which often exceeds what he would have earned. If he is disabled for a time regular collections are made for his family. It is a pity such generous souls must live under such conditions! And yet, you might hear many of them talk recently of "our" country and "our" Empire and sing "Briton's never shall be slaves;" greater slaves than they are at present!—Ex-Miner in Glasgow Observer.

DEVOTION TO OUR BLESSED MOTHER.

DUE HONOR SHOULD BE PAID HER ON ALL HER FEASTS.

Bishop Cotton in St. Stephen's Church

It is just to honor the perfect in mind and heart the same as it is just to admire and praise what is beautiful in nature or art. Thus we honor men who have displayed great intellectual gifts, and we praise those who are good and generous of heart and have given largely of their wealth to alleviate the sorrows and ills of their poor fellow-men. The world holds in immortal remembrance the names of a few great men—like a Washington in statecraft or a Shakespeare in letters, but the greatest heroes are for the most part overlooked and forgotten, those, namely, the servants of God, the saints, and martyrs, who lived for Him and have died for Him after passing their lives wholly in doing good for the help and the happiness of their fellow-men. These are heroes and great men, indeed, but it is only the Church that holds them in eternal remembrance. Yet, as high as she would place them on the roll of honor, there is one name she places almost infinitely higher than all the rest, and that is the name of Mary, Mother of God, Queen of Virgins, Queen of Martyrs, Queen of All Saints.

So everything concerning our Blessed Lady is of moment to the Church. A few weeks ago we celebrated her Assumption into heaven, and now, Sept. 8, and commemorate the feast of her Nativity. How we should delight to honor her in the day that marked her birth! That was the beginning of the world's redemption, for she was to be that Virgin who would lie in wait for satan and would crush his head. There was to be enmity between her seed and his seed, and this was brought to a triumphant climax in the coming in time of our Lord and Saviour, born of Mary's immaculate womb. Let us felicitate our Blessed Lady on the feast of her Nativity and congratulate ourselves on all the blessings it brought to us. She was born immaculate, free from sin and satan's power, that we, through the redemption of Christ and the purifying waters of baptism, might also be torn from Satin's grasp and restored to original innocence.

This, then, is the true state for every Christian man and woman to be in—innocent, pure and immaculate—and this will be the state of all who take Mary for their Mother, and by fidelity to the graces she will obtain, keep themselves ever innocent and worthy children. Let us, with Mary our blessed Mother's nativity, renew in spirit our own souls and rise higher year by year in the virtue and holiness that must ever mark her loving and faithful children.

The granite hills are not so changeless and abiding as the restless sea.

Change

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...degrees—result is
...appointed family at
...has been a proven
...tasted, and tested by
...which is of any real
...a perfect baker.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903.

LONDON, SATURDAY, SEPT. 26, 1903.

SUCCESSFUL CATHOLIC SCHOOLS.

Another evidence of the success of Catholic schools which we are pleased to record, is to be found in the official report of the results of examinations held in New York for the admission of pupils to the Normal College of that city.

One thousand graduates of public, Catholic, and private schools wrote for the examinations, of whom 365 succeeded in obtaining the necessary 75 per cent. or more.

Twenty-five public and 13 Catholic schools were competing, so that each 3 public schools furnished not quite one honor student, whereas each 2 Catholic schools were able to do the same thing.

Thus it would seem that the Church of England attributes an efficacy to the Sacraments which other Protestant denominations do not admit.

Confirmation and four other sacraments of the Catholic Church, are declared by Article 25th not to be Sacraments, but to be either "a corrupt following of the Apostles" or "a state of life allowed in the Scriptures."

There is no clear statement to which of these two classes Confirmation belongs, so we must admit we are not very certain how the Church of England really regards Confirmation.

The statement of the Rev. Mr. Kenrick to the effect that the belief of the Anglican Church is identical with that of the Catholic Church on Confirmation is evidently inaccurate.

Canon Farncomb, we are told, spoke of "The value of historical study in making Churchmen both conservative of ancient beliefs and practices, and at the same time progressive in the adoption of new methods from ancient and modern times."

The Rev. C. B. Kenrick read a paper on the distinctive grace of Confirmation, stating that "Confirmation is the complement of Baptism, and was always administered in early days in connection with it."

The usual view prevalent in the Roman Catholic and Anglican Churches is that the Holy Spirit is given in Baptism, and that a further gift for special purposes of strength and defence was imparted at Confirmation.

The Rev. F. C. Heathcote set forth that some more definite teaching concerning the philosophy of Confirmation and its place in the Christian system is needed.

It will be noticed that the views of the three speakers on the nature of Confirmation differ essentially in regard to whether or not it confers any real grace upon those who receive it.

Canon Farncomb does not attribute any efficacy to the Sacrament of rite, yet he admits that it was used by the Apostles, and was regarded by them as belonging to the essence of Christianity.

The "order of Confirmation" as found in the Book of Common Prayer of the Church of England seems to imply that Confirmation is intended merely for the purpose that children being come to the years of discretion "may themselves by their own mouth and consent, openly before the Church ratify and confirm" the promises made for them by their godfathers and godmothers when they were baptized.

This declaration of the purpose of Confirmation is followed by prayers by the Bishop that the candidates may receive "the manifold gifts of grace" which the Holy Ghost imparts, and which are enumerated in chapter II. of the prophecy of Isaiah.

There is not in all this any indication that grace is actually conferred through the rite of Confirmation. In fact, even if Confirmation were really acknowledged to be a sacrament of Christ, from the point of view of Protestantism it would not follow that grace is conferred by it.

We may here further remark that the invalidity of Anglican Orders constitutes an additional difference between Catholics and Anglicans in regard to Confirmation.

PREMIER COMBES IN BRITANNY.

Premier Combes had in Brittany an experience of the amount of indignation felt in the French rural districts against him on account of the anti-Christian policy he has pursued since his accession to the premiership of the country.

Treguier, a small town in the department of Cotes-du-Nord was the birth place of the anti-Christian writer, Ernest Renan, and the irreligious section of the community had determined to erect a statue to Renan which was to be unveiled on September 13th, by Premier Combes.

An address of welcome was read by the Mayor, and in reply M. Combes said: "I have heard some hisses. Let me compare these to the flute played behind the chariots of the conquerors of ancient times to remind them that, having been raised by the people, they must be governed by the people."

During the unveiling of the statue, there was a considerable amount of hissing, blowing of whistles, and anti-Combes cries which the police were unable to suppress, and a company of soldiers was ordered to press back the demonstrators.

There was some disturbance along the route also while the Premier went to visit the house of M. Renan, and the soldiers were obliged to use the butts of their rifles to keep order.

M. Combes deems it necessary to defend his ill-treatment of the religious orders on every possible occasion, for he knows well that this will be the issue at the next general election, and at the banquet in the evening he declared that the Cabinet had done nothing more than enforce laws which had been passed by the French Parliament.

He forgot to say that Waldeck-Rousseau, under whose Premiership the anti-religious laws were passed, declared that Combes had pressed the laws to a degree of violence which the Parliament had neither intended nor foreseen.

He also omitted to tell that the French Republic differs from all other Republics in this respect, that as it is carried on at present French citizens are banished from their native land for no other fault than that they lived in community for the purpose of doing more efficiently their numerous benevolent works, including the preaching of the Gospel of Christ, and the educating of the children of the nation.

M. Combes had the impudence to tell the people of Brittany in his speech, that they would throw of the yoke of squire and priests, and adopt the Republican principles of liberty. He ignored the fact that under his regime there is no liberty but for the enemies of religion, and notwithstanding this he dared to utter the glib falsehood that "his Government is not hostile to religion."

Whatever other localities of France might say or do, he will not be able to hoodwink the people of Brittany and La Vendee into believing his platitudes about the liberty enjoyed by the people under his regime.

The tyranny of the Combes regime has been admitted not only by Waldeck-Rousseau and other staunch Republicans, but it is being more and more fully made manifest to the people every day, and there are now signs that the apathy hitherto displayed by the people in regard to the anti-Catholic policy of the Government is giving way to a general feeling of indignation which will bear fruit in the results of the next general elections.

The single fact that the Premier should have come from Paris to do honors to an Atheist by publicly unveiling a statue erected in his memory, and by pronouncing on him a panegyric, is sufficient to show that he is under the influence of the enemies of religion, and that he is ungratefully endeavoring to destroy the Church in France. He will certainly not succeed in the end, though the Voltairian spirit which is abroad may give him and his party a temporary success.

A NON-CATHOLIC'S OPINION.

A recent issue of Brann's Iconoclast has some striking remarks on the efforts made by many of the Protestant clergy to induce or encourage the United States Government to acquire and retain as much territory as possible from contiguous Catholic countries.

A majority of the Protestant clergy, it says, are engaged in this new crusade, and the reason for their course is stated to be that they foolishly imagine they will thus have new fields for the work of Protestant missions.

The editor says plainly that in their efforts to undermine the faith of the intelligent Catholics of Cuba and the Philippine islands, they may succeed, but they can do no more than destroy their faith in Christianity, and increase the number of infidels and agnostics.

Mr. Windle (the editor) declares that as for himself, he is neither a Catholic nor a Protestant, he is "just a plain everyday sinner," but for this very reason he considers that he can approach the question without prejudice, and "write down the simple truth without the slightest desire to offend or please either party," and he thinks he can tell the reasons why "it is almost if not quite impossible for an intelligent Catholic to become a good Protestant."

He gives these reasons, as follows: "If he cannot believe in the root and stock of the tree, how can he believe in its branches?"

"If he cannot believe that the oldest Church in the world is the true Church of Luther, Calvin, Wesley, or Dowie, as the Church of God?"

"When convinced that the authority vested in the oldest Church is not binding, how can he submit to the decrees of conference, council and convocation of warring Protestantism?"

"Once convinced that the rules of faith laid down by the councils of his Church are erroneous, and the Pope's interpretation of Scripture false, how are you to make him accept the interpretation, or abide by the rules of faith and practice laid down by Tom, Dick and Harry?"

"Impossible! The upright, honest, educated Catholic must either remain true to his faith or become an agnostic. For him there is no refuge in Protestantism, no middle ground between Catholicism and infidelity. Therefore the inevitable effect of Protestant missions in the Philippines will be to make agnostics and infidels of a people, who now believe in God and His Christ."

"My statement that no intelligent Catholic can become a good Protestant may sound extravagant, but it is literally true. You can count on the fingers of one hand all the Catholics that have become good Protestants, during the last hundred years. As before stated, when an honest, upright Catholic abandons Catholicism he almost invariably becomes an agnostic. When a dishonest devotee renounces his Catholicism he is apt to become a first-class Protestant scoundrel."

He then reviews the lives of certain ex-priests who by exposing the "evils of Romanism" have secured a godly amount of filthy lucre for themselves by working on the anti-Catholic prejudices of the people, and especially on the A. P. A., but of these schemers he says: "I have never known one who could be trusted, or that possessed a single spark of honor."

Chiniquy, who has been canonized by the Presbyterians for no other reason than that he abused the Catholic priest-

hood from which he was very properly suspended, and made prodigious efforts to destroy the faith of some Catholics who continued to put trust in him, Mr. Windle thus describes:

"There was Chiniquy of Kankakee, Illinois, who was not only a cheat and fraud, but one of the grandest, prevaricators who ever tried to rob the father of his laurels. This old impostor collected thousands upon thousands of dollars from his dupes, ostensibly to found missions and build 'homes for ex-priests.' A fraction of the amount collected would be invested in some ramshackle den, Chiniquy would 'blow in' the balance, set fire to the 'mission' or 'home,' report that he had been 'burned out' by Catholics, and hit the road on another foraging expedition."

Ex-priest Seguin, who engaged in a similar work, is described as "one of the most accomplished scoundrels that ever went unhung."

Of Slattery, described as "a bird of the same feather, but more cunning," he says:

"With brazen effrontery he branded his former brothers as a clan of lecherous libertines, and from the very hooch-tops denounced the 'little Sisters of the poor' as prostitutes, when at the same time the rascal could not have been trusted with the virtue of a seven year old girl."

Mr. Windle winds up his article by declaring that the missionary societies which are burning with the desire to convert the Porto Ricans, Cubans, and Filipinos, "may make infidels of them, but never Baptists, Presbyterians, or Methodists. If infidels are doomed to be damned, as these self-same missionaries tell us, then it is high time for them to cease their manufactures."

TEMPERANCE INSTRUCTION IN SCHOOLS.

The New York Tribune of a recent date had an interesting article in which special reference is made to the interest which the Empress Victoria of Germany takes in the Temperance movement.

Mrs. Mary H. Hunt, who represented the United States at the recent anti-alcohol Congress held in Bremen, while staying in Berlin after the close of the Congress had many conferences with persons in high position, in reference to a subject in which that lady takes special interest, namely, scientific temperance instruction.

She was one day surprised on receiving a telegram from the palace at Potsdam stating that Her Majesty the Empress would be pleased to receive a visit from Mrs. Hunt and the Fraulein Ottilie Hoffman, the President of the German Woman's Total Abstinence Association.

It is needless to say that the ladies complied with the request, but Mrs. Hunt expresses that she is not at liberty to report everything which was graciously spoken by the Empress on the occasion. The Empress is very much adverse to the publication of her sayings and doings, but as Mrs. Hunt was particularly anxious to make known Her Majesty's sentiments on the Temperance question, she was permitted to make an exception in the present instance in the hope that some good might result if it were made known that the Empress has great sympathy with the Temperance movement, and wishes it all success.

The interview lasted about an hour during which the Empress listened very attentively to the account given by Mrs. Hunt of the progress of the Temperance movement in the United States, and of the struggles to introduce text-books into the schools teaching the destructive character of alcoholic beverages. The Empress was already somewhat familiar with the matter spoken of, and of the beneficial results of this instruction to individuals, to industry, and to the American nation at large.

One reference in the conversation was peculiarly interesting and forcible. In the Hohengollern Museum in Berlin there is a picture representing Queen Louise visiting Pestalozzi's school after the signing of the treaty of Tilsit which restored to Prussia half the Prussian territory which had been occupied by Napoleon, but which cost Prussia the other half which Napoleon had annexed to France.

Queen Louise is represented at the moment when she says to Pestalozzi, "We must teach the people. What we need is better education to make a new race of men."

Sixty-three years later, the first Emperor William was able to constitute a united German Empire after the total overthrow of Napoleon the Third's Empire, and to re-annex to Germany the lost territories. This was done through the "new race of men" forecast by Queen Louise.

Mrs. Hunt with great tact made reference to this picture in her conversation with the Empress, and said: "To another great woman (the Empress being meant) has come the opportunity to extend a fostering hand to a system of education that will free the Germany of the future from the tyranny of alcohol, which enslaves both souls and bodies of its victims. On this opportunity, please allow me to congratulate your Majesty, and the great country over which your husband, his Majesty the Emperor reigns."

The Empress replied to these remarks expressing her great sympathy with the work in which Mrs. Hunt is engaged, after which the interview ended.

It would undoubtedly be greatly to the interest of Germany, or Canada, or any other country that a thoroughly sober and industrious race of men should arise in it, and we have no doubt the temperance lessons which are already provided to be given in the public schools of this country will contribute toward so desirable a result.

TURKEY AND MACEDONIA.

The Montreal Witness of September 12th reports an interview with Mr. Arthur Fitzgerald, who is an importer of cottons who has spent most of his life in Calcutta, and who has necessarily an extensive business with the natives of India.

The same gentleman "accounts for the reluctance of England to take an overt part in the suppression of the Turk at the present juncture when the Christians of the east are being massacred by the thousand."

Mr. Fitzgerald reminds us that England is a great Mohammedan power, having over fifty million Mohammedan subjects in India whose religious rites she has guaranteed. "She has protected these against all enemies; she has never interfered with their customs, odious as some of them are to our Christian civilization; and in return the Mohammedans are among the most loyal of all the subjects in that teeming dependency which sustains some three hundred million human beings. The Mohammedan is a fighter. He propagated his religion originally by the sword. He would do the same today if he had the chance. On the other hand the Hindu is passive. He does not believe in bloodshed. He has been brought up under a doctrine of passivity. He would faint not kill anything. The Mohammedan has been among the readiest to fight for England. Indeed addresses have been presented again and again to the Indian Government on behalf of the Mohammedan people—addresses in which England is referred to as 'the great protector of the Mohammedan religion, and as a power whose must be supported at all hazards.'"

Under these circumstances Mr. Fitzgerald believes that should Great Britain take up arms to oppose the Turk, the Mohammedans of India would rise and rally to the standard of the Turk, thus upsetting the present condition of things to that extent that probably an end would be put to the Indian Empire under British dominion. "That," continues Mr. Fitzgerald, "is why England temporizes; and it is a reason which is sufficient to all reasonable persons."

We have no doubt that there is some danger of a Mohammedan rising in India in the case that there were a war with Turkey, particularly a war on behalf of the persecuted Christians of the Turkish Empire, and we do not doubt that the Sultan would do all in his power to excite such a rising. In this, too, he would be seconded by the Sheikh-ul-Islam who is supposed to be supreme in the religion of all Mohammedans. The Sheikh's authority, however, as we understand the matter is more nominal than real outside the Turkish Empire, and we do not think the prospect of the success of Sultan and Sheikh together would be very great in exciting the Mohammedan millions to rebellion to maintain Turkish domination at the present day.

The Sheikh-ul-Islam's authority to declare a Holy War, or even to depose the monarch, is great in Turkey itself, but by the isolation which time has brought about, separating other Mohammedan countries entirely from interference by the Turkish government and officials, has almost reduced it to a nonentity so far as India, China and Japan are concerned. Nevertheless we can see the difficulties which stand in the way of Great Britain's intervention to save the Macedonians; with the Bulgarians residing in Macedonia, as well as the Armenians from Massara. There would be not only the Turks who are good fighters to be met, but possibly there would be some European power or powers to take part with the Turks themselves in repelling any other power which might undertake the role of crusaders to deliver the Christian populations from Drusus, Kurds, Albanians and Bashi-Bazouks. But it is none the less a disgrace to all Christian Europe that these massacres are allowed to go on. We do not think

of the blame of this on the British Government, but we fear they may not be so far as it is concerned, why a great Christian United States should be the burden of barbarous nation, a fixed plan to expel so far as it is possible. It is to be expected that the gross murders of our countrymen confined to our cities where Christians perpetrated even the danger of their lives and a menace to Asia. The situation is not to be expected of European Turkey, the Christians are threatened, and accomplished, it that there will throughout the Christian families. The situation is and worse, and is not to be expected of European Turkey, the Christians are threatened, and accomplished, it that there will throughout the Christian families. The situation is and worse, and is not to be expected of European Turkey, the Christians are threatened, and accomplished, it that there will throughout the Christian families.

Fredericton, Editor CATHOLIC. Dear Sir—friendly discussion "Christianity occasionally misapplied and Magdalen seen them in I should kindly give whether or not correct usage gauge of the have to me a sound, but this punance which them in my work of the pre Ireland, I pel truth " among the can not find the Bible or by the Church's press love for are not the adverb "fluous? Accoring the use does not the charity imply charity which it not, consist in terms? true imply t Christian ch

In reply to that the mat corresponded which regard style rather We do not reasoning is the express and "true" charity" an assertion of propositions, truth are the other positions clarity is C true Christian it can be le believe them christian char is a specie though the and "Chr used as a do not thi pressions sh We woul has ever the use of the as bad li lines: In addition our estim are adjust and not ac

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SEPTEMBER 26, 1903.

The blame of this apathy on England or on the British Government entirely...

It is to be noticed that the atrocious murders of Christians are no longer confined to Macedonia, and localities where Christians are few...

The situation in Macedonia is not greatly changed from what is already known to our readers...

TO CORRESPONDENTS.

Frederick, N. B., Sept. 12, 1902. Dear Sir—I am interested in a friendly discussion on the phrases "Christian charity" and "true" or "truest Christian charity"...

In reply to the above we have to state that the matter concerning which our correspondent makes enquiry is one which regards the purity of English style rather than Christian doctrine.

We would remind P. G. that no one has ever thought of condemning Hood's use of the words "Christian charity" as bad literature in the following lines: "Alas! for the rarity Of Christian charity Under the sun."

NEWFOUNDLAND'S SYSTEM OF EDUCATION.

We insert in our columns with pleasure the following article taken from the Halifax Evening Mail and the Herald of August 10, 1903...

In connection with this subject we are pleased to be able to state from information derived from other sources that the Rev. Doctor's assertion is correct...

The Rev. Dr. Pilot, D. C. L., superintendent of Church of England Education in Newfoundland...

In reply to the question as to the advantages of the system, Dr. Pilot replied: "In the first place it prevents friction."

Next to the Church in authority comes the State—the national government, the Roman government, and the city government...

"During the past ten years rapid strides have been made in education by the establishment by the legislature of a Council of Higher Education..."

given an impetus to all educational work in the colony. The examinations are conducted by University Correspondence College, Cambridge, England...

In St. John's each denomination has a college, embracing a complete educational system and work from the kindergarten to preparation for the universities...

THE RHODES SCHOLARSHIPS. "As compared with other countries to which these scholarships have been awarded, Newfoundland presents perhaps the greatest difficulty..."

The Rev. Dr. Pilot, D. C. L., superintendent of Church of England Education in Newfoundland...

"Pupils from Newfoundland schools who go elsewhere more than hold their own against more favored competitors. There is a general desire throughout the whole country for more and higher education..."

AN UNLAWFUL OATH.

Rev. P. A. Baart, of St. Mary's church, Marshall, Mich., in his Sunday sermon declared that no Catholic could consistently take or keep the oath of some labor unions...

The obligations due by a Christian to God, come before his duties to his neighbor, or himself. Therefore his allegiance to his Church comes before his duty to any society.

Therefore the Typographical Union should modify its oath so as to yield deference to the Church and to the Government, within their respective superior rights over its members...

A CONVERT'S GIFT.

"COMMUNION SERVICE" FORMERLY USED IN TRINITY P. E. CHURCH GOES TO NEW APOSTOLIC MISSION HOUSE.

New York, Sept. 8.—Father A. P. Doyle, of the Paulists, received yesterday as a gift to his collection of gold, silver and precious stones for the Apostolic Mission House chalice...

This communion service was used in old Trinity Episcopal Church more than half a century ago. Each article bears in old Roman lettering, "Trinity Church, New York City, 1850."

SERVANTS OF THE POOR.

THE GOOD ANGELS OF THE SLUMS OF NEW YORK AND A GLIMPSE OF THEIR WORK.

There is no need to tell Catholics—or non-Catholics, either, for that matter—of the work of the bands of devoted religious women who spend their lives in the service of the outcast, the sick and the poor...

The amount of good they do is almost incalculable. Though they shun publicity and shrink from praise, it is pleasant occasionally to come across a public testimonial to their work...

"On the top floor a young woman was lying dangerously ill of typhoid fever. Her husband had deserted her, leaving her with two black eyes and one baby...

"She hailed the nun's appearance with a pathetic joy that would touch the heart of a Fiji Islander. Within an hour the dingy room looked as though a good fairy had waved a magic wand around them."

"The news of the nun's arrival had spread from floor to floor, and the neighbors peeped in to profess their services. A little black-eyed Italian brought a basket of deviated geranium to help brighten the place, and an Irishwoman followed with three over-ripe tomatoes..."

"He growled out something that did not sound like a blessing, but she paid no heed. Instead, she gave him a long, steady gaze, and her eyes opened on a smiling face, and she said: 'I'm so glad you've come; there are lots of things you can do for me...'"

END OF EDUCATION.

It is, After All, to know How to Save One's Soul.

What is the end of a Catholic education? It cannot be at variance with the end for which a Catholic believes he was created. The salvation of one's soul is the event of every life.

Dreadfully old-fashioned as it sounds to one whose ears are attuned to the symphonies of pedagogy, the salvation of one's soul must be the first consideration in any scheme of Catholic training...

"When the sister was asked if she was sure he would return with the provisions, instead of spending the money, her look of pained reproach covered the questioner with confusion."

"Of course he'll come back!" she said simply. "Didn't you hear me tell him I trusted him?" And she was right.

"This is only one of many instances in which a nursing sister acts as the angel of the household."

"One of the religious orders in New York devoted to the care of the destitute bears the significant title, 'Sisters of the Sick Poor.' For a score of years these sisters have been laboring in the tenement districts...

"When the Spiritual Director of these Dominican Sisters, was asked for information in regard to the order, he said: 'The founder, Sister Mary, was a noble, self-enclosing woman...'"

The sisters actually took in washing, using the proceeds to procure nourishment and delicacies for the sick poor. The constant demands upon their time, and several of them literally worked themselves to death...

"This beautiful charity has no parochial limits, but the needs of the poor of the west side are so great, and so far beyond the present strength of the community to meet that its labors are, for the time being, confined as far as possible to our own Paulist parish..."

"It is not alone Catholics who appreciate the heroism of these sisters. People of all denominations who hear of their tireless labors call here and at the convent to express their sentiments in regard to the work."

"A somewhat similar order, under the name of 'The Little Sisters of the Assumption,' located in East Fifteenth street, has been nursing the sick poor in New York absolutely without compensation, since May, 1901."

"The Sisters of Bon Secour, of Lexington avenue, another French order, nurse the sick in their own homes, but do not confine their attentions to the poor. They are in constant demand in the houses of the sick rich of all creeds...

HOW ROBERT EMMET DIED.

Katherine Tynan Hinkson in Dunahoo's.

One hundred years ago! And still in the gallery of Irish patriots, young Emmet stands for a saint and martyr. So ideal were his qualities that it almost needs his unhappy love affair to prove him human...

Even the English newspapers that would have taken away his right to Heaven, as well as to earth, were obliged to bear unwillingly testimony to the fact that the young man was a hero...

A Beautiful Book.

"A Careless Traveler," attending Mass in one of the chapels of St. Peter's at Rome was ill pleased to see the ecclesiastic neglecting the service that they might read so many pages in a book, which he supposed prescribed by their rules...

To know, love and serve God are even better than the living for the best, if that may not also be the living for God.

A USEFUL CUSTOM.

It has been carefully ascertained that in the majority of cases the habit of drinking to excess is formed between the sixteenth and twenty-fifth year.

It is clear, then, that parents are very largely responsible for the drunkenness that afflicts society. If they were more attentive to the habits of their boys they would both save souls and shield society...

Bearing in mind the fact that intemperance is shown to be developed between the sixteenth and twenty-fifth year, parents should specially supervise the habits of their boys during these years...

The general establishment of this practice in our country would not be a violent innovation. Yet, if a violent remedy were needed, there is a subtle and effective way to justify it...

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By good example, by great gentleness and kindness, attract that one soul to Christ. Lose no favorable opportunity, by conversation, Catholic reading, by the use of charity and self-sacrifice, to gain that one soul for whom Jesus died on the cross.

CHATS WITH YOUNG MEN.

Determination counts for more than anything else in character-building, as it does in other forms of effort. Every temptation to desist, to let things go, to let well enough alone, unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along a rocky coast. There is danger in every deviation.—Success.

One of the commonest excuses for the lack of self-culture and attention to other duties is the lack of time. Hundreds of men, young and old, cheat themselves with the notion that they would do this or that desirable thing if they "only had time." But the truth generally is that the busiest man could find leisure for an extra thing by utilizing odd minutes of time, and properly arranging their regular employment.

Teachers must have tact to manage the little willful souls that are under their care, and often the parents of these little ones as well. Education and book learning are often of slight value as compared with tact in meeting the daily difficulties of the school.

Every life has its purpose and consequent duties. That this is not always manifest in its course only argues the blindness and ignorance of the one who is content to exist and not live in the best sense of the term.

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much fatigued that he resolved to rest for the night at a small wayside inn which was at hand, and early in the morning to retrace his steps, and acquaint the lady with the mistake she had made. Accordingly, after a good night's rest, he sat out for the dwelling of Mrs. Stevens; but on arriving there the servant told him that the ladies had left home early that morning on their way to England, whence they were not expected to return for some weeks.

When a young man first goes out into the great world and is thrown among other men of all characters, habits and professions—especially if he is away from home and has had little training in social intercourse—he is apt to many blunders if he be at all forward.

He should lay down certain principles for his own guidance, so as to be benefited by these meetings with other men, so as to establish a reputation for nice manners and good sense, and so as to participate in no evil by any of the ways in which that may be done.

Defiance to superiors. First of all, the well-bred young man will be respectful toward age, superior wisdom and high station. The failure to show this reverence is due to a false notion of one's own importance.

Slowness to express opinions. When a young man is in a company largely composed of his elders, it is a mistake for him to act as if he "knew it all." Even if he be a college graduate and his acquaintances be poorly educated, they know more than he does of the great university of life.

Avoid detraction. Very often in the company of men the absent are spoken of disparagingly. Besides the sinfulness of this proceeding, it is also the failings of others. Say nothing, as a rule, behind a man's back that you would not say to his face.

It was now late, and James felt so

could such a thing have found its way into a furze brake? But, mamma, do you know it reminds me of the boy to whom I so carelessly gave a five-pound note the day before we left home. If he had not been very dishonest, I think he would have returned it.

"Before Mrs. Stevens could reply, the old butler, who had just come into the room, said, 'If you please, miss, that lace boy was here several times while you were away, to ask when you were expected home; he wouldn't tell me why he was so anxious to see you, but the last time he was here he looked very miserable, and I saw him wiping his eyes as he walked away from the door.'

"Well," said Mrs. Stevens, "when I drive into Limerick to-day, I shall not fail to make inquiries about it; and, Mary, I will take this veil; it may have belonged to him."

"And here, Cora," said Harry, "you have earned a good piece of bread and butter at all events, my doggie."

"About 2 o'clock in the afternoon, Mrs. Stevens' carriage stopped at the gate of Mr. Mason's manufactory, and there she met her daughter getting out, requested an interview with the proprietor. It would make my story too long were I to relate all that passed; until Mr. Mason, rising from his chair, said with much emotion, 'I feel more grateful to you, madam, than I can express, for giving me the opportunity which I committed towards an honest and deserving boy.'"

"I did not succeed in selling it," replied James; "people thought it too dear, so it is not folded among the collars."

"I don't see it," said the clerk. "After an anxious search on the part of James, it was evident that the veil was not forthcoming."

"You had better confess at once what you have done with it," said the clerk severely.

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"Well," said Mrs. Stevens, "when I drive into Limerick to-day, I shall not fail to make inquiries about it; and, Mary, I will take this veil; it may have belonged to him."

"And here, Cora," said Harry, "you have earned a good piece of bread and butter at all events, my doggie."

"About 2 o'clock in the afternoon, Mrs. Stevens' carriage stopped at the gate of Mr. Mason's manufactory, and there she met her daughter getting out, requested an interview with the proprietor. It would make my story too long were I to relate all that passed; until Mr. Mason, rising from his chair, said with much emotion, 'I feel more grateful to you, madam, than I can express, for giving me the opportunity which I committed towards an honest and deserving boy.'"

"I did not succeed in selling it," replied James; "people thought it too dear, so it is not folded among the collars."

"I don't see it," said the clerk. "After an anxious search on the part of James, it was evident that the veil was not forthcoming."

"You had better confess at once what you have done with it," said the clerk severely.

It was now late, and James felt so

Surprise Soap. A Greengard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

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SKIN DISEASES. Invariably Due to Poor and Watery Blood. PIMPLES, BLOTCHES, BOILS AND UGLY RASHES CLEARED FROM THE BLOOD.

From the Advocate, Exeter, Ont. All diseases of the skin and complexion are caused by bad blood. Paleness and pimples, blotches and boils, ugly rashes and open sores, itching eczema and burning erysipelas—all these blemishes come from bad blood.

It is needless to record James' answer. The fondest wish of his heart seemed likely to be realized; and added through the lady's benevolent aid by a liberal donation from Mr. Mason, it was placed at a good school, no exertion on his part was wanting to profit by the instruction he received.

When, in some years, by the blessing of God on his exertions, he had realized a competence, the first use he made of it was to establish Jim and Mrs. Cotter in a small freehold farm, which he purchased for them.

"Ah, I now see the whole story," said Alice. "You, papa, were once James the lace boy, and mamma was Mary Stevens—how curious!"

It was now late, and James felt so

Good for Baby. Nestlé's Food. Sample (sufficient for eight meals) Free. LEEMING, MILES & CO., MONTREAL.

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Father Sheehan's Works. My New Curate.....Post paid, \$1.50. Geoffrey Austin, Student " 1.25. Triumph of Faith..... " 1.60. Luke Delmege..... " 1.50.

PHOTO ART CO. 513 DUNDAS ST. W. TORONTO. Our Ford for Little Ones. MARY SALOME, Inventor, York. Price \$1.25 post free.

OUR BOYS AND GIRLS. THE LACE VEIL. CONTINUED FROM LAST WEEK. "Stop here, and welcome, child," she said; "but as to the payment don't trouble me. It will be time enough to think of that when you're a rich man, as we'll see you, perhaps, one of these days."

Good for Baby. Nestlé's Food. Sample (sufficient for eight meals) Free. LEEMING, MILES & CO., MONTREAL.

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OUR FORMOSA LETTER. Sept. 11th, 1928. Mr. Editor—The Harvest Festival announced in my last, came off very successfully. The weather in the morning was large, the program was varied and the refreshment tables freighted with all the delicacies of the season.

OBITUARY. MR. HUGH McLEAN, H. M. C. LONDON, ONT. In the midst of life we are in death. It was never more sadly realized than on Monday, September 17th, 1928, when the death of Hugh McLean, one of London's most popular and successful business men, occurred.

MARRIAGE. O'MEARA BURNS. At St. Mary's Church, London, Ont., on Wednesday, Sept. 19, Mr. J. O'Meara of Stockton, California, was united in the holy bonds of matrimony to Miss Mary Burns, only daughter of the late John Burns of this city.

FROM GRAVENBURST. On Wednesday, September 26th, an interesting congregation assembled in St. Mary's Church, Toronto, to witness the marriage of Miss Rose Cunningham of Gravenhurst, to Miss Rose Murray of Toronto.

THE SIEGE OF QUEBEC, 13TH SEPTEMBER 1759. The following despatch came to the Evening Journal, dated Quebec, September 13th, 1759. The British General Wolfe, after a long and bloody battle, had defeated the French General Montcalm, and the city of Quebec had fallen into British hands.

Calm is the night! On Lewis' height The halcyon moon is gleaming; In airy flight the darts are flying; Along the heights the beacon lights In puffs of blue are glowing; The pickets' tread—the stars are sleeping; From deepest shades are peeping, The eyes of the dead.

As billows shock against the rock, As lightning's flash at evening— The British host against the foe, Across the space of heaven— As torrents roar from mountain hoar— The British host against the foe, Across the space of heaven—

THE FLEUR DE LYS. The fleur de lys, no longer free, Is fanned by breeze of heaven; In the sacred, hallowed ground, Was planted in the even. The day is done—the autumn sun, In the end these people bleed; Laureate's line is gorgeous now, With hundred beauteous linking.

GRAND VESPERS AT ST. MARY'S CHURCH. The full choir of forty voices rendered the beautiful and grand "Te Deum" in the choir of St. Mary's Church, Toronto, on last Sunday evening, the imposing edifice being crowded to the doors.

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MARKET REPORTS. LONDON. London, Sept. 24.—Grain, per cental, wheat, new, \$1.25 to \$1.30; old, \$1.10 to \$1.15; barley, \$1.00 to \$1.05; oats, \$0.80 to \$0.85; flour, \$2.00 to \$2.10.

MARKET REPORTS. TORONTO. Toronto, Sept. 24.—Deliveries are light and the market is firmer at 7 to 7 1/2 for local exporters, 7 1/2 to 8 for outside; goose is nominal at 7 for No. 2 east; spring wheat, \$1.75 to \$1.80 for No. 1 and 2; No. 2 east, \$1.65 to \$1.70 for No. 1 and 2; No. 2 west, \$1.55 to \$1.60 for No. 1 and 2.

MARKET REPORTS. EAST BUFFALO. East Buffalo, N. Y., Sept. 24.—Cattle—Receipts, 250; market, steady; prices unchanged. Veals—Receipts, 100; market, steady; prices unchanged. Hogs—Receipts, 100; market, steady; prices unchanged.

TEACHERS WANTED. TEACHER WANTED FOR STAFFORD. Separate school holding a 3rd class certificate to teach French and English, daily from 10:30 to 12:30, salary \$250. Applicant to furnish testimonials, and address to Rev. J. J. O'Connell, Secretary, 1209 St. John's St., Toronto.

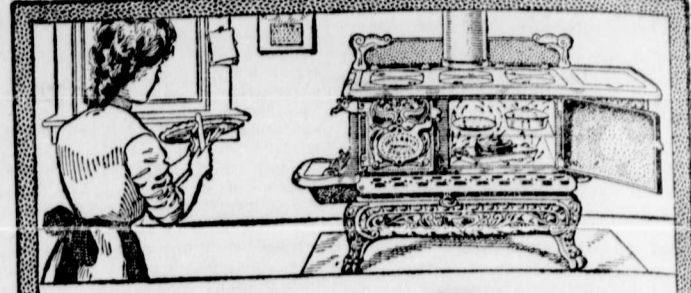
TEACHERS WANTED. FEMALE TEACHER WANTED. Hold 1st class second class certificate for Separate School, Dublin, Ont. Do not to commence on 1st Oct. Apply Bernard O'Connell, 1209 St. John's St., Toronto.

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CHEAP MAGAZINES. Some time ago we visit the shop of a Canadian largely in books. Attention was attracted to us by an enormous number of cheap magazines of all shapes and sizes. A quarter of a dollar a copy, with a picture of a famous personage, and a list of names of celebrities of the day. We ventured to purchase one of them, and to our surprise, it was a masterpiece of cheap magazine making. They were full of pictures and stories, and were very interesting. We bought a few more, and found them to be a real treat. They are a real boon to the poor, and we hope to see them more widely distributed.