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Catholic Record.

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

VOLUME XXVII.

little in substanco.

battling within one Church."

are upon which churchmen think and act

alike the writer does not say. But we

know that Christ sent His Apostles to

preach the gospel to every creature, "teaching them to observe all things

whatsoever I have commanded you."

speak the same thing and to beware of

schisms. There is not a word about

fundamental points. The very deriva-

it is that makes her invincible.

LONDON, ONTARIO, SATURDAY, OCTOBER 7, 1905

The Catholic Record. LONDON, SATURDAY, OCT. 7, 1905.

CHRISTIAN UNITY.

In the course of an article in the

Nineteenth Century and After, for September, a writer says there are var ieties of opinions, no doubt, in the Church of England, but they do not rethat responsibility which is set forth late to "essentials." Upon all fundaby him in sundry preachments. We mental pcints, Churchmen think and viewed with astonishment his attitude act alike ; where they part company is of some weeks ago towards us. Strange in the modes in which they express things, we know, happen in Toronto-so this underlying agreement. Macaulay, strange in fact that anything abnormal however, declaring that the Episcopal in speech or action in that city is Church has 1 ot and never had unity, looked upon as a matter of course. But goes on to add that it is mere mockery nevertheless we could not help being to attach so much importance to unity surprised that an editor with years of in form and name where there is so work to his credit, and a reputation withal for ability and a judicial frame of mind, should have ranged The Anglican, however, contents himself with the quill-drivers who himself in regarding the above quota mistake personalities for arguments tion as rhetorical clap-trap, and Mac

and refrain from nothing in aulay's dictum that the Established their warfare against opponents. Church is the most absurd and inde-But the editor is himself again. The fensible of all institutions now existing in the world, is dismissed as the prattl- Catholic schools of Ontario were roundly denounced as homes of ignoring of a "glorified journalist." For ance, with the result that some good the Anglican longs for unity, and seem to see it realized in that which to the people cried out : "What a menace to Canada !" And accepting without eyes of the non Anglican is but disunion. reservation the doctrine that the Poblic Christian unity, however, cannot exist school was superior to all others, they without doctrinal certainty. And there is nothing in the system of Anglicanism asked us why we, in the interests of educated citizenship, did not share that can secure that certainty. From that belief. Our answer need not be its past history we glean no record o, repeated. And if that answer be dis unity, and its state to day may not be missed as special pleading, perhaps the inaptly described as " a hundred sects following quotation from the Toronto News may be viewed without suspicion. Just what these fundamental points

Says the News : "It is a well known fact that a larger proportion of Separate school children than Pablic school pupils, who try the entrance examinations, are successful because the Separate school authorities require a very high standard before allowing pupils to try for such examina St. Paul beseeches his brethren to tions.'

THE APOSTLESHIP OF ORGANIZA-TION.

tion of the word Church, says St. John Speaking at the meeting of the Volks-Chrysostom, means unity and unanimity. verein, one of the orators, Abbe Coll-Unity, while it is the beauty of the uin, said that an apostleship confined Church, is also her strength. Her unity within the four walls of a church no longer corresponds to the needs of Where is the centre of unity in souls seeking nourishment. We must Anglicanism ? Whose office is it to keep the unity of the spirit in the bond supply this nourishment through means of peace ? Ours we know, but that of of the various organizations of a charit-Anglicanism is visible neither in the able and social character. We must Yet this clergyman was recognized as and by unabated perseverance. Inan Anglican in good standing by the dividual efforts will be seconded by highest ecclesiastical tribunal of their public authority and by members of Church. Again, some divines believe in two sacraments and others in seven. Some also offer up Mass and pray for fact that their position imposes upon the dead, while others look upon them them special duties. After wages have as "blasphemous fables and danger- been paid, there still remains room for ous deceits." Some again speak of the charity which constitutes a part of just-

And with thousands of us banded to-gether for God and country, living out our faith in our lives, giving our sup port to every worthy cause, and to every social problem the help of our experience and principles, what sould we not do? Leo XIII., as Archbishop Ireland said some years ago, did not action to confraternities and religious associations. In his letter to the Bishop of Grenoble he counsels Catho-lies to work for truth and virtue wherever they are allowed to work, and with men who though not themselves Catholies are led by their good sense and their natural instincts of righteons. and their natural instincts of righteous-

For men who have been killed and buried so often by their enemies, the Jes-uits are not only very much alive but structive, men with whom it is agreepersist in keeping in the forefront .f the forces that work for the world. Referring to the recent solar eclipse

the secular journals remind us of the services of Rev. Father Perry, the distinguished Jesuit astronomer who was sent out by the Royal Society (England) in 1889 to photograph the corona at the moment of total eclipse.

Our readers will remember that the newspapers gave an account of the experiments by which medical experts essayed to prove that yellow fever was transmitted by mosquitoes, but it seems that the Jesuits held this theory for some years.

At a meeting in New Orleans Father Biever said that in 1869 an English Jesuit wrote from Honduras that upon come to the conclusion that yellow fever was transmitted by the bite of a the scientists.

MEXICO'S PRIESTS BELIED AGAIN

The Rev. Simeon Gilbert has an Anglicanism is visible neither in the Anglicanism is visible neither in the writings of its exponents nor in any competent authority. Taking baptismal regeneration as a fundamental, we do not think that Anglicans as a rule echo the Rev. G. Gorham's denial of it. and by unabated perseverance. In-dividual efforts will be seconded by public authority and by members of Parliament. The upper classes of so-ciety should never lose sight of the fact that their position imposes upon character of men who are serving with fidelity that same Master Whom the Rev. Mr. Gilbert and his fellow Pro-testants profess to serve. But it seems we are mistaken. We reg ret this very much. We regret to find Protestants misunderstanding and maligning the Church and its ministers. Such a statement as Mr. Gilbert makes is the result of either ignorance or malignity. In view of the facts they can be nothing else. Bat what are the facts? Let us call to the notice of the Rev. Mr. Gilbert the existence in Mexico of Mr. Glibert the existence in Mexico of a min ramed Guernsey—Frederick R. Guernsey — a New Englander, a Pro-testant, and the representative of the Boston Herald in Mexico; a man who has lived for years in that country, who is by virtue of his profession a trained observer of men and things, and who knows Mexican life as well as any out sider can know the life of another people. For years this newspaper cor pondent has been sending to the Herald descriptions of Mexican life and customs which are substantial denials of Mr. Gilbert's nasty charge, but it is not yet a year since he categorically contradicted a similar assertion. "I have before me," wrote Mr. Guernsey (Boston Herald, Dec. 15, 1904,) " a cutting from the Boston Herald's report of a conference of the Bejasopal Woman's Auxiliary at Pierce Epissopal Woman's Auxiliary at Pierce Hall, Boston, on a recent date. One paper says: 'Bishop Whitaker of Pennsylvania said people who have never traveled in those Southern countries have no conception of the In an address before the convention of American Federation of Catholic Societies Bishop McFaul gave some information to those who imagine that Federation will breed enmity between difference between the Roman priesthood in Brazil, Mexico and Cuba, and He has always maintained that the the honorable upright men of that very contrary was its aim-the bring-Church in this country. He also spoke of the great help the missionaries had ing of ourselves and our religion before been in the cause of education.' "I hold no brief for the Catholic Church in Mexico," comments Mr. Guernsey, " but am getting into a ' frame of mind' over the many calum-nious reports about the priests of that Church here. . One thing we the public so that our non-Catholic friends may know who we are and what we represent, in the hope that when any great question is to be solved or any great evil cured the Church here. . . One thing we must admit, and that is the intense federation of Catholic societies could extend the hand of fellowship to nondevotion to their task of the devout Catholic clergymen. I could fill a small book with instances of their en-Catholics and say, for instance, on the question of divorce and socialism : tire self-sacrifice. I have known of "We will work hand in hand with you priests living meagerly, denying them-selves the proper comforts of life, that for the education and the uplifting of

he would not accept the hospitality, THE JESUITS TO THE FOREFRONT

ignorant : "Scholarly priests there are whose

Take the case of Father Hunt Cordes of this city, a native of New Orleans, a scholar and archaeologist, learned in the language and lore of the ancient Mexicans, who talks with the Indiaus to-day in Nahautl, and maintains, aided

Jesuit wrote from Honduras that upon accurate and serious observation he had lay devotion to duty Mr. Guernsey mosquito. In Havana Jesuit priests submitted themselves to the bites of mosquitors to aid in the researches of here to prove that the rev. Mr. Gil-bert takes great chances with the truth. But think of the readers of Protestant papers who have to wade through such

erate fault than to her culpable thoughtlessness. The average Catholic woman does not take herself with due serious. ness. She realizes only in part the ob-ligations of her nobility. She under-estimates her supreme possibilities.

All the world agrees that purity and religion are the sole and indispensable basis of ideal womanhood, and that, as rep grace, the Catholic woman stands

shine amid the darkness, sense amid the confusion, an intelligible strain amid a babel of sounds; whatever be-manner to the upbuilding of Canada, and amid a babel of sounds ; whatever be-

than in the religious order. Where is the non-Catholic woman, the "woman of the world," the avowed "society woman," who can point to an equally happy and honorable estate? The non Catholic, in addition to her immensurable emittrat loss lacks tha immeasurable spiritual loss, lacks the abiding protective influence, the un-failing refuge, the perpetual "sunc-tuary" of the True Fold ! The world-ling the scoie denotes press bright structive, men with whom it is agree-able to sit at dinner, as high-bred and as intelligent as any American priest of the class Bisbop Whitaker talks about. Take the case of Father Hunt Condu ends in gloom and desertion, and, as a rule, their little comedies of life close as pitcously as their soulless play has

been superficial and petty. Is Catholic womanhood, then to re-nounce the world of social functions? to-day in 'Nahautl, and maintains, aided by the chariftable (including many broad-minded Protestants), a home for working boys in this city. President Diaz and his charming wile give their patronage to the school, whither go the streets for supper, lessons and a bed. These lads often rise in the workid. 'Father Hunt's boys' are in shops and banks, thanks to his work, to his instruction and his never-ceasing care of them. One of his lads is in

Care of them. One of his lads is in Japan to day." Other exmples of Mexican Catholic Care of them. One of his lads is in Other exmples of Mexican Catholic Catholic Catholic Care of them. One of his lads is in Other exmples of Mexican Catholic

victions must assert their courage even against material externals. Christian so-ciety is evincing an atavic tendency, and reverting to pagan sybaritism. Wanton luxury of environment eradles moral license, and epicurianism sets the death feasts of spirituality and self mastery. It behoves Catholic woman-hood to recognize that social purifica-tion and reform are preached with unction only from the platform of social simplicity. cial simplicity. Individual effort is beginning to command the support of concerted move ment. Already the results of Catholic ment. Already the results of Catholic activity are manifest. The divorce evil no longer goes its lawless way unchal-lenged. Race suicide is publicly arraigned and dishonored. The social wine cup, as the emblem of hospitality, is shattered on many a representative hearthstone. These are "signs of the times" honorable to the present, and manufactors for the future : and their propitious for the future; and their credit is to the Catholic women, who, women, who, in conscientiously and practically living up to their inspired ideals, establish the world's tpye of Ideal Womanhood. ---Mary Sarsfield Gilmore.

poisoncus arrow in their hands to destroy or weaken the Church's influ-ence in behalf of Christianity. This continual warfare must be regarded as a natural outgrowth of the hatred the unbelievers bear, against the Church, their greatest obstruction. Once the Catholic Church removed, their victory would be easy and assured.

1407

With apostolic ardor the Church will continue to carry on her divine mission in spite of the many obstacles thrown in her way. She is not circumscribed by some particular nation, state or race, but clasps in her loving embrace all mankind and hence all nations, in spite of themselves, will reap benefit from her benign influence

The unbelievers of our day are fully aware of the inherent potency of the Catholic Church-a potency to raise a mighty barrier against the influx of their unchristian principles, an enduring power, as found nowhere else, to put a check on their artful plots against

put a check on their artful plots against Christianity. Sseing in the Church their strongest opponent, they, like vampires, lay plans and devise schemes to paralyze her efforts and undermine her influence in the spreading and upholding of Christianity. To secure the speedy obtainment of their foul project, they stoop to the most contemptible in-trigues. Nothing is too low or too high, nothing is too profane or too sacred for them to have recourse to, should it, by them to have recourse to, should it, by use or abuse, advance their unholy cause Catholics may lament over the rapid strides made by unbelief, but their Faith in Mother Church is not shaken in the least. They know as they should, the details of our divine Mas-ter's life and death, and know also that the disciple shall not be above the Master; they, moreover, know His divine promise—"I will remain with you until the end of the world."— Orphan's Friend, Victoria, B. C.

A TRADESMAN IN MANCHURIA.

In last month's Annals Father Stoeffler of northern Manchuria gives the following edifying picture of one of his converts: "A tradesman, a mom-ber of a large family, wanted to be converted, but his faith left much to be desired. He studied Christian Doc-trine earnastly, and the better he call to be a worlding. On the contrary to be in the world, yet not of it, defines the social vocation as the conscientious the social vocation as the conscientious ber to prove that the Rev. Mr. Gilbert takes great chances with the truth.
Batt think of the readers of Protestant papers who have to wade through such nasty rot as this man writes !--Sacred Heart Review.
IDEAL WOMANHOOD.
(Staff Correspondences N. Y. Freeman's Journal.)
Catholic woman or girl who fails to represent the highest type of her sex, not the issocial place, while discontron or girl who fails to represent the highest type of her sex, not making the Catholic woman nor girl who fails to represent the highest type of her sex, not fail to be in the world, yet not of it, defines the social vocation as the conscientions. Catholic woman must conceive it is of an unknown nod and ideal womanhood and ideal womanhood set the social place, while discontron are inclusing the smart maners and reputation. I thought at first that the social quantity is due less to her delib erate fault than to her culpable thought.

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of Samaria, Children,

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CHILDREN brown, 10 inch nch..... BEADS. e, sapphire and d cross, 12 inch d cross, 15 inch chain, 18 inch od Beads, steel 15 COCOA BEADS. inch..... 15 inch..... el bound cross d cross, 15 inch d cross, 16 inch d cross 12 inch d cross, 15 inch on beads, black RL BEADS. E BEADS. e, sapphire, 18

OFFEY London, Canada

EADS.

ice. Small acts of politeness, a little authority of the Bishop, while others generosity, a sympathetic word coming say that the "spiritual authority, from the heart will do more to bring they (the Bishops) boast of is no better about social peace than the most elothan a child's toy or a fool's rattle quent speeches can accomplish in the until it is charged by the ruling force same direction. of society, and armed with the sanction

This question of organization has of civil penalties." What could Dr. been given more than once a prominent Arnold of Rugby have in mind regardplace in our columns. Some years ago ing fundamentals when he said that all we advocated the cause of Federation, sects should be united by Act of Parliaand were told that Catholic laymen ment with the Church of England, on and societies were about to bind us tothe principle of retaining all their disgether more closely. Since then, howtinctive errors and absurdities ? ever, we have heard the subject The writer, however, assures us that discussed, but the plans are still the Established Church, like some old withheld - the call for union buildings, may last a long time if it is of forces has not been made. let alone. What it has most to fear is But if the letters received by us the hand of the well intentioned friend anent the matter are any criteria of -the friend who is impatient of the the attitude of laymen towards Federa-

Catholics and non-Catholics.

anomalies and contradictions which tion, we are certain that the order to have grown out of its history and can close up our ranks will meet with tolerate nothing that does not square ready and enthusiastic obedience. with his own conception of what a May we have that order at no distant Church ought to be. date!

We can understand why its existence depends upon its being left alone. For Cardinal Newman says :

" Strip it of this world and you have performed a mortal operation upon it, for it has ceased to be. Take its for it has ceased to be. Take its bishops out of the legislature, tear its formularies from the Statute Book, open its universities to Dissenters, allow its clergy to become laymen allow its clergy to become laymen again, and what would be its definition. You know that did not the State compel it to be one, it would split at once into three several bodies, each bearing within it the elements of further divis-

And he goes on to add that it has no idea in it beyond establishment; it is an appendage, whether weapon or decoration, of the sovereign power. It agrees to differ with its children

in a thousand points ; on one dogma it may surely rest without any mistake, humanity above these evils." "that the Bishop of Rome hath no juris-As we have said in recent issues, diction in this realm." Here is sunabove reproach. But the law fulfilled in the letter by sheer force of Divine instinct, may be filled in the spirit by social concessions instigated by human respect. It is well to realize that where Catholic concession is necessary, there is some-thing rotten in the social state. Moral perception is not too apt to be supersensitive, and the Catholic woman must fear laxity rather than scrupulous ness, lest she be responsible for disedi-fication or scandal. Indisputably, the perfection of Catholic precept chalenges suspicious and censorious criticism of Catholic practice; and, in so far as the Catholic girl or woman forgets that she is a cynosure, and belies her immutable convictions by expedient compromise with prevailing nonreligious and unmoral conventions, in so far does she relinquish her supr distinction, and sink below the ideal

type. The pity of such a mistake on the part of a spiritually sensitive and high iy intelligent sex cannot be overesti-mated; and must be ascribed solely to the regrettable fact that the Catholic woman of the present day all too rarely and briefly " considers in her heart !" She has no leisure, no surviving taste for deep and conscientious thought She is the child of a century favoring action rather than contemplation She lives a public life, and sacrifices individuality to conformity. Come apart into a desert place and rest a little " is not a call that appeals to her strenuousity. It represents the anti-thesis of the social challenges to which

her ambition and desires respond. Yet, what has "Society" to offer the Catholic? Riches, idleness, pride and pomp, enervating luxury and self-indulgence, the spurious pleasures of folly perilously verging on vice, have palled the leisure classes of humanity even the leisure classes of humanity even since the ancient day when Solomon in his glory protested "Vunity, all is vanity!" If this be true of the chil-dren of the world, for whom even the gentle Christ confessed that He "prayed not," what shall be said of

CHURCH AND UNBELIEF.

It is a fact as undeniable as it is de that unbelief in the revealed truth of God is on the increase on the European as well as on the American continents. Governments and statesmen are justly alarmed at the declining condition of things, knowing as they do that nations without a positive religion are standing menaces to throne and order. To obviate the threatening order. deluge of mc dern infidelity, the govern-ments and some of our leading nations wisely provide a Christian education for their rising generation. Late is for their rising generation. better than never. This provision will in some measure check the rapid progress of unbelief.

It is generally true that were it not for the formidable phalanx set up by the Catholic Church skepticism and infidelity would soon run rampant over all lands, destroying as they go along

if it were in their power, the very last vestige of Christianity. The Church's past career in this noble fight has been as recorded on the pages of history, a tower of strength and is a sure guaran-tee for the future, the many unfavorable and hostile prognostications notwithstanding Christianity's enemies are not sleeping, and recognizing in the Church its strongest fortress, they open their batteries of venemous shot and shell against her. These batteries He they proper comforts of file, that "prayed not," what shall be said of and shell against her. These batteries they might have the more to give to the soul-weariness of the child of light, are of various calibres; they are im-the poor. Right under my observa- who barters for the pottage of social prisonment and exile, there are fines

The greatest ise the Catholic Church has to contend with is ignorance of her life, her purpose, her mission. If those outside her pale but knew her story, how they would revere and love her !-- Union and Times.

CATHOLIC NOTES.

Archbishop J. J. Glennon of St. Louis, who has been abroad for two months, returned last Tuesday, bringing with him plans for the erection of a \$1,000 000 cathedral. He visited arch-itects in Paris and Berlin for the puroose, and states that the proposed St. Louis cathedral will be one of the most imposing in the country.

The number of converts received into the Church in the diocese of Covington. the Charch in the diocese of Covington, Ky., this year is said to be remarkably large. Recently Bishop Maes adminis-tered the Sacrament of Confirmation to thirty-one converts at St. Mary's Cathedral. Covington, and to eighteen at the Church of the Immaculate Conception, Newport .- The Missionary.

The same generous man who a year or so ago founded in San Francisco an "Old People's Home" under the direc-tion of the Little Sisters of the Poor, as a memorial of his dead father and mother, has now bestowed a similar gift on the City of Los Angeles. These two gifts of Mr. Lebreton have cost him a quarter of a million apiece. As the Catholic Forum happily remarks "This is the kind of charity that warms the public heart and nips envy in the bud." -Antigonish Casket.

Newfoundland honored itself as well as its distinguished dead in giving a State funeral to Sir Ambrose Not merely as a statesman and as a Colonial Governor will he live in his country's memory, but as a model of domestic virtues and commercial integ-rity. Often differing from members of the clergy on political questions, he had not the slightest trace of the anti-clerical spirit in his composition, and the force of his good example did much to strengthen the Catholics of the Bahamas in loyalty to their religion. -Antigonish Casket.





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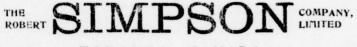
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TORONTO, CANADA

THE HEAD OF THE FIRM.

Mr. Lindley, of the firm of Lindley & Ferran, had been giving one of the young men in his employ a very bad quarter of an hour. He sat in

over the door. He was about to hurry on with an absent smile when she interfrom his desk and facing the culprit. The cashier stood by, formal and solemn, with certain incriminating papers in his hand.

acknowledge the fact. Mr. Lindley had forgotten all about

his lunch. He whispered to one of the

Tell Sayers to keep Graham there

"Graham is-is busy just now," he

said, "I will give you a chair in my

office for a while, and then I'll make arrangements to send you around to his

room-until he can come." The entire force suspended work to watch the head of the firm-conveying an old woman who had evidently come

hind the two and there was nothing to

-young Graham had been sitting in that chair a few moments before, his

with a sigh of relief.

eggs ?'

threadbare silk gloves, darned to the last degree, appealed to him with an old memory. She was looking anxious-ly up at the name in big gold letters was true, every word. She uncovered the basic true display is they were and and now she knew it was true, every word. She uncovered the basket and began to display its treasures. "Here's three pounds of butter-I made it myself-an' a loaf o' home made bread. He can keep it in his room, you know. Maybe you'd like to try a little of it?" "Oh I know they're good, the bread

the very first one !" she cried, holding out the rough, worn hand and shaking hands with him earnestly. His own hand was white and soft and well kept but he grasped hers with a strong ressure. "It's been the best thing for Bennie, coming here!" she said, after a minute

coming here!" she said, after a minute wiping her eyes quite unaffectedly. "He'll make a fine man, I know, being with you. It ain't every day a boy has a chance to come on in the world like that—an' with such a man guidin' him. I told Bennie it was almost like havin' his father back again. An', Bennie's such a good boy. I couldn't tell in a year how good that boy's been to me and his sisters there at home. There ain't a month that he hasn't sent us money. I've baen afraid he'd stint money. I've been afraid he'd stint himself. An' last month when the mortgage cane due, we thought the place was gone sure; but on the very day here come the two hundred dollars you lent him-an' me an' the girls just set down an' most cried our eyes out. It was good to know that nobody couldn't take our little home. We're going to get on fine now 'The -- the two hund

-the two hundred dollars ?'

tight place years ago -but we never bor rowed, not so such as a cap of meal from a neighbor. What we couldn't pay for we did without. Teat's the way Bennie's been raised, an' I know it must o' hurt him to ask you for a lean thu he way near array about me Ican; but he was near crazy about me an' his sisters losin' our home, I reckon. However, we'll all work to-gether to pay it back. It may take a little longer than you think it ought to, but we'll pay it ; you needn't be afraid of that."

The homely, shabby old woman from the backwoods sat upright with the pride and loyalty and honor of generations of good men and women shining in her sunburnt face. The head of the firm sat still and looked at the bundle of fruit cake on the desk before him until it took all kinds of odd shapes, until it swam and floated and was quite blurred out. After a while, moving painfully, he touched a

while, moving painfully, he touched a bell, and a messenger came to the door. He sent the boy for Graham. The young man came in, his face looking drawn and old. At sight of the old woman, who started up with a glad cry, he fell against the door, with a look like death on his face. "Graham," said Mr. Lindley, briskly, before he could say a word— and Mr. Lindley knew how to speak in the most business like manner, though there was a curious break in his voice She courtesied very low, drew her boy of ten after her, and left the room. De Brugere did not rise; he lolled in his chair fazily, but his eyes

Hashed. "The American blood!" he laughed harshly. "I told her once that if you were dead, I would marry her. Jiel ! She is splendid, and I believe that my mother would have done the same thing. I told her once—and I will swear to her semi-minet I will there was a curious break in his voice "Graham, your mother and I have been talking over that \$200 I let you swear to her again-that I will be even for her scorn of me! She knows have. I wanted her to hear from me that we not only think you are to be that I shall soon hold your fate and hers in the hollow of my hand, and yet, for her religion she defies me! trusted, but that we are going to con-tinue trusting you." Mr. Lindley's voice failing him at

Good-bye, Lac-Joselle. I came to din this point, young Graham did a very unbusinesslike thing. He fell to his knees and buried his face in his ner to-day only for a sight of her. Henceforth we are enemies." Forgetting prudence and the fact that De Brugere was his guest, Lacmother's lap like a little boy. The hard old hands smoothing the boyish Joselle put his hand on his sword. "Come, Monsieur de Lac Joselle, do head were as gentleas if they had been the whitest and softest that ever were. "There are great opportunities for not let us fight ! I shall not avenge

your wife's insult is shall not average said, with his hand on the knob of the door. "Your wife is a good woman, a valiant Catholic; but France does not not durch and many norm they make a young man that proves himself worthy to be trusted," the head of the firm went on, clearing his throat. "And even if a boy did make a mistake—they have done it at times, you know, Grabam—why, he might begin over not need such women now; they make us uncomfortable !" He was gone. Lac Joselle shudder-ed. You could hear wild shouts from again and make reparation and build up

a good character." The boy quivered through every nerve, but he did not lift his head. the village. The parish church was in flames. "Ca ira!" yelled the crowd. "Ca ira!" It mean death to all with nerve, but he did not lift his head. Mr. Lindley's face had softened until his best friend would not have known him. "And you might as well leave me

in the chateau. And he realized now that De Brugere, who had dined with him in a half-friendly way, was his

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people. Let your wife lie with grace," people. Let your wile lie with grace," he said, in a low tone to Las-Joselle, "and discown you. You and the boy may go then." Gracia stood erect, facing her hus-band, and the boy, who dropped his hands to his sides at a sharp, low word

with a face, as De Brugere said, "lice that of the Princess de Lamballe, only beautiful," waited for him. He startel and flushed when he saw her, and he began to applogize. "I fam far from home," he said, "and my mother-" "Why is it," she asked, with sterr-ness in her blue eyes, "that you French are ashamed of all that is good and of nothing that is bad? If your nation

is all like you, there must come a terrible reckoning."

He blushed again and fumbled with his gold-laced hat. "You are right," he said, gravely, " but you must not judge all our nation

by myself, or by my friends, De Brugere, De Lauzun-" The two walked in silence eastward

to the Delaware, and thence to Gracia's aunt's house in Trent street. But the silence brought then together in a way

that the white heron's plume, the fan painted by Fragmard, and the scented gloves, which Gracia's mother had al-

lowed hor to accept in the simple Ameri-an way, or a thousand witty speeches

In time, Gracia had her way, in spite of all arguments, and, in the "Popish chapel," she consented to become Madame Luc Joselle, having dasted the faith of her forefither.

become Madame Lac Joselle, having adopted the faith of her forefathers,

and she and her husband sailed, with

the troops of the Count de Rocham

"I drink to Reason, the goddess of "I drink to Keason, the goldess of Reason," De Bragere said, raising his glass; "Reason, the enemy of lies, of superstition, of religion," and he laughed.

Lac Joselle knew De Brugere's power,

you mother would do what I do now.

had never done.

hand in hers.

flashed.

from his father. "Ah, citizeness of America, formerly the Countess Lac Joselle," said De Brugere, with evident enjoyment of the situation. "These persons claim, from pride or foolishness, to be your former pride or foolishness, to be your former hu-band and son. Taey are fools, idiots! And the guildtine is not for idiots." The circle about the table were breathless. What would she do? To deny her child, to lie in his face, to cast him off, to save the two she loved most in life by a falsehood? Her husband looked at her, hope and love in his eyes. To lie in her child's pres-ence, even to save his life? It would be best to die with him.

be best to die with him. "These are my husband and my son," she said, in a low voice. There was silence in the group immediately around the table, but loud criss came from the courtyard. De Bragere started and looked straight into her eyes. "The goodness of my wife has destroyed us!" Low layelle muttered. Lac-Joselle muttered.

De Brugere heard him, and laughed. "A good woman !" he said, solemnly. "Of the race of Regulus," cried the tony-faced man at his side.

The mob took up the shout. "Your goodness," he said, half mock-ingly, "has enabled you to live. If you had lied," he added, in her ear, "I beau, to France. Her husband's friends, who were very gay, called her "Mees Prim," but they admired her, and the sings and speeches of m re than poetic license, which some of the ladies of society did not object to, were would have killed them and you. The loss of one bad woman would not have mattered; but you are too rare a crea-ture to kill. Go with your husband and child. The way will be made for Acties of society did not object to, were hashed in her presence. Once she had a stormy scene th Fernard de Brugere, one of her hus band's friends. It was after dinner at the Chateau de Lac-Joselle. De

"" "Of the race of Regulus !" the mob Brugere had joined the pirty of Robes-piere, and he had cone, very amicably, to say good bye to the aristocrat, Lac-Joselle. The thunders of the Terror were beginning to be heard.

And drunken murderers in the courtyard echoed it, as she passed with her recions ones to freedom ! When Madame de Lac Joselle died,

twenty years after, the lawyers found, in her will, a bequest of perpetual Masses for the soul of Fernard de Brugere. "At least," he said, when he was on his way to the guillotine with the Dake of Orleans, "I can recall one good

and his heart sank as he saw his wife rise from her chair, and take her boy's Orleans laughed. " Monsieur de Brage :e," said she,

"You have an unusual memory," he answered. — Maurice Francis Egan in you must respect children and women. Benziger's. You were once an innocent child, though I can scarce y believe it-and

HOT-WATER HEATING BY MONKS OF THE MIDDLE AGES.

The Catholic Columbian prints and credits to the Rev. T. G. Dickinson, London, Ohio, a Methodist minister, the following tribute to the monks of the early Christian period of Green-land ... land :

We live in an age of discovery, and we have have an age of the borey, and pride ourselves upon the things that are new, modern and up to-date, as we say. We enter our residences and public buildings to find them heated with steam and hot water. Those who sell us our heating apparates usually advise the hot water system and tell us advise the hot water system and tell us it is the latest method and the best. We invest, and find there is great comfort in it and praise the modern men of genius.

It will interest some of our readers It will interest some of our readers to know how long ago hot water was used for heating purposes. The story is not long, and I will tell it as I cut it from some old reliable history not much

read. Early in the twelfth century, when Early in the twenth century, when the Caristian Church was a unit, the Roman Pontifi began to plan for the salvation of those who lived in "the islands of the seas." In 1106 a Bishop's See was established in Iceland, and in 1112 Pope Paschal II. appointed Eric Guupsson Bishop of Greenland and Vinland in partibus infidelum. This Bishop organized the diocese of Greenland and perished at his post; Bishop Arnold succeeded him in 1124. There followed a succession of Bishops until 1409, Endrede Andreasson being OCTCBER 7,

A PAB

IGNOMINIOUS MALI AN INFAMOUS RA

In relation to any race whatsoever An paradox, says the M paradox, says the I journal. The flag honored by it. A not patriots, but n spirit-traitors to ideals representing of the republic. Then, since bigo not be less than a r national principles of its activity.

of its activity, us Stripes, against the the Catholic discov the first explorers whose devotion the of the early sectler witness; of the me grant of religious established freedor ica? What shall i ible stand against Irish race whose I the ranks of Wash victory in the civil are devoting their and valor to the army and navy? The base ingrat able folly, the ig bigotry in these would be indeed

dishonor, a nation vengeance upon and traitorous p morbid and abno fagrantly incongr rise to the dignity of retribution. I of financial prizes losing more than sitiveness to the It is losing, at saving sense rise of an anti-Ca spirit in Columb

recognize the iro The petty prej acterizing the M appeal to the tol-bload-minded A cal and physical that much must i of heredity. Th fanatical fires of religious persecu izing the precep religious liberty intellectual birt ent generations Plymouth Rock. west have no ex assimilating or neither heritage thrust upon th concilably alien phere. Hence t ation throughou ious or racial Catholic or Gae ire were not it sistless appeal which takes t only when Tra heel of Comedy A time was, a ago, when in accrediting the

of "ex-priest "cloister" and otonous certitu room or brothe tioning the u ignorant and m ally disproved the intelligent. as the sensatio hypocritical C churches and t lieved that the the vulgar com bigotry, had en for our contem that we unde canacities for dent by the ad current press and landladie sorts of Amer the merrimen

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I don't suppose there is anything that could be said on your side." said the head of the firm, irritated at the young man's continued silence. He had always been known as an especially merciless man to wrongdoers. "But have you anything to say, Graham ?'

Nothing, sir," he replied.

"It is a misfortune," Mr. Lindley said in his hardest manner, "that a young man just starting out in life, with all his prospects favorable, should throw away his chances through petty So far as we are concerne dishonesty. I should think it would be at an end in this city. You will go to Mr. Sayers' m and make out a menorandum of room and make out a menoration and all the business that has passed through all the business that has past week. He your hands during the past week. He will then pay you the small amount due you. You are fortunate in one thing. In view of your youth we will spare you to a certain extent. We will not pro secute. "I meant to pay it back," he mur

mured, miserably. The gray haired man at the desk

smiled bitterly. "When young men begin stealing,"

he said with a point, "they always mean to pay it back, but I have never known one to carry out his intention.

Young Graham shrank as if the other Young Graham shrahm as if the outer had struck him in the face. His lips were whits. He arose and followed the cashier from the room and into the little oflice at the farthest corner of the huilding.

head of the firm left the room The alone. Ho put on his has and started out for lunch-not that it was time yet, but he was too much perturbed and annoyed for any further business just now. In his process of "trying out" men he occasional'y found one mide for his who seemed especially calling, like young Gravam. It was no pleasure to find that his promising material was also the material for a

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thief. At the door stood an old woman with basket on her arm. If she had a beggar he would have tossed her a coin and gone on his way, but she was from the country, dressed in her counerred, and the hurt was coming to him. "Oh, no," she cried, with a happy try best, as one who makes one of the most important trips of her life. Her

me the way. Do you work here, now? Could you tell me if Bennie Graham is here?

clerks near at hand :

until I send him word.

thank you," he gasped. The successful man of business had Something in the brain of the stiff and dignified man who was the head of

none of the nicities of speech ready. "Do, now; you'll find 'em awful "Do, now; you'll find 'em awful ce !" she urged. "Well, then if you the firm stood at attention. "Did you want to see him?" he nice !' asked, after a moment. He did not acknowledge to himself that he was won't take some now-an' maybe it wouldn't be just the thing in this office," she continued, looking around with awe—" if you'll come to Bennie's room this evenin' an' take some, an' trying to gain time, but it was so The old woman was looking eagerly into his face. "I'm Bennie's mother," she said, some home made jelly I've brought, I'll with a smile of one who is proud to

be as pleased as pie!" Mr. Lindley murmured somethinghe was not sure what it was. The worn hands turning over the contents of the big basket had touched some chord in the heart that persisted in aching.

the heart that persisted in aching. "I'm going to take Bennie by sur-prise," she said, looking up with a smile trembling on her lips and in her eyes. "He didn't know I was even thinkin' of comin.' See, here's a conforter I knit for him to wear when it's bad days this winter; an' there's a cake down there a fruit cake_it ought to be there-a fruit cake-it ought to be good, for all the materials is first class straight from the backwoods, into his private office. But the door closed beand I never have failed on fruit cake I tell you what, I'm goin' to give you that to take home to your wife an' children. Maybe you have got a boy, an' if you have, I know he'll enjay be learned. The visitor was about to sit down at his invitation. "Not that chair!" he said, hastily Bennie thinks there's nothing like my fruit cake."

He tried to say something to keep her from doing it, but she had already at in his hand, his head bowed. "Take this chair-it is more out of the draught," he added, lamely, but taken a knife out of the basket and cut generous half from the great dark very kindly, because of the blow, perand was wrapping it up, her eyes haps, that was waiting for her. "Set your basket down-it looks too heavy shining with hospitality. " I put a knife in the basket becaus

I knew Bennie'd want some of it the minute he saw it, an' I dida't want any "It is heavy," she acknowledged "it a sigh of relief. "I've had to delay runnin' to the kitchen for a knife," she confessed. "I'm glad you carry it in my lap all the way, even on the train, because it's got some eggs in it. I thought Bennie'd like some fresh all like Bennie. He's a good boy ain't He wrote me how kind every eggs from the old home. They ain't like the eggs you get in cities. body was to him-an' what a great ma he thought Mr. Lindley was. you'd contrive to give me a glance at Mr. Lindley before I go !" mean that those are all "You don't mean that those are all ggs?" asked the head of the firm,

"I'm Mr. Lindley," said man in the revolving chair. said the gentle

trying to speak joenlarly and not suc ceeding very well. Somehow there was something in the old woman's face There was nothing boastful in his looks or speech. He said it very humly. He was wondering vaguely that made him shrink from the hurt she was going to receive, as if it had been his own well beloved son that had if there was any possible chance him to leave town for a day or two. "Well, now, ain't I glad I met you

and the butter, too-but I couldn't with the most engaging smile. said

"I'd take it as a great favor if you would—because I am going to let you take this boy home with you to spend a week and rest up and get acquainted with his mother. He'll find the forter hanging over his desk when he comes back. I think it'll be a good thing to keep it hanging there-make him think of his mother all day long. It's a good thing for a boy to think of his mother pretty often." Mr. Sayers came in after a while

and started back in amazement to see his chief sitting there in the office, which was the very synonym of dignity cutting fruit cake with a paper knife and eating it, utterly indifferent to the fact that there was a suspicious mois-ture in his eyes and that glistening drops of it occasionally detached them

"Help yourself, Sayers," said the head of the firm. "Good old fruit cake-made in the country. By the way, Sayers, we're going to give young Graham anothen churce. Lat him Graham another chance. Let him go back to his desk and get to work once. Take some more of the cake-it's great. Wish my boy wasn't off at college now-wouldn't he like this ?"-The Sacred Heart.

A PAGE FROM A MEMOIR.

The relatives of the famous beauty Gracia Wells, who was so greatly ad mired at Newport, when the French officers were there in the days of the American Revolution, were shocked when she married a "Papist," the

Count de Lac-Joselle.

At Newport, he had paid marked at-tention to this "prim and proud beauty," as his brother officer, De Lauzun, called her. It was not until she met him in President Washington's house at Philadelphia that she conder cended to notice him. It was curious that she—a strict Protestant—should have wandered into the "Popish" chapel one afternoon, and been pleased

to see the young count (n his knees before the mysterious lamp in front of the altar. His friend, De Brugere, had asked her to marry him; and, as De Brugere was liberal in all his beliefs, her people preferred him to any other foreigner. Gracia, tall and blonde,

"The goodness of my wife has ruined us," he said. "Well we must try to escape." At the garden gate Lac Joselle, his

wife and little Louis met the mob

"Aristocrats !" cri id the leader, who as masked. "The father and the cub was masked. must die ! As for you, madame." the man added, in a voice that Gracia knew too well, "you are a child of the sister nation for which I fought. Go, he added, with a cynical madame," he added, with a cynical laugh, "and see whether you can live by your goodness." She clung to the little Louis. His

yellow hair shining in the moonlight was the last thing she saw, as she fell back fainting into the bed of heliotrope, at the foot of the statue of Niobe.

Nhobe. The rage and sin of Paris, the hatred of God, pent up for years, was having its way. Priests had gone out in crowds from the Carmelite monastery, now a den of murderers, to their deat in blood. An actor from one of the theaters, more kind hearted than the others, had sat behind the blood stained table, acting as judge for some time. He had just been relieved by the Cit. izen Brugere. A pale man, with a blonde child by the hand, had come through the reek and smoke and the ranks of pikes, to be examined. "Ah, ha!" Brugere said, looking

more cynical than ever, in his red shirt and cap of liberty. "Two aristocrats and cap of liberty. "Two aristocrats. The big one, and the little one! You'll have to die, my friends. The little my grow up, and he will be harder to kill!"

Lac Joselle made no reply ; he stood ect, but he seemed to have lost consciousness. A woman draped in a long black cloak, made her way, in spite c opposition, to the opposite side of this terrible table of jadgment. She was white, but her eyes were luminous with grief and hope. "The little one," she said; " my

asband! The little one!" The child held out his hands. De husband !

Brugere's face lighted up. "Madame," he said, in a whisper,

"dony that this is your husband or your child. You are an American-the tribunal knows it. Dony that you are the wife of Lac Joselle and the mother of his child. They are not known ; I may, then, say that they ary of the

the last bishop; and then the early Christian colony disappeared from the

map of Greenland. The colony was founded by Eric the Red. A monastery was erected and dedicated to St. Oleus, which in English adjacent lands came to visit it. It stood close to a hill "which vomited fre like Vesuvius and Etna." There was also a great hot water spring near by. The friars conceived the idea of by. The friars conceived the means heating with hot water; and by means heating with hot water and perhaps, as we of pipes, not as good, perhaps, as we make now, they conducted the hot water from the boiling spring into their monastery and church and were comfortable in coldest weather. This water as it came into their kitchen is said to have been hot enough to boil meats and vegetables.

This is not all; they made covered gardens or hot-beds, and heated them with this water and raised fruits, herbs and vegetables that grow out of doors in milder climates. Humboldt tells us that such gardens were constructed by Magnus in the Dominica Albertus conastery at Cologne in the thirteenth century.

Solomcn was right when he said. There is nothing new under the sun.

The early heralds of the cross were ften men of genius as well as heroes, and not a few were statesm Catholic Caurch has blazed the way into all lands and the islands of the seas and in self-supporting missions she stands at the head in our day as of old.

The casket was made for the jewel, not the body the jewel for the casket. So was made for the soul, not the soul for the body. As the jewel is of far more value than its case, so the soul is of far nore value than its earthly tabernac iewel is it Only as the case serves the worth anything, and only as the serves the soul is it useful. body

All disturbing thoughts have an is full of a kind have balm; and we wonder if it may not be that an angel has been by our side and dropped the dewy fragrance from his wings before he passed back to

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ife lie with grace," You and the boy

ct, facing her hus-, who dropped his a sharp, low word

f America, formerly Joselle," said De nt enjoyment of the persons claim, from to be your former Taey are fools, uillotine is not for e about the table Vhat would she do? I, to lie in his face, save the two she a falsehood? Her

er, hope and love in n her child's pres-his life? It would isband and my son," voice. There was immediately around criss came from the

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" he said, sole Regulus," cried the his side. the shout. " he said, half mock-

ddod, in her ear, "I them and you. The nan would not have are too rare a crea-with your husband ay will be made for

Regulus !" the mob

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, the lawyers found, quest of perpetual of Fernard de Bruaid, when he was on lotine with the Dake an recall one good

inusual memory," he ice Francis Egan in

ATING BY MONKS IDDLE AGES.

dambian prints and T. G. Dickinson, Methodist minister, te to the monks of an period of Green-

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some of our readers ago hot water was purposes. The story will tell it as I cut it able history not much

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the diocese of Green-ed at his post; and cceeded him in 1124. succession of Bishops de Andreasson being and then the early disappeared from the

THE CATHOLIC RECORD.

A PARADOX. IGNOMINIOUS MALICE OF BIGOTRY IS plete measure; and while the greatest guilt, is the bigot's dishonor, minor AN INFAMOUS RACIAL DISHONOR.

In relation to any religious creed or fault lies at our own door ! In the happy-go lucky spirit which is the Gael's blessing at home, but his In relation to any religious creed or race whatsoever American bigotry is a paradox, says the New York Freeman's Journal. The flag of freedom is dis bonored by it. American bigots are not patriots, but national deserters in spirit—traitors to the raditions and these representing the glory and honor the order's observing at how, but his coun-curse abroad, we have taken this coun-try as we found it. We have drifted with the tide, when we should have striven against it. We have been pacific and "resisted not evil," when justified resistance was our higher duty. We have ignored too much, and re-sented too little. We have conciliated when we should have challenged!

not patriots, but national desorters in spirit—traitors to the maditions and ideals representing the glory and honor of the republic. Then, since bigotry in any case can-not be less than a mocking disloyalty to national principles, what shall be said of its activity, under the Stars and Stripes, against the faith and Church of the Catholic discoverer of America; of the first explorers of the continent, to whose devotion the names and records of the early sectlements bear historical witness; of the memorable colony whose grant of religious liberty virtually established freedom of worship in Amer-ica? What shall be said of its incred ible stand against the loyal and devoted Irish race whose heroic sons recruited Our religious loyalty has stopped short of religious zeal. We have worn the green on our hearts, and carried it in our hands; but our heads have not served it by intellectual assertion of our traditions, our ideals, our convic-tions. We have not always sustained a representative press, to refute and call to account a press heedlessly or deliber-ately misrepresenting us. We have ately misrepresenting us. We have pushed our vote, but dawdled with our social apostolate, content to follow where Irish race whose heroic sons recruited the ranks of Washing on, won many a victory in the civil war, and even to-day we were morally bound to lead. We have resented insult, but we have not avenged its injury. To use the Roose veltian word in an ethical sense, we have failed, collectively and individually, are devoting their youth and strength and valor to the service of America's

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army and navy? The base ingratitude, the unspeak-In strenuousness ! The specific weapon in our hands by which bigotry in America can be forced to yield its ground, is the great Ameri-can dollar ! It is a weapon dealing its death wound not in attack, but in re-treat. When the stock of bigotry sinks in strenuousness ! able folly, the ignominious malice of bigotry in these sacred associations would be indeed an infamous racial would be indeed an infanous facial dishonor, a national perfidy cryir g for vengeance upon a renegade country and traitorous people, were not this morbid and abnormal sentiment too treat. When the stock of bigotry sinks below quotation point, it will be disqualified for the national exchange. disqualified for the national exchange. Bigotry stands for nothing that it is not our gain to lose! It represents the unworthy, the ignoble survival. Take its measure in the mirror of public opinion—test it by the touchstone of the common verdict. The moral sense of the world long since conceived that in the restricted personal and local signification bigotry stands for spiritual obtuseness and pettiness, for dense or invincible ignorance and the obduracy of it — for intellectual paucity! It flagrantly incongruous and irrational to rise to the dignity of a wrong worthy of retribution. In the frienzied pursuit financial prizes modern America is losing more than the grace of fine senlosing more than the grace of not sen-sitiveness to the obligations of nobility. It is losing, at least transiently, its saving sense of humor; else, in the rise of an anti Catholic and anti Irish spirit in Columbia, it could not but recognize the irony of a national farce. of it - for intellectual paucity! It stands for the crude, complacent con-

recognize the irony of a national farce. The petty prejudices commonly char-acterizing the New England Puritan appeal to the toleration and pity of the broad-minded American. Psychologi-cal and physical science demonstrate that much must be forgiven the victims of heredity. The brand and sear of the fanatical fires of the New World's first religious perspection, tragically satir victions of an inferior human, an un-developed social order suited only for vulgar heredity and commonplace environment. THE NEW YORK HERALD AND religious persecution, tragically satir izing the precept of the divine right of "ROMANISTS." religious liberty, are the spiritual and intellectual birthmarks, even unto pres-ent generations, of the posterity of Plymouth Rock. But north, south and The New York Herald has undertaken editorially to persuade Catholics that they are not justified in objecting to being called "Romanists." It reads a

west have no excuse under heaven for assimilating or affecting an evil which being called "Romanists." It bads a lecture to Father Duhigg, of the Brook-lyn diocese, because he has criticized the wile of Millionaire Mackay, James Gordon Bennetts' partner in the Com-mercial Cable Company, for having applied an offensive nickname to Catho-lice. The proprietor of the New York neither heritage nor environments has thrust upon them, and which is irreconcilably alien to the national atmosphere. Hence the periodical manifest-ation throughout the country of religapplied an offensive nickname to Catab-lics. The proprietor of the New York Herald was born and reared a Catholic, and, therefore, he should know exactly the character of the insult embodied in ious or racial prejudice against the Catholic or Gael would arouse our just ire were not its crass absurdity a resistless appeal to the Celtic humor which takes the ridiculous seriously the opprobrious epithet which Father Duhigg denounces and which Mr. Bennett's hired man in New York when Tragedy treads upon the heel of Comedy ! A time was, and not a very long time defends.

It is many a day since the New York A time was, and not a very long time ago, when in the imbecile gullibility accrediting the "terrible revelations" of "ex-priest" or "ex-nun," whose "cloister" and "convent," with mon-otonous certitudo, confessed itself bar-room or brothel, in the illiteracy sanc-tioning the unscrupulous revival of ignorant and malicous calumnies origin-ally disproved to the satisfaction of the intelligent, but perpetually serving Herald was taken seriously on any sub-ject. A story is told of an interview between General Benjamin Butler and his nephew, a journalist who was lying prostrate on a bed of sickness after hav ing passed through a severe illness. The ing passed through a serie of the stricken ne phew and expressing his fears about his future, as the doctors had predicted that even in the event of the sick man's that even in the physical health his ally disproved to the satisfaction of the inteoligent, but perpetually serving as the sensational prop of the false and hypocritical Christianity of erumbling churches and tottering pulpits. We be-lieved that the unconscious self-satira, that even in the event of the sick man's restoration to physical health his mental faculties would be so greatly im paired that he would be incapable of performing intellectual work of any kind. "In that case," asked General Butler, "what will you be able to do to earn a living?" "Don't trouble rourself about my future, uncle." was the vulgar comedy, the brutal humor of bigotry, had exhausted their resources for our contemptuous amusement. But that we underestimate their clownish yourself about my future, uncle. " was the nephew's reply. "I shall be able to write editorials for the New York capacities for comicality is made evident by the advertising columns of the current press, wherein the landlords and landladies of obscure summer re

and landlalies of obscure summer re sorts of America disport themselves for the merriment of good American Mr. Nobody of Nowhere, Mrs. Back-Woods of Beyond, the Misses Snipkins of No Man's Land, hereby make wel-

bigotry as it survives and revives to the wiseacre who wrote this that Cath-day is still unaccounted for in com-olics, unlike Methodists, object to the olies, unlike Methodiste, object to the designation he would saddle upon them Centuries before Protestantism ever came into existence all who professed spiritual allogance to the Catholic Church were known as Catholics and still continue to be soknown. Protest-ant bigotry and harred try in vain to and bigotry and nared try in value to rob them of this glorious name by sub-stituting for it "Romanists," which Catholics regard as an insulting nick-name having its origin in the desire to rob them of an appellation that has ome down to them through the ages.

The New York Herald scribbler, with the assurance born of his own ignorance, declares that "Romanists is unobjecdeclares that "Romanists is unooper-tionable," and proceeds to warn Father Dubyg and all Catholics not to resent the insulting term flung at them if they would not stir up Protestant wrath. He farnished as with the measure of his mental stature when he indulges in language like this :

"Americans as a people are too essentially practical to waste time over the subtleties of theological terminology and, being in an overweining majority Protestants, they will claim the right, in spite of Father Duhigg et al., to designate Roman Catholics as Romanists if they chose to do so, just as the Roman Catholic minority may assert its

Roman Catholic minority may asser its right to style Protestants heretics. It was injudicious for Father Dubigg to attempt to browbest some one not under his spiritual tutalage. At present Pro-festants and Romanists in the United States work together harmoniously for the common weal, and if they ever get at loggerheads it will be because purblind priests of the Father Duhigg type will have succeeded in ranging them

into hostile opposing armies." Let us for a moment consider the line of argument here adopted. The line of argument here adopted. The Protestants, we are told, are a majority in the United States, and therefore, they are within their right in applying to the minority any names they please, however offensive they may be to the latter! To quote the words of the New York Herald man: "They (Pro-New York Hersld man: "They (170 testants) will claim the right, in spite of Father Dnhigg et al. to designate Roman Catholics as Romanists if they chose to do so." The one who penned these words has no need of giving ex-Desberry: "O! that I had been writ Dogberry: "O! that I had been writ down an ass." He writes himself down an ass when he declares that the majority rule justifies applying an effensive nickname to millions of Catho-

lic Americans. To emphasize his lack of brains he tells us that Catholics who will not entells us that Catholics who will not en-dure patiently insult and maintain absolute silerce when a slur is cast upon their religion will be held respon-sible for ranging "Protestants and Romanists" into "hostile opposing armies." In other words, we must not say so much as booh, if ignorant bigots insult what we esteem dearer than life itself. than life itself. The New York Herald cannot be con-

gratulated on the manner in which its hired man has carried out his orders to defend Mrs. Mackay's use of the word "Romanist" in speaking of Catholics. --N. Y. Freeman's Journal.

WEALTH AND WORLDLY HONORS.

SERMON BY BISHOP COLTON. Last Sunday morning Bishop Colton was present at the Cathedral and de livered an eloquent sermon, which we

eproduce in full : "No man can serve two masters. You cannot serve God and Mammon." These words of our Divine Lord are meant for our guidance, and if heeded will save us from making the mistake which so many do, namely, of trying to serve their God and this world at the same time, which is to attempt the im-possible, for they are directly opposed to each other, in spirit and in purpose. Each is striving for the mastery, and as our Lord says, "No man can serve

world whilst wishing to serve God, our Lord warns us to beware of its spirit, its pride and its follies, its entice ments and snares. Or soon we will grow lakewarm towards Him and gradually fall away altogether, for "no man can serve two masters." That every Christian has this tempta.

tion to confront and overcome, is self-evident, and our Lord warns us to not be solicitous about the things of this world—" what we are to eat, or what world—" what we are to eat, or what we are to wear," lest by an undue effort in this regard, we gradually be come taken up with seeking material things and neglect spiritual things, altogether. How often we have seen men who in their youth had but little of the world's goods and were content, and who served God and kept the reand who served God and kept the re-quirements of religion, approached the sacraments frequently and did every-thing that a good Catholie man should do, who, by giving away to a desire to have more of this world's goods and to share more of its spirit of pleasures, little by little fall away so that finally from being lukewarm they become indufferent, and from the faith passed into infidelity; and all this because they were so solicit

and all this because they were so solicit ous about the things of this life from which they would soon have to pass

* The love of riches," St. Paul says,
* The love of riches," St. Paul says,
* is the root of all evil." Pride,
avarice, lust, all the deady sins spring from it.

Man, of course, must labor for a livelihood: it is his lot. But he must not make it the first and only thing in life. There is another business besides that of daily traffic and that is, as St. Luke says, the business of saving our souls. God wishes us to look to our salvation above everything else, and so our Lord's words, "Seek first the kingdom of God words, "Seek first the kingdom of God and His justice, and all these more material things of everyday life will be added thereanto in sufficient quantity." God will not fail us. He has given us life. He will supply the needs of life. He looks after the flowers of the field and the birds of the sin. Much more and the birds of the air. Much more, our Lord says, will He look after us and provide for us.

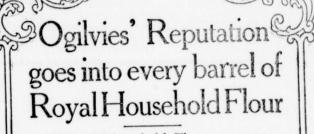
We are to use moderate efforts in ob we are to use moderate enders in or taining what we require for our temporal well being, and God will in His good ness and bounty bless our endeavors and supply us with what we need. In all this we must be mindful of His rights over us and give Him the hom-ore that is His due. We must, in a age that is His due. We must, in a word, give Him the homage of our hearts word, give film the house of the film and acknowledge His supreme dominion over us, and then with confidence ask Him to supply our needs—" Give us this day our daily bread "—and then not be unduly anxious for the morrow, for sufficient unto the day is the evil

for sufficient unto the day is the evil thereof. To-morrow may never come. But be anxious for our souls, which may be required of us before another day, and thus live always from day to day, seeking the kingdom of God and His justice, knowing that if we are faithful to this. God will be faithful to His part and all the material and tem-noral things that wan need or that will poral things that we need or that will be good for as will be added thereunto. It is not riches that can make happi ness in this world, for we see that som who have most wealth are now trying

to rid themselves of it and are asking others to receive it from them. Great riches are a curse instead of a blessing nd will prove the ruin of those possess and will prove the full of these possess-ing them, unless they share them with the poor and afflicted, the widow and the orphan, and help to better the con-dition of their fellow beings. Let the rich heed the divine warring. "It is hard for a rich man to enter the king-dom of heaven."

dom of heaven." And as for this world's honors, and which only the few can have, are they not so many stumbling blocks to the soul, by the pride they promote? And as for worldly pleasures, are there any-thing more dangerous and sure to lead to other any since one is drawn to eternal ruin, since one is drawn into them more and more from bad to worse, as they weaken the will and in-

worse, as they weaken the will and in-crease the passions which it soon is made helpless to subjugate ? Away, then, with the world and its spirit which, in its final analysis is nothing more than pride and sin of every kind, the concupiscence of the every kind, the the world and its so the material analysis is nothing more than pride and sin of every kind, the concupiscence of the every kind, the concupiscence of the the pride of life. Let us have no other the pride of life of life. the pride of life. Let us have no other master than God and serve Him in gladness all our days. Let us cast cur bur-dens on the Lord and He will nourish us. Let us put our trust in Him. He will not confound us. Let us say with while hole combined us. Include the apostle: "The Lord ruleth me. I shall not want," and the same St. Peter exhorts saying: "Cast all your anxiety upon Him, for He careth for you." Thus we will be living for teaven, and as a true Christian should, and not for the world, as the worldlings and pagans do. We will be at peace, because we will have the freedom of God's children in our hearts, and this peace will in crease with our years for it will be the sign as well as the preparation of eter nal peace with God. Amen.-Catholic Union and Times.



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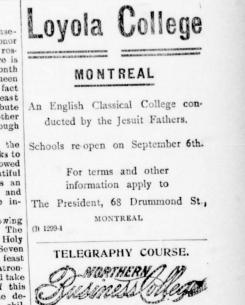
Ogilvies simply ask a trial_know-ing that it will make a permanent friend for Royal Household Flour. E 1

HOLY ROSARY MONTH.

The Month of the Angels is consecrated in a special manner to the honor of Mary, Queen of Angels, and the ros-ary is the appointed prayer. There is ary is the appointed prayer. Incred is something fitting in the harvest month of October being given up to the Queen of the Holy Rosary—besides the fact that the month begins with the feast of the Rosary, for it serves as tribute of our gratitude to our Blessed Mother that the manage have received through for the graces we have received through

her loving care. As in October we garner in the fruits of the harvest and give thanks to our Heavenly Father who bestowed them on us, so in the same bountiful month we treasure up in our souls an innumerable number of graces and blowing which we receive at the in-

Innumeration number of graces and blessings which we receive at the in-stance of Mary's prayers. The autumn season is overflowing with devotions in her honor. The feast of her Nativity, feast of the Holy



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founded by Eric the ery was erected and leus, which in English iars from Norway and ame to visit it. It hill "which vomited and Etna." There not water spring near conceived the idea of water ; and by means conducted the hot conducted the hot boiling spring into nd church and were ldest weather. This into their kitchen hot enough to boil

bles. they made covered eds, and heated them nd raised fruits, herbs at grow out of s. Humboldt tells us s were constructed by as in the Dominican ogne in the thirteenth

right when he said. g new under the sun." Ids of the cross were ius as well as heroes, The vere states has blazed the way the islands of the seas porting missions she d in our day as of old.

made for the jewel, not casket. So the body soul, not the soul for e jewel is of far more se, so the soul is of far its earthly tabernacle jewel is it eserves the and only as the body s it useful.

ng thoughts hav ir is full of a kind have onder if it may not be has been by our side dewy fragrance from e he passed back to of No Man's Land, hereby make wel-dome to the corn-husk bed of the country boarding house, and the salt fish try boarding house, and the she had board of the cottage by the sea, all Americans and Protestants (sic) good for \$5 weekly, per adult head ! Chil-dren, Irish and Romanists, beware of

the dog ! For us of Catholic tradition and of For us of Catholic tradition and of Irish ancestry—what though the most exclusive courts had salons of Europe, what though the republic's executive houses and halls of social state, im-pose their honors of fete and feast, of hospitality and entertainment upon representatives of our more and courd hospitality and entertainment upon representatives of our race and creed— the Cape Cod claim, the New Jersey mosquito, the "native" Knownothing, whom Christianity and Columbia alike

disowns as sons, will not of us! Go to ! O grand old faith of apos tolic history! Go to ! O ancient Gælic race, with thy incomparable records of famous heroism, of profound erudition, of classic art, of true and tried sub in or classic art, of true and tried sub fil-ity of virtuel Go to leven thou. O noble President of our great republic, with thy vote for a Gaelic chair, thy friendly hand to the Sons of St. Patrick and thy national and paternal preferences for survival in posterior genera tions, versus barren extinction! Make ye way for race suicide, race war and religious persecution, under the Star Spangled Banner of the land of the free, under the light of the home of the brave!

brave ! Human comedy, social burlesque, po-litical satire, yes! Bat likewise nation-al shame and dishonor! A truly patriotic American press would scoun to touch the defiling pitch of such un American advertisements. What is the explanation of the exist ence of this big: two in America 2 What

ence of this big try in America? What is the secret of its survival in the present progressive day of broad culture universal education ? Of the fame of the Irish in every sphere open to honorable and triumphal talents?

Duly allowing for the bitter though Duly allowing for the bitter thought is * In common usage such designa-unavailing opposition of the gates of * * In common usage such designa-being gratinad by forbutuent induity is being gratinad by forbutuent induity and racial predilections and prejudices of a composite people, for the cruel jeal-gories. In this sense 'Romanists' is a composite people, for the cruel jeal-gories. In this sense 'Romanists' is unobjectionable.'' Probably it will be useless to inform we be not driven or led into serving the

have done in similar circumstances. A person who would stand by and hear we serve the world which God made his family—his mother, his father, his brothers and his sisters—classified under an opprobrious term and not resent such an insult to all he holds dear would deserve and would have the con would deserve and would have the con-tempt of all whose good opinion is worth having. We Catholics are mem-bers of a family established by Jesus Christ Himself. This spiritual family embracing persons of all races and of all nationalities and extending over the whole world, is the one link that binds humanity together. Jealous as we should be of honor of our own family in the natural order, we ought to be still more sensitive in reference to everything affecting the great religious vices ? everything affecting the great religious

family to which it is our supreme priv-liege to belong through God's mercy. Tae hired scribbler of the New York Herald cannot understand Catholic sentiment in this matter. He probably was instructed to write something in defence of Mr. Bennet's partner's wife as against the Catholic priest who had called her attention to her insulting use of the word "Romanists" as applied to Catholics. The way in which he carried out his orders shows that Gencarried out his orders shows that Gen-eral Butler's nephew was right in his estimate of the mental qualifications needed for the writing of the New York Herald editorials. How logically he argues will be seen when it is stated that his argument condensed amounts to this: The Methodists do not object to being called Methodists, therefore Catholics should not be offended when they are contemptuouity referred to as

Catholics should not be oblined when they are contemptuously referred to as "Romanists." For a good sample of the non ϵ equitur commend us to this. Lest we may seem to do an injustice to the

New York Herald man, we quote his own words. Listen to this journalistic Dogberiy: "Whatever may have been

Dogberiy: "Whatever may have been the case in carlier times, no opprobrium now attaches to such denominations as Komanists, Methodists or Quaker. * In common usage such designa-tions serve merely to classify various religious bodies in well defined cate-gories. In this sense 'Romanists' is

for our place of abode for the few years of our temporal existence-this orld with its pride and conceit, its follow and foolish and often sinful pleasures, its laws and fashions, its vanities and The world did not make us, it has no claim on us, it was made for us, and we are its master. God alone has the right of mastery over us, and so between God and the world, the one rightfally claiming one service, the other unjustly demanding it, there other unjustly demanding it, there should be no hesitation upon a Christian's part. We should serve God and spurn the world, nor should we think we can serve both at the same time, for that is not possible, for our Lord says we cannot serve God and

man. What do these two masters ask of their followers? God asks the fulfilment of ten short commandments, clear and distinct in their requirements, and promises for their fulfilment the happiness of heaven. The world exacts obedience to a thousand commands obedience to a thousand commands ever varying and corfounded, just as the whims and caprice of its leaders run, and all it can offer is the pleasure of life and the glory of these few mortal

God says through our Divine Lord, "Take My yoke upon you; for My yoke is sweet, My burden light," and and yoko is sweet, my ourden light, ' and they who comply find a peace and a joy unspeakable. The world says, come under my sway and you will know the delights of sense, you will be free from rule and can follow the bent of your nassions. And they who respond to And they who respond to passions. the invitation find themselves enslaved by the thousand exactions of society ; they meet disappointment in striving to gain its favor for it is faithless and inconstant, and the senses, instead of being gratified by forbidden indulg-ences, are plunged into misery and

reward .- Church Progress.

CONCERNING HEAVEN.

A few words concerning heaven Heaven is the eternal home of the saints and the angels, the possession of God Himself for all eteraity. It is the reward of the just; the attainment of man's last end, God.

Its glory and joys are beyond our conception. Perhaps this is best shown by St. Paul, who says of it: "The eye hath not seen, nor the ear heard, neither hath it entered into the heart of men, what things God hath preparel for them that love Him." Again, in Revelations, chapter 21, verse 4, we read, God shall wipe away all tears from their eyes, and death shall be no more; nor mourning, nor crying, nor sorrow, shall be any more, for former things are all passed away. for the The lives of the saints and the deaths of the martyrs admonish us to strive for its possession. To restore to us this lost heritage the Son of God

became man and suffered death upon the cross. Nothing more should be required to show us the necessity of securing it. Our Lord and Saviour Jesus Christ has pointed the way. Nothing remains for us but to follow it; if we do, heavon is sure to be our

sire of Holy Church to teach her chil-dren love for and gratitude to Mary, Mother of God, for all the countless Subjects - Telegraphy, Typewriting, favors she gains for them. First class equipment of standard telegraphy instruments. Five thousand additional operators will be needed in the next three years and very few are learning it. Now is the opportunity to learns. Full particulars sent to any address free.

favors she gains for them. The chief way to pray to her is through the rosary—which she herself established. It is a most efficacions way to pray, combining as it does oral and mental prayer. It is the custom of pious souls to say a third of the rosary daily, as it is the rule of all re-ligious, and wonderful are the fruits that it produces. As every prayer is heard, since God has said, "Ask and you shall receive," so peace of mind, tranquillity of scul are in a special manner the fruits of saying the rosary. manner the fruits of saying the rosary. -Bishop Colton in Catholic Union and **Fimes.**

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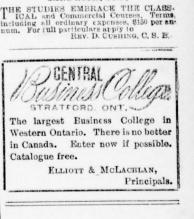
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LETTERS OF RECOMMENDATION,

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ostawa June 12th, 1995. To the Editor of the CATHOLIC RECORD. London Onl. My Dear Sir, Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, above all, that it is im-bued with a strong Catholic spirit. It is termu-ously defends Catholic principles and rights, and stands firmity by the teachings and author-ity of the Church, at the same time promoting on best interests of the county. Following these lines it has done a great deal of good for the weifare of religion and coun-try, and its will do more and more, and its wholesome influence reaches more Catholic butts.

therefore, earnestly recommend it to Cath

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

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1960. To the Editor of THE CATHOLIC RECORD London, Ont: Dear Size, Dec.

London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervadesitise whole. Therefore, with pleasure, I can recommend its to the faithful. Bleasing you and wishing you success.

thful. ding you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCT. 7, 1905.

FEMALE APOSTLES.

St. Paul, the great Apostle to the Gentiles, in his first Epistle to the Corinthians, strictly forbids women to speak in the Church of God, xiv. 34 35:

" Let women keep silence in the churches, for it is not permitted to them to speak, but to be subject, as also the law saith. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the Church ;" and in verse 37 he adds : " the things that I write to you are the commands of the Lord. . . . Let all things be done decently and in order."

In 1 Timothy ii. 10 12 the Apostle adds :

"Let the women learn in silence with all subjection. But I permit not a woman to teach nor to use authority over the man, but to be in silence, with all subjection. For Adam was first formed, then Eve."

It is of preaching in the Church and exercising the sacred ministry of the priesthood that the Apostle speaks in these passages, not of private instruction imparted to those who are under woman's care, in conjunction with her husband ; and the Apostle adds :

gates to the supreme ruling body of a Church undertaking to establish what should be the course of the whole Christian Church in administering one of the sacraments instituted by Christ, but a totally irresponsible association called the "Women's Christian Temperance Association" deciding how the most important of the Christian sacra ments should be administered !

At a meeting of this Association held in Toronto on Sept. 28 it was decided that fermented wine should not be used in the Lord's supper. One of the speakers who took part in the discussion of the matter said that the greater number of the Churches of

the city now use unfermented wine, the only exceptions among the Protestant bodies being four Presbyterian and all the Anglican Churches. The rule of the Church of England requires the use of fermented wine, and this canon can be changed only by consent of the synods of the Church." This consent the temperance ladies intend to make an effort to obtain. We cannot suppose that such an effort will be successful, as the Church of England, so far as we know, is too conservative to change easily a practice which Christ established by a positive commandment : " Do this for the commemoration of Me. . . . for as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord

until He come." There is not the least doubt that our Divine Lord used the wine which was in common use in the country, and which is referred to in Ezechiel xxvii. 18. This is called in Hebrew yayin, in Greek oinos, and in Latin vinum. The constant tradition and usage of the Church has been to use this wine, and it is folly for the Women's Temperance

Association to disapprove Christ's institution or to attempt to abolish it. Our stand on the question of temper ance is by no means an uncertain one. We are in favor of temperance to the fullest extent, but we do not take the extreme view that a really moderate use of this or any other alcoholic liquor is absolutely forbidden in scripture. Timothy, being an invalid, was advised by St. Paul to use a little wine

for his stemach's sake, that is, because of the weakness of his stomach. A moderate use of wine, especially when it is used for a remedy, and is advised by a physician, is perfectly lawful. Still we would and we do counsel total abstinence on account of the insidiousness of the drinking habit, and to make it certain that no one may contract by de grees a habit so pernicious.

But a sacrament of the Church must he administered as it was instituted by Christ, and it is a piece of impertin ence for the Women's Christian Tem perance Society to condemn its minis tration as commanded. This society in its condemnation mentioned specially the Pelce Island wines, because they contain 4 per cent. of alcohol.

We cannot understand on what principle the Presby erian churches have ceased to use real wine in their socalled sacrament of the Lord's Supper, as their standards of faith specifically deny the authority of the Church to introduce any novelty which is not commanded in Scripture. Surely the use of unformented wine come " She (the woman) shall be saved by this description. However, we have learned before now not to be surprised at any whimsicality or inconsistency of the Protestant sects. They imagine that the practices they think proper to adopt for themselves are quite correct. and even obligatory on their neighbors; but the commandments of the real Church of God, the pillar and ground of truth, which has come down to us from the Apostelic age and which Christ's commands us under heavy penalties to hear, are not deserving of any attention.

course to the sovereignty of Great particularly to the personality of the Britian, on terms similar to those under which other British colonies have prospered. This offer was definitely declined by the Zionists' Congress which met some months ago, on the plea that the territory offered them would not be suitable to the majority of the Jews who might be expected to take advantage of the generous offer,

THE CATHOLIC RECORD.

as these have been accustomed to climatic conditions very different from those existing in the part of Africa which was offered them.

A considerable minority of the Congress were, however, well pleased with the offer made, and it is not beyond probability that there may be yet a large immigration of Jews to the territory designated. These would go into Africa not as protegees of the Zionist Association, but on their own responsibility, and no doubt they would be good settlers should this be the case. They would, indeed, most probably, be the most desirable of the proposed emigrants, inasmuch as they would be the most self-reliant, as their action would be on their own motion, instead of being under the management of the Zionist Congress. The quality of selfreliance would of itself make up for the lack of numbers, and would be a guarantee for the success of the colony so far as worldly prosperity is concerned.

Herr Zangwill, who is now in London, England, has been recently interviewed by a representative of one of the London papers, and his views on the pres ent intentions of the Zionist leaders have been cabled in a despatch dated Sept. 21. He said that " the Canadian West and North-West comes within the possibilities for Zionist settlement, the only objection being that such a settlement would raise the problem of a State within a State." He has evidently made a strange mistake in regard to the conditions under which the Western and North-Western territories of the Dominion are open for settlement. There cannot be any question in the Dominion of " a State within a State." Suitable settlers of any race or creed will be welcomed to Canada, not to set up a State within a State, but to conform themselves to the laws of the country, which make every citizen a freeman without special privileges from which other citizens are to be debarred. If Russian and Roumanian Jews emigrate from their own country owing to the persecutions they endure there, and settle in Canada, they must be subject to the same laws and conditions as are enjoyed by Canadians. There can be no other autonomy than that of the

various provinces of the Dominion, subject to the conditions of Canadian supreme law.

the North West if they are willing to submit to Canadian law, but they cannot be offered exemption from the laws to which all Canadians submit. It would not be desirable for the Jewish immigrants themselves to be dealt with in any other way. They may themselves become citizens in the regular way, and so far they will be able to wield a certain influence in legislation, but they must not expect more than this, and it is well they should know

aged occupant of the Imperial throne, Francis Joseph, who is regarded as a most amiable and bonevolent ruler, personally well beloved by all the various nationalities which compose the dual Empire. The Hungarians, indeed, are restless under the union of Austria with Hun-

of the Catholic Church in the Domgary, because they imagine that Hun. inion of Canada. gary is governed in the interests of the Germanic part of the Empire ; but even the Huns admire and love the Emperor to such a degree that they have no wish to separate themselves from the Empire

during the life of Francis Joseph. whatever they may desire to do after his death. The diversity of races in the Empire

is undoubtedly a source of weakness, retary during the past five years. and will be so as long as any one race was a banquet at which the alis suspected of a design to tyrannize umni partook of the good cheer which or dominate over the others, but there had been prepared for the celetration is not any prevalent desire on the part of the Germanic Austrians either to of the occasion. The best of feeling was manifested between the alumni, overthrow the Hapsburg dynasty or to and all were highly pleased with the go over to Lutheranism. entertainment afforded by the proceed-

It will be remembered that in 1870, after the decrees of the Vatican Coun. cil were published, there were a few persons in Germany, Austria, France and Switzerland who rebelled against the decree of the Pope's infallibility, and formed what was called the " Old Catholic Church." This rebellion against Church authority was a rally-

ing point chiefly for a few priests who were under censure of the ecclesiastical authorities in all these countries, and Otto von Bismarck was author. ized by the Emperor William I. to encourage this schism with the hope of turning the Catholic Church of Germany into a State institution subject to the Emperor, just as the Oriental schismatical churches and the Church of England are completely subject to their respective monarchs or Parliaments : but the plan did not succeed. and the so called "Old Catholic Church" has practically ceased to exist in all these countries.

dences of intelligent lay activity on this side of the water show that we Altogether there are now believed to be only two diminishing congregations have as high, as earnest and as devoted lay Catholics here as can be found anywhich still claim to belong to the "Old where else. Catholic" heresy. These are, one in be a very eminent faculty for construct-ive organization. Recently a scheme Baden Baden, and one in Erfurt. There was one at Constance, which, for a country-wide lay organization having as its object the promotion of the conversion of England, has been under protection of the Government, kept possession of one of the Churches drawn up and received the approbation of His Grace the Archbishop of West of that city, but the congregation attending there having dwindled away to minster, and when practical work be-gins, no doubt, the sanction of the nothing, this Church has been restored gins, no doubt, the sanction of the local ecclesiastical authorities will also to the Catholics.

Thus the Old Catholic movement has be obtained. The principal aim of the association, of which Mr. Leonard worn itself out, and the Los von Rom Smith, Birmingham, is secretary, will movement has also ceased to attract be to remove misunderstandings and prejudices by the circulation of Cath any notice.

It is further to be remarked that within the German Empire the Catholic revival has been so marked as to

cast completely into the shade both the It is open to the Jews to settle in two anti-Catholic movements of Old Catholicisn and Los Von Rom. The Catholics of the German Empire are steadily increasing in their ratio to the whole population; and though there has been a small decrease of ratio in Saxony, in the whole German Empire the ratio of the Catholic population has increased in fifteen years, from 331 to 361 per cent.; and the present Kaiser, realizing the inherent vitality of the Church, and that it is the sole power which can successfully combat this before they come to settle in the Canada has had trouble Socialism, shows himself to be a sin enough from Doukhobor vagaries durcere friend of the Church and its ven erable chief pastor. Pope Pius X. ing the last three years, and Canadians In the other Lutheran countries have no wish to have to deal with Denmark, Sweden, and Norway there similar problems which may be thrown is also a forward movement among upon them by other races. Catholics, which has been uninter There are already many Jews in Canrupted since liberty of conscience has ada, and they are a law abiding people. We are willing to receive others under been established in them. the same conditions ; but if any do not like the conditions, they need not come ST. MICHAEL'S COLLEGE here to seek for homes. ALUMNI. Under Turkish rule, the Zionists

RACE SUICIDE URGED AS A CURE FOR POVERTY.

The great social problem has received a fresh impetus from a Chicago just-ice, who asks, Which should it be, race suicide, or hunger and rags for helpess children. To raise offspring in hopeless poverty, or not to raise young at all? With an easy conscience and a vicious moral sentiment the gentleman lects to conclude that race suicide is defensible where parents are too poor to provide homes

To some it might seem a waste of the ensuing year were then chosen, all time and effort to dignify such dam-nuble doctrine with a denial. But the the old occupants of offices being re elected to the same positions which they reason for it is found in the fact that the gentleman is not alone in his con-The thanks of the association were clusion, and the opinions have been wide circulation through the secular then tendered to Mr. Hugh Kelly, K.C., press. Moreover, it is safe to conclude for the ability and efficiency with that this publicity and the authority quoted for the sentiment have been which he had filled the office of secafficient to add many to the ranks of In the evening at 7 o'clock there the already too numerous class of mur-derers of this character.

The Chicago justice and all his fel. lows of like opinion demonstrate n ing to our mind save their total ignorance and disregard of the law of God. The propagation of the human species accordance with a divine com. Its purpose is the glorification is in mand. of God by the populating of heaven with immortal souls. Hunger, rags and hopeless poverty are accidental temporal conditions. In nowise they related to the law and purpose of propagation.

Moreover, God, not man is the au-thor of life. Therefore to God alone ity of teachers in the North West Territories, and we have no hestitation belongs the right to say when life shall cease. And that all may fully un-derstand that this is His right alone in recommending those who are without employment to go to that country in preference to seeking to better their He has given to man the law, "Thou Shalt Not Kill." Hunger, rags and condition outside of Canada. Full information may be obtained by writing helpless poverty are not enumerated as excepted conditions under the law, to Rev. Father Jan, O. M. I., Edmon-Hence the recent Chicago contention is nothing more than an effort to abro gate the law of of God. Those who follow the diabolical suggestion will IS THE TYPE OF CATHOLICS have an awful penalty to pay .- Church Progress.

DEBAUCHERY OF THE PRESS.

Those who read last week of how certain insurance company sent to the leading daily papers of this city a paid advertisement to appear as a news item, thereby seeking to avert adverse criticism of its dabbling in the stock markets, should learn therefrom a very important lesson. While some of them printed it, "making price to suit," and some refused and some refused to thus debauch their honor, still it should make the readers of the daily press slow to place absolute credence in all that appears as " news." "Rail-roading," or guessing at the news, is now a fine art in daily journalism.

The incident above referred to shows that many papers are ready at any time to sell their honor. All that is necessary is to offer the price. There is no language sufficiently strong and decent to characterize such debauchery of the press. Goldbricking the readers of the daily paper in the way and of news is not a new trick of the profession of journalism. But the above sample is one of the most degradolic controversial literature and the It is ing that has been offered of late.

> Another instance of like character has just come to our observation. It involves the Peruna fakir, against whom the Catholic press has made such vigorous protest. In some papers of the Southern states may be found what purports to be an interview with one Dr. Hartman touching the yellow plague. This Dr. Hartman is none other than the Columbus, O., gentleman who has been faking the indorsements of Sisters who have no existence and of Catholic institutions. A gentleman who has extracted large sums of money from the people by selling them a compound of low grade whiskey, the a compound of low grade alcoholic taste of which is obliterated

with cheap bitters. The substance of this interview which is nothing more than a naid advertise ment, directs people who would avoid yellow fever to take Peruna. It should be taken during the whole course of the epidemic, and those who follow the advice are sure not to take yellow fever. Could anything be more damnable on the part of the press than lending itself to such an effort to defraud its readers for the price paid for such "news"? Could anything be less "news"? Could anything be less humane and more insulting? Is there no way to put an end to such perfidy on the part of those guilty of the debauch-ery ?--Church Progress.

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A GLIMPSE OF CANAD.

Maud Gong gives a p tion, in the New Yorl of a trip down the S Berthier en haut. Sh Berthier en haut.

"The tourist who has and is about to und travels down the St. La boat, and in memory's itinerary the interveni are as vague as the sou in a map fifty years old hurry, or if he merely order to 'have been well. But he misses region full of genre pic color, by taking a shi the night. "The tourist, with

and curiosity, might i board what Montreal 'market boat' for E This sails at 1 o'clock and Friday afternoon fit the old church of 1 Bonsecours, which a jourists see. At Berth in a clean little Frence to be the best between that is English behind passengers are French have been to Montreal produce of their littl now returning to their sweet sounding old wo the river's brink. Do its parish church with spires sheathed in or great expanse of shin level land these up spires are visible spires are visible However humble the village; the parish and substantial struct The dwellings are structures of stone thick walls to keep cold, and high pitched snow. Just above the ing eaves there is : which gives avalanche a final toss. away from door and and there, beside the a tall wayside cross. parket boat makes it Sulpice, the tourist windmills of pictures

pattern. "When the enc are frozen. Isle des Ignace become part of At other seasons th with civilization on ferries and by casual popular excitements in the St. Ignace Saturday morning ma greets gossip all up a beached boats on Be

One rises betime ket at its climax, I Berthier is its own in the lining of a shi the nearest island co the milking boats gray with dew. The farther away reflect rose in the flushing wind stirs in the gr which shade the ri quivery glossy leav light. The oriole them trills forth a in the tower of th Angelus begins to again at high noon, a the setting sun thr the poplars far out At these times, if t will hear other fai from the tower of th minding its people "Tc-night the Be

short pause, resum ring on and on. The diction in the vene and presently th tion, chatting volut by. The river ro children are amon

and men who lean o

Catholic body not only of Ontario, but

of the United States, and the various

Provinces of the Dominion of Canada

through St. Michael's College, which

has sent forth many Catholics of in-

fluence and learning to fill most import-

ant positions in Church and State, and

has by its good work raised the status

The officers of the Association for

We desire to draw special attention

to the fact that there is a great scarc-

HIGHER IN ENGLAND?

Generous rivalry is very wholesome

In England they have about two million

Catholics, but some one has said re-

cently that the type of Catholic is far higher and more intelligent in England

have very grave reasons for doubting this statement, and the abundant evi-

In England, however, there seems to

support of the Catholic press. It is surprising to what silly and stupid mis

representations of Catholics and Cath

lic doctrine some Protestants w ive credence. The only remedy

the constant iteration of the truth.

We must repeat in circular, leaflet,

newspaper, pamphlet, and book what Catholics believe, and show how ridic-

alous are the views and doctrines attrib-

uted to them by many Protestant writers. If this is done so effectually

that ignorance of the cardinal prin

masses of the people, a large accession

of converts may be expected. We have Catholic Truth Societies in

from the minds of the great

ciples of the Catholic faith will be

give credence.

noved

We

will

than it is in the United States.

had held before.

ings of the day.

ton. N. W. T.

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bearing children, if she continue in faith and love and sanctification with sobriety.'

The precept of St. Paul does not arise from any contempt entertained by him against women, for he regarded virtuous and honorable women with due respect and esteem, as we learn from Acts xvi. 13-15; 1 Tim. ii. 10, etc., but because, as he states elsewhere, "the head of the woman is the and "the head of every man is man ' Christ." (1 Cor. xi 3) It is also more in accordance with the humility and modesty which ought to adorn a woman that her sex should be submissive to the male sex, because she was created to be the assistant of man. and not his superior in the family or in for the return of the Jews to Palestine. religion.

Women are frequently more intelligent than men, yet they are not generally so by nature, nor are they suited generally to be the guides of men, especially in public discussions and assemblages where tumult is apt to held out the hope from time to time saintly and modest Queen Elizabeth of an autonomous territory in their an-Hungary ; and the Blessed Virgin, the Mother of our Lord, is the model woman whose virtues they should imitate above all creat ires.

There are indeed many women who have usurped the position of ministers of the Gospel among the various sects, and the votes of the various Methodist Episcopal Conferences which gave to women the right to sit as delegates in the supreme legislative conference of the United States was 8,196 against 2 513. This vote was taken in 1901. but it only proves how little regard wis paid by the conferences to the command of Christ and His Apostles.

But we have now not women dele-

ZIONISM FOR CANADA.

Isaac Zangwill, who has been the leading spirit in the Zionist movement where they have hoped to re establish the ancient kingdom of Judea, with Jorusalem as its capital, appears to have given up all hope of carrying out the project in its original form.

The Sultan of Turkey, Abdul Hamid, arise. Women were not created for that he would accede to the wishes of the position assumed by Susan B. the Zionists, and would for a certain Anthony, but rather for that of the sum of money allow the Jews to have cient land, bu) within a few days of giving this hope to the aaxious Zion. ists he would issue an edict prohibiting any more Jews from entering the country.

There has been, indeed, a great in. flux of Jews to Palestine during the last few years, but the Zionists in general have ceased to put any con fidence in the promises of the Sultar. and the movement to re-people their ancient kingdom has been very much damped by Abdul Hamid's duplicity. The British Government made a very fair offer to the Zionists to give them a territory in Central Africa in which

might after a while be subjected to periodical massacres such as are regularly perpetrated upon Christian races in the Empire. There will be no such outrages inflicted upon them in Canada; and certainly this will be a by far preferable condition of things to what they may expect under the government of the cruel Turk.

THE CHURCH IN AUSTRIA AND GERMANY.

It is but a short time since the papers were full of reports from Austria of a movement which was called "Los Von Rom," whereby it was insinuated that the Teutonic population of the Austrian Empire was prepared in a body to leave the Catholic Church in order to embrace Lutheranism.

There was, indeed, a slight movement which made the expression "Los von Rom " its watchword, but it was soon discovered that its importance was over-estimated, and that but a small number of individuals were influenced

by it; and that it was not at all a religious but solely a political movement which had for its object a transferral of allegiance to the German Empire, and now there is almost nothing heard of the Los von Rom agitation, the people of Austria being generally thoroughly they might enjoy autonomy, subject of loyal to the Hapsburg dynasty, and benefits which have been accrued to the

The Alumni Association of St. Michael's college held its annual meeting on Thursday, Sept. 28th, in the Exhibition Hall of the college, at 4 o'clock p. m.

In the absence of the President, the Hon. J. J. Foy, Q. C., Judge P. J. Curry of Parry Sound presided.

There was a good attendance of priests and laymen who had formerly been students of the college. The secretary, Mr. Hugh Kelly, K. C., read the minutes of the meeting of 1904, which were adopted.

A resolution was passed unanimously to the effect that a committee be ap pointed to make an appeal by circular to all the alumni of St. Michael's College, requesting them as a mark of their gratitude to their Alma Mater to contribute a certain sum towards aiding the college to become yet more efficient than it has been in the past, it being understood that the precise purpose to which the gift shall be applied is to be hereafter agreed upon after consultation with the authorities of the

college. Several of the alumni, priests and laymen, addressed the meeting on the subjects which came before it, and many pleasant reminiscences of the past were recalled to mind by the speakers, who all referred to the great

this country, but they do not begin to cover the vast field of non Catholics. More individual activity and more dis interested zeal in distribution are necessary among us in order to secure the results that the English Catholics are about to obtain .- The Missionary

AS TO CATHOLIC BOYS IN NON CATHOLIC COLLEGES.

We often see it offered as an excuse for Catholic young men going to non-Catholic colleges, that if their religion is worth anything they will not lose it. Such an argument was once presented to Henry Parry Liddon, when he was pleading that the religious character of Oxford should be maintained "Is not this manifestly a confes sion. he was asked. " that religions sion, "he was asked, "that religious truth needs a special protection for its existence?" To which question he replied : "Speaking absolutely, we know that religious truth can take good care of itself, or rather that, in

nistory, in the long run, God will take very good care of it because it is His Truth. But in the concrete and particular case of young men living together, tempted to every sort of moral mischief, and eager to get rid in their worst moments of the sanctionand control of religion, it is no dis-paragement to religious truth to say that it does need protection. . . . To treat Oxford under graduates as in all respects men, appears to me the great-est possible mistake." The patrons of the other idea are, consciously or un

consciously, believers in "the survival of the fittest." If they see a Catholic If they see a Catholic young man make shipwreck of faith on morals in a non-Catholic university, they conclude that he was a wretched weakling who would have never done the Church credit anyhow. But what about his individual soul? Christ Our Lord thought it worth saving at an infinite cost, and shall we look on its

loss as a matter of small account ?-Casket.

A true follower of Christ might well say, I wish that I had no thought but for the making of converts, and estab lishing the reign of Christ in men's What other thought had our learts. Saviour? What other thought has He sionary.

THE FOLLY OF "THE POOR MAN'S CLUB " THEORY.

Referring to the failure of the Subway Tavern, otherwise known as the Religious Rum-shop, in New York, the Sun of that city says :

"The theory on which this rumshop was started is that the liquor saloon is 'the poor man's club,' and needs only to be conducted in a moral way to reto be conducted in a moral way to re-move the objections to such a place of refreshment. Incidentally, on the assumption that the liquors furnished in the run of saloons are inferior or of poor quality, the religious rum-shop was to serve the cause of both good morals and good health by purveying a better article. "Of course the thing has not worked.

The humorous incident of the opening of a religious rum-shop gave notoriety to the place at the start, but that curiosity soon passed away, and the It was concern was not prosperous. beaten in the competition with the saloons in the business to make money, and not to mix philanthropy with

"Of course, the talk about the liquor "Of course, the talk about the liquor saloon being 'the poor man's club is nonsense. It is no more his club than is his grocery. He goes to it to get a drink, and not for moral and intellect ual improvement, and not for converse on high subjects. If he lingers too long after he has had his drink, he is an unwelcome interloper, who is likely to be put out rather violently. If he does this moment in Heaven's ?- The Mis. not buy any drink, he is not wanted at

age . . . The and while belated tinkling in the fle will troop home ag country silence beg there falters hom afterglow Berthier She is reported years old, and she age-worn as herse deep on its curv windows - and he And yet she is r madame ! She has her neck. She say good God."

SUN TALKS OF

It is strange tha osopher like Gold make use of such scientific term as

In a recent let un he writes : " strict sense is unt

Now if immortanse" be unthink iense' Smith think enou deny anything not have to thin can think or say the And how can he t he cannot and the about? A somna might talk with surprise any one Gold win Smith ta he declares he can is unthinkable, l

staring eyed astor To think is to ideas. To say the able is the exact that we cannot ! thing, that the id therefore, wh thinkable talks of and can have no Smith admit that concerning immo without any ide

immortality mean How can one w common sense thing about that

AS A CURE

OCTOBER 7, 1905.

A GLIMPSE OF CATHOLIC

CANADA.

Mand Gong gives a pleasing descrip-tion, in the New York Evening Post of a trip down the St. Lawrence to Berthier en haut. She says : "The tourist who has done Montreal and is about to undertake Outreal

and is about to undertake Quebec travels down the St. Lawren :e by night

boat, and in memory's record of his itinerary the intervening river shores

color, by taking a ship that passes in

and curiosity, might rather choose to bard what Montreal knows as the 'market boat' for Berthier en haut.

This sails at 1 o'clock every Tuesday

and Friday afternoon from a wharf near

the old church of Notre Dame de Bonsecours, which all conscientious lourists see. At Berthier he can lodge

produce of their little farms, and are

"The tourist, with time, discretion,

the night.

has received Chie Chicago just-ild it be, race ags for help. offspring in o raise you science and a the gentleman ace suicide is

are too poor m a waste of fy such dam-nial. But the the fact that ne in his conh the secular fe to conclude the authority at have been the ranks of class of mur-

nd all his fel. onstrate no ir total ignorhuman species a divine comng of heaven Hunger, rags re accidental n nowise are nd purpose of

to God alone ay when life l may fully un-s right alone e law, "Thou cer, rags and ot enumerated o contention is fort to abro-I. Those who aggestion will pay.-Church

HE PRESS.

week of how apany sent to s of this city appear as a king to avert d learn theredabbling in lesson. While it, "making a me refused to onor, still it s of the daily olute credence news." "Rail-the news, is purnalism.

ferred to shows ready at any . All that is price. There tly strong and uc'i debauchery dbricking the er in the way w trick of the sm. But the he most degrad-

l of late. like character

bservation. It fakir, against ress has made In some papers may be found interview with ing the yellow rtman is none us, O., gentleg the indorse-ve no existence ions. A gentlelarge sums of e whiskey, the e whiskey, the is obliterated

interview which paid advertise he would avoid e Peruna. It ng the whole and those who are not to take ore damnable on to defraud its paid for such thing be less lting? Is there of the debauch-

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idea, of that which he knows not and cannot know? Again, what does he mean by immortality "in the strict sense?" There are no degrees in immortality; no greater or less. Whatever is, is immortal or it is not. That which is not immortal is not immortal in any sense strict or otherwise. That which is immortal is immortal in every sense,

worthy of the consideration of theologian and the metaphysician, of the itinerary the intervening river shores are as vague as the sources of the Nile in a map fifty years old. If he is in a hurry, or if he merely visits places in order to 'have been there'he does well. But he misses an interesting region full of genre pictures and local color, by taking a shin that meres is Why then the phrase, "in the strict sense?" It is the result of careless thinking, or careless writing? Or was it used to confuse the mental vision by

throwing dust? Here is another example of Goldwin Smith's slipshod way of talking : "The frank abandonment of that which reason, our only guide, as Bishop Potter says, has disproved is the first step to-ward the attainment of truth."

Will the philosopher of Toronto tell us what it is that Bishop Potter says or what he says Bishop Potter says? But this is not the important point in the above quotation. What does he in the above quotation. mean by "reason?" Does he mean by in a clean little French hotel, reputed it his own individual intelligence, the to be the best between Montreal and faculty of comparing data and drawing that is English behind him. His fellow, passengers are French 'habitans' who have been to Montreal market with the produce of their little farms, and are produce of their little farms, and are now returning to their homes down the St. Lawrence. Long villages with sweet sounding old world names fringe the river's brink. Dominating each is its parish church with one or two tall may think false may be false and what it is not its parish church with one or two tail spires sheathed in copper. In this great expanse of shinmering water and level land these uplifted, gleaming spires are visible for many miles. However humble the houses of the village; the parish church is a large and substantial structure of gray stone.

the ultimate criterion of the true and the false, and therefore, what it accepts or rejects is not of great value to the world in the search after truth. If by "reason" he means the com bined intelligence of the world, we must have some reliable authority, as to what that combined intelligence (f the world affirms or denies. His per-

The dwellings are mostly two-story structures of stone or stucco, with thick walls to keep out the winter's sonal judgment on that very important cold, and high pitched roofs to shed the snow. Just above the broadly project ing eaves there is a sudden outward question is not a sufficient basis on which to rest in the search after the truth. If by "reason" he means reason in

ing eaves there is a sudden outward curve which gives the descending avalanche a final toss, and sends it well away from door and windows. Here and there, beside the river road, stands a tall wayside cross. And before the market boat makes its first stop at St. Calcher the torvict will see two stops the abstract, we object, that a mere abstraction can have no authority as a teacher, or guide to the truth. If by "reason" he means the Sapreme

wisdom of God, we accept it as author-Sulpice, the tourist will see two stone windmills of picturesque and obsolete ity when it reveals, and in whatever it reveals, but we deny that Goldwin Smith is reliable authority as to what "When the encompassing waters are frozen, Isle des Pois and Isle St. it has revealed, until he proves he has a divine commission as interpreter of the revelation. Before wec an find anytangible sense in Ignace become part of the great world.

At other seasons they are connected with civilization only by these wire ferries and by casual rowboats. Their popular excitements are a saint's festihis proposition quoted above we must know which of the four possible senses of "reason" he intended us to understand as his. Without this knowledge in the St. Ignace Parish Church, or val in the St. Ignace Parish Church, of Saturday morning market, when gossip greets gossip all up and down a line of beached boats on Berthier strand. "One rises betimes to see this marhis proposition is void of sense. It im-

parts no information. "Free though?" is arother agnostic and senseless catchwood used by Mr. Goldwin Smith. The mind is not free ket at its climax, but early rising at Berthier is its own reward. Every-where are the indefinable tints one sees to think as it pleases. It cannot think, for instance, that a part is greater than in the lining of a shell. The cattle on the nearest island come lowing to meet the whole, or that a circle can be at the whole, or that a circle can be a the same time a square and a circle, or that two sides of a triangle are to-gether less thar the third. A truth, hown as such, deprives the mind of the liberty of thinking it to be false. the milking boats through pastures gray with dew. The ribbons of water farther away reflect the saffron and rose in the flushing sky. The sunrise wind stirs in the great balsam poplars which shade the river road, and their Freedom is not in the thinking or logical faculty, but in the will. You can will to possess the millionaire's uivery glossy leaves glance in the light. The oriole that nests among them trills forth a few rich notes, and can will to possess the millionaire's wealth, but you are not free, while you are sane, to think it true that it is yours and in your possession.—N.Y. Freeman's Journal. in the tower of the parish church the Angelus begins to ring. It will ring again at high noon, and once more when the setting sun throws the shadows of

TRAIL OF THE SERPENT.

REMARKABLE ARTICLE FROM PROTEST-ANT EPISCOPAL NEWSPAPER - THE CHIEF MARKS OF THE DEVIL'S HANDI-WORK - HONOR TO BLESSED VIRGIN URGED.

The Lamp Garrison, N. Y.

Since the outset of the Oxford Movement in nothing have Angle Catholics been more backward than in the efforts they have made to reinstate the Im-maculate Mother of God in the place

lives, but when it comes to saying the Hail Mary and employing the Rosary as a means of personal address to the Holy Mother of God, the Angle Catholic who does this is a rara avis among his fellows. "The Communion of Saints" as a matter of actual, everyday intercourse between the members of the Church on earth and the saints who reign with Christ in heaven, is a sealed boak to nice tentas of those Anglicans who love to call themselves Catholics. It makes us bow our head;

in shame and blush for our co religion ists when we make this confession, but it is good to own our faults and shortmings and bewail our ignorances, for in doing so we are taking the first step toward reform. What English and American Church-

men need to realizs, in order to be-come the same zealous lovers of Mary that our forefathers were, is that in Mary we have a Mother, who like her Mary we have a Mother, who have her livine Son, "can be forecold with the feeling of our infimities," and by the side of our great High Priest ever stands " to make intercession for us." We need to know that her knowledge embrace us every one, so that whoso. ever among as cries to us sets reverber ating the heart strings of a maternal

saints were the recipients of personal visits from the Blessed Virgin, as they themselves have attested. When St. Paul on shipboard assures his fellow passengers that there stood by him in ight the angel of the Lord and said : "Fear not, Paul, thou must be brought before Caesar, and God hath given thee all that sail with thee," he shows thee all that sail with thee," he shows his own faith in the reality of the angel's visit by saying: "Wherefore, sirs, be of good cheer, for I believe God that it shall be even as it was told me," and what subsequently happened to the ship and its crew proved that his faith was well grounded. So in regard to the approximate of the best of the saints. apparitions of Onr Lady to the saints. They believed and acted on their belief and when the Catholic Church saw the fulfilment of the alleged vision in after events, the Church herself believed. As a modern instance take the ap

As a modern instance take the ap-parition of the Blessed Virgin to the peasant girl at Lourdes. The hun-dreds upon hundreds of well authen-ticated miracles of healing which have taken place at Lourdes and are still of constant occurrence have been enough to confirm the faith of Catholics the world over in the reality of what the peasant girl reported : and it is no proof of our superior order as rational beings, if we, professing and calling ourselves Anglo Catholics, re-fuse to accept such evidence as is thus afforded.

The great Jesuit Society which for the mentality and scholarship of its members probably has no equal in the world, had for a founder a hard-headed, strong-minded soldier, whom it would be absurd to style a rattle-brained visionary, and yet whosever is at all familiar with the history of Ignatius Loyola must know how firmly he believed that he was visited by the Mother of God and that he was im-Mother of God and that he was him-mensely helped by her in all he under-took ad majorem Dei Gloriam. Just within the gates of St. Andrew's no-vitiate at Pough keepsie where hun-dieds of Jesuits receive their magnificent training, is a beautiful stone chapel which is dedicated to Our Lady of the Wayside and stands there monument in stone in the unquestioning faith of every Jesuit in a certain apin stone earance of the Mother of God to St. Ignatius, as he knelt at a wayside shrine erected to the Holy Virgin's honor. Were all the proofs which the honor. Were all the proofs which the archives of the Church contain of the active part which the Mother of Jesus has, since her assumption into heaven, taken in the affairs of Catholic believers on earth, a volume would have to be compiled much larger than the bible. To reject all this testimony and hold oneself superior to the combined wis-dom and experience of the Catholic faithful since primitive ti nes, is not to give evidence of a finer intelligence than a Bonaventure or a Thomas Aquinas possessed but rather of an ir rational unbelief. There may be hun-dreds of legends extant in Catholic literature unworthy of credence; but to reject because of these, the whole mass of testimony concerning Our Lady's ability to hear and answer prayers is to cast discredit on all testiprayers is to cast discretion of all testi-mony in every age and by every author to the miraculous and supernatural. And this surely no one who is Catholic enough to believe that the religion of Jesus Christ is itself the most stupendous of miracles would wish to do. If we accept the witness of the Catholic Church in regard to other matters of faith there can be no valid reason for rejecting what she bids us believe about the efficacy of prayer addressed to Our Lady and Mother in heaven. There is no better way to realize the truth of the Catholic religion all the way through than to practice it, and if our Angli-can brethren would know for themselves the reality of Mary's love for them personally and her personally and her readiness to help and intercede with God on their behalf, let them test it by calling upon her de-voutly in every hour of need, and just take it for granted that the Catholic Church knows what she is talking about when she affirms and reiterates so con-tinually that Christ, in addressing St. John on the cross, in reality addressed us all saying, "Behold thy Mother,"

Christ, her Son, and giving her com-mand over a great retinue of minister-ing spirits, to do her bidding in ministering to those who look up to her from every part of our far off world and who never cease to cry, ; "Holy Mary, Mother of God [pray for us sinners now and at the hour of our death " and at the hour of our death.

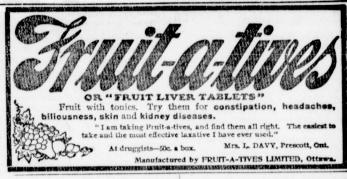
A WONDERFUL CATHEDRAL.

JOURNALIST'S IMPRESSION OF THE GREAT AND STILL UNFINISHED BASILICA AT WESTMINSTER. A contributor to The London Daily

News who has been writing a series of sketches entitled "Sunday Mornings in Londor," thus describes his impressions -the impressions of a tolerant unbe ever with an eye for the picturesque -of High Mass in Westminster Cathe liever with dral * * I enter the porch, and my

eye is held, not by the mighty build-Lig, but by the great golden crucifix which hangs suspended from the chancel arch, as if the Man of Sorrows would welcome and warn every crosser of the threshold-the arms outstretched is great enough, her love is boundless enough, and her power vast enough to A vast yellow brick building of immense proportions, with four mighty domes the westermost in strong light, the next in shadow, the third in still love that has at its command the in- darker shade; the fourth, above the exhaustible resources of heaven. As to the ability of the Blessed Vir-dows. The size is impressive, overgin to hear and answer prayers the testimony to be derived from the actual experience of the faithful from time moise. Here, where the loudest shout immemorial is limitless. What more would be dashed by its littleness, the into court than the men and women into court than the men and women in the manages of the phase demands who in their several generations and secures homage; here at least is a worthy symbol of an awe inspiring others for sanctivy; and if one takes the trouble to study the lives of the builders have builded, but the believers greatest Catholic saints they will find builders have builded, but the believers them teeming with testimony to the lively interest taken by the Mother of God in the affairs of men. Many of the saints were the recipients of personal masons, priests, worshippers will long have been dust ere the last stone is encrusted with gems, the last brick covered with gold. But the present is profuse. Already marble columns, rich and rare, the votive offerings of benefactors, support the validing of aisles and arches. To walk round the Cathedral is a pilgrimage through Europe. Monoliths from the ancient classical quarries of Thessaly and Euboca stand beside Verona's grey and purple treasures. Norway bends her crimson granite to wear the white crown of Carrara's famous minos. The chapels are fair with delicate stones and intricate mosaics; marbles green and translucent as the sea, marbles black and impenetrable as the tempest; marbles violet, and marbles rose-red, with jasper and lapis lazuli, and

mother of pearl and poryhry. The worshippers stream in, men and women, poor and rich, hale and infirm, old and young. Each as he or she old and young. Each as he or she enters sinks on one knee to the temporary high altar, which stands before a green curtain stretched across the Cathedral, above which scaffolding can be seen, stands in lonely simplicity beneath its green canopy, bearing six giant candlesticks, three on either side of a crucifix. A green carpet leads down from the altar to the base of the altar steps. To right and left sits the choir. The congregation increases un-til the Cathedral is well filled. The six lighted candles burn steadily at the end of what, from where I sit, is a dim vista. The chanting of the priest reaches me as from across a valley; the sound ebbs and flows, now swelling high, rushing against the arches and roof to be sucked back in echoes and tossed to and fro, now sinking to a suspiration, the murmur of a summer sea. From time to time the organ is heard, but it never becomes more than a background for the voices, deep, sonorous voices, which roll their syllables richly forth. To and fro in front of the altar move the white fig-ures, advancing, retreating, bowing, kneeling, weaving the, to me, compli-cated pattern with infinite ease and



eran, which vies with its colleague, the Lutheran Observer, in the effort to win the championship for picayune flings at the Catholic Church The subject of the above alleged editorial suggested an investigation that might prove of interest to the readers of the Catholic Standard and Times. A representa-Standard and Times. A representa-Standard and Times. A representa-tive of this paper, therefore called on Rev. Joseph Kaulakis, rector of St. Anthony's Lithuanian Church, who vonchsa'ed the following information : The Lithuanian woon about the last The Lithumians were about the last

of the European peoples to become Christians. The first step in this dirof ection resulted from the marriage of a Lithuanian ruler and a Polish princess the latter a Catholic. A political union was formed with Poland as a kingdom and Lithuania as a dukedom. The first Lithuanians were converted late in the fifteenth century and the whole nation finally won to Christian ity by Polish Jesuits. After the parti tion of Poland a portion of Lithuania fell to Germany, and this part at the time of the so-called Reformation be time of the sociality herein the matter of the came largely Lutheran. It is true that the population of Shenar doah is largely of Lithuanian Catholics, and Father Kaulakie estimates that in Philadelphia there are about tweaty-five hurdred souls of that nationality who are Cath-olics and about fifty Lutherans. The Catholics bore unflinchingly Rus

sian personation for years, and the efforts of that government to suppress the use of the language, the difficulties its translation presents and the perse-cution of the Church accounts for the fact that there is no complete Bible in the language. But there have been for about a cen

tury copies of various books of the Old and New Testament in the language. All of the books of the New Testament have been published and the Epistles and Gospels are read at every Sunday Mass in the language of the people, as

in all other Catholic churches. From what Father Kaulakis says the Lutheran evidently does not know Lutheran evidentity does not know its own when it sees it—at least in Lithuanian. The German Lutheran Lithuanians, he says, use the (German) Gothic characters in such books of the Bible as they have, and that few Lithuanian Catholics, priests or not, can read the German characters. He him-self can, but he never yet saw a Lithu anian Catholic publication in Gotbic characters. They use the Roman type, which the Lutheran states the Protestant Bible Societies are about to do. The essential portions of the Scripture have been translated, and Bishop Bara nowski, of Sein who died two years ago and who was a noted poet and linguist, had almost the entire Bible translated when he died. Others are engaged in completing this work. While the educated are encouraged to read the authorized translations of the Scriptures, with due regard to the Scriptures, with due regard to the interpretation of the Church, yet with St. Peter (II. iii., 16) the priests warn "the unlearned" and "the unstable" from "wresting" the Scriptures "to their own destruction," "knowing this first, that no prophecy of the Script ure is of any private interpretation" (II. Peter i., 20), and that now, as in (II. Peter i., 20), and that now, as in the days of the Chief of the Apostles and since, there are "false teachers," who bring "in damnable heresies," even denying the Lord that bought them" (II. Peter ii., 1). Therefore the Lithuanian pastors warn their congregations against un-authorized, incorrect and cheap trans-letions of the Scriptures and of Pro-

lations of the Scriptures and of Protestant inducements to make higher critics of untrained minds and to sow the seeds of unfaith by private inter-pretation. The Church is the inter-preter left by Christ, and not each mind that may read what it pleases for itself into the texts of Scripture. However, the Lutheran can rest easy. The Lithuanian Catholics are already reading the Scriptures in Roman type and neglecting the Gothic. When the Lutheran again attempts to account for facts it had better be sure of the Gothic is Lutheran and Roman facts. Gothic is Lutheran and Roman is Catholic when it is a matter of Lithu anian books of the Bible.

eran, which vies with its colleague, the too late to hear the sermons of His Grace and Father Drummond, but he was glad to hear Archbishop Langevin Speak so elequently of the greatness of Canada. He was glad to hear those sentiments from the French people who were the pioneers there.

EVANGELIZING ON PRACTICAL LINES.

It is a disagreeable surprise to learn that the Church is wholly unknown or her doctrines so little appreciated in most parts of the South. There are in the more remote mountain nany towns who have never heard of her teachings and to whom the word "Cath olic," when heard for the first time, is associated with the idea of some new religious institution. The Roman collar is often supposed to be the dis-tinctive dress of a railroad prospector.

This ignorance is often excusable, for these people have lived in the same locality for years. The country in in which they were born is their little world, and beyond it they have never gone. The Catholic priest is a stranger to them and whatever knowledge they may have of Catholic doctrine and practices they were dependent upon ignor. ant or unprinciple1 cross-road preachers, who have reviled the Church, mis-interpreted her teachings and attribujed to her practices which are ab-horrent to a Catholic mind. Living amidst such surr undings, in an atmos phere of prejudice and bigotry, far from Catholic influence, with no one to teach them the truth and open to their inspection the teachings of Holy Church, they have grown up in ignor the teachings of Holy ance of the true doctrine and look with suspicion upon her ministers. Litera-ture antagonistic to Catholic belief has been widely circulated and has done much to poison the minds and hearts of a people who are deeply religious.

There has been a campaign of Missionary work carried on all through the summer in many places in the South. In Tennessee the Paulists and the ecclesiastical students associated with them have done most excellent work. In the mountain regions of Kentucky In the mountain regions of Kentucky Fathers Punch and Cooney of the Covington Diocesan Band, have preached to thousands. In North Carolina Father Price and his associ-ates have evangelized in and about Nazareth. In other places splendid work has been done.—The Missionary.

WOMEN DEFEND CROSS.

WITH PITCHFORKS THEY ROUT FRENCH ICONOCLASTS.

A French contemporary, the "Croix de l'Allier," gives a description of a live y encounter which has taken place at Luchamp between anti-Christian iconoclasts and a number of Catholic women. The enemies of the Church at Nades had resolved to destroy the crucifixes which stood on the route to be followed by religious processions. The profanity was to be indulged in during the night. Two crosses were successfully overthrown; a third, in

8

E POOR MAN'S CORY.

lure of the Subh known as the New York, the

ich this rumshop liquor saloon is and needs only moral way to re-such a place of ally, on the as-nors furnished in e inferior or of gious rum-shop se of both good by purveying a

has not worked. t of the opening gave notoriety start, but that away, and the perous. It was lition with the to make money, lanthropy with

about the liquor r man's club' is re his club than es to it to get a ral and intellectnot for convers lingers too long ink, he is an untly. If he does is not wanted at

and presently the village popula-tion, chatting volubly in French, troops by. The river road is alive. Little by. The rive among the churchgoers. and men who lean on their staff for very age . . . The service is but short, and while belated bobolinks are still tinkling in the fields the congregation will troop home again. And when the country silence begins to reassert itself, there falters homeward through the afterglow Berthier's oldest inhabitant. is reported to be ninety-seven She years old, and she goes to a domicile as age-worn as herself. The moss grows deep on its curving roof and dormen and here she lives alone And yet she is not afraid. But no madame ! She has her scapular around her neck. She says her prayers. And she lies down to sleep-trusting in the

SUN TALKS OF GOLDWIN SMITH

It is strange that a scholar and phil-

In a recent letter to the New York

thinkable talks of that of which he

good God."

the setting sun throws the shadows of the poplars far out across the water. At these times, if the day be still, one will hear other faint and far off peals from the tower of the island church, re-

minding its people also to pray. "Tc-night the Berthier te'ls, alter a

short pause, resume their tolling, and ring on and on. There is to be Bene

diction in the venerable parish church

of honor which she held in the English Church prior to the Erastian Captivity. The trail of the serpent across the English Reformation is indicated mos clearly by three chief marks of the devil's handiwork, viz., the abolition of objective worship offered to Jesus Christ present in Mass; devotion to the Mother of God throned beside her Son in Heaven; and obedience to Christ's Vicar throned in the Chair of Peter on earth. re is no lie forged in hell more in

conflict with the will of God expressed in Scripture and Catholic tradition than the Protestant conceit that they honor Christ best Who most ignore the ex istence of His mother. What God hath joined together let

no man put asunder," and there is no divorce more borrible as a flagrant violation of the flat of Almighty God than the divorce made by the Protestant re-Osopher like Goldwin Smith should make use of such an agnostic and un-scientific term as "unthinkable." former between Christ and the Blessed The fruit of such violence to Virgin. evealed truth must of necessity be all In a recent letter to the New York Sun he writes: "Immortality in the strict sense is unthinkable." Now if immortality in "the strict sense" be unthinkable how can Goldwin sorts and kinds of heresy and goes far to explain the skepticism and unbelief honeycombs the Church of Eng-

land to day. Once again we repeat, "What God hath joined together let no man put Smith think enough about it to affirm or deny anything about it? Does he not have to think about it before he asunder.'

How is it possible to keep alive within us any vital sense of the incar-nation, " the Word was made flesh and can think or say that it is unthinkable? And how can he talk about that which he cannot and therefore does not think nation, "the Word was made fiesh and dwelt among us," if we deliberately shut out of our minds and hearts all thought and devotion to Mary the mother who conceived "the Word made flosh " in her words, nursed Him as a babs at her breast, lived with Him as about? A somnambulist or a parrot might talk without thicking and not surprise any one who thinks. But when Gold win Smith talks about that which he declares he cannot think, that which is unthinkable, he gives reason for His constant companion for thirty years at Nazareth, stood by Him while staring eyed astonishment. To think is to have and compare He was crucified, received into her

ideas. To say that a thing is unthink He was crucined, received the into her arms His body taken down from the cross, and after her glorious [assump-tion was seen by St. John enthroned in heaven the consort of Christ? The fault with Anglo Catholics is not able is the exact equivalent of saying that we cannot have an idea of that thing, that the idea of it is impossible. He, therefore, who talks of what is un-

so much in their theology with regard t) the Blessed Virgin as in their failure and can have no idea. Will Goldwin Smith admit that his mental operations concerning immortality are conducted

omith admit that his mental operations concerning immortality are conducted without any idea of what the term immortality means? How can one with any show of reason or common sense affirm or deny any-thing about that of which he has no

dignity. The smoke of the incerse floats up, thinly veiling the bleak scaffold poles, the great congregation silent and still watches the white figures, rises as one man kneels with a like unanimity, the bell rings, with bowed head the priest uplifts the Host, the climax is reached, the tension re A few yards away from me is a man of about thirty five whose cost is

of about thirty five, whose coat it tightly buttoned to conceal his lack of a shirt, the coat itself is torn and ragged, and as he kneels I see the soles of his boots are almost gone. The face is a sad, weary face, tanned by exposure, lined by anxiety, the features are small and refined. No one is more devont. He sets me mus-

ing. Into how many of our churches A could you have wandered, my brother, without being stared at with eyes not altogether friendly-supposing, indeed, you had been admitted and given a seat. But here thou canst sit beside ladies in dresses the most exquisite brains can devise or money purchase without a single curious glance to

THE LITHUANIANS AND THE BIBLE.

The Lithuanians are found in large numbers in the United States and Canada. We have many of them in Pennsylvaniz. Shenandoah, Schuyl-kill county, now a town of more than 20,000 inhabitants, includes so many Lithuanians that they begin to out-number the native Americans, Ger-mans and Irishmen combined. Their oburch is seen from a distance, an imchurch is seen from a distance, an im-posing structure. Most of them are Roman Catholics. This accounts for Bible in their tongue. The one in ex-istence is printed in Gothic characters which only the priests can read. The British and Foreign Bible Society in-Koman type. The priests did not ask or it, but the people need it The above gem is from the Luth- been informed of the day's cerem my tends to print the Lithuanian Bible in Roman type. The priests did not ask for it, but the people need it

PROTESTANT CANADIAN PRAISES HIS FRENCH FELLOW. COUNTRYMEN.

When the new church of St. Charles, Langevin and the visiting clergy, at from one viewpoint was that of Mr. Parker, a Protestant farmer who has been living in the neighborhood for nearly thirty years, and who, when called upon to speak, complained that

his tongue did not respond to his feel-ings in church matters. He wished, however, to say that the Protestants of the district had always highly appreciated their French countrymen. They have never had, in public or private matters, any disagreement worth men-tioning. Far from being an unpro-gressive people, the French were the irst to build a church there, although the Protestants preceded them in district by fifteen years. Mr. Parker had already attended one dedication of a French church; it was at Lasalle, and he never heard a more liberal serand no never heard a more notat ser-mon than was preached on that day by the late lamented Archbishop Tache. In a word, the Protestants of the dis-trict had received the most valuable

women of the village, and they all women of the viriage, and they all hid behind the hedges, each armed with a seel pitchfork. They were de-termined, one and all, to defend their cross, were they to shel their blood for it. Some men also watched to help their valiant companions in case of need. The cross breakers arrived, and

were met with vigorous blows from the forks. Surprised at this reception, they made use of their revolvers, for the scoundrels were armed. None of the women fled. The blows from the forks fell thick and fast. The icono-clasts took to flight, and disappeared in the congenial darkness, true children of darkness as they were. the forks. Surprised at this reception,

What the Catholic Paper Does.

Father Hudson says: A devoted parish priest of our acquaintance de-clares he finds his ablest assistant in the Catholic periodical circulating in Winnipeg, Canada, was blessed the other day, there was a banquet in the atternoon in honor of Archbishop to promote its circulation. A Catholic to promote its circulation. A Catholic to promote its circulation. A Catholic journal worthy of the name is an edu-Langevin and the visiting construction of the visiting visiting of the visiting visi cator in sound opinions of all sorts, a of Catholic faith. The effect of its reading is to make Catholics proud of their religion, zealous for its progress, earnest in their endeavors to live up to its teachings.

HOW DOES IT SEEM TO YOU?

It seems to me I'd like to go Where bells don't ring, nor whistles blow, Nor clocks don't strike, nor g mga don't +ound, And I'd have stillness all around—

Not real still stillness, but just the trees' Low whisperings or the hum of bees, Or brooks' faint babbling over stones In strangely, softly tangled tones.

Or maybe a cricket or kaiydid, Or the songs of birds in the hedges hid, Or just some sweet sounds as these To fill a tired heart with ease.

If 'tweren't for sight and sound and smell I'd like a city pretty well; But when it comes to getting rest, I like the country lots the best,

-EUGENE FIELD.

make thee feel thy lack!

TAKING A SLAP AT THE CATHOLIC CHURCH, "THE LUTHERAN" FALLS INTO A CURIOUS BLUNDER. The Lithuanians are found in large .

Bacred Heart Review. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN CCCLXXII.

On page 386 of Professor Emerton's work we have: "From this time on (1230) the relations with the Moham medan powers begin to take on the character of international dealings, which the fury of the crusading zeal had heretofore rendered impossible. The practical considerations of compercial and industrial advantage were making themselves superior to those of religious fanaticism, and with this we approach the threshold of a new period

bor Europe." Were the Crusades an outbreak of Were the trusades That there was a religious fanaticism? That there was a good deal of this intermingled with them is indisputable, as there was also ogreat deal of ambigion, and loose liv**a** great deal of ambijion, and loose liv-ing, and other evil things. Vast move ments of rade races must always be deeply defiled with the lower motives. **deeply** defined with the lower motives, Yet intrinsically it seems to me that it would be much more accurate to describe the Crusades as an out-break of religious warmth and reason-ble indignation than of religious funaticism. Fanaticism is very well defined by Isaac Taylor (the elder) as malignant zeal. Now the Crusades were not essentially malignant. Dur-ing the four hundred years that the ing the four hundred years that the Holy Places were possessed by the Arabs, who treated the Christian pil-Tims with consideration, there seems to have been little or no thought of a Crusade. It was not until the savage Turks came in, who overwhelmed the pilgrims with contumely and outrage, that Western Christendom arose in its wrath. This was not fanaticism, it was a well-warranted exasperation. Even now, lukewarm and divided as Christendom is, the Turks would soon be wiped out of Palestine if they re-newed their old cruelties towards Western'visitors.

However, it appears to me through out that to Professor Emerton religious warmth and religious fanaticism are warmth and religious fanaticism are very much one and the same thing. Justly or unjustly (and probably I have not duly weighed all his expres-tions) his able and interesting work **gives** me the impression that his sensi-bilities to religion are very much like those of the White Lady of Avenel, as portrayed by Scott, to human affec-tions, which she describes as passing over her being like images over a glass, leaving herself hardly touched. Al most everywhere that the author speaks of religion he seems to give the impression of a facuity.

It is not strange then that his refer ence to St. Lewis on page 387 has a tone by no means satisfactory to Christian feeling. Says he: "The death of the king in the midst of his oriental adventures has thrown a halo about his exploits and helped to win for him later the patent of convention-lisainthood."

Doubtless the two crusades of Lewis IX. contributed materially towards his canonization ; but he was a saint before he was a Crusader, and might not im-probably have been canonized had he never gone to Egypt and Palestine and Tunis. Tunis. A sense of justice so eminent as to move a King of France, surrounded by dubiously loyal vassals, to sur render a number of fiels which he be-lieved to have been unrighteously resumed by the Crown; a singular but thoroughly jadicious mildness towards vanquished rebels ; such a love of his ects as entitles him above almost any other king of the world to be know the Shepherd of his people perfect purity of life and married love a cordial affection towards his chil dren : an almost unequalled deference dren; an almost unequalied deference to his illustrious mother : a devotion at once profound and intelligent, very much like the balanced apprehenvions of Massillon afterwards, and combined with a cheerful and natural interest in all the pursuits of common life, such a character might well have been raised to the honors of the altars had he never quitted France. When that intense Protestant, Dr

doctrine as the real presence against the approbrious description given by Emerton. No doctrine can be so refined or sublime but that common minds will present it coarsely. Yet when a man so much better acquainted with theology as Matthew Arnold, while equally removed from a real belief in the Gospel, reproves those who call Transubstantiation unspiritual, I think Law which is using more head to I am right in giving more heed to Matthew Arnold than to Ephraim Emerton. Moreover, when even a Congregationalist, a man so peculiarly spiritual and refined in his religious apprehensions as the late Dr. John Palsford, has said to a friend of mine something, also, which he not indis-tinctly intimates in one of his devo-tional works): "For my part I can not total works): "For any part to an not see what there is a miss in the doctrine of Transubstantiation," I beg leave to think that the Edinburg Paritan is worthy of much more attention than the Harvard Professor.

Hyacinthe Loyson is a well instructed theologian, and having now for thirty four years been out of communion with Rome, can not well be thought to hold any doctrine out of mere submission to any doctrine out of mere submission to authority. Yet he declares that the doctrine of Transubstantiation, as expounded by the best French theo logians, with full allowance of the Holy See, is in no way amenable to the reproach of irrationality and material-ism, will his friand Dean Stanley. a ism, while his friend Dean Stanley, a man leagues removed from Catholic , a ways of thinking, agrees with him in praising these doctrinal expositors as eminently religious and reasonable. eminently religious and reasonable. I think common prudence, and the common courtesies of authorship, might well have urged our historian to abstain from flinging opprobrious epithets at the greatest Church of Christendom in a matter so obviously beyond his depth. Indeed, as we shall see, he has not even taken pains to ascertain the most transparent sacramental doctrines of the Catholic Church. On the political and purely historical side he is eminently competent, on the theological side his

incompetence is past expression. However let us do the Professor justice. Here is something, on page 508, of a far more appreciative tenor. who, of a far more appreciative tenor. "Another restraining force was the deep religiousness of the mediaval character. The Knight, boarder ruffian, wild marauder, plunderer of churches though he might be, was still, underneath all, a religious man-this is, he was liable to sudden gusts this is, he was liable to sudden gust of passionate self accusation, for which religion alone could console. We have abundant illustration that many a man who might easily have broken through all the restraints of constitutional form as held down to a life of comparative decency by a sense, however fitful in its expression, of religious obligation." fitful ir

CHARLES C. STARBUCK. Andover, Mass.

FAMILY LIFE AMONG THE MEXICANS.

Mr. Frederick R. Guernsey, writing in the Mexican Herald, says that in Mexico there is such a tendency to coddle the boys of the family, that the young men lack the initiative and stamina necessary in the Mexico of to-day when a great commercial future is opening up for that country. He says, however, that the cause for this coddling " is found in the affectionate family life of the Mexican people.

He goes on to say: "There is no denying that family life is very sweet and tender and grac-ious here in Mexico. It is, as I have said, a patriarchal life. The father is the chief of the family in the full sense of the word, grandparents are affectionately cared for, and their ad vice taken. Children grow up together, strongly attached to one another, and, if death takes away a member of a family, the grief manifested is touching, for it is

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON Seventeenth Sunday After Pentecost."

THE CHRISTIAN VOCATION. I beseech you to walk worthy of your voca-on in which you are called.—(Epistic of the Day

In the Gospel Our Lord says that the perfect love of God and of our neighbor fulfils all the law and the commands of fulfils all the law and the commands of God through the prophets. At another time Helsaid: "Be ye perfect as your Heavenly Father is perfect." It is plain that every Christian has a voca-tion—that is, is called to a Christ like, a God-like life. Something more is expected of him because he has received informed light to know hy divine grace infused light to know by divine grace how to do more. In general, we call that a higher, a more exalted spiritual state. Now, there are degrees even in this depending upon the particular grace it pleases God to give to one

erson or another. One star differeth from another star in brightness and glory, and so shall the glory of the Christians differ in which they have brought their souls which they have brought their souls while in this school-time of the world life. Over and above what are called strict Christian laws, which one mus there are certai obey or lose heaven, principles of Christianity called Evan-gelical counsels — namely, poverty, chastity, and obedience. Some folks fancy these counsels apply only to manke muns and priests. That is a monks, nuns and priests. That is a great mistake. Monks, nuns and priests receive grace and are bound by their vocation to practise these cour their vocation to practise these coun-sels in a high degree, and yet not even all these in the same manner, A secular priest, for instance, is not called to practise poverty in the same manner as a priest of a religious order, although he or even a layman living in the world may practise that counsel, as he may the other counsels, too, just as he may the other connects, too, just as perfectly as any monk ever heard cf. All depends on the grace one has. His vocation and his 'responsibility and his position in heaven all hang on his fidel ity to grace.

Christians should practise the All All Christians should practise the connsel of poverty. Yes, but rich and poor. The spirit of poverty is detach-ment from created things. One's heart must not be set on them. One must not love riches for their own sake. One must feel obliged to share with the poor. One must not despise the poor, but love them for Christ's sake. One must give a good deal for religious purposes. One must keep his baptismal vows to renounce the devil and all his pomps. One must, therefore, deny himself in many things that savor of the pride of riches, even if he is rich. Why? Not be cause he is a monk, nun, or priest, but ecause he is a Christian.

Every Christian must practise the counsel of chastity. Heven help us ! In these degraded times, to judge by the fashionable indecencies sanctioned by so called society people — the horrible abuses of the holy state of marriage, the filthy accounts appearing every day in the newspapers-one would think that even the Sixth Com-mandment was abolished. Now I need not enter into particulars, but you know, without further argument or illustration, that every Christian man, woman, and child would be unworthy the name if they did not, almost every

day, make many sacrifices and struggles against temptation—all of which mean practising the counsel of the Christian perfection of chastity. So also of obedience. One must

obey the Ten Commandments and the laws of the Church. Oh ! yes. And have we not also to obey the special decrees of the Holy Father, of our Bishop, and of our pastor? What sort of a Christian is he who is his own shepherd, or one who is always "standshepherd, or one who is always "sumi-ing up for his own rights," as they say, submitting just within law and only when he cannot help himself? And does *Christian humility* mean nothing in act? That is a narrow road o very genuine. "Family fetes are the saint's days of know; and blessed is he who joyfully the members; birthdays, unless they coin-cide with the saints' days, are not spec-shirk these counsels, and put all upon it is delayed repentance. This is the shoulders of religious, every one ought to be praying hard that God will, of His divine bounty, give us, too, men and women living in the world, more and more grace to practise all that our worldly condition will allow us to do a purple due hay faith that he is to do, convinced by faith that he is most truly happy here, as he will cer-tainly be hereafter, who is filled with high Christian aspirations, striving to "walk worthy of his vocation" and realize in himself the picture of a perfect Christ like life.



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CATHOLIC VIENNA.

The Catholic spirit in the treatment of the poor is illustrated and emphas ized by the correspondent of an Eng-lish paper, the Manchester Guardian, who writes from Vienna, telling how they deai with the "pauper" problem in that Catholic eity. He says (as quoted by the Catholic Times) that "The nicest discrimination is exer-cised in order to secure to each man.

cised in order to secure to each man, woman and child what is his or her due. No child there ever goes into the world with the stigma of pauperism attached to its name. If it have parents who can support it they are made to do their daty : if it be a

foundling or an orphan its native town adopts it, and the Waisenrate and Waisenmutter watch over its welfare. The Vienna municipality is the owner of seven large orphanages, and in these children are trained almost as carefully and tenderly as in any private home. They are taught to consider their orphanage a home, a place where they are have a right to be, not where they are upon mere sufferance ; and every effort is made while they are there to render their lives bright and harpy. Still more remarkable is the kindness shown to ward the aged poor in Vienna. After seventy they are not expected to work ard are locked after as pensioners, being allowed complete freedom. Why should we not be equally human-itarian in this country (England)?" Because public sentiment on the whice is not recompled from the source subject is not prompted from the source

OBSTINACY IN SIN.

Among the frequent and unquestion ably ne researy pulpit themes of the day is the manifest persistency with which individuals follow lives of sin. Notwithstanding the fact that great pains have been taken to impart to them ample instruction in regard to their religious obligations and also that they are repeatedly admonished concerning the same, they wilfally continue in their sinful ways. Neither the word of God nor the voice of His ministers is able to impress them. They have become deaf to both and obdurate in their evil. In a word, they are living illustrations of what we learned in our catechisms to be obstinacy in sin.

Resting jadgment upon the pulpit evidence referred to, the number of the guilty is by no means small. Ac cording to the same authority, they have come to this state by easy stages



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OCTOBER 7, 1905.

CHATS WITH YOU

OCTOBER 7, 1905

No external force show lower or weaken our tre to lower of weaken our of To draw from pleasant : events alike some bit of h the deeper significance, often overlook, then to quired knowledge const for guidance and streng theoreth-life fashioned : thought life fashioned a brought to bear only go actions.-M. L. Leibrock

Fatal to Character Wavering and incons are fatal to all character one who is thus cursed any close-knit fiber of stamina timber. Such man's confidence in hims judgment, and are des mental effectiveness.

Worthy of Imit That the qualities w the character of the Cat Boston, whose death rece under circumstances of under circumstances of suddeness, may be found tation by our Canadian clip the following refe early carcer from our temporary, the Cathol

Secure in a fame base ous interpretation of pul in the consciousness of in the consciousness of career, he passed into years garnished with go Amid all the poison exalted official station,

exatted official startion, lighted up in practice public office means cons public service. He tasks committed to hi grasp of detail, and a

visioned justice. No backing of wealth fluence, aided the decen struggles for a place in into which he had been he was a child. Not tages of an early educa assistance. He left sch only eleven years of port the little home w had established in the Chelsea. From that tered the Harvard Law not the inside of a scho he was only fifteen yea sent to Ohio, and for a in the coal pits delvin sometimes running a st and at other times loa cars. There was litt ment at this time to even prospect, of the later years became a in the affairs of the wo During the time of

upholstery trade, he d his leisure time to st nized the lack of equ sulted from the cu school term, and he make up by individu personal sacrifice, whi of his early life had He haunted the libra very best works on economy and even s could find. Works o which dealt with hi and with the delines also attracted his a came an omnivorous he recognized that a twelve years of age quired an education him for the doing of a great struggle of life to supplement the bri he received at scho and intelligent system Boston's dead may fickle and perishabl

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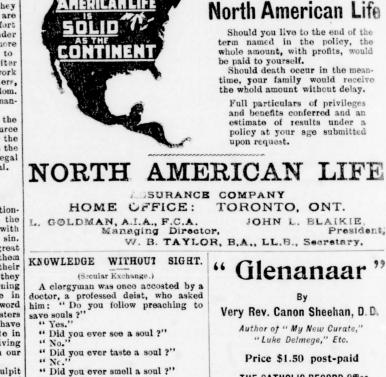
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adopted lands.

ORTH MERICANLIFE and by the spirit of true love for the poor. When England was Catholic the poor were not treated as "legal paupers."-N. Y. Freeman's Journal.

" Yes.

Arnold, calls Lewis IX. "noblest and holiest of monarchs," he is not think-ing of his crusading zeal, nor of any merely "conventional patent of saint hood." He is thinking of the many sided and cheerful saintliness which was bound up in the man himself.

Probably Professor Emerton is not even capable of approhending, much less of comprehending, the jar to Christian feeling involved in the slight but hardly mistakable ring of contempt not to say of contemptuous dislike. be felt in this reference to the holy

king. Lewis IX, lived in the time of the Inquisition and of the too easy banish ments of the Jews, and he did not overpass the limitations of his age, but Mr. Henry C. Lea very reasonable treats this as of small account in judg ing of his character. Making this du allowance, it would be hard to find a better balanced and more thoroughly healthy sanctity than his, and what king except Alfred equals him? It is equally honorable to him and to

the Papacy that while, on the ore hand, he remained resolutely neutral between Rome and the Hohenstaufen, on the other hand this was judged by the Roman See no reason why he should not be canonized. On page 420 the suthor allows himself another incorrect-ness in using "Plantagenet," like "Guelph, for a family surname. Geoffrey the Handsome was popularly called ,'Plantagenet'' but this soubriquet did not become a family name until as much as two hundred and fif y years later. The anachronism may easily be allowed to Scott or Froude but hardly to an historian.

On page 441 the author, describing the controversies over the Real Pres-ence, issuing in the definition of Transubstantiation (received, be it noted, by Greece and Armenia, no less than by Rome), says: "This form of the doctrine, the grossest and least spiritual possible, became the accepted belief of the church, and remains so to

this day." Now I have no great metaphysical Now I have no great metaphysical and doctrinal acumen, and could not musily, of myself, defend the Catholic the Pope in 1814.

ially observed. On the father's or mother's saint's days, all the children are sure to be at home, all the cousins come, and friendly neighbors, and there

is a jolly time and much and abundant feasting. Each child's saint's day is religiously observed, and presents are nade, and there is typical old-fashioned Mexican dinner, new dresses for the little girl or a new suit for the boy, as

the case may be. There is a sort of prolonged Christmas all the year through in a numerous Mexican family. " Thus families are closely knit to gether, and the sharpness of even a brief separation is keenly felt. Any

one planning a journey to a neighbor ing city must go around all his kin and friends and offer his services in the place he is to visit, to carry a message, to purchase anything required, etc. It is a big thing to make a journey of a is a big thing to make a journey of a hundred or two hundred miles! It is 'un acontecimiento,' an event. Some daving young men have made trips to the United States. One would think they were journeying to the moon. True, well to do people go to Europe, but usually a whole family travels to gether, just as in social life a group of members of one family sally forth to make calls. The gregarious instinct is strong.

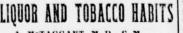
"And it all comes from the very affection of the members of a family, their sense of interdependence. Warn hearted, charming, often lacking in-dividual initiativo, the Mexicans are true Latins. It is a pity that this com mendable family unity should stand in the way of Mexican prosperity, at the outset of the new commercial era. But it does. . . However, in an age of enlightened selfishness, of a growing cold heartedness and egoism, it is de-lightful to note among the Mexican people this kindly affection and harmony in the family life." These are the people, by the way, that American Protestant missionaries want to civilize and Christianize.

The Society of Jesus was founded in 1540. It was dissolved through the in-

Why Rich and Poor in the World. (Rev. Francis Cassilly, S. J.)

But why has God allowed such an arrangement in the social economy ? Why has He made some rich and others why has he made some rich and others poor? "This is an injustice," the agitators cry, "and God is not a God of injustice. No; riches and poverty come from man, and by man they can be abolished." This is the stock in trade argument of all agitators. None could be flimsier. If all were rich who would do your work in this work a-day world i Who would plough, reap and spin? Where would our food and raiment come from? If all were rich who would you hire to do your work? If everyone was roll ing in wealth the whole world would be We should all starve, and the moaning through the tangled wind. weeds and forests of an uninhabited

world, would chant the dirge of the human race done to death by riches.



A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's professi l standing and personal integrity permit

al standing and personal methods of the standing and personal by: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontario. Rev. John Potts D. D., Victoria College Rev. Father Teefy, President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIO RECORD, London.

RECORD, Lendon. Dr. McTaggart's vegetable remodies for the iquor and tobacco habits are healthful, safa, icexpensive home treatments No hypodermic injections; no publicity; no loss of time from busiaces, and a ceruainty of ours. Consults yuon or correspondence invited

followed by frequent relapses, which, foster a habit. The habit begets ob-The clergyman then asked : you a doctor of medicine ?" stinacy, which, ic, turn, leads to de-spising both the laws of God and the " Did you ever see a pain ?"

laws of man. The dangers of the sin are clearly pointed out both by St. Peter and S'. Paul. Speaking of those who are guilty of it, the former says : "It had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment which was delivered to them." And the latter : "If we sin wilfully after having re-

ceived the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of

judgment." How like they are to the Jews, of whom St. Stephen said : "With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost."

It is evident, therefore, that if we would save ourselves from this serious sin, we must guard against the smaller faults. faults. Guard against habitual sir, which is sure to lead us to hardness of heart, obstinacy and a contempt for God's holy law.--Church Progress.

The Drinkers Fall Out First.

"The common notion," says the Ave Maria, "that spirits give stamina is disproved to a nicety by Sir Frederick Treve's experience among the English troops in South Africa, recounted by the *Queen* of London. He alluded to the enormous column of 30,000 men who marched to the relief of Ladysmith; those who were the first to fall out were not the fat or the thin, the young or the old, the short or the tail, but those who drank. So well marked was this fact that the drinkers could have been no more clearly distinguishable if they had worn placards on their backs."

Teach the Catechism is the latest admenition of PopePius X. to the pastors admention of Poperius A, to the pastors of souls. But the injunction to teach also implies the duty of learning. Hence the Holy Father in his encyclical letter also addresses himself to the laity.

" Did you ever feel a pain ?" " Yes. "Well, then," said the clergyman, "there are also four of the senses against one upon the question whether there be a pain. And yet, sir, you know that there is a pain and I know that there is a soul." Man's extreme necessity is God's best opportunity. How to Establish and Build Up a Business We are appointing agents in all parts of the country to introduce Benziger's Magazine, and are paying them liber If you will write to us we shall be glad

" Did you ever feel a soul ?"

" Did you ever hear a pain ?"

" Did you ever taste a pain ?"

" Did you ever smell a pain ?"

to make you very good terms and send you a complete agent's outfit free. You will be able to earn a good income, not only this year, but for years to come. We will send you full instruc tions and give you all the help in our power. Address, with reference from your

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The Ideal Catholic Family Magazine Lecccccccccd





Satan often sets virtue to make vic Many lives are are without relig close because ther clation of the gift Many of us are t

OCTOBER 7, 1905.

CHATS WITH YOUNG MEN.

No external force should be allowed to lower or weaken our trend of thought. To draw from pleasant and unpleasant To draw from preasant and unpleasant events alike some bit of learning to find the deeper significance, which we so often overlook, then to keep this ac-quired knowledge constantly in mind for guidance and strength, thus is our heapth life fashing a wight and thought life fashioned aright, and so brought to bear only good trult in our actions.-M. L. Leibrock.

Fatal to Character Building

Wavering and inconstancy of mind are fatal to all character building. No one who is thus cursed will ever have any close-knit fiber of character or stamina timber. Such things ruin a man's confidence in himself and his own adgment, and are destructive to all ntal effectiveness.

Worthy of Imitation

the next issue and given ber sub direc-That the qualities which composed the character of the Catholic Mayor of tions about it, she began to arrange her table with its many drawers. In the character of the Catholic Mayor of Boston, whose death recently took place under circumstances of such tragical suddeness, may be found worthy of imi-tation by our Canadian young men we clip the following references to his early career from our esteemed con-temporary, the Catholic Union and Times the course of doing so, very much to her astonishment she came across some sheets from a copy book closely written in percision a copy book closely white in percision and saw at a glance that they were the articles she had concluded Jane had thrown away. For a moment there was conflicting feeling between pleasure at finding her articles and

Secure in a fame based upon a luminans interpretation of public duty, serend in the consciousness of an untarnished in the consciousness of an untarnished career, he passed into the beyond, his years garnished with good deeds. Amid all the poison and splendor of exalted official station, Mr. Collins has lighted up in practice the theory that public office means consecration to the public service. He discharged the tasks committed to him with insight, grasp of detail, and a posed and level-visioned justice.

visioned justice. No backing of wealth, position or in-finence, aided the deceased in his early struggles for a place in the community, into which he had been brought when he was a child. Not even the advan-tages of an early education came to his emistance. He left schedul when he

tages of an early education can be to me assistance. He left school when he was only eleven years of age, to help sup-port the little home which his mother had established in the adjoining eity of

Chelsea. From that time until he en-

tered the Harvard Law school, he knew not the inside of a school room. When

he was only fifteen years of age, he was sent to Ohio, and for a year he worked in the coal pits delving night and day,

in the coal pits dering high statutes, sometimes running a stationary engine, and at other times loading coal on the cars. There was little in his environ-ment at this time to give promise or even prospect, of the statesman who in

later years became a prominent figure in the affairs of the world. During the time of his service in the

upholstery trade, he devoted nearly all his leisure time to study. He recog-nized the lack of equipment which re-

sulted from the curtailment of his school term, and he was resolved to

personal sacrifice, what the necessities of his early life had deprived him of.

He haunted the libraries, and read the

very best works on history, political

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THE CATHOLIC RECORD.

THE SABBATH DAY.

the success we attain to our own efforts wholly eliminating God's bounty from "Remember that thou keep holy the Sabbath day." In these words, which compose the third commandment of God, we have an evidence of His wis-dom and providence. God's wisdom is seen by His allotting a day to be kept in His noncr, to the veneration of His majesty and to the constant remen-brance on the part of man, of his origin on the part of man, of his origin ependence on God; and His and dependence on God; and His providence appears in His setting apart a day on which that honor, that rener-ation, that remembrance of Him, may

Man is negligent and ungrateful; God, therefore, has forestalled him by warning him to remember Him, and by appointing the day on which he should do so. It is a kindness on the part of God, and should be acknowledged with gratitude by all men. We are forgetful, and hence God says "remember." It is an admonition, there fore, and apparently of that which we are apt to forget. God being out of sight, He is, as far as we are concerned very often, too, out of mind, and hence He comes to us in the words of His He comes to us in the words of His commandment, and bid us remember that we keep holy the Subbath day. He does not say "keep," but mildly "remember," acknowleding as it were that our better natures command us sufficiently as to our obligations to-ward Him, and that we need only to annoyance at the remembrance of her annoyance at the remembrance of her own anger now discovered to have so little foundation. She had not been content to quarrel with Betry and Jane, whom she chiefly accused of being the cause of the supposed loss, but she had ward Him; and that we need only t) be reminded because that nature, overcome by its weakness and the clamor of this life, forgets, at times, to command the inferior parts to the performance

reasonable and unjust. In one sense It is well to consider this great day, set apart by God, that we may have a knowledge of its importance. It is a question broad in itself and open to various fields of explanation. Let us Susie did not care, for she knew by former experience that when she came to herself again they would meet her on the old terms and make no mention of the matter. As for saying she was sorry to any one to whom she had socked again to avail a part of the socked her confine ourselves, to day, however, with examining, firstly, what is the Sabbath day, and, secondly, whence its obligaspoken angrily, it never entered her tions, etc.

The Sabbath day, in the Jewish law, was the last day of the week. It was the same as our Saturday, which is The day before Mr. Vavasour had tried to talk to her a little, and though he had not preached in a way she would be likely to resent, he had tried to called Sabhatum, and may be properly termed the Sabbath day. Sabbath means rest, and Sabbath day, a day of bring her to her senses about her temper and how wrong she was in giving way to it as she did. At first she had " God blessed the Sabbath day, and rested on it from all works' says Holy Writ. It was a day, then, blessed and sanctified by God Himself. Now, listened in silence, and then had burst out in angry words and the recital of a great many grievances, most of which However, Mr. Vavasour was patient quiring, indeed, to rest from his labors, and raise his soul to God, it would naturally follow that he would select and gentle, and after advising her strongly to get herself in hand and that day, as most suitable for these purposes, which His Creator chose. This, too, he undoubtedly did, for some seek help in doing so where best it could be found, he said he must be off. " Now, good bye, Susie. Let me see time at least ; but evercome by satan, time at least; but everyone by saturd, and carried away by idolatry, the ob-servance of the Sabbath was forgotten. Even the chosen ones of God, the chil-dren of Abraham, failed in their oba bright face when I come back this Don't make yourself and evening. Don't make yourself and others miscrable by giving way to all this kind of thing," and Mr. Vavasour had bent over Susie and kissed her on ervance of this great day : and hence God in His commandments given to Moses on Mount Sinai, bade His people the forehead. For one moment her better nature had asserted itself, and make up by individual effort and by she had longed to throw her arms round "Remember thou keep holy the Sab-bath day."

her father's neck and tell him she would try to do right, but it passed and she held her head down, did not return bath day." This, then, which before was merely implied, now became a fully explained command. The finger cf God had traced it on the tablet of stone in indelthe kiss and let him go. That evening when she returned she found that her father had had to go to to be determined to be a set of the set of t Jews to observe this day by going to church, resting from labors and giving

of the week has been taken in place of the last; and now Sunday holds the been for the ware supplement the brief training which is supplement the brief training which is received at school by a systematic id intelligent system of self-education. Boston's dead mayor has more than ickle and perishable dollars. He has wealth of quite another mint—in the ansullied name he leaves behind hir in the honor his career has ever been to his race and religion; in the sword of justice he always drew in behalf of inspiteonseness and trut; sed in the elevating inspiration which his memory will impart to the millions who loved will impart to the millions who loved in the honor his name in his native and in the heaves heat in the sweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I cannot think why he has is tweek at all." (Yes, I to all the weather and the weather all the weather and the weather and made no cause of the new, and among other changes was the change in the allotted day. It will be acknowledged will impart to the millions who loved will im er rose triumphant over death on the er rose triumphant over death on the first day of the week. The Holy Ghost too, when He overshadowed the apos-tles and filled them with tongues of fire, selected Sunday as the time of His coming. Thus was Sunday doubly blessed, and marked out by Gol as specially acceptable to Him. In the old law, the Sabbath was observed in holy manner, because it was blessed by old law, the Sabbath was observed in holy manner, because it was blessed by God, as a day of rest and commended by Him to the observance of the faith-ful. Here under the new law the first day of the week hat been more than blessed by God since He selected it for the day of the Saviour's resurrection and the coming of the Holy Ghost. It was, as it were, the day on which man was renewed, for he had lost his original innocence under the old law, but now under the new he had regained it, and had been restored to friendship with God. Heaven was thrown open to mankind on that day and all the world was given up to joy. Sunday, then, has taken the place of Saturday or the Sabbath, and now all Christians observe the new day. The matter of this or that day is of trifling importance were it not that it is right to conform to the will of God. It was His will that Saturday be observed to His honor, under the old law; but in the new law He desires that Sunday be adopted for this purpose, and hence the change instituted by the apostles, under the guidance of the Holy Ghost. -Bishop Colton in Catholic Union and Times.

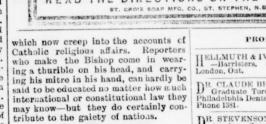
ROME'S DEBT TO THE POPE ETERNAL CITY MAINTAINED BY TOURISTS, AND ALL TOURISTS GO IN HOPE OF SEEING THE HOLY FATHER.

Rome is undergoing a gradual trans-formation, writes Rev. D. S. Phelan in a letter from the Eternal City to the Western Watchman. I fear it will be soon "Rome no more." For the tour-ists there is still left but the Pope and the Vatican. All else has been given up to the small shopkeeper, who is the most remorseless of iconoclasts. Public buildings are encroaching on historic spots; and where in years gone by the

classic traveler would stop to decipher a Latin inscription, his eyes are greeted with signs in English: Tea rooms at such a place; English goods at such another place; American drinks here; and American wares there. The old city of Romulus and Remus resembles a fair; and every citizen in it is on the qui vive for the stranger's lira. The children in the schools are being taught the modern languages with a manage the tourists of the future. I was astonished a; the correctness with which these children spoke English At the hotel where I stop two hundred and fifty tourists from Germany arrived in one evening. They formed a jolly party and saw the sights together. The small boy was equal to the occasion; and I was surprised to hear those sion; and I was surprised to hear those same small little fellows speaking even better German than they had English. better German than they had English. I found that these two languages are down in the compulsory courses of all elementary schools. Italy has made up her mind to go into the hotel and restaurant business; and the sconer she goes out of all others, including the military, the better for the people. Rome can well

for the people. Rome can well live off of travelers as long as the Vatican lasts, and the Pope continues to nothing to repay a visit to this city, but the hope of seeing the Sovereign Pontiff and the assurance of being able Pontifi and the assurance of being able to visit the Vatican gallery and the churches. This attraction has lost none of its charm, and the growing enthusiasm of the visitors is proof that it is more likely to increase than to It is more likely to increase than to decrease. It has softened the asperity of the patriots towards the Holy Father. In 1870 they were told that the Pope could do more for Rome than the Savoyard intruder: they have learned by this time that he is the only one who can do anything for the city. Applying the words of Holy Writ to the present situation in the peninsula we can imagine the most rampant Garibaldian saying today : not in a great standing army, or in mighty battleships do we place our hopes; but in the temples of the Lord and his vicegerent. The King and his court and his parliament have as little to do and nis parliament have as fittle to co-with the temporal well-being of Italy's capital today, as has a college debat-ing society with the material prosper ity of St. Louis. I do not know whether Victor Emmanuel is in the city or not; I have not inquired; and I have heard no one inquire where his beauheard no one inquire where his beau-tiful queen is; what chance there is to disturb the minds of tourists to Rome. But to come to the Eternal City and not see the Pope, is to have spent both time and money in vain. To see the time and money in vain. To see the long line of carriages on both sides of the Square of St. Peter's one would be led to think that there was a General Council in permanent session within the great basilica. It would be a curi ous **ex**hibit if the Minister of the Interior were to give to the world the exact figures of the revenue derived from tourists in the City of Rome in

one year. We would then know how much it owes to the Pope and the Vati an. I had a long and charming interview with Cardinal Satolli yesterday. He sized up the situation of the Papacy by saying that Pius IX. was a representative of its burning heart; Leo XIII. of its throbbing brain; Pius X. of its busy and beneficial hands. I had a very pleasant visit at the American College, and was surprised at the College, and was surprised at the great material improvement that had been made in the institution in the past few years. The late rector, the present Bishop of Portland, some years ago purchased a splendid castle at Castel Gondolfo for the insignificost more than a million to build. Here the students can spend their Here the students can spend their vacation in as much ease and comfort as any prince in Rome. In the city the present rector, Mgr. Kennedy, has purchased a building adjoining the present college, which gives him forty additional rooms, and much needed recreation ground. Now it is a well off in point of save as any Ont. FOR



1 4.08

ARCHBISHOP RYAN'S WORDS.

Speaking in the Christian Brothers' speaking in the Christian Brothe's schools, Thurles, where years ago he was a pupil, Archbishop Ryan said: "I hope, my dear boys, that while you have great admiration, as you ought to have, for the American Republic, which has done so much for the Irish people, where they have had employment, where their talent and physical endurance have raised them to high positions -I hope as you grow up you will not be too anxious to go there, because the old land can not be abandoned. Things are doing better now, and you can help in advancing its interests. So, nelp in advancing its interests. So, unless really forced by circumstances to d) it in the future, it is better for Irish boys to stay at home in this beautiful land, which ought to be so prosperous, and which nature has done so much for to make prosperous. I hope you will love the old land, and remain here and endeavor to promote its prosperity.

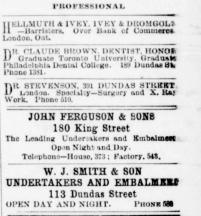
The So-Called "Broad-minded" Cath-olic.

"We have met the Broad-minded Catholic in the Far South, in the Middle West, and down East, yet, wherever met, he or she is usually unworthy of trust, " says the New World. " He is the one plague that incessantly assails the Catholic editor, and equally a pest to archbishops, bishops and priests. We have already a sufficient number of lar Catholic sources but it is a pity lay Catholic societies, but it is a pity one can not be organized to convert the Broad-minded Catholic into a credit to the Faith."

Dogmatic theology enunciates to us the Divine truth; moral theology ex pounds to us the Divine law.

KEEP CHILDREN WELL

Your little one may be well and happy to day, but would you know what to do if it awoke to-night with the croup, or went into convulsions or spasms to-morrow? The doctor may come too late. Have you a reliable remedy at hand? Baby's Own Tablets break up colds, prevent croup, reduce fever, check diarrhea, cure constipation lever, creek diarrhoat, cure constipution and stomach troubles, help the obstinate little teeth through rainlessly, and give sound, health'u sleep. And they contain not one particle of opiate or poisonous "spothing stuff" — this is guaranteed. They are equally good for



7

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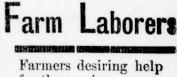
trial the "SURPRISE"

way, without boiling or

scalding the clothes.

READ THE DIRECTIONS ON THE WRAPPER.





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

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SELF - PRONOUNCING

Webster

economy and even science which he could find. Works of standard fiction which dealt with historical questions Ireland on business for the firm with which he worked as head clerk, and had and with the delineation of character also attracted his attention. He besent for the bag which he usually took came an omnivorous reader, in a word, he recognized that a boy of eleven or twelve years of age could not have ac-quired an education coloridate acwith him. Susie did not know how long he was t) be away, but having found her articles and the cause of her grievance removed she went back to Nurbiton in quired an education calculated to fit him for the doing of a man's part in the great struggle of life, so he proceeded to summer the struggle of life, so he proceeded

great struggle of life, so he proceeded to supplement the brief training which a better frame of mind than she had been for a week, and greatly to the relief of her aunt and sisters she

be specially paid.

practically sent her whole family to Coventry in a way that was most unof their duty. It is well to consider this great day,

their hearts to God. In the new dispensation, however, ander the Christian law, the first day

STORIES ON THE ROSARY BY LOUISA EMILY DOBRER. The Nativity of our Lord Mr. Lewis, however, was on the tack

of alterations and improvements, and Susie had had all she could do to keep her temper that morning when her own special work was thoroughly over hauled, criticised and found fault with However, her post was a good one, the work suited her, and she bit her lips, held her tongue and determined to make the best of it in her own interest. At last Mr. Lowis departed; and when she had arranged her work for

head to do so.

were imaginary.

the results.

OUR BOYS AND GIRLS.

NO ROOM.

ts \$4 50—\$20 Suits \$3—\$10 Cloaks \$4 Coats \$5—5 Taffeta Silk Waists \$2.25— Velvet Hats \$3— 2. les. May be had ree samples and belts, neck wear, elry. 5, London, Ont.

BS ING CO rs of ecorative dows

NADA

untrammeled.

Some Helpful Thoughts.

us, are like those good, thick walls of bygone days, which need no repair, and are ever ready for shelter or de-

Without religious education society

cess.

N'S COA

LABEL] d thrive on it



EORGE anada



last week at all." "It is altogether very dull," said Agnes. "What with the weather and my failure about the wood-carving, and Pater being away, I can't say it is Keep it clean and yourself unentangled. As you value freedom, the boon of a clean reputation, and an unobstructed passage in your upward climb, do not the yourself un charactellity activity cheerful." passage in your upward climb, do not the yourself up-financially, socially, morally, or in any other way. Keep yourself clear of crippling obligations of all kinds, so that you can act with freedom and with untrammeled faculties.

cheerful." "You must not let your not having won the prize at the school bother." said Betty. "You are sure to do so next year, and after all you have sold a good deal this year." "Yes, I know, but i's not like win-ning a prize," said Agnes. "I had rather set my heart on it." "Did I tell you that I have got some fresh work down as the East End ?" Recepy our manhood and independences so that you can always look the world squarely in the face. Do not put your self in a position where you must apolo gize or cringe or bow your head or End 1 "More work !" exclaimed Ida, to

crawl before anybody. A little ability with freedom and a whom her sister's unflagging energy was a source of continual wonder. "I persistent determination is better than wonder how much more you are going Senius so tied up that it can not act. A productive, effective mind must be antrammeled. What is the use of havto do !"

ing a giant's intellect if you bind your faculties in such a way that you must do a pygmy's work, the work of medio-crity? Keep your freedom at all costs.—Orison Swett Marden in Suc-

to do !" " As much as I can get and do," said Batty gaily, "I just love having plenty, it's so exciting." " I like it too," said Susie; " the one thing that makes life worth living is the having one's day packed and crammed with work, and now I think I shall have more, for Mr. Lewis is more amiable than be was at first. and I

shall have more, for Mr. Lewis is more amiable than he was at first, and I fancy he will let me have another col-umn on furnitize soon, as the girl who used to do it has married, and he does Would you cultivate a happy disposition and dispense sunshine amorg your fellow-men? Then school yourself in used to do it has married, and he does not much care for Miss Jones, who has taken it pro tem. He thinks I can do the trick, and so I can, you bet, if I have the chance." the thought that everything which happens to you comes from the hand of God.

The old friendships, safe, genuine and firmly built, for which we take little thought, and which always avails "Rather hard on Miss Jones," re-

marked Agnes. Susie shrugged her shoulders. " I can't help. She has some work on a potty little paper, the Bluebell, or Blush Rose, or something like that." At that moment Miss Vavasour opened the door, and the girls saw that

without religious education source, is deprived of its richest treasure. For there is no greater influence to destroy the evil and foster the good which we find surrounding us in life. she had a telegram in her hand. she had a telegram in her hand. "This has just come, girls. Your father is roturning this afternoon. He arrived from Dublin this morning." "How delightful !" "Dear old Pater, how nice is will be to have him armin it some area along Many of God's choicest blessings are sent us in the disguise of sorrows.

to have him again, it seems ages since he left," said Agnes. The af ernoon wore away quickly, for

the girls were so busy that time flew fast for all of them but Ida, who generally found it extremely long. TO BE CONTINUED.

I do not know of any happiness purer than that felt by disinterested souls in the happiness of others, especially if they have helped to give it. Think, then, of your joy in paradise, multiplied by the eternal happiness of souls saved by your affectionate zeal. Pray to God for that zeal. "Ask and you shall re-ceive, that your joy may be filled."— The Missionary.

Whatever else may bear the seal of Death, God and His goodness never die.

as well off in point of space as any college in Rome. The college is in a very prosperous condition, and is the pet of the Holy Father.

WHAT JOURNALISTS SHOULD KNOW

The Hon. Whitelaw Reid has been telling what a journalist ought to know in order to be a success. He says: "Constitutional and international law, at least, one must know, and if one

can take a full course, so much the better. Modern languages will be most helpful, and in our great news papers a reading knowledge of at least three of them-French, German, Span ish-becomes every year more desirable. The literature of your own language should be studied until you learn to use the noble tongue to express to the best advantage and in the fewest words what you have to say.

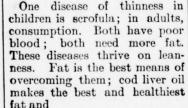
"You should know your own country. You should know foreign countries, and thus chasten the notion that wisdom began with us, and that liberty and in telligence hardly exist elsewhere. You should know the people, the plain, every-day, average man, the man in t he street—his condition, his needs, his ideas, and his notions—and you should learn early that he is not likely to be

overpowered by your condescension when you attempt to reason with him." Mr. Rsid forgot to mention that the journalist should know something about

the new born infant or the ell grown child. Mrs. Susan E. Mackenzie, Buke's Corners. Que., says :- "Before I began using Baby's Own Tablets, my little one was weak and delicate, since then she has had splendid health and is then she has had spiended headed and and growing nicely. I find nothing so good as the Tablets when any of my children are ill." Sold by all druggists, or by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville,

LADIES Fancy Morcerised Girdle and our catalog of ladies goods sent free for three 2s stamps - N. Southcott & Co., Dept.11, London, Ont.

BOTH



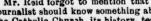


form of cod liver oil. Here's a natural order of things that shows why Scott's Emulsion is of so much value in all cases of scrofula and consumption. More fat, more weight, more nourishment, that's why.

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Satan often sets money in the way of virtue to make vice attractive. Many lives are failures, and many are without religions results at their close because there has been no appre-clation of the gifts received from God. Many of us are too prone to attribute

MISSIONARIES IN THE WEST.

PRESS.

TOUCHING SCENE AT AUDIENCE WITH

I was yesterday forenoon accorded

the signal honor of a special audience with the Holy Father in his private

chair and stretched out his hand in a way that scarcely permitted me to kneel; and in words, slow, deliberate

were impelled by the one desire seeing the Holy Father, and

multitude of visitors from across the

ocean would increase rather than diminish; and it would not be long before the Catholics of the United

States would be more Roman than the Romans themselves; that the clergy

of America had always had the pro foundest love for the "Episcopu

foundest love for the "Episcopus Episcoporum;" but that they saluted

in the person of His Holiness a new title to their veneration, and hailed Pius X., as the "parochus parochor-um." He laughed out at this plece

pleasantry, as he prides himself

his long career as a parish priest. He is very fond of parish priests and shows them the greatest cordiality. I

told the Holv Father that on the fol-

lowing day I would have the honor

he loved Americans and had learned

to admire the practical and intelli gent way in which they do things.

He said they respected law and right, and that the liberties of the Church were safe guarded for all time in that

country by wise legislation and a whole-some and just public opinion. The Pope emphasized what he said about

laws, as he has set his heart on codify-ing anew all the canons of the Church,

and formulating a code that can be utiversally lived up to, without re-

I must say, I was a little disappointed.

in the Holy Father's physical con-dition. He is rather small of stature.

His shoulders are broad and his coun

tenance shows rugged strength; bat

he is not a young man, and I fancy he is not quite at home in his present narrow quarters. When he spoke of

America and the thousands of miles

that separated it from Rome, he looked

out of the window as if longing to

suggest mirth, much less roguishness; but a world of fatherly and familiar

all'ability. He comes so near you; he speaks so kindly; he almost wraps you about with his condescending interest,

and one is tempted to touch him with the hand, and kissing his ring becomes

almost a self locking clasp. His eyes are always focused, and he never for an instant seeks relief in vacancy.

Who has not observed the calm, soft.

countenance when speaking to.

ourse as a present, to dispensation.

AMERICAN CATHOLIC EDITOR.

A WIDE AND VERY FRUITFUL FIELD OF LABOR, 4018 CONVERTS MADE.

Rev. Marshall I. Boarman, the well known Jesuit missionary, recently in an interview made some interesting statements regarding the work of mis-sionaries in the West, their results and the condition of Catholicity in that

library, writes Rev. D. S. Phelan in the latest and most interesting of his delightful series of letters to The Wes-"How many Jesuit Fathers of your delightful series of letters to The Wes-tern Watchman. The previous even ing I had been introduced to Msgr. Bisleti, and to the Holy Father, Msgr. Kannedy, of the American College, introduced me as "the oldest Catholic editor in the United States, and the nestor of Catholic journalism in Amer ica." The Holy Father rose from his chair and stretched out his hand in a province are engaged exclusively in giving missions ?" was asked of Father Boarman.

"Sixteen at present; and of these tour are working exclusively among the Poles, two among the Germans and one, Father Thomas E. Sherman, among the non Catholics." "How many confessions does a mis

sionary hear annually ?" "I cannot answer this question de

finitely. But I should judge the aver age number of each to be about fif:een usand.' " Do

kneel; and in words, slow, deliberate and grave, blessed my work; prayed that it might bear increasing fruit, and that I might be given grace and strength to continue in it long. At the close of each short prayer I ans wered "Amen." He did not permit me to remain kneeling, and I told him that the great numbers of Americans who were visiting Rome every year were innelled by the one desire of you succeed in making many converts "A goodly number, thank God! Dur-

ing the past ten years our band of two missionaries has instructed four thousand and eighteen grown persons in the convert class. One half of these were Protestants who joined the Church. We do not ourselves receive these con-verts into the Church, but turn them over to the pastors for further instruc-tion and admission."

BEST CONVERTS.

"What class of non-Catholics fur-nish the best material for converts ?" "It seems to me that converts from Lutheranism are, as a rule, the best. Lutherans seem to possess more truth than other Protestants; and seem, when converted, to bear easily the obligations of Cath they seem, olic life.'

"What do you think of the state-ments often made that millions of our Catholic immigrants have lost the faith for want of spiritual aid ?" " I think that these statements are of presenting to him, twenty Ameri-cans, nearly all ladies, and mostly graduates of convent schools. He said

very much overdrawn. No doubt, in times past, the Bishops were unable to supply a sufficient number of priets for the tide of immigration sweeping in upon us. But now things are changed, and the various nation alities are fairly well provided for. Churches and schools for the differ ent races have multiplied everywhere and all who are really anxious to r While ceive the sacraments can do so. many of our Catholic immigrants were practical Catholics in their native land and well instructed, countless others were never practical and never well instructed. Many of these latter seem to have renounced what little faith they had when they renounced their country. As for the most part they have lived in countries where religion and education were subsidized with a tota it may impossible to by the state, it was impossible to make them realize the necessity in America for the support of church and school.'

NO NATIONAL BISSOPS.

" Do you think it would prove admake the journey. He said : we think it is far enough to go to Castel Gandolfo. That is the other spot in vantageous for religion in this country to have special bishops assigned to the several nationalities ?" all Italy, outside the Leonine City, where the government concedes to the Pope a species of temporal sovereignity. The Holy Father has a pair of laughing eyes. There is a merry twinkle in them, that does not

" On this question many learned and good men differ. What clashings of jurisdiction, rites and customs might occur must be considered by Rome. The consensus of opinion in the West seems to be that for the spiritual good of the different nationalities in this country, we have less need of medial country we have less need of special Bishops for the several rates than we have of priests who can speak the vari ous languages. Our Bishops under stand this, and, to meet the require Our Bishops under ments, are beginning to send many can-didates for the priesthood, and newly ordained priests to various parts Europe for the purpose of acquiring familiarity with the languages of those countries from which we receive immi grants.'

" Do ycu find many of our people engaged in agriculture ?" certage is not large in

THE CATHOLIC RECORD.

POPE BLESSES THE CATHOLIC to me in the most kindly and familiar

ing of commemoration on canvas. The Holy Father recognizes that the most effectual work done in the Church to

day is done by the Catholic journal. In the past hundred years the pulpit has been simply smothered in a babel

of discordant strident, tempestuous incrimination. The slanders of the few infidel thinkers of a century ago

have been given millions of tongues and the eddying echoes have created

a religious pandemonium. The Catholic press appeared upon the scene, and abyss answered abyss;

until the voice of truth now rings out

ouder and clearer and with a chal-

lenging note in every tone that tells

of victory and the peace that the sword of trath has won. The guns of t e Catholic press are now shelling the hills and woods and defiles where

the enemy formerly lurked, and there is no reply, or a faint and desultory one, to their whistling missiles. The Holy Father, as a man of action, and one who has lived all his life among

men, recognizes this, and he desired

to express his high appreciation that

he treated me as he has done. To show his personal interest in my work

he asked Msgr. Bisleti the name of

this paper. When I gave it he asked what it meant. I told him the title

WHO COMMIT SUICIDE ?

THE TAPER.

THE TAPEE. [This is one of the poems of Hezekiah Batterworth, one of the veterans of Boston's literary life, who died the other day widely mourned. Mr. Butterworth was not a Catholic, but this and several others of his poems show how some phases at least of the Church's beauty and symbolism ap-p aled to him. "A true poet," as the Michigan Catholic declares, "must always yield in some sort to the appeal of the external beauty and spiritual suggestion of the Catholic Church."] —Sacred Heart Review. I smod in the old cathedral The Holy Father's attention to ma The Holy Father's attention to me on these two occasions is the surprise of the whole papal entourage—Msgr. Kennedy was very much astonished at the Pope's reception of me. Bat there was nothing personal in it. The Holy Father was honoring the senior Catholic editor in America, and in honoring him he meant to honor the entire Catholic press of the United States. I shall never forget the scene; Pius X. holding my hand in his, rising from his chair, and address-ing to me the prayer spoken of above. It was an historic picture and deserv-ing of commemoration on canvas. The

I stood in the old cathedral A tid the gloaming cold : Before me was the chancel, And unlit lamps of gold.

From the multior ed window's chalice Was split d the wine of light. And a ross the winter valleys Was drawn the wing of night. The freecoes of the angels Above me were unsean. And viewless were the statues Each pillared arch between.

The chancel door swung open; There came a faeble light, Whose halos like a manile Fell over the acolyte.

And one by one he kindled The silver lamps and gold: And the old cathedral's glories Before my eyes unrolled.

The jst of light was feeble : The lamps were stars of finme ; And I could read b bind them Immanuel's wondrous name.

The taper-light's evangel-Touched all the chandeliers; As if by heaven transfigured Appeared the saints and seers.

Along the sculptured arches Appeared the statues dim ; And pealed the stormy organ The peaceful advent hymn.

And as the form retreating Passed slowly from my sight, Eclipsed in lights it kindled Waslost the taper s light.

One taper lights a thousand. Yet snines as it has shone; And the humblest light may kindle A brighter than its own.

BENEDICTION OF THE RESTORED CHURCH OF ST PAUL, AYLMER, QUE.

what it meant. I told him the tille translated into Latin would be "Custos Occidentalis." He told the Holy Father and the Pope repeated it in English Western Watchman. I venture the statement that before many years, the principal Catholic papers of the United States will be as well known over in Rome as they are QUE, The beautiful and impressive corremoty of the biessing of the resorted church of st. Paul was destroyed by fire about two years ago. took place on Sunday morning Kin September. His Grace Archbiesop Daham is assisted by a numerous body of clergymen, officiated. At 9 30 His Grace in full pontifusis and with mitre and acroiser reached the door of the main entrance, and after chanting the prescribed orager all proceeded processionally around the exterior of the ediflee. His Grace sprinkling the walls with holy water as the passed along, the oldergy and seminarians chanting the Saven peritential paslme. Haturning to the entrance all entered onanting the Linay of the Sain sain apportise payers. Solimn High Mass, which in accordance with the rubrics, was which of states of the Parton of the parish. SS Paul, was then commenced, coram Pontiult the calcenari boung altended by deacon and sub deacon, while His Grace occupied the sanc uary, witendid by Revend Father Boosard, Friar of the Dominican monastery. Ditawa, and Reverend Father Lilonde, S. J., Prefact of studies in SJ. Mary's college. Mon-treal Problemation was made that His Grace accorded one hundred days Induk-once on the usual conditions to those present at the cremory, the Confiscor being chanted by the deacon of the Mass. After th schaning of the first Cappel the Riverend Father Bourgois, S. J., ascended the temporary public, and caking for his tra-vare to near into the bouse of our Lord, bapaking the compary of spanshow of what he mad by his counsel and gracious assistance dones on up to the accompliabement of what he mad by his counsel and gracious assistance dones on the the compared by corgradiating His Grace on the accompliabement of what he mad by his counsel and gracious assistance dones on the the compared by corgradiating the fister area ware to neare the to the house of ouru well known over in Rome as they are in America; and it is not their lack of merit, but the indifference of the continental press to American Catholic opinion that they are not better known now; thoy are studying English at the vatican and with the knowledge of the language will come an interest in English Catholic journalism.

AITH FILLS MEN'S SOULS WITH HOPE. UNBELIEF IS DESTRUCTIVE OF LIFE.

From the New World. A curious discussion has arisen over A curious onscassion has arisen over in Mexico. While interesting in that country, it is equally important throughout the Christian world. Re-cently a Mexican Liberal daily made the astounding declaration that a majority of those who commit suicide are be-lievers in Christianity. At once the daily, "El Pais," contradicted the statement. The Liberal publication had ransacked the earth for Christian examples. "El Pais" kept to Mexico and its self styled Liberals, with this "The post Manuel Acuna, athiest Positivist, suicide; Eduardo Velasquez, urning to the congregation he congratulate hem also and thanked them and their friend f other denominations for the cheerful manne of other denominations for the cheer all manne in, which they had co op raced with their pastor He reminded them that in so doing they had provided for themselves a home, a home o Prayer, a house of fruth, and a home of Love Hither they would come with their petition in all their troubles and anxieties; here they

atheist Jacobin, suicide; Don Carlos Sommer, Indifferent, suicide; Don Fed-erico de la Vega the most impious im-of Spanish writers that have ever come to Mexico, suicide ; Don Felipe Benicio Moyeda, athiest Jacobin, sui cide ; Don Carlos Ludicti, Indifferent, suicide ; the painter Sagreda, Jacobin, suicide. And even though this list is very large there could be cited other names, were it not necessary to respect the feelings of fathers and widows who are yet living." All these within a few years. It is a

benignant light of a father's eye, when in earnest conversation with a son or ghastly record, but could be added to with at least one thousand equally prodaughter. All is trust and confidence Such is the expression of the Pope's minent names in the United States-

result, freely translated :

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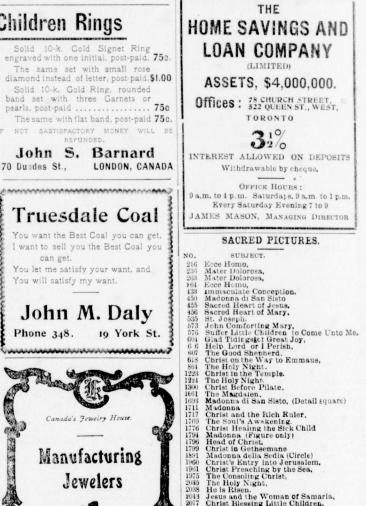
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VOLUME)

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" LES PERES

LITTLE BIT OF OL IN THE HEART OF

Suppose, to night, of a change, somethi bit of old France-p heart of the new wo to listen, dear read with its touches of r zeal, and of the here life as worldless, wh of giving all for a ca teenth and sevente illustrated in the gr of whom I an going thing—Jean Eude, f

to which he has give It is about fifted Eudist Fathers can from France, and es house at Church Po house at Church Per where they opened and five years lat from Archbishop where they erected of the Diocese, wit Courtois, D. D., th

They have since They have since missions througho pally along the sho rence, the larges coutimi, in the di the residence of th order in Canada, E "Les Peres Euc

called in France, w of the religious or by the Combes g reason, doubtless, ists they are widel the country, and the part they took of seminaries-a congregation had the establishment seminary in 1647. Venerable Jean E the glories of the

enth century. Father Eude wa religious career, gregation of Orate the Oratory to wh by any vow, in o more completely lishing seminarie in which he eag desire of Cardin Monseigneur Cos iteux, and was one most urged by the clergy at the cou 1325-who saw t was to have colle

out a strong, vig fit to combat w times, and raise strength the spir the clergy. With this grea

Eude founded hi the titles of ". opened his first confiscated after solution, and tur Ville (city hall) present day; poi the most beautif Under Father

seminarie; and over Fiance, an holy man's life directors of me ecclesiastical c and colleges for were established cipal cities of was a contempor of the Sulpician Paul. Like the a special attrac outcast-more had strayed fro His great cha seet out these rescue them. sible it would permanent resu moved from the sin and misery. founded in 164 of Charity, who Institute of Institute of spread through Monastery of Halifax being Father Eud Catholic Chur with proper of honor of the l (1670) of the And hence the the liturgical Hearts of Jes XIII. gave h heroic nature uary 6, 1903. The present Fatter LeDo tion and won the Catholic were his oppo justice, on t sion of his content with leges and leges and se country, the

From J. S. Hyland & Co. we have received a History of Ireland by A. M. Nolan of Chicago. Is is a splendid work and one that will give much pleasure, particularly to Irish-men and their descendants. Is contains three hundred and fifty pages, printed in a clear bold type and bandsomely bound in dark green cloth, stamped with a "sunburst" circled in shamrock and includes, a careful index of about a thousand references, thus making it very convenient for study. Prine, only \$1.00 Sent free by mail on receipt of price. The publishers J. S. Hyland & Co. 323-350 Parborn S., Chicago, want agents to sell this work.

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John M. Daly

Gapter

Hither they would come with their patitions in all their troubles and anxities; here they would have announced to them from the pulpit of truth the truns of their holy religion; and here they would find constantly on the Altar the Go of Love Himself. Whilst again com mending their generosity he, as a former mem-ber of the parish. Fell is to be his privilege to rejsice with them in their rejetions, as it was had duy to exhort them to a continuance of its in support of their beautiful temple, and also to a continued support of, and obsdience to. As duit to exhort pastor whose only object was their welfare, temporal and eternal. Al together the reversud genileman spoke for about forly minutes. His manner is graceful, while his language in bith French and Explicit was choice with no perceptible accent in either tongue that would betray his proficiency in the other, nor yet his mixed American and French Canadians parentage and his delivery the other, nor yet his mixed American and French Canadians parentage and his delivery is flurnt and eloquent. Mass was then con-tinued and after the Ita Missa est His Grace bistowed his bleesing on all present. The musical portion of the Hass was plain chant harmonized, rendered by some filteen or weenly of the diocean seminaries in a very narmonized, rendered by some inteen of twenty of the diocesan seminaries in a very effective manner. After the Mars His Grace advanced to the front of the sancuary when addresses in English and French were read to him by Messrs. Emmanuel Devlin, M. P., and Dumou-chel, respectively. His Grace repelled briefly in both languages in a manner highly compli-mentary to the parishioners while he dis-claimed any right to the compliments that had been addressed to him by the preacher of the day and through the two gentlemen represen-ing the parishioners. He assured the latter of his continued interest in their walfare and when at the feet of the Supreme Pontiff next month he would not fail to convey to the Holy Father the expression of their loyality to the Holy See, and also their zoal for the house of Godt; nor would he fail to remember them in his prayers. God; nor would he fail to remember them in his prayers. The vast congregation, amongst whom were many non-Catholics separated, highly pleased with the happy conclusion to their efforts. In the afternoon the visiting clergy and laymen as well as many of the leading parishioners were entertained at a sumptionus banquet by the reverend Father Bourgois preached the same evening in the Sacre Coeur church, Octawa.

FAGAN FITZØERALD-At St. Anne's Church, Waipole, on Sept 27th, by Rev Father Chary, of Caledonia, Mr. Frank Fagan of Oncida to Miss Susie Fitzgerald of Walpole, HUNDER'S LOUGHEANE - At S^{*}. Joseph's church Leslieville, Ost, by Rev. Father Can-ning, P. P., on Sept. 2^{*}. d. Mr. Edward Hunt-ley, son of Mr. Geo-Huntley, to Jennie, young-est daughter of Mr. Lawrence Loughrane, Customs Dept., Toronto. NEW BOOKS.

MARRIAGE

many states. Yet there are notable exceptions. Iowa has a very large numof prosperous Catholic farmers; le Wisconsin, Illinois, Minnesota and Nebraska rank high in number of rural Catholics. We find in coun-try districts that where Catholics are numerous enough to build a church and school they prosper both materially and spiritnally." and spiritually.

EAST AND WEST.

"How do the cities of the West compare with those of the East in number of churches and schools ?"

ber of churches and schools?" "Very favorably, I believe. Com-pare the city of New York with Chicago; "and Boston with St. Louis. In New York you have 131 Catholic clurches. In Chicago we have 157. In the city of New York you have 46,000 children attending Catholic prim-ary schools. In Chicago we have 68000. 68.000.

"In Boston you have 49 Catholic churches. In St. Louis we have 71. In Boston you have 15,000 children at tending Catholic primary schools. In St. Louis we have 19,000. In Baltimore have 44 Catholic churches. In Francisco we have 33. But in Baltimore you have but 14,000 children attending Catholic primary schools, while in San Francisco we have 15, 000.'

A Neeled Quarantine

The States quarantined against yel low fever, and we know the reason why. Should they not quarantine against yellow and sensational journalism? The houses and the homes invaded by scarlet fever, small-pox, etc., are placarded that the innocent and healthy may not become victims. Why not guard the homes from the seeds, the cartoons and the advance agents of immorality? away the possibility and the power of a

greeting those presented to him. Cardinal Satolli, comparing the present Pope with his two immediate predeces ors, said to me a few days ago : "Pius was a man who represented the great heart of the papacy; Leo XIII. is the hands of the sovereign Pontificate, which everywhere and always find something good and kind to do.'

To-day I had the happy privilege of

presenting about twenty Americans to the Holy Father. Three were from St. Louis, four from St. Paul, one from St. Joseph and others from different parts of the United States and Content parts of the United States and Canada. Msgr. Kennedy was to have presented the last named, but he asked to assume

the duty. I had the cards of those to be presented, and on each the particu request each had to make to the Holy Father. The first one presented was a lady from Pittsburg, a Protestant, and the wife of a millionaire. To my surprise she had on her card : "Pray, Holy Father, that I may obtain the grace of becoming a Catholic.' When I repeated the request, the face of Pius beamed with surprise and delight, and he took her both hands in his and prayed for her conversion. The others wanted blessings for members of their families, or absent friends, and in every case the Holy Father had an apt prayer ready on his lips. You can ost hear the hearts of those kne supplicants throb, so awed and excited were they. When we came to the ladies from St. Paul, I told the Pope that

they were from the city and diocese of John Ireland-magnum et venerabile nomen-he laughed out, and those present thought I had said something pleasant about the Irish people. They asked after wards what I had said about the Irish that seemed to please the Holy Father so. When the Holy Father entered the room of audience, he was accompanied by Msgr. Bisleti, Seen too often, the familiarity takes and at a signal from the camerlengo all dropped on their knees. Msgr. Bisleti away the possibility and the power of a blush or a quiver of shame . . . A law ought to be passed forcing people who have filthy linen to wash in the legal tribunals to do it behind closed doors in the presence of the officials alone. This law ought to forbid under eavers penalties the publication of de-ment and 1 felt strangely at ease. severe penalties the publication of de-tails of divorce cases and other matters of immoral filth.—Catholic Universe. Unred and bowed and waved his hand

poets, painters, lawyers, doctors and even college professors. Yet here is a curious fact. Continuing, "El Pais" says that while such is the influence of atheism, indifferentism and liberalism,

it is strikingly significant that "1. In the course of a century not a single suicide has taken place in any ecclesiastical seminary in Mexico, while, cn the the other hand, numerous young men, filled with atheistic ideas, have taken their own lives in the National Preparatory. "2. In the course of a century not a

single Mexican priest has committed suicide, nor any member of a religious order, nor any member of a Catholic lay society, nor any Catholic editor, nor in short any practical Catholic : while there are abundant examples of such deed furnished by Masons, unbelievers and propagandists of impiety.

We submit this is both a remarkable record and a telling argument. Nevertheless almost the same can be stated Catholicity here in the United States. About once in every twenty years one reads that some priest b-comes insane and commits suicide. We have never heard of a nun doing so, and we doubt if any reader has. Here and there some layman now and then becomes crazed and takes his life; but even these cases are of rare occurrence. If this country were as Catholic as Mexico, suicide would

practically unknown. Obviously unbelief is destructive of life. The pagans of Greece and Rome killed themselves when hope was lost life. and the pagan Japanese do so to-day And the pagan Japanese do so to day. No sconer has the blight of unfaith settled down upon Germany than suicide began to run riot. Now the Freethinkers of France are becoming self murderers, and so are those of Italy and Austria. Catholicity, how ever, fills men's souls with hope, w loever has hope scarcely cires to take his own life.

St. Bernard says of St. Malachy : " If you saw him amidst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his con-stant recollection, you would think he lived only to God and bimself."

THE DREAMER

I am tired of planning and toiling In the crowded hives of men; Hart weary of building and spolling, And spolling and building again. And 1 long for the dear old river Where I dreamed my youth away; For a dreamer lives forever, And a toler dies in a day.

And a toiler dies in a day. I am sick of the show seeming Of a life that is half a lie. Of the faces lined with scheming. In the throng that hurries by From the sleepless thought's endeavo I would go where the children pisy For a dreamer lives forever And a toiler dies in a day.

I feel no pride, but pity For the burden the rich endure; There is nothing sweet in the city But the patient lips of the poor. Ob, the little hands so skillful. And the child's mind choked with weeds, The daughter sheart grown wilful. And the father's heart that bleeds.

No no! from the street's rude bustle, From the trophies of mart and stage, I would fly the wood's low rustle, And the meadow's kindly page. Lot me dream as do id by the river, And be loved by the dream alway : For a dreamer lives forever, And a toiler dies in a day, Louw Boyte O Perry

-JOHN BOYLE O REILLY. DIED.

Meets on the 2nd and 4th Thursday of ever-month, at 8 o'clock, at their hall, on Albior Block, Richmond Street, Rev. D. J. Egan President; P. F. Boyle, Scorewary RYAN-In this city on 26th of Sept Patrick Ryan, formerly of London Township, aged seventy five years. May he rest in peace!

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