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THE BLINDNESS OF DR. GRAY

By REV. P. A. SHEEHAN, D. D.

CHAPTER I AN AMERICAN LETTER

The Very Reverend William Gray, D. D., Parish Priest of the united parishes of Doonvarragh, Lackagh, and Athboy, came down to breakfast one dark, gloomy December morning in the year of our Lord 18—He had risen early, year of our Lord IN—He had risen early, like all the old priests of his generation, made his half-hour's meditation accord-ing to his rigorous rule and habit, made his quarter-hour's preparation for Mass, celebrated the Holy Sacrifice, and with the burden of years and the cares which years will bring, came slowly down softly-carpeted stairs, and glancing the softly-carpeted starts, and gradeng with an ominous shrug of the shoulders at the pile of letters which lay on his writing desk, he sat down to table, broke his egg, looked out on the gloomy wintry landscape, shuddered a little, pushed aside the egg, ate a crust of toast rather meditatively than with any appearitie for such things, drank a cup of

waste-paper basket, muttering:
"What a lot of idle people there are

in this world!"

Then he took up what may be called his personal correspondence. Some of these shared the fate of the circulars. He put three aside for further consider tion or possible reply.

The first was an anonymous letter

The first was an anonymous letter written in lead pencil and very imperfect in its orthography, informing him that, unless he promptly dismissed an assistant teacher from his school at Athboy the parishioners would know the reason why; and teach him that "they might be led, but would not be driven." The gravamen in this case The gravamen in this case the young teacher, who had was that the

still stands guardiog the old place where the Grays had lived for generations? Did be think of her sweet looks, her bright, girlish face, half-gypsy, half-saintlike in its perfect contour, and the dark hair that framed it irregularly and tossed riotously across her forehead without restraint of net or bodkin?

And her homecomings, when she came back from the boarding-school in Dublin, and he returned on his hands follow that letter—"hospital," "consumption," "only child," "your sister," seemed wondered and was glad when people turned around on Sunday morning and riveted their eyes upon her? Perhaps so! But if the tear fell, and the thin, bony hand trembled—and I do not aver that they did—it might bave been from another recollection, when on a certain day he had said, when others' opinions were wavering for and against. still stands guarding the old place where the Grays had lived for genera-tions? Did he think of her sweet looks, her bright, girlish face, half-gypsy, half-saintlike in its perfect contour, and the dark hair that framed it irregularly been from another recollection, when on a certain day he had said, when others' opinions were wavering for and against er:
"Yes! She must go. It is the law!"

And it was no great crime that Helena Gray was guilty of—no violent rupture of divine or human law that de-manded the ostracism of her kind. Only wintry landscape, shuddered a little, pushed aside the egg, ate a crust of toast rather meditatively than with any appetite for such things, drank a cup of tea, and pulled the bell. His aged domestic made her appearance.

"Has the paper come?"

that dominated them accentuated by some hundred years of such rigid and stainless virtue, that a be reath would a depend on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the cocasion of a visitation; and entertained was always intolerable. He had to put up with such things on the test when he ad mission in his put the put the intertained was always intolerable. He had to put up with such that the put had the mean such as the put had the mean and trouble, when he had a mission in the

udgment.
He did so with all the calm indiffer-

He did so with all the calm indifference of one accustomed to legislate or act under a criminal code. The letters were placed in his hands.

He read them over carefully, a certain contempt for the girlish frivolity showing itself in his stern face. When he came to the expressions that had challenged criticism, his thin lips drew together; his rose drew down like a beak; and two deep furrows gathered between his eyes.

and two deep furrows gathered between his eyes.

When he had finished reading, he folded the incriminating letters slowly and carefully, and without handing them back to his mother, he said quietly:

"Helena wishes to go abroad?"
"She says so," said his mother. "But

And the standard of the standa

each with its own deadly blow; and the strong man trembled beneath their suggestions, as a lordly oak trembles beneath the strokes of an axe swung by a pigmy beneath its branches. Sad reminiscences woke up that had been hidden away and buried beneath the débris of the years; and he became aware of the fact, that should never be torgetten, that the human heart, how-

forgotten, that the human heart, how-ever seared and shrunk, holds a terrible vitality unto the last. And it was no great crime that Helena Gray was guilty of—no violent rupture of divine or human law that demanded the ostracism of her kind. Only some youthful indiscretion—some silly letters that had been found in her trunk, revealing a little girlish frivolity, but nothing more. Yet, the honour of the He had grown into the habit of neither giving nor accepting invitations to dinner, except with his own curates; and the idea of having a visitor in the house to be watched, and tended and fed and entertained was always intolerable. He had to put up with such things on the occasion of a visitation; and once or twice when he had a mission in his

the other.

He stopped suddenly in his walk, and touched the bell. When the house-keeper appeared, he ordered his horse to be brought around. It was his refuge in all cases of perplexity. The exercise that drove the stagnant blood of old age bounding to the brain, cleared his faculties, and enabled him to think with calmness, judgment, and force.

His way lay along a narrow but per-fectly level road, bordered on both sides by deep bogs or marshes, where some attempts had been made at drainage, for there were deep cuttings filled with water, and edged with rushes and sedge, their sides lined with the black sedge, their sides lined with the black peat that gave fire to the villagers. The sea had conquered all human efforts to restrain it; and there far out were black pools of seawater left by the re-ceding tide, and bordered with dreary sand-heaps, where a coarse and tufty grass was waving in the wind. And just beyond was a wider reach of sand,

"Very good!" he said. "I'll have the basket sent over to-night."

He cantered away; and after dinner he sat down to his desk and wrote a very emphatic letter to the priest in Chicago to the effect that, although he regretted deeply the demise of his sister, and was gratified to learn that she had received all the rites of the Church, Canon Law and all other laws forbade him peremptorily from entertaining even for a moment the idea of opening his house to his orphan niece. It was against all precedent. He would be happy, although poor, to subscribe something toward her maintenance and education in America, if her own means were not sufficient. But on no account of them when required. Do you follow me?"

The curate murmured something. "Confessions," the grim man went on, holding his right-hand forward, a pinch of snuff between the thumb and indexinger, and the other fingers stretched apart and outward threateningty, "every Saturday at 12 o'clock sharp, alternately at Lackagh and Athboy, and the first Saturday of every month here at Doonvarragh."

"I guess I'll be welcome here," though the curate. "You will visit every school in your district at least once a week, and eate-chize the children; and you shall never leave the parish without permission." postscript to the effect that sor

postscript to the effect that sometimes priests suffer from overzeal; and that it would always be wise to consider a little and take into account the feelings and circumstances of others before presum-ing to trespass on their domestic affairs. This letter he posted, and dismissed that subject as one with which he had no further concern. no further concern.

CHAPTER II

A CHANGE OF CURATES

If the good pastor of Doonvarragh,
Lackagh, and Athboy was much disturbed on that gray December morning
in the year of our Lord 18—, his future in the year of our Lord 18—, his future curate, Father Heary, or Harry, Liston (as every one called him) cannot be said to have been much elated on his promotion, of course it was promotion insamuch as he passed thereby from the condition of a chaplain to that of curate, and it was rapid, and there of curate; and it was rapid, and there fore honourable promotion, for he had been but a few years ordained. Yet he been but a few years ordained. Yet he was not happy. The change meant for him the translation from town-life, to which he had been born, to country-life, with which he was quite unacquainted. But that would have been but a slight cause for depression. The major cause, that which drove his spirits below zero, was the redection that he was now to he was the reflection that he was now to b

was the reflection that he was now to be brought into intimate relationship with a parish priest to whom he had always looked up with a certain kind of reverential dread.

As he poised the episcopal letter in his fingers and wondered what strange mental operations must pass through episcopal minds to move them to such singular actions, he remembered with a "Oh! he is well known," said Henry arity, "everybody knows the distinepiscopal minds to move them to such singular actions, he remembered with a cold shudder the day when the tall, gaunt, black figure of his future superior suddenly stood by him, as he waded through some proposition in the Sixth Book of Euclid; he remembered the hard rasping voice, demanding abruptly my the angle ACB was equivalent in value to DEF and GHO even though they clubbed their forces together; and the

Here Henry Liston bridled up.

"The statutes give permission to a curate to be absent 24 hours by merely notifying his parish priest," he said. "Statutes?" shouted Dr. William Gray. "Yes! but remember, young man, that it is quite competent for a parish priest to make his own parochial arrangements, independent of, or ancillary to, the statutes of the diocese; and that is my regulation.

Henry Listo
He took a pinch of snuff, half of which
fell down on his waistcoat, already dyed
brown, and then he concluded:
"You will dine with me at 5 o'clock
overs Snudar without fail."
"He said
curate, stopp
ing round, very Sunday without fail.

"Limekiln!" echoed Dr. William Gray, "I never heard of such a writer."
"Oh! he is well known," said Henry airily, "everybody knows the distinguished German Jesuit. He has put your Gury's and Ballerini's on the shelf."

The pastor glowered at him for moment, then took a pinch of snuff and smiled.

"By Jove, that's the best joke I have heard for many a long day. Look here, Liston, I'll send that on the wings of the wind far and away across the diocese. It won't extinguish him, though. You can't extinguish him!"

His voice dropped from a tone of exul-tation to one of sadness and despair.

tation to one of sadness and despair.

"When I came here," he continued, taking down book after book from the shelves, but talking over his shoulders at Henry Liston, "I managed for a time, too, to shut him up. I found he knew all about Lugo and Suarez and Petavius—every line of them and every opinion they ever expressed. He had the greatest contempt for the Salmanticenses, and I flung them at him on every occasion, although I never saw a volume of these interesting novelists in my life. He used to get awfully mad; but these little fits were only moonlight unto sun-He used to get awfully mad; but these little fits were only moonlight unto sunlight, when I quoted Sa. The first time I mentioned Sa, I thought he'd go for me. He glared and glowered at me without a word for fully live minutes; and then he said with his rasping, contemptuous voice: Sa!Sa!Who's Sa? And what do you know of Sa? 'Why,' I said, every one knows Sa—Emmanuel Sa, the greatest theologian that ever lived? greatest theologian that ever lived? The greatest theologian that ever lived? he shouted. 'Greater than Suarez, greater than Vasquez, greater than Lugo?' 'Certainly,' I replied, 'greater than lugo?' 'Certainly,' I replied, 'greater than all, except Aquinas.' Oh, then you've heard of St. Thomas?' he said sarcastically. 'A little,' I replied, waving my hand in the air, as if it were of no consequence. 'But I'd recommend you to read Sa. Sa and the Salmanticenses would make a man of you.' He was too stupefied to say more, except one word: 'You read Sa of course, nocturna versans manu, versans diurna?' 'Yes!' I said calmly and solemnly, 'Sa is on my dressing-table in the morning; Sa is my pillow at night.'"

"I'm better pleased than if I got a five-pound note to bear you say that,' 'and you were right,' said his friend.
"And you were right,' said his friend, laying his hand on Henry's arm, and speaking slowly and solemnly: when sometimes. But I am going to make a present of Sa to the pastor, because he is a great and good man—one of the greatest men I have seen as yet. Others, who find fault with him, are like choughs or sea-gulls, wheeling round a granite cliff. He is not only a great thinker, but a great man—"

"I'm better pleased than if I got a five-pound note to bear you say that,"
"And you were right," said his friend.
"And you were right," said his friend. I way his hand on Henry's arm, and speaking slowly and solemnly:
"Yes been chaffling a good deal. We must, you know, to keep off the blues of great and good man—one of the greatest men I have seen as yet. Others, who find fault with him, are like choughs or sea-gulls, wheeling round a granite of the pastor, and the proposed of the plant of the pastor."

"And you were right," said his friend. I way the proposed of the plant of the pastor."
"And you were right," said his friend. Now, for example, you have often heard."
"Now, for example, you have often heard." greatest theologian that ever lived?

ight."
"You had tremendous courage," said
Lange Liston admiringly. "Did he say Henry Liston admiringly.

"Yes! he certainly has that reputation," said thenry.
"And he has got that name," said the other, "from the very persons who received the greatest benefactions from the r, and, after a little while, be came in the dues, and people who curate, stopping in his work, and turn-ing round, "but a few days afterwards be came up here on some pretext or an-other, and, after a little while, be came

ston.
"Oh, yes, I have," said his comrade, That's why I am leaving him with regret

"Oh, yes, I have," said his comrade, producing a thick ancient volume, rededged, and bound in boards, or stamped leather that had the consistency of boards, "here you are!" "By Jove! you and I agree there," said Henry Liston enthusiastically. "Do you know that although I grew up in fear and trembling before him, somehow I felt I had a warm corner in my heart for him; and do you know, I think he has some interest in me." "Well, all's for the best, I suppose," said his friend. "You never saw such consternation in your life as was depicted on his friend. "And this old place is said his friend. "And this old place is

"Two front bedrooms," continued his fries d. "First to be papered in French gray, woodwork to be painted in same color; panels and architraves in laven-der. He'll like that! Second room to be papered in sage-green, all woodwork to be painted white; panels, sea-green

il down ?"
" All down !" said Henry.
" All down it . Back bedrooms, "Now, write: Back bedrooms, halls and staircase—to be left to the option

of pastor!"
"Look here!" said Henry Liston,
despairingly. "This would never do. "Look here!" said Henry Liston, despairingly. "This would never do. He'd murder me!" "Never fear!" said his friend. "That last hint will fetch him completely. 'Left to option of pastor! By Jove! won't he stare? But, mark me, young man, 'tis your first and greatest victory. Come along now, and eat something. Oh, by the way, I was near forgetting. Write down: New range, and floors of stables to be tiled in small pattern, and chamfered, with channels, drains, etc. chamfered, with channels, drains, etc. That's all, I think. But we may remem

curate:
"You said you were going to give Sa
to the pastor, and that you'd tell me the

When they parted, Henry

"I'm better pleased than if I got a five-pound note to bear you say that," broke in Henry. "Do you know that is the opinion I always had of the pastor." "And you were right," said his friend. "Now, for example, you have often heard how hard he is about money?"
"Yes! he certainly has that reputa-

Henry Liston started up.

"I'm blessed if I will," he cried. "No amount of Canon Law can interfere with the personal liberty of a man—"

"Sit down!" ordered his pastor peremptorily.

"What rubbish have you been reading? Not your Theology evidently, still less your 'Selva' or 'Challoner."

"I don't fail to study Theology at proper times and places," said the curtate. "I don't think a man is bound to sleep with a folio under his head."

"N—no," said the pastor, looking at him admiringly, "but," he drawled, as iff in mockery of his curate, "at proper times and places. Now, what author are you reading—say in Moral Theology?

"Lemkuhl!" said nis curate, confidently.

"I linckille!" school of the list of the pastor. It is the law in the pastor, looking at him admiringly, "but," he drawled, as iff in mockery of his curate, "at proper times and places. Now, what author are you reading—say in Moral Theology?

"Lemkuhl!" said nis curate, confidently.

"I linckille!" school of the will, he came over here and soon began to examine my books, talking about indifferent mat thers all the time. I knew what he was looking for, but I wanted to see the play out. After he had probed and examined avery shelf, he was about to examine my books, talking about indifferent mat there all the time. I knew what he was looking for, but I wanted to see the play out. After he had probed and examined avery shelf, he was about to go away, and had reached the door. Then, as if suddenly remembering something, he wheeled round, and said: 'By the way, that Spanish theologian you spoke of wheeled round, and said: 'By the way, that Spanish theologian you spoke of wheeled round, and said: 'By the way, that Spanish theologian you spoke of wheeled round, and said: 'By the way, that Spanish theologian you spoke of wheeled round, and said: 'By the way, the list of said hed reached the door. Then, as if suddenly remembering something, he way in the had probed and examined avariates at the stations about the dues, and pound to wariselow. They don't know that

she draws her up to the toyshop they look throug ladies, nodding trains, and dolls "Look!" says . service! Oh, ar the mugs lovely! In Mrs. Girdwomer by for pers In Mrs. Girdwo put by for pers are past meading a decent pair. B Jeannie is so he The old gloves w pend the shilling cle, and save at the small Old Wo clerk kindly to r clerk kindly to r set for her little the pair walk Jeannie's slipper Jeannie's supper the pavement. All at once caught and held the Guildhall. Thorold will leet Its Needs.'" T

to the lips. In Boston, is in A the "Garden Ci tire, her trock ming down the waits for her, a walk together in
The scene sh
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merciless things
words. He sees
ing fancy and u ustomers and small general swith which he and yet he ca harshly. Then a farewell letter Yes she will and will go to be tell him all, and the thought of

rose. She is n guardian angel Jeannie hears steals a small h "Mother, a you!"
"I love you! to the tempted sweet, small fa resolutely abst Guildhall unti quits " Pilgrin The famous are calling ci old English ci Viile Sonnan Through the before the G

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robed choirste bearers sending the clear blu written on pillaged conveholds her own hand; there is on the "Rise and St. Mary and St. Mary chapel for the It is Sund: been celebra chapel is empers who has give thanks. Girdwood, who have of the l net of the I strange happ streets of old Fortune si a time and But Jasper ( temper, thou there, as was

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friend. " That m completely, or! By Jove! hark me, young cestest victory, eat something hear forgetting.

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n, and speak good deal. We p off the blues oing to make a stor, because he as yet. Others, are like choughs cound a granite ceat thinker, but

than if I got a r you say that," ou know that is I of the pastor." said his friend. ney?"

name," said the persons who re-enefactions from is strict at the and people who tround, say he is t know that he t know that he ng to every poor the bedroom or the list. He has narriages. Yes ! id. But his own nto their pockets, d, mind you, he cople under false imself; but he is utterly indifferent the bedroom the bedroom the second of on. He believes nts are infallibly get inside that id his insistence

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best, I suppose," I this old place is ms. This is the corner here the or two, and there le coves in the coo, are good. A imes. The paster i just now about a just now about a

imes. The pastor i just now about a e. It is only a be a lot of bad guage; but he'll a the end. These monotony of life-ty Protestant famfriendly and nice, here behind on the things. Doesn't meeting, and she'll tenings. Doesn't meeting, and she'll the pastor for de-altar. But all the ce. Do you know, I'll come around and get a glimpse ood-bye! If there ood-bye! If there

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ht there were tears cked so freely. TINUED

CURLS " - A ORY

I the town of the oston in Lincolnmellow light. The se haunted streets catchpoll officers, sed to hunt luckles d to conform, in-clad Puritans and

clad Puritans and r-mare quite bright glory lights up the am, the Wharves, cholas, and all the pilgrim hearts. a little gir with h are plainly, even the eyes can see at er is a woman of ement. She is love-and winning loveli-to imagination as a Girdwood often her life is a hard any crosses to lear, d too many to carry, d too many to carry e dragged, as the ogged hers in old her is a broken-up ket of England. A cruel husband, and unting memory of a who loved her, and rom girthood, from of circumstance had it were, criven her of another—of a man her self-denial, her nts—to ali, indeed,

y. the child suddenly, p where I saw the ce."

sight.
"Mistress, dear," answered the widow,
"sure it's myself that recollects how you "sure it's myself that reconects how you found a place for my poor dead gossoon, Johnnie, and looked to him till the end. I've never forgotten you at all, at all; and I asked the Blessed Virgin to care

The trembling hand sought Lila's and the pair knelt side by side and again

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votion to the Blessed Sacrament than there has to be chronicled the great denial of the Real Presence, for that is what Protestantism really is. I will agree with you, that Protestantism has many forms and many definitions; that it was obstensibly an insur



solution that ideas first put forward in a purely literary form by Huxley, Tyndall, Spencer and Mill are now in their turn being brought to the test of application to the practical needs of the people. What is spoken of as Duty, Responsibility, the Ethical Principle, or the Social Instinct differs little, however, if at all from Conscience as known in Catholic Theology. Can conscience, moreover, be legitimately accepted as the guide of life, while the existence of God, as its ultimate authority, is denied?

THE CHURCH AND CHARITY

William J. Kerby, Ph. D. in the September Catholic World.

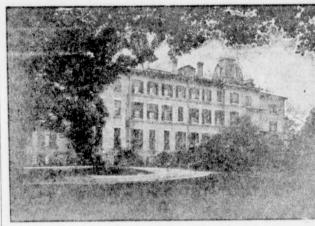
Charity has not escaped the world movement that is changing everything. Everything is nowadays to be separated from everything else. Science must separate from faith; education from religion; morals from dogma; State from Church; and, say our modern thinkers, charity must separate from the supernatural. Thus we face the new philanthropy will turn back to the old and ask it for some of its time tried secrets.

We should go to the Holy Table with the simplicity of a dove, and leave it with the courage and daring of the lion,—as St. John Chrysostom finely expresses it: "as lions breathing fire."

He alone is truly great who sacrifices the new philanthrophy. Thinkers do more of this separating than life does. As

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regard to detailed actions, but also in order to determine the general principle on which right conduct depends.

What conscience deep is to bear witness.

And thus the Church stands out more ciple on which right conduct depends. What conscience does is to bear witness to the idea of God existing in the mind, for there is no other foundation to be discovered for the sense of duty or obligation which is an essential element of conscience, but God. And as it appears that no moral human being is without a conscience, it follows that no one is without the idea of God.—N. Y. Freeman's Journal.

To drive them back into association. And thus the Church stands out more impressed by the factors of the thinkers. She is quite as much impressed by the failures of science as she is by its successes. She realizes that the history of truth. She remembers many false prophecies among scientists as well as among believers. The new philanthropy is not the first

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Freeman's Journal.

THE CHURCH AND CHARITY

William J. Kerby, Ph. D. in the September Catholic

The new philanthropy is not the first "new" force that she has faced. For will it be surprising if at some not distant day the new philanthropy will turn back to the old and ask it for some of its time tried secrets.

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as well as new address.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

My Dear Sit.—Since coming to Canada I have sen a reader of your paper. I have noted with satistiction that it is directed with intelligence and bility, and, above all, that it is imbused with a strong atholic spirit. It strenuously defends Catholic inciples and rights, and stands firmly by the teachers and authority of the Church, at the same time omoting the best interests of the countries. and three,
Catholic homes. I the With my blee
it to Catholic families. With my blee
work, and best wishes for its continued success,
Yours very sincerely in Christ,
Yours very sincerely in Christ,
Donarus, Archbishop of Ephesus,
Apostolic Delegate
Apostolic Delegate
Awa,
WA,

University of ottawa, Ottawa, Canada, March 7th, 1900

Mr. Thomas Coffey
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.
Is matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the fathful. Blessing you and wishing you success, believe me to re-

Yours faithfully in Jesus Christ. +D. FALCONIO, Arch. of Larissa,

LONDOM, SATURDAY, SEPTEMBER 24, 1910

## DIOCESE OF LONDON

OFFICIAL

goodness are the warrant against oppres-The following appointments shall become effective not later than Sunday Sept. 25, 1910. By arrangement, however, suitable to the parties interested, these changes may take place at any time after the receipt of this letter :

Rev. J. Ronan to the parish of St. Mary's. Rev. W. J. Kelly-Logan and Mit-

hell.
Rev. J. J. Gnam—Ingersoll.
Rev. J. Brennan—La Salette.
Rev. E. Goetz—Tilsonburg and Nor-Rev. J. Hanlon-Biddulph.

Rev. J. P. Dunn—Clinton. Rev. T. Martin—St. Peter's. Rev. C. F. Nagle—Simcoe. Rev. T. J. Ford—Bothwell. Rev. M. D. O'Neill-Parkhill. Rev. T. Hussey—Wyoming. Rev. A. Fuerth—West Lorne. Rev. P. J. Gnam—St. Peter's Cathe-

Rev. F. Odrowski—St. Peter's Cathedral, Lo Rev. F. X. Arnold—Our Lady of

Mercy Church, Sarnia.

Rev. L. P. Lowry—St. Joseph's Church,

Were the rights of kings divine, a mon-

"THE BLINDNESS OF DR. GRAY." The most of our readers have some knowledge of the literary work of Rev. Dr. Sheehan, who has won his spurs to the acclaim of distinguished critics. When he writes about Irish peasants and Irish priests he is at home. These he knows, and loves, and interprets in stories with the laugh and the sob in When, however, he wanders from Holy Ireland his pen has less other, for it makes every man a ruler. cunning and his delineations of life otor have not the vitality that is so real and exuberant in those sceptre in the hands of multitudes who tion of the ignorant and the prejudiced. sketched on Irish ground.

"The Blindness of Dr. Gray" is in terest. Democracy is coming. That the best vein of Dr. Sheehan. It has may be. But we cannot swim with the many a bit of good writing that will stream or build upon quicksand. Both charm the fastidious. Its atmosphere is the old fashioned and the new fashioned of the country-side—of the Ireland that fallacy are two forms of tyrannical is always seeking the things of the spirit | Caesarism. and seeing the visions that enthrall as A man with no aim save to make money JUDGE ANGLIN AND HIS CRITICS the Orange Sentinel we offer him our would, perchance, not understand the book; or at best it might but suggest Catholic Educational Association of the to him an echo of the things he had United States, Judge Anglin, of the heard when he was young. Dr. Gray is Supreme Court at Ottawa, delivered at not a Daddy Dan, with a winning per- address upon Catholic education in Gray has the Law set as a light to his haustive treatise-worthy of its author, He measures actions by a high its subject and the audience before standard with grim precision. We ad- which it was delivered. It won golden vise our subscribers to read this story. opinions for its calm, judicial tone and wind that blows over Irish meadows. the future may be called upon to deal If we don't like some of the characters with questions affecting the constituthere is always Dr. Gray on the moun- I refrain from discussing problems which fiscation, proscription. On the other under the wintry sky of the Law.

THE DIVINE RIGHT OF KINGS | defence is undertaken. Chief amongst | This northern country, small as it is, acters are these gentlemen of St. Sul- the whole catalogue of the weeds, such | It will thus be seen that in the administration of the second of the second of the weeds, such | It will thus be seen that in the administration of the second of the A short time ago the German Emper or, as he had often done before, astounded Europe with one of his speeches, in ed Europe with one of his speeches, in which he proclaimed afresh the divine yellow Orange journal. Were it not United States and France. But in pro- loyal and devoted to their native land, right of kings. Democracy pricked up its ears, and a tremor ran through its bones. Was it a blast from a trumpet or was it a musical note of peace? Was it a message to atheistic France? Or was it a protest to the Papal encyclical should pay no attention to the Sentinel's olic government, they amounted to braying. Another reason prompts us.

The Globe in its issue of the 5th inst. than double. Freemasonry, Radicalism reformation upon the Hohenzollerns of those times? No man knoweth; for the Kaiser consults none. All that he justly complains of the treatment dealt and Judaism everywhere mean ruin, did this time was somewhat to explain himself. What he meant was that neither he nor his ancestral house received the power from their people or parliament, but from God. It matters out of his address. The following is the little how fallacies are put : their limitations scarcely ever protect them from inherent weakness. The old fanatic

dogma of the arbitrary power of hered-

itary monarchy is no exception. All

the modern refinement and trimming

put upon, and done to, the divine right

of kings will not sweeten its bitterness

as universal Creator is Sovereign Lord

of all things visible and invisible is most

certain. The potter has a right to the

clay he forms: it is his and he may do with it as he wills.

God is sole, absolute Creator.

He alone has dominion, His dominion is

absolute. God's wisdom, power and

sion. From God certainly is all power.

By Him kings reign and judges decree

just things. But this sound doctrine

should not be confused with that un-

sound theory which had its origin

chiefly in the seventeenth century, and

which is known as the divine right of

kings and passive obedience. It may

have been advanced before, but it was in

the seventeenth century, the divine

right of kings received its most sys-

tematic development. It was never

Catholic teaching, and was strongly

opposed by all the Presbyterians and

Puritans at that time and afterwards.

If the Church has always asserted with

maintained that it is a trust to be ex-

ercised for the public good and is for-

At the meeting during July of the

school system: "The nobility of that cause (Catholic education) is based upon the fact that its promotion is vital to the interests of Catholicity, which for us is the embodiment of and is therefore synonymous or correct its sophistry. It must not be with truth itself; its patriotism rests confused with the teaching of St. Paul that all power is from God and the powers that be are ordained of God, and that to resist the power is to resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All morality and all that the resist the ordinance of God. All the resist that the resist the resist the resist the resist the resist that the resist the resist the resist that the resist the resist that the resist the resist the resist that the resist that the resist the resist the resist that the resist the resist that the resist the resist the resist that the resist that the resist the resist the resist that the resist the resist that the resist the resist the resist that the resist the resist that the resist the resist legitimate government come from God, since they originate in that natural law of which God is not only the Author but also the Final Cause. He it is Who gives law and Who establishes order,

Upon this basis the Orange Sentinel whose reason and will governs all and builds the charge that Judge Anglin to the obligation He imposes. That God ignorance, infidelity, materialism, Socialism and Anarchism." By no law of interpretation can such meaning be taken from this extract. The Judge merely calls attention to certain well infidelity and kindred evils which threaten society. He does not question their origin, still less does he blame our deduced from the true and able statement is that in common with all his coreligionists Judge Anglin thinks that Catholic education affords the surest antidote, because it makes religion the most important factor in education. It was a word in favor of Catholic education. It was not a word against our neighbors. This the Orange Sentinel cannot, or does not wish to understand. According to the peculiar mind of this journal every or any word in support of Separate schools is a treasonable utterance against Public schools. If Catholic schools are a protection against certain evils the author must mean that the the apostle that there is no power but Public schools encourage them. That from God, she has through her doctors kind of reasoning is rank prejudice whose purpose is malevolent and whose wish puts into the mouth of its adverfeited when persistently exercised in a contrary sense. Unjust laws are vio-The Toronto Globe thinks that the lence rather than laws, and do not Sentinel owes Judge Anglin an apology. oblige except in charity and prudence. Were the Sentinel an ordinary journal with ordinary regard for fair play and archy could not change its constitution. the respect we all owe one another we What these philosophers said of monshould agree with the Globe. For our archy is true only of government in part we do not expect any courtesy of general-that the sum of power in a that kind from that source. Nor do we state is constant, and that it is of God think that a manly acknowledgment and antecedently to and irrespectively of any determination of popular will. The danger to-day does not turn about the honorable apology will be forthcoming. danger to-day does not turn about the divine right of kings, but around the tinel criticized Judge Anglin would not presumptive claims of democracy. know how to admit their mistake or ex-Rousseau's theory of the inalienable cuse their malice. As the Globe put and sovereign will of the people raises up another idol, more popular than the is Judge Anglin's best vindication. It It is more dangerous to society; for it are exposed to the calumny and vilificais much more unstable and places a can have no thought of the general inmen like Judge Anglin, who won his ap-

## A CONTRAST

pathy.

creeds. If he has incurred the wrath of

contrast can be presented than between stood at our altars. France and Belgium. In the former

these newspapers is the Orange Sentinel of Toronto. We owe an apology to our the nations of the world—it being surtruth, learned yet humble, severe with that it has most unmanfully—we portion to the population it ranks first. yet broad enough to sympathize with could not expect much better— In 1884 when the Catholic party regained the national sentiments and aspirations in a cowardly, mendacious and dis- power the total importations and ex- of all. The hearts of their priestly torted way, criticized a Judge who can- ports amounted to 2 milliards 763 mil- children, from Antigonish to Van not defend himself, and if it had not lions, or in English figures 2,763 millions. from Portland to Dubuque, pay homage thrown aspersion, upon our hierarchy, we In 1906, after twenty-two years of Cath-

out to Judge Anglin by the Orange organ. robbery and disaster. Catholic gov-It proves conclusively that the Judge erament, on the other hand, signever uttered the sentiments attributed to him and which none but the evil In Belgium again, from 1871 to 1878, minded sowers of division could evolve under a Catholic ministry, the ordinary budgets showed an excess of 33 million quotation which the Orange Sentinel or about \$6,600,000. The Catholic party distorts into an attack upon the Public | was then defeated and replaced by the Liberals, who held power for six years. Within that time the excess was changed into a deficit of nearly \$12,000,000. From the return of the Catholic party in 1884 down to 1908 the deficit was again transformed into an excess of \$38,000,000. Taus, notwithstanding the increased expense of administration by reason of increased population and numerous expenses undertaken by the State, the Belgian government has set the unprecedented example of adding no further worthy of note-for there is no more common tune played in printing squares are degenerate and Protestant countries hood.

Public school system. All that can be THE FATHERS OF SAINT SUL-

PICE reply to the address of the Papal Legate | tance of his convictions, yet conscious | gated. Perhaps the most interesting Cardinal Vannutelli, at the opening meet- all the while that he is but making a ing of the Eucharistic Congress, referred contribution from his own conclusions in accents of pride to his episcopal city and experience to the bringing on of Sunday morning, which was sung by tell us of what is before or about us? as "la Rome de l'Amerique." The the time when we shall all have presence of the eminent representative in the unity of the faith and of the Bishop of London, Right Rev. M. F. entourage of attendants and the Papal perfect man." ever, from these merely accidental circumstances of the occasion, Montreal has a just claim to the title of the Rome of America. For that honor she is largely indebted to the Fathers of St. Sulpice. convent belfry, around many of which assert that there is no such thing is

pars magna fuimus." uous part in the work of the congress an absolute denial of a definite revelabeyond offering hospitality to the visiting clergy. No one, however, who was familiar with the humble and retiring terium, no divine authority, to teach the is judge Anglin's best vindication. It is unfortunate that men of learning and position when serving any good cause the holding of this great religious func-public opinion and the respect of all right-minded citizens are the portion of early days of the colony of the greater truth?" We give it up. The absurportion of the island of Montreal, they dity is too transparent to invite further deservedly honored. May it be many ity and integrity and who commands the proved themselves good stewards and criticism. esteem of his friends of all classes and the salvation of souls. To no other in stitution in this country does the Mary, within the sacred walls of that

pice! Yes, gentlemen they are in very as Chiniquy, Margaret Shepherd and tration of justice members of secret couver, to them, for they are earth which has not lost its savor, for they show forth in their own lives the fulfilment of the Church's command to the newly ordained priest, which is inscribed on the seminary altar, Agnosciti quodagitis; imitamini quod tractatis.

There has been dedicated to public edral at Halifax under the title of "All as well as French, and his utterances Saints." An English firm has been commissioned to prepare a stained-window design commensurate with the title. The leading dignitaries of the Church from all parts of the continent assembled morning, his remarks were especially to do honor to the occasion, which was also graced by the presence of the Bishop of London. The dedicatory sermon was preached by Right Rev. Dr. Courtney, rector of St. James' church, New York, formerly fifth Bishop of Nova Scotia. It is described by the press as duty upon any article except alcohol. a powerful effort delivered with force These considerations and facts are and eloquence. Its central thought unity of the nation, mankind and truth, than the song that Catholic countries and that the cathedral would serve as a rallying point for high and low and flourishing. Clericalism is, they say, to blame. Taese sophisms catch the unwary and unreflecting. Intelligent and fair minded men have but to examine facts and figures to be convinced that this masonic and Jewish theme is nothfacts and figures to be convinced that this masonic and Jewish theme is noth- preacher will seek to minimize part taken therein by their countrymen else?"

No, they do not. They do not tell is that site. St. Patrick's is a great. known facts, the existence of ignorance, ing more than a gross impudent false- the difference between himself

he himself is supposed to hold, but on though packed to the doors at every self only their own herve vibration the contrary by the best and strongest service, the utmost order prevailed and most enthusiastic exponents of which is seldom the case where an im-Monsigneur Bruchesi in his eloquent party views, each enforcing the imporof His Holiness Pius X., with his brilliant knowledge of the Son of God unto a Fallon, D. D., preached the sermon

ligious communities, with all this before by our professor of philosophy that truth their eyes it was not difficult for those is the adequate object of the intellect, His subject was "The Eucharist, the assembled within the walls of that vast | and, if clearly presented, the intellect | Eucharistic Congress, and the Results temple, itself an exact model of St. naturally apprehends it. We are Peter's, to imagine themselves within forced therefore to one of two connigh seventy years since St. Patrick's none of the the very city of the Popes. Apart, how- clusions. Either we are lacking in As they look out from their nome on the ment smade in this synopsis. If the words the young Bishop lately consecrated for mountain side upon tower and spire and of the speaker mean anything they the diocese of London. cling the traditions of colonial days, this world as objective truth. Each they can say in very truth "Quorum minister is a gospel lunto himself, putting forth as truth what he has arrived It is true that they took no conspic- at from his own experience. There is

## A POOR WAIF

The American papers a few weeks age Church in America owe such a debt of gave account of the efforts of a person gratitude as to the Grand Seminary of styling himself a Bishop of the Independ-Montreal. Mary gave to us the great ent Catholic Church, to gain admittance High Priest, and it was in the city of into the United States. He had a record in Europe which would disqualify Few things are more persistently nursery of our native Canadian and him from American citizenship. We do sonality and many-sided erudition. Dr. Canada. It was a very able and exdinned into our ears than the success of American priesthood, that at least in not know whether he succeeded in crossnon-Catholic governments and the fail- days gone by was formed the sacerdotal ing the American boundary, by legal or ure of Catholic powers. No greater character of the majority of those who illegal means, but at all events he has people as municipal officers appear to turned up in Canada, and we are told We are accustomed to bear people that he preached in the Italian Metho. So that the matter may be thoroughly may not like Dr. Gray, but its absolute freedom from acrimony or country we have a government, radical, speak disparagingly of the French dist Church in Montreal last week. We They may not like Dr. Gray, but when they see him spent with toil and trouble, and get a glimpse of the heart that was always young, they will understand why he was blind. tinetly stated: "As a member of a Masons in 1884, has held the reins of since dioceses in this country, yea, the grace of repentance and that he may to what an extent secret oath bound so-Parts of the book are as sweet as the court which in the past has been and in power ever since. On the one hand we even in this province, received generous again seek entrance to the Mother cieties have to do with this disreputable see a rouge marching to the abyss, bend-financial aid from the society for the Church. We would not refer to the business. Once more we call attention ing under the weight of fifty mil- propagation of the faith at Lyons. They matter at all were it not that we feel it to the fact that one of the Montreal that have done duty in many other tional rights of minorities in educational liards of debts, increasing deficits, should remember that if they have had incumbent upon us to point out to our Masons, in a graft case, refused to give novels we can skip and hurry on. And matters, I must ask you to excuse me if crushing taxes and customs, con-priests to minister to their spiritual Methodist friends that they add nothing evidence because it would incriminate a wants they owe it to the Fathers of St. to the repute of their denomination by brother mason. Another case has come tain peaks, working out his problems may present themselves for future ad- hand we see Belgium tranquil and Sulpice, who educated them for a giving prominence and even acclaim to under our notice which accentuates the judication, and also from expressing any happy. The Belgians have less duties nominal sum. They should remember, those who have cast off allegiance to occurrence in Montreal. A hotel keeper Longmans, Green & Co., the right to publish this story in The Record. Now would be a good time to subscribe for the paper. The story is weed the proper capita; the English \$13.10; the Spaniards \$10.55, and year's subscription. For the next five or six weeds back numbers containing the beginning of the story will be sent to new subscribers.

And taxes to pay than the people of any other country. According to statistics given in 1900 the French paid \$15.30 and the English \$13.10; the Spaniards \$10.55, and the English \$13.10; the Spaniards \$10.55, and the Belgians only \$5.55. Since that time all the other states have increased their taxes so that the difference is at present still more in favor of Belgium.

The Record. Now would be a good time to subscribe for the paper. The story is worth a year's subscription. For the next five or six weeks back numbers containing the beginning of the story will be sent to new subscribers.

The complainants were detectives of the which falls not make a belowed pastor, that his earthly ideal was one of those saintly per capita; the English \$13.10; the Spaniards \$10.55, and the Belgians only \$5.55. Since that time all the other states have increased their taxes so that the difference is at present still more in favor of Belgium.

The complainants were detectives of the which falls not wished \$10.00 for the edifying example of a beloved pastor, that his earthly ideal was one of those saintly per capita; the English \$13.10; the Spaniards \$10.50 for colors. His senses falling to revere them of old France whose memory is ever before him and whose ever before him and whose element of the which falls not wished \$10.00 for the endifying example of a beloved pastor, that his earthly ideal was one of those which falls not whose ever a bench five of colors. His senses is like the right to judge of the presence in the destination of political parties in recent years under the country. According to statistics given in 1900 the French paid \$5.50 and the English example of a beloved pastor, tha

## A NOTABLE FIGURE

in connection with the holding of the Eucharistic Congress in Montreal were held gave evidence of a master hand at the helm. Throughout the whole week the perfection of the arrangements was the cause of remark on all hands. For this satisfactory condition, we not, to the distinguished Archbishop of Montreal belongs the greatest meed of praise. He seemed to be ubiquitous. At nearly all the functions he was pres ent, guiding, controlling, advising with rare judgment and consideration. No matter how large the building, his ringworship, recently, a new Anglican cathing voice was heard in faultless English created an enthusiastic spirit of Cath olic devotion to the great object for which the Congress was inaugurated. In St. Patrick's Church, on Saturday morning, his remarks were especially appreciated. In every part of the great church his words could be heard distinctly, and there could have been no misgiving as to his broad-mindedness. His affection went out in equal measure to all, no matter what their nationality. The occasion was a great one and the distinguished prelate who rules the Archdiocese of Montreal was quite equal to it. To his splendid capacity for organization is due in large measure the unbounded success of the great Eucharwas that the temple symbolized the equal to it. To his splendid capacity for unbounded success of the great Eucharistic Congress.

in that city. St. Patrick's is a great, and others, and therefore give a feeble church, a worthy temple to commemmense number of people are congreservice in the Church during the Congress was the Pontifical High Mass on come Cardinal Logue. At this Mass the This, a press despatch tells us, gave Perhaps the thousands who listened high honor to our distinguished Bishop, Zouaves, more Bishops than have as-sembled in the Eternal city since the to these words understood their mean-to these words understood their mean-he being the only one of the Bishops to days of the Vatican Council, representa- ing, but we must confess our inability to preach at any of the Pontifical Masses. preach at any of the Pontifical Masses.

The Bishop's sermon made a marked impression upon the vast congregation. His subject was "The Eucharist, the Eucharistic Congress, and the Results Eucharistic Congress, and the Results This is rown same objection in another. ives of the majority of the church's re- comprehend. We were taught long ago The Bishop's sermon made a marked imthat will Flow From It." It is well Church was built, and from that time to

## CHEVALIER O'KEEFE

An interesting figure at the Eucharistic Congress Montreal, was Chevalier Eugene O'Keefe, of Toronto. Age has bright eye, the enthusiastic Celtic temstitutions in the past, that the city of men may come when perplexed by the their graves, and holding their memory Mary offered such ideal facilities for at present largely discordant cries of in benediction, because of the nobility of minded and the pure spirited Eugene O'Keefe may be taken from us.

## THE GRAFT PLAGUE

Even in the staid old county of Oxford, a great majority of whose people lay claim to more than their share of holiness, the graft microbe has been doing mischief. The little bug attacked some people having municipal contracts and many persons elected to serve the he hadly infected with the disease alsoinvestigated a government commissi

oath bound associations may play a part which threatens to make the law inoperative. The evil influence of secret societies is making havoc amongst the The manner in which the proceedings Churches of our non-Catholic friends. In many places the lodge takes the place of the meeting-house. The worship of the Almighty is minimized, and the tomfoolery of Masonry is given first place in the minds of the people.

## THE EUCHARISTIC CONGRESS

PAPER READ ON THE REAL PRES-ENCE BY FATHER LAMBERT

The objections urged against the doctrine of the Real Presence and transubstantiation have been thoroughly discussed since the time of Luther— over four hundred years sgo. Able Pro-testant writers have raised all possible objections and presented them in their strongest light, and equally able Catho-lia theodories have not and returned lic theologians have met and refuted them. There is, therefore, nothing new to be said, no originality required in

faculty of the senses to simul of anything about anything.

Onloctor—"What! Do you deny the 2. Objector—"What! Do the evidence of the senses

you that there is an object on the table and others, and therefore give a feeble church, a worthy temple to comment or even that there is a table there exposition of the aspect of truth which orate Ireland's great patron saint. Al- Your senses report to your conscious self only their own her? that are caused by some force external to them. This done, their function is fully accomplished. They say nothing

nature. They simply vibrate.
4. Objector—"What then is or function of the senses, if they do not Their sole office or function is to vibrate. The mind in some mysterious way becomes conscious of their vibrations, interprets them and forms ideas and judgments from them. and judgments from them. These judgments may be true or false; with that

the senses have nothing to do. I repeat, their sole function is to vibrate, only

This is your same objection in another form. I repeat that your senses tell you se things; they tell you only of their own vibrations, of which your

That is a very interesting question, but it is not the point just now. My object is to show you that your objection to the Real Presence has no force, no foundation; that it is based on a fall control of the desired production. fallacy or a misapprehension; the giving credit to the senses for what they do

7. Objector—"But must you not

acount for how we know things as well as I have to account for it?"

To do so just now would take us from the point under consideration, namely, that the senses contradict the Real Presence.

How we know, that is, how material,

when the mird affirms them to itself, is Presence itself. If you believe in reality of one mystery, why reject the other because it is a mystery? 8. Objector-'Do not the psycholog-

ists and ideologists tell us about this 'how'?"

about this 'how?' "
Yes they talk about it and dispute it and advance beories about it, but after all are through, the mystery still remains. How are material, nerve vibrations transubstantiated into ideas and judgments? The fact that we do not knew the "how" of this, is no valid research to dany it, and the same with the reason to deny it; and the same with the Real Presence. We are just as able to tell you the "how" of the keal Presence as you are to tell us of the how of your knowledge.

Your notion that the senses contradict the Real Presence or can contradict the Real Presence.

the Real Presence or can contradict anything is a delusion arising from your erroneous notion about the function of the senses and from the misapprehen sion of the doctrine of the Real Pres

9. Objector — "But after all I come accept that judgment as it is the best nind can give to itself.

my mind can give to itself."

That may be true, your judgment may be true or false, but whether true or false, you have no right, as you claim to have, to attribute that judgment to your senses, and consequently you can not say that the Real Presence, or any other reality or non-reality contradicts your senses. That is the point we insist upon. Your right to judge of the pres-ence or absence of that which falls not that falls not under that falls not unde and consequently there tradiction between the senses. There is no c tween the color and t non-sight of the blind m Objector.—" The Real Presence involves ity of being in two platime—in as many plac consecrated particles or the same time. Therefore annot be true."

Your statement is not many not be to extended existences,

ow that bilocation order of non-exte Asthis order falls not u you have no ground to bility of bilocation, a you cannot rest an ol sumption.
The use of the word of the term. What is

of the term. What is a last analysis place is a extended things. It stantial thing. It is of thing in the order is the "whereness" things in relation to things and cannot be extended existences. led existences, b itual, non-extended o on I mean length, breings of three dimens A spiritual, non-ex does not occupy "pl may be loosely associa extension as the hu soul is said to be

sociated or united hody, but considered ce, and in this s has no dimension consequently no place covered by a pinhead the whole world, wh considered as

verse.

Place is like the vecomplete algebraic unknown quantity, fine what "place" is, by saying that a thin places at the same times a femiliary illustrations of properties. tions a femiliar illu being does so exist. real substantial b and indivisible unit o extension. Whe cts with its whole e and a part th

You will admit that place and your hea Now suppose a wou foot, the pain is felt of it, since it has no fore there in that tirety. Suppose, fi is at the same time head the soul feels in all its being. It in your foot and in places at the same t of which you are of you must admit, the imagination give y ust be dismissed on in reality.

11. Objector—"

The term "rease like the term place that we may know There is a vast am try in the use of w times means the m may mean the mod mind to form a jud Again, it may me thinking in ger

mean according

metaphysicians the erence, or the mir

premises to a cone

atter sense that The meaning, the tion is this: The pugnant to the minference.

The mind in re judgments, true their agreement hence, judgment, be repugnant to Reason as an indifferent to the

Real Presence. 12. Objector we to believe the Reason can de 13. Objectoranother without in the accidents the accidents of substance is gon-What you do n not know is the

radict the pro

which is not. raise an objecti see or know. It when based on a Your inabilit thing takes place the fact that the "how" of, you not even your sciousness, or e 14. Objector Lord, 'This is

taken in a me sense, meaning My body." This is a gr justified by the stances when At the last sur At the last sup disciples what last recorded in John's gospel. give them His that chapter H Bread which ca if any man sha shall live forev I will give is M

1910 adminisf secret ay a part w inoperecret songst the friends. akes the ized, and iven first

MGRESS L PRES. BERT

inst the ence and horoughly Luther— Able Pro

d refuted thing new equired in t this late

assigned camination select a oceed.
The of the cay senses;

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THE CATHOLO RECORD

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GOOD AND BAD READING Bretbren: I want to ask you a serious question this morning; What do you read? You read something, that is sure. The man or woman who does not read much cannot read at all, and that

read much cannot read at all, and that is a class growing smaller and smaller every year. You read much, therefore a great quantity; but of what quality? For I didn't ask you how much, but what you read.

What d) you read? One says, I read politics, and that is good; another, I read business, and that is good; yet another, says, I read for recreation, and that is good; and fully one says, I read another, says, I read for recreation, and that is good; and finally one says, I read to kill time. But, brethren, has it never struck you that it would be good to read some eternity? But, father, one will say, I read my prayer-book when I come to Mass. Oh, yes! And a poor little vest-pocket edition of a prayer-book it is; and I wish it was thumbed a little more at prayers for confession and preparation for Communion, and came to High Mass with you a little ottener.

Another night ask: Father, what do you mean? Do you wish us to read the lives of the saints? Just so. Nothing so interesting and so profitable; and I would like you to begin with the Saint of saints, our Lord and Saviour Jesus Christ. It is a puny little school-boy who has not read the life of George Washington or Robert Emmet once at least. But I would like to know how many of you big Christians ever read straight through one of those little lives of Christ which we call the Holy Gospels?—Christ, the Founder of your religion and the Redeemer of your soul. There is a Bible on your parlor table; why do you not read it, or have Mary Ann read it, for a half-hour during the long evenings of Advent and Lent? How often do we see a Bible on the centre-table which cost many a good days wages and is not worth a cent to you, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather-duster from one end of the year to the other; save when a baby is born or somebody dies; then the great book is opened, a name is written down, the book is shut and surface and the creeks and Orientals. But to avoid all danger, lest the children should spit out the consecrated Host, whould spit out the consecrated Host. Another might ask: Father, what do days' wages and is not worth a cent to you, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather duster from one end of the year to the other; save when a baby is born or somebody dies; then the great book is opened, a name is written down, the book is shut and clasped again. Brethren, what does this ignoring on your part of the Word of God practically mean? Just this:

The Catholic religion is not yours; it belongs to the priest. Once a week you come and see him privately and render an account to him of the use you have made of his property. Religion is not personal; it is a family matter, part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a r your own, let it be semething personally yours, and begin with the Scriptures; not in the false, Protestant sense, but reasonably and like a Catholic of in-talligance.

The pages of the Gospels plainly test The pages of the Gospels plainly testify to the special love which Christ showed whilst on earth to the little ones. It was His delight to be in their midst. He laid His hands upon them, He embraced and blessed them. He was indignant when they were repulsed by His disciples and reprimanded the latter in the following words: "Suffer the little children to come unto Me and forbild them not: for of such is the the little children to come unto Me and forbid them not; for of such is the kingdom of God" (Mark x. 13. 16) How highly He prized their innocence and simplicity of soul He shows when calling a little one He said to His disciples: "Amen I say to you, unless you become converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little with the greater in the kingdom ore shall humble muser as the kingdom shild he is the greater in the kingdom f heaven. And he that shall receive of heaven. And he that shall receive one such little child in My name, receiveth Me." (Math. xviii., 3. 4. 5.)

Bearing this in mind the Catholic Church from the beginning took care to bring Christ to the little ones through Eucharistic Communion, which was given even to the sucklings. This

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ing, steadies the nerves, builds up the general health and makes drink actually general health and makes drink actually distasteful and nauseous. It is tasteless and odorless, and can be given with of without the knowledge of the patient. Thousands of Canadian homes have

Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter through this wonderful Canadian remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the families formerly in want and despair. Read the following, one of the numerous unsolicited testimonials received:

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A perfect knowledge of the articles of faith is, therefore, not necessary, as a few elements alone are sufficient; nor

the same, was the cause of many evils. It happened that the innocence of childhood, torn away from the embrace of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the sacred mysteries. Even though a more thorough preparation and an accurate sacramental confession should precede First Holy Communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years. ears.
Not less is the custom, which exists

n many places, to be condemned, ac-cording to which children are not al-cowed to receive the sacrament of pen-ance before they are admitted to Communion, or else absolution is not given to them: thus it happens that burdened perhaps with mortal sins they remain a ong time in great danger.

But the worst of all is that, in some places children not yet admitted to First Holy Communion are not permitted to receive the Sacred Viaticum, even when in danger of death, and thus dying and being buried as infants, they are not helped by the prayers of the Church. ERRORS OF THE JANSENISTS

Such injury is caused by those who insist on an extraordinary preparation for First Holy Communion, more than for First Holy Communion, more than is reasonable, not realizing that this kind of precention proceeds from the errors of the Jamenists, who maintain that Holy Eucharist is a reward, not a remedy for human frailty. The Council of Trent holds a different opinion when it teaches that it is "an antidote by which we are freed from daily faults and preserved from mortal sins." (Sess. XIII. de Eucharistia, c. 2), which doctrine has lately been inculcated by a decree given on the 26th day of December, 1905, in which daily approach to Communion is opened to all, both old young, two conditions only being required, the state of grace and a right quired, the state of grace and a right intention. Neither does it a reasonable that whilst formerly

proofs, and been producted an assert of the something personally provided and a second process of the secondary and like a Catholic of the secondary and the secondary and like a Catholic of the secondary and the secondary and like a Catholic of the secondary and the secondary

And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving First Holy Communion in some places, in others fourteen years and even more were required, in the mean while forbidding all those children under the required age from receiving Holy Communion.

This custom, by which, under the plea of safeguarding the August Sacrament, the faithful were kept away from

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A FEW ELEMENTS ARE SUFFICIENT From all this it follows that the age Hon. G. W. Ross, ex-Premier of Ontano, Rev. N. Burwash, D. D., President Victoria College.
Rev. Father Teety, President of St. Michael's College. Toronto.
Right Rev. J. F. Sweeney, Bishop of Toronto.
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THE CATHOLIC CHURCH AND

W. C. T. Sheppard, O. S. B., B. A., in the Septem The present time is characteristically an age of "new theologies." There is little, indeed, that is altogether novel

little, indeed, that is altogether novel in the main conclusions of the modern theories about Christianity, but in the methods of presentation there is much that is peculiar to our own time. A large section of society, claiming to be the representative of the "modern mind," with new sciences, new ways of thinking, and new philosophies, has grown recalcitrant of old beliefs, and intoxical tool by success in many noths of knowly.

recalcitrant of old beliefs, and intoxica ted by success in many paths of knowl-edge which modern research has opened out, it rushes recklessly onward, eager to encompass within its categories all that Christians have ever held to be most sacrosanct and venerable. Con-tinental Protestantism is rapidly ceas-ing to be Christian in any true sense of the term: America, too, seems to have

the term; America, too, seems to have made strides along the same path; and

it is to be feared that even in England,

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is the full use of reason required since the beginning of the use of reason, that is, some kind of use of reason, suffices. Wherefore, to put off Communion any longer or to exact a riper age for the reception of the same is to be rejected absolutely, and the same has been repeatedly condemned by the Holy Sec. Thus Pius IX., of happy memory, in the letters of Cardinal Appropriation. onfession and Communion which rests upon the child falls back principally upon those in whose care they are, that is, parents, confessors, teachers and their pastor. It belongs to the father, however, or to the person taking his place as also to the parson taking his place, as also to the pastor, to admit the child to First Holy Communion. V. The pastors shall take care to an-Thus Pius IX., of happy memory, in the letters of Cardinal Antonelli to the Bishops of France given on the 12th day of March, 1866, severely condemned the growing custom existing in some dioceses of putting off Holy Communion

dioceses of putting off Holy Communion to a maturer age and rejected the number of years as fixed by them.

The Sacred Congregation of the Council on the 15th of March, 1851, corrected a chapter of the Provincial Council of Rouen, in which children under twelve years of age were forbidden to receive Holy Communion. This same Congregation of the discipline of sacraments, acting in a similar manner in a case proposed to it from Strassburg on daily if possible, as Jesus Christ and ments, acting in a similar manner in a case proposed to it from Strassburg on March 25, 1910, in which it being asked

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where, generally speaking, a spirit of greater moderation has prevailed, very many members of the Established Church, as well as of the numberless other denominations which have hither-to held fast to the truth of Christ's divinity, are gradually but surely coming under the influence of what is euphem-istically termed a "Liberal Theology."

istically termed a "Liberal Theology."

We are told in many quarters that the "old theology" is dead. The very name of dogma is become a byword. The Christian Revelation means, it is said, not a heavenly message sent down from God to man, the acceptance of which is a necessary condition of salvation, but only a particular effort in the general and natural striving of mankind after the transcendent and divine. Hence it does not differ in any essential particular from other religions. Like them, it may be left behind in the march of the world's progress, and if it is to continue in the future to be of service to mankind, it must be subjected service to mankind, it must be subjected to restatement or alteration in order to answer the requirements of the advanced knowledge and ideas of the time. Such a process, we are told, is in fact needed in our own day, in which the criticism of the New Testament and of Christian origins, combined with the V. The pastors shall take care to an-nounce and distribute general Commun-ion once or several times a year to the children, and on these occasions they shall admit not only first communicants, but also others who with the consent of Christian origins, combined with new study of comparative religion made imperative the abandonmenthe old Christological formularies.

The consistent attitude of the Catho lic Church in opposing these attacks upon the traditional doctrines is nature ally a serious block of stumbling to the apostles of "reform." We are accustomed by now to the off-reported town apostles of "reform." We are accustomed by now to the oft-repeated taunt hurled at us from the rationalist camp, that the Church is an effete and antiquated institution cumbering the path of progress; though it is a little difficult to listen with a straight countenance to the dreams of fervid advocates of new theologies, who look forward to a of new theologies, who look forward to golden age when a Modernist Pope wil arise to put the household of the Church in order and to bring her teaching int line with present-day ideas. It is not unreasonable to ask what manner of restatement ought to be accepted in

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piace of the ancient doctrines of the Church, and whether—even 'apart from any divine and infallible authority lying behind the Catholic dogmas—the answers given by the various critical schools have such compelling force as to establish the prudence (to say the least) of one or propaging them. of our embracing them. The memory should be a storehouse, not a lumber room.

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> In his famous lectiment National, Mont Eucharistic Congress Vaughan defined c Vaughan defined c dominated by princip definition. The man principle will do riprinciple that urges Character is the mathings that count Andit is when young as to how it will g Every day counts be little life, and our way repeated.

SEPTEMBER 24 9

THE READER'S

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The press of two

a warm welcome if of Cardinal alluded to in thes in the Nineteenth Lilly says: The infinitely more real than the phenor infinitely more real than the phenon dying, as his brot Vaughan, tells me Cathedral, 'I shal more for it when to die was like ; room. 'They are murmured shortly same well : beloy. same well - belove Mary and Joseph Here is the secret While in the wor world. The earth were as vapour an and the soul wer Hence, from first of prayer. Emers the contemplation from the highest p true in a deeper perhaps knew, a Vaughan knew v this from one who

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## OUR BOYS AND GIRLS

good Christian families these prayers are said sloud; should this, however, not be the case, we must never begin our meal, whether at home or abroad, without at least a slient prayer.

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GOOD MANNERS AT TABLE "Whether you eat or drink," says t. Paul, "do all for the glory of God." (1 Cor., x, 31.) These words of the apostle (1 Cor., x, 31.) These words of the apostle teach us that we should sit down to our meals with a pure intention, that is, for the purpose of keeping up the strength of our body, so that we may be able to do our daily work according to God's holy will; they, moreover, remind us that we must never omit to say our prayers before and after meals. In good Christian families these prayers are said about should this, however,

### CATHOLIC RELIGION

A statement of Christian teaching and history. Illustrated with sixty-flygengravings in half-tone. By the Reverend Charles Alfred Martin, of the Cleveland Apostolate, author of "Cana," "Follow Me," etc. The Apostolate Publishing Co., Cleveland, 496 pages. Price \$1.00 cloth bound.

"The story is told of the late Samuel Stehman Haldman, the distinguished naturalist of the University of Pennsylvania, and founder of the National Academy of Sciences, that, when asked by his friends what brought him to the threshold of the church, he would reply:—Bugs!

threshold of the church, he would reply:—'Bugs!'
"Then, with good nature, he answered their astonishment by explaining that even the smallest insect preserved in his cabinets possessed the organism necessary for its proper activities. Head and members he always found working together as one body. His science thus led him to expect that if a church, as the embodiment of ref a church, as the embodiment of reif a church, as the embodiment of re-ligion, were really part of the divine plan, and so had its place in the world, that church would be equipped by the common Creator, with the organization and means of action proper to it, as carefully, at least, as is the beetle of a day. What his hypothesis demanded, Professor Haldman believed he found realized in the Catholic Christianity." As the critic reads the work which

As the critic reads the work which Father Martin introduces with this typical story, he is moved to ask the reader: Did you ever wish you had a book you could give to a twentieth century American, and say: "This will tell you all about the Catholic Church," a readable, attractive book not too big or expensive? attractive book, not too big or expensive Do you know of a single book that will cover this description? The Cleveland Incarnation of Jesus Christ and the



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Rev. Father Bernard Vaughan, whose utterances at Montreal have challenged so much attention in Protestant circles throughout Canada, showed at the Empire Club last night that if he is a some-what militant Catholic, he is also a loyal

what militant Catholic, he is also a loyal citizen and a fervent Imperialist.

His speech was a stirring appeal to the citizens of Canada to build up individual character, which he held to be the foundation of an empire's true greatness, to cultivate home life and perform the duties of the married state, and hold fast to religion. The eloquent Jesuit fast to religion. The eloquent Jesuit preacher was scathing in his condemna-tion of race suicide, which he described tion of race suicide, which he described as treason against the majesty of God, Apostolate, after its many years' experience in dealings with the non-Catholics of America, offers a little volume, which, if the reviewer is a judge, is that book. The first part touches upon the religious needs and ideals of humanity, and so leads up to the historical facts of the Incarnation of Jesus Christ and the all denominations.

Incarnation of Jesus Christ and the supernatural revelation. The second part deals with the Christian Church, its origin and authority, as a society and a teacher, and its relation to the religion of Christand to the Bible. The third part deals with the practical and ultimate work of the Church in the sacraments that consecrate the several stages of the Christian's life. The fourth part presents a perspective of the history of the Christian reigion from its origin to the present time.

Father Martin's work contains several new features which are pretty sure to be used by other popular apologists. The sixty-five full page illustrations appeal to the eye and the imagination.

The Rev. Father Bernard Vaughan entertained a large audience in Windsor Hall last night with his lecture on Jeanne D'Arc, "La Pucelle de Dieu."

The leeturer told his story graphically, interjecting at times terse statements as to the moral significance of the narrative.

He was describing the defeats of the British by the French army, headed by a dauntless maid. "Some of my countrymen don't relish hearing of how thave high aspirations, and we must feel that it is our primary duty to keep our Empire free of those things that night poison her blood and bring her to decreptude and decay.

"We want to measure empire not in terms of acres, not in terms of wealth, not in terms of some roc. Our Empire.

The pictures are appropriate — well selected copies from the master artists. They alone are worth the price of the book. The systematic use of the strong by what she is. And the greatness of the British Empire will depend upon the number of its upright and strenuous

The patients are swell the grief of the region of the large and the supportant — while the first post of the region of the large is added as the region of the large is another aftering the region of the large is a first problem, and the region of the large is another aftering the large is anot

os or of to 20 and 21 they would not expect much going to church.

"I am not here," he continued, "to preach up my own religion, which I believe to be the true one, otherwise I would chuck it. But it is not for me to judge others. I want to advocate not

## one religion more than another. I want you to live up to what you believe to be true. In France they are trying to teach a moral law without the moral law-giver. The result is hell. Poor France! the eldest daughter of the Church she cannot gat on if she tries Church, she cannot get on if she tries to teach her children without God. The

to teach her children without God. The Government that shuts the sacristy door, the children's door to the Church, cuts off the supply of children and the supply of clergy to a nation that can be nothing but Catholic or agnostic, is doing a bad thing for their country.

A WORD FOR CATHOLIC CHURCH

"Not only the oldest institution, but the greatest the world has ever seen, you will acknowledge is the Catholic Church. She has lived for two thou-THE EMPIRE CLUB HONOR
FATHER VAUGHAN

SPEAKS AT DINNER ON THE
EMPIRE AND THE CHURCH.

EMPIRE AND THE CHURCH.

EMPIRE AND THE CHURCH.

SPEAKS AT DINNER ON THE
EMPIRE AND THE CHURCH. and do our best to make our religion known to others. Let her live and train up sons for the Empire, for a bad Catholie would make a good nothing else that I know of. He is like the old figs of the Old Testament—very rotten. And if it ever came to pass that the New Zealandershould stat Catro Loadon Bridge and sketch the r. Let St. Paul's he will upint across the ocean to Canada.

he will point across the ocean to Canada and say: 'The flag is still flying, Britons, hold your own.' Father Vaughan closed with a warm tribute to King George and Mary, who, he de-clared, were fine leaders of empire and of society, and on resuming his seat was loudly cheered.

### LA PUCELLE DE DIEU

FATHER VAUGHAN LECTURED ON JOAN OF ARC TO LARGE AUDIENCE

The Rev. Father Bernard Vaughan

the remarks.

The life of Jeanne D'Are, as told by Father Vaughan, is fairly well known by those who have read history. Born in a little cottage in Champagne Province, in 1412, she seemed to have in-

Noble Pucelle de Dieu!

Then he told how she raised the siege of Orleans, this little maid, who knew nothing of arms or warfare. She, a girl of sixteen, inspected everything, and advised old generals. The day came, and she called them out to meet the English, while the shouts of St. Denis rent the air. Jeanne cared nothing for praise or blame, said the speaker. She was all wrapped up in the smile playing around the face of the Saviour."

Speaking of the perfect control Jeanne had over her feelings, he pointed another moral: What a terrible thing it is to give way to our feelings. They are traitors and should be brought to heel like a pack of hounds.

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she did so, and on the 11th of July, 1429, O. B. Clarendon, C. R., as master or cerebed him in through Rheims's opened gates, and assisted at the magnificent coronation. She wanted then to go home, having accomplished her two-fold mission, but no, she must go to Toure-be described with the state of the new and spacious gymnasium of St.

was sold to the English through the Duke of Bedford. The trial was a mockery, and she was burned at the stake.

"Patriotism," said Father Vaughan, "patriotism is that lovely growth, the finest product in the world of religion— not politics or even statesmanship, but He told of how she suffered in the

He told of how she suffered in the dungeon, where she was confined pending sentence. 'It is no use for us to pretend that we are ever going to do much without suffering. We must have his name burned into us with suffering,"

St. On Labor day, Monday, Sept. 5th, Berlin, Ont., was invaded by 400 Knights of Columbus, who assembled there at the invitation of Funcken Council, No. 1504, to witness the examplication of the degree work of the order. Fifty-eightcandidates wereinitated. At 9.30 a. m. the knights attended at Solemn High Mass at St. Mary's Church, sund assisted by Raw as a st.

she did so, and on the 11th of July, 1429, O. B. Clarendon, C. R., as master of cer lies, where she led the army to victory again.

And so on till jealousy arose, and she was exemplified by teams from Stratford, London and Ottawa, assisted by Mr. F. W. Fitzgerald of Olean, N. V.

Mr. E. W. Fitzgerald, of Olean, N. Y.
At the conclusion of the initiati
ceremonies the Knights adjourned sumptuous banquet was partaken of by them. Grand Knight W. H. Riddel presided in a most acceptable manner, and eloquent and stirring addresses and eloquent and stirring addresses were delivered by District Deputy James Battle, of Thorold; District Deputy J. C. Dromgole, of London; Past State Deputy John T. Dunne of Ogdensburg, N. Y.; Mr. E. W. Fitzgerald, of Olean, N. Y.; Rev. A. L. Zinger, C. R., of Berlin; and other distinguished Knights. The day is one which will how be represented by the

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ne opposed his matrimonial eccentricities, and stood firm by Catholicism. Further work secured documentary eviborne, only not a continuance of feast ing days. dence of the authenticity of the por-

dence of the authenticity of the por-trait, which is regarded as priceless.

The picture was brought to Montreal, where it has been inspected by Cardinal Vannutelli and other churchmen, and accepted as genuine. It will be sent to England for further proof. Truthfulness is the gate that leads to

Blessed are they who through the singleness of a pure intention, through the keenness of their faith, and through the arder of their love, even on earth copy the eternal One work with Him, work for Him, work in Him, follow His ashions and abide His time.

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A BEWILDERING I During the first week the city of Halifax was t Anglicans, come together cation of their cathedral cussions of divers question and the High and the sented by dignitaries fro States and England and v Canada, listened to and addresses. Without the be captious we don't ur me of these culture minded gentlemen cling to the continuity theory is not a Church-founder but why dispossess him o to him. Our historians truth about the matter, regarded as special pl however, non-Catholic h rank of Dr. Gairdner blu that the facts are aga should heed them and b clusion that if Anne Bol been an inch longer Reformation might nev place. But the curren bearing many to the 1

VOLUME XX

The Catholic LONDON, SATURDAY, OCT

Peter-is looked at with VERY PATE One of the speakers,

divine centre of Unit

remember aright, dism and the High and the the Anglican Church : ent ways of looking at Such a declaration is conducive to hilarity. of contradictory and opinions, which are he canism, identity of prin rificed, we are face to scrutable mystery. Bu much importance to u

In his "Order out

Rev. Dr. Lee, Vicar of "For is it not perfeit were not—that Church of England—that men—may believe whand deny what they put they cannot have. The may be inspired or the tism may convey gradients." may be inspired or the tism may convey gradent the Eucharist may be true sacrifice or no sacternal punishment of be accepted or rejected cal succession and the citizen fundament. either fundamen

nediceval superstition It savors of the educated men saying of dissension is the It surely is a ma that clerics who words about the should claim for the unity which it has no And when one prel Anglicanism was the we could not refrain the dignitary had closed his eyes to the

THE NECESSIT Some of the speake Congress dwelt upor unity. Though a reshe is was adjudged very mention of the e taken as a sign o Rome is now she h will be. One in fai ment, she te and is beautiful with Lord prayed for as sent Him. Re-union men recognize an authority, and say Where Peter is, the

to the dissension in

FUTILE It is but beating

Re-union is based or all things whatsoeve you." How are we with certainty? our brethren. But to the end of the I word to show us v what is not. The convince us that it revelation of God. complete working of the New Tests The apostles rece record in writin Christ. It follows, to know the who doctrine, we must s lible teaching auth Lord abides forey rings out in myriad

religious anarchy.