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egraphy, Atlanta, Ga., Tex., San Fran-1895 19 COLLEGE.

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o Come Unto Me, oy,

# LONDON, ONTARIO, SATURDAY, OCTOBER 14. 1905

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

ling through Canada and the United The Clatholic Record. States to the various houses, colleges and missions of the order which have LONDON, SATURDAY, OCT. 14, 1905. greatly increased in this country since their expulsion from France.

The

## " LES PERES EUDISTES"

to which he has given his name.

Courtois, D. D., the superior.

missions throughout Canada, princi-pally along the shores of the St. Law-

rence, the largest of which is Chi-coutimi, in the diocese of Rimouski,

the residence of the Provincial of the

order in Canada, Rev. Father Blanche. "Les Peres Eudistes" as they are

called in France, was one of the first of the religions orders to be attacked by the Combes government for the reason, doubtless, that as educational-ists they are widely known throughout

teenth century. Father Eude was at the outset of his

more completely to the task of establishing seminaries throughout France

Monseigneur Cospean, Bishop of Lis

natures of his virtues, on Jan-

justice, on the occasion of the expul sion of his order from France. Nor

content with closing his several col-

leges and seminaries throughout the country, the government imposed a fine on the superior for continuit g to

together the community at Paris,

uary 6, 1903.

ing his judges he

religious career, a member of the con

VOLUME XXVII.

A LITTLE BIT OF OLD FRANCE PLANTED IN THE HEART OF THE NEW WORLD.

neer priests who came from France and planted Christianity in Canada, they Suppose, to night, I tell you, by way of a change, something about a little bit of old France—planted here in the heart of the new world. Will you care have come to us again in this twentiet! century, with zeal as earnest as those priests of old, and, like them, ready to to listen, dear reader, to the story, with its touches of romance, of birning

face danger and hardship wherever they may be called to raise the cross and bear Christ's message. To day we find zeal, and of the heroism, which valued the Eudist Father carrying that mes-sage across the great ice fields of the Labrador; again we hear of him offer. life as worldless, when it was a question of giving all for a cause-in those sixing the Holy Sacrifice in the humble church he has set up amid the wilder teenth and seventeenth centuries-as illustrated in the great life work of one of whom I an going to tell you some-thing—Jean Eude, founder of the order ness of South Dakota.

Like their ancestors of the sixteenth

and seventeenth centuries, those pio

The seminary at Halifax is the only ecclesiastical college of the Eudists in Canada. Situated in one of the prin-It is about fifteen years since the Eudist Fathers came to this country from France, and established their first cipal suburbs of our city, a handsome structure standing in some distance from the highway, flanked on either from France, and established their dist house at Church Point, Digby, N. S., where they opened a college for boys and five years later received a call from Archbishop O'Brien to Halifax where they erected the Grand Seminary of the Diocese, with the Rev. Paul Le Converier D. D. the specific side by the Monastery of the Good Shepherd and the Catholic Orphanage. All three buildings are of red brick and have spacious grounds in the rear, that of the Eudist Fathers being every incl-under cultivation : and one who paid a They have since established various

visit to the seminary one day during the past summer, and saw that beautiful garden teeming with vegetation, and glowing with the vivid hues of many flowers, all so cunningly intermany nowers, an so commension inter-spersed by the consummate skill of the French gardener, who is an artist, par excellence, felt that here, indeed, the vegetable kingdom held undoubted sway where one admired beds of great glossy cabbages, hedge like rows of peas, held up with stately precision by tiny wire cording; and tall scarlet ists they are widely known throughout the country, and more especially for the part they took in the management of seminaries—a work in which the congregation had been engaged since the establishment of the first Endist seminary in 1647, by its founder, the Venerable Jean Ende, who was one of the glories of the Church in the seven-teenth century. runners trained to form an arbor under whose shade a Father was reading his Breviary. Potatoes a mass of white blosbreviary. Potatoes a mass of white blos-soms framed in a border of green sod, velvet in its smoothness. At the foot of a high fence nestled a broad path of strawberry plant, from beneath of strawberry plant, from beneath whose dark foliage, a few weeks past, peeped the red fruit-large, luscious, tempting. Great yellow squash and marigolds lay ripening in the san.

There did not appear to be a vegetable missing from the kingdom. But never gregation of Oratorians, but later left the Oratory to which he was not bound by any vow, in order to give himself before had one seen them raising their heads on so proud an equality with the brilliant geraniums blooming on either brilliant geraniums blooming on either side of the board walks, which, cut out in the form of a cross, intersect the grounds at right angles. A bright parterre in the centre glowed with the hues of numberless flowers—rex begonias, peligoniums, and beantiful double fuschias, were here in profusion. Never before had the visitor seen so fair an examplification of use and in which he engaged himself by the desire of Cardinal Richelieu and of iteux, and was one of the diocesan works most urged by the assembly of French clergy at the council held in France in clergy at the content heid in Prace in 1325-who saw the great need there was to have colleges which would send out a strong, vigorious race of priests, fit to combat with the evils of the times, and raise up to its former strength the spirit of discipline among the shervy. fair an examplification of use and beauty-one the compliment of the other-are illustrated this lovely sum mer day, A. D. 1905, with the August sun shining down upon, and vivifying the whole.

With this great end in view, Father "Oh, yes, we did it all ourselves-Eude founded his congregation, under the titles of "Jesus et Marie," and the two lay brothers and I," the su perior answered, his dark face lighting and opened his first seminary at Caenap with anuscent and pleasure, while he indicated by a gesture his assistants, the two old men in blue cveralls who were weeding, at a dis-tance. In a green paddock beyond the confiscated afterwards during the re-volution, and turned into the Hotel de seminaries and colleges sprang up all over France, and at the close of this holy man's life his order were the directors of more than twenty-five ecclesiastical colleges, while schools and colleges for the training of youth were established in many of the prin-cipal cities of France. Father Eude was a contemporary of M. Olier, founder of the Sulpicians, and of St. V. Ville (city hall) which it remains to the

Catholic, they would do what they threatened to do be ore-kick his crown into the Boyne, and bring in a usurper."

## A CONVERT OF THE REAL PRES-ENCE-

'f was reared a strict Protestant," says a convert, in the Missionary. "One Sunday afternoon when I was eleven years old, away back in the forties, I was passing the little sharty church in which the Catholics at that time worshipped. I had never been in a Catholic church nor even knew a Catholic. But as I heard the music Catholic, But as I heard the inflate and singing I was moved to look in. That is all I did; I merely opened the door a little bit, and looked in. At that very moment the pricest was giving Constitute of the Plenet Sammant that very moment the pricest was giving Benediction of the Blessed Sacrament. All was absolutely strange to me-the vested priest, the glitter of lights, the tinkling bell, the bowed and hushed congregation. I did not enter but closed the door softly and went home. Bat a powerful influence had entered my soul, and I was drawn to the church the next Sunday afternoon. My first little visit had filled me with thoughts of God. visit had filled me with thoughts of God. Soon I went there every Suiday, having after much pleading obtained leave

from my parents to do so. "But it happened just then that we started for California, across the plains started for California, across the plans and mountains, my father having caught the gold fever. And our family was of the Donner party that was snowed in near Lake Tahoe in the Sierra moun-tains. Many died of starvation and ex-posure, and such seemed to be the lot that awaited us all. Meanwhile I had come to the conviction that the had come to the conviction that the Catbolic religion was God's only true Church. And in our wretched cabin at Donner Lake, amid the dreadful storms of winter, I vowed to God that if I ever came through alive I would become a Catholic. And so I did. Providence sent us help, and when I reached California, little girl as when I reached Cathornia, fittle girl as I was, I sought the first opportunity to be instructed and received into the Church. I am a convert of the Real Presence."

#### FAITH IN FRANCE.

OPENING OF THE LOURDES SEASON - PRO TESTANT TESTIMONY TO THE REALITY OF CATHOLIC BELIEF.

A writer in one of the London daily apers describes vividly the departure from Paris of the pilgrims for Lourdes. The article which we reprint almost entirely is a remarkable tribute and admission from a Protestant's pen as to the reality of faith in Catholic

France. The article begins : The departure of a succession of trains for Lourdes packed with invalid; in all stages of disease marks the open ing of the pilgrim season. I paid my annual visit yesterday to the railway terminus whence the trains started-to witness, of course, the same touching scenes as in former years.

scenes as in former years. It is a noteworthy fact, however, that, despite the alleged growth of ir-religion in France, this year's pilgrim-age will prove the most important of the last decade. Twenty-five trains bound for Lourdes have already left Paris and other French cities or towns, and more will follow during the present were established in many of the prin-cipal cities of France. Father Eude was a contemporary of M. Olier, founder of the Sulpicians, and of St. Vincent of Paul. Like the great St. Paul, he had a special attraction or the poor and had strayed from the path of virtue. His great charity prompted him to was the last to leave the metropolitan -La belle Normandie. Wery beautiful indeed it looked that summer afternoon, beautiful from the atmosphere of tranquility which en-wrapped it. Presently there floatsd out upon the still air the sound of ceeding from the train grew fainter,

testant King; and if, in the exercise of that freedom of conscience of which they talk so much, the King became a Catholic, they would do what they brious white train" is out of sight, the they talk they would do what they brious white train" is out of sight, the they talk so much, the King became a Catholic, they would do what they there are a train to the train they bridge the train to the the train to the train the trai smile, so courageously kept up to the last, fades from her face and the poor, little heart broken woman sits down or

Catholic Record.

a bench, weeping and sobbing pas-sionately. She is rewarded for her effort at self control by the knowledge that her son leaves her comforted and hopeful though she probably is aware this is a last adieu. Similar scenes go on all round one during the half hour preceeding the departure of the "white train" conveying spectral forms to the land of hope to the beneficent Lady of Lourdes. As the ponderous locomotive begins slowly to move, a chorus of "Ave Maria Stella" comes frhm the heavily laden train, and then silence super-venes, in the midst of which railway servants put things in order again for the ordinary traffic of the following day, while mournful little groups leave the terninus for their homes, their minds and hearts assuredly heavy with anxiety about the fate of the loved ones they have seen off to Lourdes in the hope of a miraculous cure.

## " KEEP HOLY THE LORD'S DAY.

The Apostles were wont to assemble the faithful on Sundays, or the "Lord's Day," for we read that it was com-manded that collections be taken up on the first day of the week; and we read also that St. John was in spirit on the also that St. John was in spirit on the Lord's day. Tradition bears witness to the fact that Sunday was placed, instead of Saturday, to the worship ping of God, and thus is Sunday given ping of God, and thus is Sunday given up to God. Christians in all parts of the world unite on this day in worship to the Almighty, and pay Hin the homage due. The faithful throughout the world give to God this day, and since this day has been blessed by the Son, and is the mark of the reign of peace between God and man, the signal of the religion of love, it is, indeed, of the religion of love, it is, indeed, most acceptable to our Heavenly Father, and He blesses those who observe it. It represents the perfection of life, for inasmuch as we have fallen away from God, under the old dispensation, and had become useless in the sight of God, now restored to grace and our rights to heaven, we have entered upon a new reign, have become perfect followers in the perfect ways of

ife, and will, if we persevere, reach the eternal mansions of heaven there to reign with God forever. Now, as to the obligation of observ-

ing the Lord's day. Here we must not anticipate and treat of the manner of fulfilling the obligation, but merely examine concerning the origin of it. The natural law, which God has written on the heart of every man, tells us that it is right that we give tells us that it is right that we give honor to God and also shows us the fitness of having days on which to give that honor. We all know that nature grows tired and requires rest at regular intervals. We are able to do just about so much work and then we feel that we ought to rest, in order that our powers may recruit, and thus re-freshed and re-invigorated, we may be able to resume those labors again with able to resume those labors again with increased success. What is right we are bound to do, according to natural

These things were all natural and were observed by all good men during the early ages of the world.

Church in America is most favorable," said Cardinal Gibbons to a query from an interviewer. "We have to contend with various forms of Prolestantism, but I do not think that the animosity of these sects is half as acute as in Australia, where, I believe sectarian ism has largely crept into the world of politics. I might go so far as to say that in this country, as far as my experience goes, we are received and treated very fairly by the non Catholic laity, who are decidedly disposed to be just. Some of them, of course, have imbibed anti-Catholic prejudices in their youth, but as a rule the American solid is but as a rule the American spirit is disposed to examine every side of a question and is, moreover, always open to conviction. The same is even true of many Protestant ministers. "At the present moment the Catho-lic population of the United States of America numbers about 14,000,000, which is about four times the entire population of Australia. If we add to

population of Australia. If we also to these figures the Catholic population of the Philippines and Porto Rico, the Catholic population under American Government would exceed 20,000,000. In the hierarchy of the United States Rico, the faith. the Bishops number about 100, and these include 1 Cardinal, 13 Archbishops, and 86 Bishops, and every year we are adding new sees in the country, and I am happy to say that conversions are occurring in every direction

direction." "Does your Eminence think that America will ever be a Catholic coun-try," the Cardinal was asked. "I cannot give an expression of

opinion as to that, seeing the big dis crepancy existing between the 80,000, 000 of people in the United States and the 14,000,000 of Catholics, but it is the 14,000,000 of Catholies, but it is permitted to me to cherish such a hope. I cannot ignore the fact that there is here and there considerable leakage— that there are losses—but in my opin-ion that is more than offset by the number of conversions.—The Missionary.

## ST. PETER CLAVER, S. J.

There have always been theore ical lovers of mankind, who have thought and written for the public weal ; and perhaps aided those in need who came

to their notice. But it was Christianity which was to set the seal upon lives devoted to others-not those who are by thes of sympathy or affection, bu; the de-spised, the friendless, whom the world consts not. The page of history re-cords nothing more glorious than the lives of these followers of the Divine God. Shepherd who, from the morning watch even until the night hours, seek watch even until the hight hours, seek those uncared for and alone, because they see the priceless souls their Mas ter longs for. They walk in the path first trol by the Good Shepherd, leavfirst troi by the Good Shepherd, leav-ing all things to burn into the dark by-ways listening for the bleating of some lost lamb, whom they would fain gather in their arms in the peaceful twilight— to carry back to the security of the fold. fold.

Such was St. Peter Claver, S. J., are bound to do, according to natural law, and thus arises the obligation of giving honor to God and at different intervals; and since God blessed the Sabbath day by resting on it, it natur-ally followed that man, too, would select that day as his day of bodily rest, but while his interior nature was

them in season and out of season, seek-

ing them in the vessels, in the market

places, even among the distant hills. No wonder all loved him, grew to be

lieve his words and that the dying slave

looked up to him as his eye grew dim, not fearing since he was near. To love

rest, but while his interior nature was resting, raise his superior one, the soul, to God, and adore Him for His majesty and thank Him for the blessings of creation and sustenance and life. These this comparison of the superiors he consecrated his life to the service of the slaves in the West the dark of out the blessing with the service of the slaves in the west the many of us: Indies. These were not the days of oposition to slavery, but this Jesuit priest saw in it a betrayal of his Savisaidst, 1 will not serve." Some men in their conceit " care for none of these things." They jauntily our's commandment of love and his heart became filled with sorrow and say that "religion is good for women and for children" and treat the subject compassion at the sight of the cruel op pression of the strong over the weak, which had existed from the very dawn with more or less patronage and con-descension. Such persons are in a miserable spiritual condition. All of of history. He gave his life to the en us should realize that our first duty is slaved negroes with apostolic enthusi-asm, and he is an ennobling figure to the imagination as we see him at the to worship God Who created us. Some mean to be religious, and are so after a fashion. They will make some sacrifices for religion and profess harbor waiting for the approaching vessel containing its human cargoto care much for it, but they put religperhaps as the risen sun was just shinion in the second place. In minding what some call " the main chance," they ignore the command: " Seek first ing over the waters or as the evening hour was near rich with its promise of stars. And when it arrived, nothing the kingdom of God and His justice and could hinder him from going among those poor people, speaking to them as all these things will be added unto yoa." Religion with them is a conven-lence and not a duty. The very idea of God implies that His service must yoa." to his dearest children begging since they could not save their bodies, to save that which was of far greater necessarily come first — and be first in the hearts and minds of all intelligent value-their immortal souls. fear these who could only kill the body fear these who could only kill the body but to fear Him alone Who could cast both soul and body in to hell, was the burden of his continued exhortation. "The slave of slaves" he called himcreatures. When we run in the race for heaven we must "so run as to obtain." The incorruptible crown worth our endeavors .- Catholic Uniself, and such indeed he was serving verse.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, and preaches peace; of him that showeth forth good, that preaches salvation. "-Christine Sevier in Catholic Citizen.

1408

### FAITH, HOPE, AND CHARITY.

Man, on account of the gift of reason,

n account of his understanding, said to be only a little less than the angels. This great endowment raises him above every other creature on earth. This faculty is one of immense power and it may be and frequently is the source of immense pride.

the source of immense pride. Man wishes to increase the circle of his knowledge, and hence is leathe to confess himself balled and unable to comprehend. Hence, when he must admit that there is much beyond the accept many things on faith and to own a superior. Faith may be called the worship of the understanding. When we accept and believe all that God teaches us in humble submission to His word we exercise the virtue of

If men refuse to practice this virtue or to make this sacrifice all others are insufficient to satisfy our Oreator, as without faith it is impossible to please God." The simplicity and character of our faith is pointed out in the words of our Lord: "Unless you become as little children you shall not enter into the kingdom of God.'

We also worship God by the virtue of hope. By it we make the promises of God and God Himself the object of our desires. "Where thy treasure is there is thy heart also." If we set our hearts too much upon the things of this world and place them before God and do not make God the ultimate object of our desires it is useless for us to say that we really worship God.

God must be above all and in us all. God must be above all and in us all. He must not only be the object of the understanding and of the desires, but also of the affections. The virtue of charity requires this. God wants our affections: "My son, give Me thy heart." "If I deliver my body to be burned and have not charity it profitch me nothing." Nothing else will supply the place of this worshin of

will supply the place of this worship of the affections. You may be lavish of your time and of your money and of your labor in the cause of religion, but all will be in vain if you do add to them the gift and the worship of your heart. Faith, hope and charity must be united. The worship of the nuderstanding, the worship of the de-sires and the worship of the affections must be joined together as in a golden chain to make a service acceptable to

If we are to let our light shine before others there must be some external indication of our good actions. Since we are composed of both body and soul, it is but reasonable that both body and soul should pay homage to God. There sout infort pay long to canot imagine never has been and we cannot imagine a religion without some external mani-festation of worship. Moreover, since man is a social being, there must be some kind of social or united worship given to God by the society of men.

There are two texts of Scripture that confront us. The one is. "The Such was St. Peter Claver, S. J., whom the Church commemorated on Sept 9, and the courageous ideal of his life we can best learn from his own noble words which interpret his entire mission; "Do thou seek nothing in the world save that which Jesus Christ Himself has south-to sanatify souls that worship and that obedience which belongs to Him? Possibly the complaint which God

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L BRADS. DFFEY

London, Canada

summer afternoon, beautiful from the atmosphere of tranquility which en-wrapped it. Presently there floated out upon the still air the sound of singing. It came, floating out, through the open windows of the Good Shep herd Monastery, over the high fence, and reached us in the garden. It was a hymn sung by the inmates of the Monastery—"the children "—as the white robed nuns call those strayed ones, to rescue whom, they have given see to ut these poor strayed sheep and rescue them. But he saw how impos sible it would be to accomplish any permanent results unless such were removed from the environment of their sin and misery. With this end in view he founded in 1644, the orded of Our Lady founded in 1644, the orded of Our Lady of Charity, whose branch, the Angers Institute of the Good Shepherd, is spread throughout the world—the Monastery of the Good Shepherd at Halifax being one of them. Father Eude was the first in the Catholic Church to have solemn feasts ones, to rescue whom, they have given their lives-like that First Shepherd Who went over mountain side and tor Catholic Church to have solemn feasts with proper offices celebrated (1648) in honor of the Holy Heart of Mary, and

rent, and rested not, until He had found the sheep that was lost, and brought it back again into the Fold.----" Joan," in the Halifax Herald. (1670) of the Sacred Heart of Jesus. And hence the noble title of founder of

#### the liturgical worship of the Sacre CATHOLIC AND ORANGE LOYALTY Hearts of Jesus and Mary, which Leo XIII. gave him when declaring the

Archbishop Healy of Tuam made a very clear and striking differentiation, the other day, between the quiet, matter-of-fact loyalty of Irich Catholics uary 6, 1903. The present Superior General is Fatter LeDore, who drew the atten-tion and won the respect not only of the Catholic party, but of those who were his opponents, by his courageous battle with the government for right invities on the corespin of the expul to King Edward VII., and the much-protested loyalty of Irish Orangemen to the same Sovereign. He said: "We in the west of Ireland here

have in the west of ireland here bave always been genuine loyalists, in spite of much foolish talk, but the Orangemen of Belfast are not genuine loyalists, at all; they only prate about here the the bar of the spin their their loyalists, at all; they only proceased loyalty to the King, but when their loyalty is tested, it is a humbug. Our forefathers were loyal to Charles the First—perhaps more than he deserved —because he was the King; they were

consisting of a few aged priests. This venerable priest of seventy years came boldly before the tribunal and plea ied his cause with dignity, and quiet, forceful argument, calmly tell-ing his indexe he would go to the seventy -because he was the King; they were loyal in their day to James the Second --un worthy as he was-because he was the King; whilst the apcest rs of those blatant loyalists sold their King, a King of their own blood, and drove his child-ren into exile. We are loyal to King Edward, because he is the King; we would go to prison rather than submit to the injustice of a law which demanded him to turn adrift a few aged priests, who knew no other owe him an absolute and unconditional country than France, spoke no other loyalty, as the King de jure and de facto. But what of them? They have language than French, and were too upon a long journey into a foreiga land. Two years ago the venerable Superior General paid a visit to America, travelwork and too infirm to set out

and fainter and finally died away.

A PATHETHIC SCENE. As in former years the spacious hall of the Austerlitz Terminus was trans-torned into an ambulance for the occasion. The aspect of the place was painfully suggestive of a hospital ward, and yet picturesque. Amongst the pas-sengers were to be scen persons in the last stage of consumption, for whom medical science could do no more-poor wan faced, spectral creatures, almost at their last gasp. Gently encouraged by the nuns or priests attending to their wants, they clasped their trem-bling bards bling hands, murmuring a prayer or invoking a saint in the firm persuasion

invoking a saint in the hrm persuasion they were under divine protection. Some of the patients were suffering from cancer and had been given over by doctors as incurable. They sang out their faith in Our Lady of out their faith in Our Lady of Lourdes, to whose shrine they were going, buoyed up by a fervent belief in the miraculous virtue of the waters of the sacred grotto. It was indeed a carious and pathetic sight strangely out of keeping with the snirit of these out of keeping with the spirit of these modern days, to watch the attendants belonging to religious orders or not, going about from one stretcher to another, from one improvised couch to a neighboring one, exhorting the sick to pray and hope, to appeal to the Virgin while on the long, we ary journey, and to place entire faith in divine interpo-sition on their behalf.

PAINFUL PARTINGS.

Leave-takings between the sick and their relatives, whose means do not always allow of their accompanying always allow of their accompanying them, are unexpressibly saddening. A mother, aiter hurriediy turning aside her head to wipe away traces of tears, smiles bravely as she clasps her son's smiles bravely as she clasps her son's them, are unexpressibly saddening. A thon shoulds observe the Sabbath be her head to wipe away traces of tears, smiles bravely as she clasps her son's equaciated hands in hers and says: • "You will come back cured, dear boy; I am sure of it. We will be here to Union and Times.

Nature being weak, however, and having fallen away from the line of duty, God reminded man of the obliga-tion of giving honor to His creator in the words, "Remember thou keep holy the Sabbath day." Thus there arose especially the obligation of sanctifying this day. God has spoken, yes, has written out this law on the tablets of stone and given them to Moses to pro-claim to His people. God had provided for its observance, and hence during the other six days of the week He rained down mana from heaven for the children of Israel, but on the sev-enth day He sent nome. He would would have His day kept strictly, and hence have His day kept strictly, and nonce on the sixth He sent manna enough for that day and the following one. That God wished this day to be observed strictly we have only to read the punishments mentioned by the Old Testament that were to be inflicted on these who would violate it. They who those who would violate it. They who simply gathered sticks on this day were simply gathered stocks on this day were to be stoned to death. The Sabbath for the Jews was a sign between them-selves and God. "I gave them," says the Lord, "My Sabbath to be a sign between Me and them and that they between Me and them and that they might know that I am the Lord that sanctified them" (Deut, v, 15). It was a sign of the creation; a sign, too, of the deliverance of the Jews from Pharaoh, from that awfal yoke which bound them in pain and suffering to the very dust of the earth. This we see clearly shown in the words of holy writ where God addresses the He-brews, "Remember that thou also didst serve in Egypt and the Lord thy

looked up to him as its eye grow that, not fearing since he was near. To love God and to love Him only was his teaching; and thus life became worth living, thousands, who without him would have been driven to sin and de-spair, for he bade them look up and beyond the clouds to find the assurance of oternal rest. eternal rest. So passed the life of this messenger God brought thee out from thence, with a strong hand and an outstretched arm therefore have I commanded thee that of hope, always gentle and loving, an example to all generations of utter dethon shouldst observe the Sabbath day. Well might they have given to

#### On Death.

St. Cyprian taught that we ought not to mourn for the death of those persons whom God has called to Heaven. persons whom God has called to Heaven. He declared that our conduct should agree with our belief that they are in biss. Besides, we are under obligation to accept the will of God. "We ought," so he said, "to show the power of our faith, by bearing the decasture of our faith, by bearing the

the power of our faith, by bearing the departure of our dearest friends with-out emotion, and, when it shall please God to call us to Himself, we should gladly receive the summons and follow Him with cheerfulness and without delay."

never ceasing to labor in the fields where the harvest is always so few. Great Saint and Jesuit ! thinking of thy wonderfal mission which opened the gates of light to so many who sat in darkness we hear the echo of the darker of the solution of the solut

serve in Egypt and the Lord thy

## THE CATHOLIC RECORD.

## OCTOBER 14, 1905.

OCTCBER 14, 19

College? What'd you wocds for ?" "Ab'll get tire' frau --read, read, read, h'all not lak dat so moch.

not lak dat so moch. doer-run aroun'-padd wid de boys in de wo dance at ma musique, was fon! Praps you good, hein? You t'in beeg fool, Ah suppose?' "I dunno," said Ser to commit herself, bu gently, as women do, to

to contrait herself, b gently, as women do, to had in view when she " Dunno's you're any m a man that keeps on doi like. But what made from the boys in the w down this way?" A shade passed over Jacques. He turned lamp and hent over th knees, firgering the sta

then he spoke, in a

There was something said it that gave a che

curiosity and turned man with a secret in h

new element in her en

new element in her c. chapter in a book. enough at heart to res She kept away frou ground. But the kn was there gave a r Jacques and his r broidered some strangg

that secret while she

Other people at H forbearing. They tri find out something abo

past, but he was no He talked about Cana ans do. But about hi

If the questions be he would try to play

his inquisitors with n

did not succeed, he violin under his arm

out of the room. At lowed him at such a

have heard him draw

ancholy music from sitting alone in the

darkness of his own 1

Once and only on

come near betrayin

was how it happened

There was a part night, and Bull Core

night, and Bull Core from the Uppe: Lake up with whiskey. Bull was an ugly The more he drank

point, the steadier and the more neces him to fight somebod pugnacity that nig set toward Fiddlin'

Bull began with The fiddling did not

too quick, or else it failed to perceive tolerate such music

nal regions, and he in plain words to t

even the faintest p

But the majori

gave him no suppor

they told him to i fiddled along cheer

Then Bull retu after having fordi bar room. And n grounds. The F opinion, a most der were not a patch o

were not a patch o race. They tall

race. They tall their language w

had a condemned, off their hats wh

lady. They ate fr Having deliver sentiments in a lot

interruption of the over to the tabl

was sitting

damned the p

sewing.

# like. We don' care where you come from, an' you needn't to go no fu'ther, 'less you wanter. But we ain't got no use for French names round here. Guess we'll call him Fiddlin' Jack, hey, Scourt 2. He kin do the chores in the

II.

Jacques dropped into his place and alled it as if it had been made for him. There was something in his dispisition that seemed to fit him for just the role that was vacant in the social drama of the settlement. It was not any important, resconsible past a serious, important, responsible part, like that of a farmer, or a store keeper, or a professional hunter. It was rather an addition to the regular programme of existence, something unantounced and voluntary, and therefore not and voluntary, and therefore not weighted with too heavy responsibil-ities. There was a touch of the tran-sient and uncertain about it. He seemed like a perpetual visitor; and yet he stayed on as steadily as a na-tive news though from the first the first, the

woodland village. I do not mean that he was an idler. Bytown had not yet arrived at that stage of civilization in which an orna-mental element is supported at the

public expense. He worked for his living, and earned it. He was full of a quick, cheerful industry; and there was nothing that needed to be done about Moody's es-tablishment, from the wood pile to the ice-house at which he did not bear a hand willingly and well.

"He kin work like a beaver." said Bill Moody, talking the stranger over down at the post-office one day; " but I don't b'lieve he's got much ambition. Jess does his work and takes his wages, and then gits his fiddle out and plays."

"Tell ye what," says Hose Ransom, who set up for the village philosopher, "he ain't got no 'magination. That's what makes men slack. He don't know what it means to rise in the world ; don't care for anythin' ez much ez he don't care fer anythin 'ez much ez he does fer his music. He's jess like a bird; let him have 'nough to eat and a chance to sing and he's all right. What's he 'magine about a house of his

was already at work planning an addi-tion to his house in the shape of a kitchen L.

But in spite of his tone of contempt, he had a kindly feeling for the unam-bitious fielder. Indeed, this was the attitude of pretty much every one in the community. A few men of the rougher sort had made fun of him at first, and there had been one or two at empts at rude handling. But Jacques was determined to take no offence; and he was so good humored, so obliging, so pleasant in his way of whistling and singing about his work, that all unfriendliness soon died out.

He had literally played his way into the affections of the village. The winter seemed to pass more swiftly and merrily than it had done before the violin was there. He was always ready to bring it out, and draw all kinds

Sereny? He kin do the chores in the day-time, an' play the fiddle at nights." This was the way in which Bytown came to have a lover of music among its permanent inhabitants.

tive, never showing, from the first, the slightest wish or intention to leave the

public expense.

what's he magnic addit a house of mis own, and a barn, and sich things?" Hosea's illustration was suggested by his own experience. He had just put the profits of his last summer's guiding into a new barn, and bis imagination

music from its strings, as long as any one wanted to listen or to dance. It made no difference whether there

was a roomful of listeners, or only a couple, Fiddlin' Jack was just as glad couple, Fiddlin' Jack was just as glad to play. With a little, quiet audience, he loved to try the quaint, plaintive airs of the old French songs—" A la Claire Fontaine," " Un Canadien Errant," and " Isabeaus'y Promene" —and bits of simple melody from the great composers and familiar Scotch and English ballads—things that he nicked up heaven knows where, and picked up heaven knows where, and into which he put a world of meaning, sad and sweet.

He was at his best in this voin when he was alone with Serena in the kit-chen—she with a piece of sewing in

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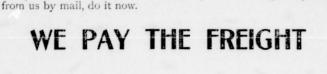
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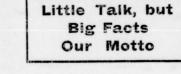
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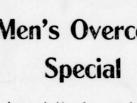
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through a lull in the wind. through a lull in the wind. He turned to the right, climbed over the low wall of broken ice blocks that bordered the lake, and pushed up the gentle slope to the oren passage way by which the two parts of the rambling house were joined together. Crossing the porch with the last remnant of his strength, he lifted his hand to knock, and fell heavily against the side door. and fell heavily against the side door. The noise, heard through the con fusion within, awakened curiosity and Just as when 2 letter comes to a

forest cabin, it is turned over and over, and many guesses are made as to the handwriting and the authorship before it occurs to any one to open it and see who sent it, so was this rude knocking at the gate the occasion of argumen among the rustic revellers as to what it might portend. Some thought it was the arrival of the belated band. Others the arrival of the benchmark bands in Schorts supposed the sound betokened a descent of the Corey clan from the Upper Lake, or a charge of heart on the part of old Dan Dunning, who had refused to at-tend the ball because they would not allow hin to call out the figures. The allow min to call out the figures. If the guesses were various; but no one thought of the possible arrival of a stranger at such an hour on such a night, until Serena suggested that it would be a good plan to open the door. Then the up bidden guest was discovered lying benumbed along the threshold.

There was no want of knowledge as to what should be done with a half frozen man, and no lack of ready hands frozen man, and no lack of ready hands to do it. They carried him not to the warm stove, but into the semi arctic region of the parlor. They rubbed his face and his hands vigorously with snow. They gave him a drink of hot tea flavored with whiskey—or perhaps it was a drink of whiskey with a little hot tea in it—and then, as his senses tegan to return to him, they rolled him in a blanket and left him on a sofa to thaw out gradually, while thay went on thaw out gradually, while thay went on

with the dance. Naturally, he was the favorite subject of conversation for the next hour. "Who is he, anyhow? I never seen 'im before. Where d he come from ?"

'im before. Where'd he come from ?'' asked the girls. '' I dunno,'' said Bill Moody ; '' he didn't say much. Talk seemed all froze up Frenchy, 'cordin ' to what he did say. Gness he must a come from Canady, workin' on a lumber job up Raquette River way. Got bounced out o' the camp, p'raps. All them Frenchies is queer.'' This summary of national character

Frenchies is queer." This summary of national character appeared to command general assent. "Yaas," said Hose Ransom, "did ye take note how he hung on to that pack o'his'n all the time? Wouldn't let go on it. Wonder what 't wuz? Seemed kinder holler'n light, fer all 'twuz so big an' wropped up in lots o' cover-in's."

"" "What's the use of wonderin'?" said one of the younger boys; "fird out later on. Now's the time fer dancin.' Whoop'er up!" ...So the sound of revelry swept on again in full flood. The men and maids went careering up and down the room. Serena's willing fingers laboured pa-tiently over the yellow keys of the reluctant melodion. But the ancient instrument was weakening under the strain; the bellows creaked; the notes grew more and more asthmatic. grew more and more asthmatic.

"Hold the Fort" was the dance; and it was a preposterously bad fit. The figure was tangled up like a fishing line often trolling all day mikewar a gring after trolling all day without a swivel. The dancers were doing their best, de-termined to be happy, as cheerful as possible, but all out of time. The organ was whirring and gasping and groaning for breath. Suddenly a new music filled the

room. The right tune—the real old joyful "Money Musk," played jubilantly, irresistibly—on a fiddle! The melodion gave one final gasp of surprise and was dumb.

Every one looked up. There, in the parlour door, stood the stranger, with with his coat off, his violin hugged close under his chin, his right arm making the bow fly over the strings, his black eyes sparkling, and his stockinged and by a sparsing in this sockinged if et marking time to the tune. "Dansez ! dansez ! "he cried "en evant ! Don' spik.' Don' res' ! Ah'll goin play de feedle fo' yo' jess moch yo' lak,' eef yo' h'only danse !" The music gushed from the bow like water from the rock when Moses touched it. Tune followed tune with touched it. Tune followed tune with endless fluency and variety—polkas, galops, reels, jigs, quadrilles; frag-ments of airs from many lands—" The Fisher's Hornpipe," " Charlie is my Darling," " Marianne s'en va-t-au Moulin," " P. tit Jean," " Jordan is a Hard Road to Trabbel," woven to-gether after the strangest fashion and set to the liveliest cadence. set to the liveliest cadence. It was a magical performance. No one could withstand it. They all danced together, like the leaves on the shivering poplars when the wind blows through them. The gentle Serena was swept away from her stool at the organ as if she were a little cance drawn into the rapids, and Bill Moody stepped high and cut pigeon wings that had been forgotten for a generation. It was long after midnight when the

# THE RULING PASSION

BY HENRY VAN DYKE.

A LOVER OF MUSIC L

He entered the backwoods village of Bytown literally on the wings of the wind. It whirled him along like a big snowflake, and dropped him at the door of Moody's "Sportsmen's Retreat," as it he were a New Year's gift from the North Pole. His coming seemed a mere chance; but perhaps there was some-thing more in it, after all. At all events, you shall hear, if you will, the time and the manner of his arrival.

It was the last night of December, some thirty-five years ago. All the city sportsmen who had hunted the deer under Bill Moody's direction had long since retreated to their homes, leaving the little settlement on the border of the Adirondack wilderness wholly under

were piled up, with their legs project-irg in the air like a thicket of very dead trees. The huge stove in the South-east corner was blushing a rosy red through its thin coat of whitewash, and

north end, however, winter reigned; and there were tiny ridges of fine snow on the floor, sifted in by the wind through the cracks in the window-

Rut the bouncing girls and the heavy-Rut the bouncing girls and the heavy-footed guides and lumbermen who filled the ball-room did not appear to mind the heat or the cold. They balanced and "sashayed" from the tropics to the artic circle. They swang at corners and made "ladies' change" all through the temperate zone. They stamped their feet and did double-shuffles until the floor trambled beneath them. The the floor trembled beneath them. The tin lamp reflectors on the walls rattled like castanets.

There was only one drawback to the hilarity of the occasion. The band, which was usually imported from Sandy River Forks for such festivities—a fid dle, a cornet, a flute, and an accordion -had not arrived. There was a gen-oral idea that the mail sleigh, in which the musicians were to travel, had been The annual ball was in full swing in the dining-room of the hotel. At one side of the room the tables and chairs were piled no. with their how who was naturally of a pessimistic tem-perament, had offered a different explanation.

the toon, and they don't alluz keep that. Guess we might uz well shet up this

ball, or go to work playin' games. At this proposal a thick gloom had fallen over the assembly; but it had been dispersed by Serena Moody's cheerful offer to have the small melodion brought out of the parlour, and to play for dancing as well as she could. The company agreed that she was a smart girl, and prepared to accept her performance with enthusiasm. As the dance went on, there were frequent comments of approval to encourage her

in the labour of love. "Sereny's doin' splendid, ain't she ?" said the other girls.

To which the men replied, "You bet! The playin's reel nice, and good 'nough fer anybody—outside o'city folks."

But Serena's repertory was weak, though her spirit was willing. There was an unspoken sentiment among the men that "The Sweet By and By" was not quite the best tune in the world for a quadrille. A Sunday school hymn, no matter how rapidly it was rendered, seemed to fall short of the necessary vivacity for a polka. Besides, the wheezy little organ positively refused to go faster than a certain gait. Hose

finish, when he said :

"By Jolly ! that old maloney may be chock full o' relijun and po'try ; but it ain't got no dance into it, no more'n a saw-mill."

This was the situation of affairs inside of Moody's tavern on New Year's Eve. But outside of the house the snow lay dancers paused, breathless and extwo feet deep on the level, and shoulder high in the drifts. The sky was at last swept clean of clouds. The shrivering stars and the shrunken moon looked infinitely remote in the black vault of heaven. The frozen lake, on which the ice was three feet thick and solid as

rock, was like a vast, smooth bed, covered with a white counterpane. The cruel wind still poured out of the north-west, driving the dry snow along with

it like a mist of powered diamonds. Eaveloped in this dazzling, pungent atmosphere, half blinded and bewildered by it, buffeted and yet supported by the onrushing torrent of air, a man on snow shoes, with a light pack on his shoulders emerged from the shelter of the Three Sisters Islands, and staggered straight on, down the lake. He passed the headland of the bay where Moody's tavern is ensconced, and probably would have drifted on beyond it, to the marsh at the lower end of the lake, but irg in the air like a thicket of very dead trees. The huge stove in the South-east corner was blushing a rosy red through its thin coat of whitewash, and exhaling a furious dry heat flavoured is the flavoured in the music fellers is onsartin; a furious dry heat flavoured is the flavoure is the fl

hausted Waal," said Hose Ransom, " that iess the high-tonedest mission, " that jess the high-tonedest missi we ever nad to Bytown, You're a reel player, Frenchy, that's what you are. What's your name? Where'd you come from? Where you goin' to? What brought you bere anyhow?" " What's end the fiddles description.

you here anyhow ?" "Moi ?" said the fiddler, dropping his bow and taking a long breath. "Mah nem Jacques Tremblay. Ah'll ben come from Kebeck. We're goin' ? Ah danno. Prob'ly Ah'll stop dis place, esf dis yo' lak' dat feedle so moch, hein ?" His hand passed caressingly over the smooth brown wood of the violin. He

smooth brown wood of the violin. He drew it up close to his face again, as if he would have kissed it, while his eyes wandered timidiy around the circle of wandered timidiy around the circle of listeners, and rested at last, with a question in them, on the face of the hotel keeper. Moody was fairly warm ed, for once, out of his customary tem per of mistrust and indecision. He spoke up promptly. "You kin stop here jess long's you

her lap, sitting beside the lamp; he in the corner by the stove, with the brown violin tucked under his chin, wandering on from one air to another, and periectly content if she looked up now and then from her work and told

now and then from her work and told him that she liked the tune. Serena was a pretty girl, with smooth, silky hair, and eyes of the color of the nodding harebells that blossom on the nodding harebells that blossom on the edge of the woods. She was slight and delicate. The neighbres called her sickly; and a great doctor from Phila-delphia who had spent a summer at By town had put his ear to her chest, and looked grave, and said that she ought to winter in a mild climate. That was before people had discovered the Adir-ordacks as a saintarium for consumpondacks as a sanitarium for consumptives.

But the inhabitants of Bytown were not in the way of paying much atten-tion to the theories of physicians in regard to climate. They held that if you were rugged, it was a great advantage, almost a virtue; but if you were sickly, you just had to make the best of it, and get along with the weather as

well as you could. So Screna stayed at home and a lapted herself very cheerfully to the situation. She kept indoors in winter more than the other sink and had a quieter WAY he other girls, and had a quieter way about her; but you would never have called her an invalid. There was only a clearer blue in her eyes, and a smoother fustre on her brown hair, and a brighter spot of red on her cheek. She was particularly fond of reading reading and of music. It was this that made her so glad of the arrival of the violin. The violin's master knew it, and turned the violan's master knew it, and turned to her as a sympathetic soil. I think he liked her eyes too, and the soft tones of her voice. He was a sentimentalist, this little Canadian, for all he was so merry, and lowe, but that second later. merry ; and love-but that comes later.

Where'd you get your fiddle, Jack?" said Serena, one night as they sat to-gether in the kitchen. "Ah'll get heem in Kebeck," an-

swered Jacques, passing his hand lightly over the instrument, as he alhand always did when any one spoke of it. "Vair" nice violon, hein? W'at you t'ink? 'Mah'ole teacher, to de Jollege he was gif' me dat violon, w'en Ah was gone away to de woods." "I want to know! Were you in the

violin from his has "Gimme that d " till I see if ther

Jacques leaped ported with rage. vulsed. His eyes a carving knife hind him, aud spr Tort Dieu !" violon! Ah'll ke

But he could Bill Moody's lo around the stru pair of brawny gr by the elbows, h Half a dozen n between the There was a dead feet on the bare was past, and a

forth. But a strange over Jacques. over Jacques. turned white. cheeks. As M dropped on his his hands, and

" My God, it not enough the once before ? ness yet another the mercy town Virgin's sake. the second time not the secon gratia plena, oro The others d

he was saying little attention was frightened with fear. The ing what cugh fracas. It was plain

liquor had now and made him cedar bark, mu door, and left t But what to d his attempt crime? He with a gun, c chair, or with But with a car serious offence him to jail a out, and duck him, and drive There was a you come no fu'ther, in't got no ound here. 'Jack, hey, ores in th at nights."

OCTCBER 14, 1905.

College? What'd you go off to the

"Ah'll get tire' fraum dat teachin

"Dunno's you're any more foolish than a man that keeps on doin' what he don't

like. But what made you come away from the boys in the woods and travel down this way?" A shade passed over the face of Jacques. He turned away from the Isop and bent over the violin on his

knees, firgering the strings nervously. Then he spoke, in a changed, shaken

Sewing. Other people at Bytown were less forbearing. They tried their best to find out scmething about Fiddlin' Jack's

past, but he was not communicative. He talked about Canada. All Canadi-ans do. But about himself? No.

If the questions became too pressing, he would try to play himself away from his inquisitors with new tunes. If that

But what made you come away

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tore-keeper, twas rather programme refore responsibil-of the tran. at it. He risitor ; and hily as a na-he first, the to leave the first, the

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eaver," said day; "but ch ambition. es his wages, and plays." ose Ransom, philosopher, tion. That's e don't know the world : much ez he jess like a to eat and a s all right. house of his things ?' suggested by had just put ner's guiding

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of contempt, or the unam-this was the every one in men of the un of him at n one or two dling. But to take no cood humored, in his way o n died out. his way into village. The re swiftly and before the always ready w all kinds of

long as any dance. rs, or only a s just as glad uiet audience int, plaintive ongs-" A la n Canadien 'y Promene" ody from the miliar Scotch Canadien

ings that he where, and d of meaning, his vein when a in the kit of sewing in a lamp; he in ve, with the der his chin, ir to another, she looked up work and told

# THE CATHOLIC RECORD.

but it was Hose Ransom who settled the case. He was a well-known fight-ing man, and a respected philosopher. He swung his broad frame in fron ; of

"Ah'll get tire' fraum dat teachin" -read, read, read, h'all taim.' Ah'll not lak dat so moch. Rader be out-door-run aroun'-paddle de canot-go wid de boys in de woods-mek' dem dance at ma musique. A.ah! Dat was fon! P'raps you t'ink dat not good, hein? You t'ink Jacques one He swung his broad frame in fron; of the fiddler. "Tell ye what we'll do. Jess no-thin'! Ain't Ball Corey the blowin'est and the mos' trouble us cuss 'round these hall woods? And wouldn't it be a fust rate thing of some o' the wind was let out 'n him?" Concel assent greated this pointed good, hein? You t'iak Jacques one beeg fool, Ah suppose?" "I dunno," said Serena, declining to commit herself, but pressing on gently, as women do, to the point she had in view when she began the talk. General assent greeted this pointed

inquiry. "And wa'n't Fiddlin' Jack peacerble

'nough 's long 's he was let alone ? What's the matter with lettin' him alone now ?''

The argument seemed to carry weight. Hose saw his advantage, and clinched it.

" Aia't he given us a lot o' fan here this winter in a innercent kind o' with his old fiddle? I guess there aia't nothin' on airth he loves better n that holler piece o' wood, and the toons that's inside o' it. It's jess like a wife or a child to him. Where's that fiddle, anyhow ?"

voice. "Ah'll tole you somet'ing, Ma'am-selle Serene. You ma frien'. Don' you h'ask me dat reason of it no more. Dat's somet'ing vair' bad, bad, bad. Ah can't nevair tole dat—nevair." "There was something in the way he Some one had picked it deitly out of Corey's hand during the scuffle, and

now passed it up to Hose. "Here, Frenchy, take yer loog-necked, pot bellied music-gourd. And I want you boys to understand, of any one teches that fiddle ag'ir, I'll knock

Ah can't nevair tole dat—nevair." There was something in the way he said it that gave a check to her gentle curiosity and turned it into pity. A man with a secret in his life? It was a can element in her exercised it was a

enough at heart to respect his silence. She kept away from the forbidden ground. But the knowledge that it Jacques and his music. She em broidered some strange romances around that secret while she sat in the kitchen Other people at Bytown For some weeks after the incident of the violin and the carving knife, it looked as if a permanent cloud had settled upon the spirits of Fiddlin' Jack. He was sad and nervous; if any one touched him, or even spoke to him suddenly, he would jump like a deer. He kent out of everybady's way as He kept out of everybdy's way as much as possible, sat out in the wood shed when he was not at work, and could not be persuaded to bring down his fiddle. He seemed in a fair way to be transformed into "the melancholy Jacques."

his inquisitors with new times. It that did not succeed, he would take the violin under his arm and slip quickly out of the room. And if you had fol-lowed him at such a time, you would have heard him drawing strange, mel-It was Serena who broke the spell ; and she did it in a woman's way, the simplest way in the world-by taking

simplest way in the work of the second no notice of it. " Ain't you goin' to play for me to night?" she asked one evening, as Jacques passed through the kitchen. Whereupon the evil spirit was exercised, to its ancholy music from the instrument, sitting alone in the barn, or in the darkness of his own room in the garret. Once and only once, he seemed to come near betraying himself. This and the violin came back again to its come near betraying ministric line was how it happened. There was a party at Moody's one night, and Bull Corey had come down from the Upper Lake and filled himself place in the lile of the house.

rom the opper take and their massiv up with whiskey. Built was an ugly-tempered fellow. The more he drank, up to a certain point, the steadier he got on his legs,

place in the file of the house. But there was less time for music now than there had been in the winter. As the snow vanished fron the woods, and the frost leaked out of the ground, and the ice on the lake was honeyand the lee on the lass way from the shore, combed, hereking away from the shore, and finally going to pieces altogether in a warm southeast storm, the Sports men's Retext began to prepare for business. There was a garden to be

point, the steader he got on his legs, and the more necessary it seemed for him to fight somebody. The tide of his pugnacity that night took a straight set toward Fiddlin' Jack. Bull began with musical criticisms. The fiddling did not suit at all. It was to a going or else it was too slow. He pusiness. There was a garden to be planted, and there were boats to be painted. The rotten old wharf in front of the house stood badly in need of re-pairs. The fiddler prozed himself a Jack-of-all-trades and master of more too quick, or else it was too slow. He failed to perceive how any one could tolerate such music even in the infor-nal regimes and he approach the pronal regions, and he expressed himself in plain words to that effect. In fact,

Jack-of all trades and master of mote than one. In the middle of May the anglers began to arrive at the Retreat—a quiet, sociable, friendly set of men, most of whom were old time acquaintances, and familiar lovers of the woods. They be longed to the "early Adirondack period," these disciples of Walton. They were not very rich, and they did not put on much style, but they underdamned the performance without even the faintest praise. But the majority of the audience gave him no support. On the contrasy, they told him to shat up. And Jack fiddled along cocerfully. Then Bull returned to the attack, not put on much style, but they under-stood how to have a good time; and what they did not know aboat fishing

Bytown was a Yankee village. Jac-ques was, after all, nothing but a frenchman. The native tone of relig-ior, what there was of it, was strongly Methodist. Jacques never went to church, and if he was anything, was probably a Roman Catholic. Serena was something of a sentimentalist, and a great reader of novels; but the inter-national love-story had not vet been in-Then Buil returned to the attack, after having fortified himself in the bar room. And now be took rational grounds. The French were, in his opinion, a most despicable race. They were not a patch on the noble American race. They talked too much, and what they did not know aboat nshing was not worth knowing. Jacques fitted into their scheme of life as a well made reel fits the butt of a good rod. He was a steady orsman, a lucky fisherman, with a real genius for the use of the landing net and a chose They talked too much, and race. They talked too much, and their language was ridiculous. They had a condemned, fool habit of taking the use of the landing net, and a cheer-ful companion, who did not insist upon giving his views about artificial files and advice about casting, on every occasion. By the end of June he found off their hats when they spoke to a lady. They ate frogs. Having delivered himseli of these sentiments in a loud voice, much to the interruption of the music, he marched over to the table on which Fiddlin' Jack was sitting, and grabbed the He li

occasion. By the end of state he todate himself in steady employment as a guide. He liked best to go with the anglers who were not too energetic, but were satisfied to fish for a few hours in the interval of the state of the s

song of Schubert—it was to her that he would play it first. If he would per-suade her to a boat-ride with him on the lake, Sunday evening, the week was complete. He even heremal to have backwoods etiquette allows between men. "Jack, you're the boss fiddler o' this hull county. Have a drink now? I guess you're mighty dry." "Merci non," said Jacques. "I drink only de museek dis night. Eef drink only de museek lost drock." complete. He even learned to know complete. He even learned to know the more shy and delicate forest blossoms that she preferred, and would come in from a day's guiding with a tiny bunch of belated twin flowers, or a few purple-fringed orchids, or a hand-ful of nodding stalks of the fragrant purple for her

I drink two t ings, I get dronk." In between the dances, and while the suppor was going on, he played quieter tunes-ballads and songs that he knew

Serena liked. After supper came the final reel; and when that was wound pyrola, for her. So the summer passed, and the ap, with immense hilarity, the company autumn, with its longer hunting expedi-tions into the depth of the wilderness; and by the time winter came around ran out to the side door of the tavern to shout a noisy farewell to the bridal to shout a housy larewent to the bridge buggy, as it drove down the road to-ward the house with the white palings. When they came back, the fiddler was gone. He had slipped away to the little cabin with the curved roof. and by the time winter came around again, Fiddiin' Jack was well settled at Moody's as a regular Adirondack guide of the old-lashioned type, but with a difference. He improved in his Eeg-lish. Something of that missing qual-ity which Moody called ambition, and to able H as thereor gave the name

All night long he sat there playing in the dark. Every tune that he had ever known came back to him-grave thy which Moody cannot another, and to which Hose Ranson gave the name of imagination, seemed to awaken with in hm. He saved his wiges. He went into business for himself in a modest way, and made a good turn in the manu them over and over again, passing round and round among them as a leaf on a stream follows the eddies, now forward and returning most frequently facture of deerskin mittens and snow shoes. By the spring he had nearly \$300 laid by, and bought a piece of to an echo of a certain theme from Cropin-you remember the nocturne in G minor, the second one? He did not land from Ransom on the bank of the river just above the village. know who Chopin was. Perhaps he did not even know the name of the music. But the air had fallen upon his The second summer of guiding brought The second summer of guiding brought him in enough to commence building a little house. It was of logs, nearly squared at the corners; and there was a door exactly in the middle of the facade, with a square window at either side, and another at each end of the house, according to the common style ear somewhere, and had stayed in his memory; and now it seemed to say something to him that had an especial

At last he let the bow fall. He patted the brown wood of the violin atter his old fashion, loosened the strings a little, wrapped it in its green house, according to the common style of architecture at Bytown. But it was in the roof that the touch of distinction appeared. For this, Jacques had modelled after his memory of an old Canadian roof. There was a baize cover, and hung it on the wall. "Hang thou there, thou little vio lin," he surmured. "It is now that of an old Canadian root. There was a delicate concave sweep in it, as itsloped downward from the peak, and the eaves projected pleasantly over the front door, making a strip of shade wherein it would be good to rest when the afterlin," he murmured. "It is now that I shall take the good care of thee, as never before, for thou art the wife of Jacques Tremblay. And the wife of 'Osee Ransom, she is a friend to us, both of us; and we will make the music noon sun shone hot. He took great pride in his effort of for her many years, I tell thee, many years-for her, and her good man, and

He took great pride in his chor of the builder's art. One day at the ba-ginning of May, when the house was nearly finished, he asked old Moody and Serena to stop on their way home fron the village and see what he had done. He showed them the kitchen, and the living-room, with the bed room fire, while the pale blue moonlight lay on the snow without, and the yellow lamplight filled the room with homely partitioned off from it, and sharing half of its side-window. Here was a place where a door could be cut at the back, and a shed built for a summer kitchen -for the coolness, Jou understand And here were two stoves-one for the

cooking, and the other in the living-room for the warming, both of the newage of his mother. Jacques appointed himself general attendant, nurse in ex-traordinary, and court masician to this est. "An' look dat roof. Dat's lak' we make dem in Canada. De rain ron off ea-y, and de san not shine too strong at de door. Ain't dat nice? You lak' dat roof, Ma'amselle Serene, hein?" Thus the imagination of Jacques unolded itself, and his ambition appeared to be making plans for its accomplish gent. I do not want any one to sup

pose that there was a crisis in his affair of the heart. There was none. Indeed, it is very doubtful whether anybody in the village, even Serena herself, ever dreamed that there was such an affair. Up to the point when the house was finished and furnished, it was to be a secret between Jacques and his violin; and they found no difficulty in keeping Bytown was a Yankee village, Jac-

prettiest slumber songs. Moreover it could crow in the morning, just like the cock: and it could make a noise like a mouse, and like the cat, too; and there were more tunes inside of it than in any music-box in the world. As the boy grew older, the little cabin with the carved roof became his favorite playground. It was near the river, and Fiddlin' Jack was always ready to make a boat for him, or help him eatch minnows in the mill dam. The child had a taste for music, too, and learned some of the old Canadian a great reader of novels; but the inter national love-story had not yet been in-vented, and the idea of getting married to a foreigner never entered her head. I do not say that she suspected nothing in the wild flowers, and the Sunday evening boat-rides, and the music. She was a woman. I have said already that and learned some of the old Canadian and learned some of the offic Canadian songs, which he sang in a curious broken patois while his delighted teacher accompanied him on the violin. But it was a great day when he was eight years old, and Jacques brought out a small fiddle for which he had convelle sont to Albany and presented out a small hulls for which at marked secretly sent to Albany, and presented it to the boy. "You see dat feedle, Billee? Dat's for you! You mek' your lesson on dat. was a woman. I have said already that



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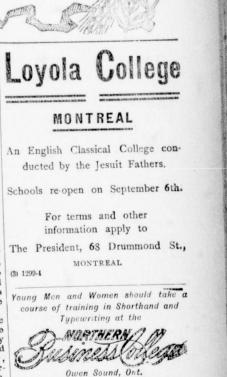
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wasting a vast water power to turn its wasting a vast water power to thin its dripping wheel and cut up a few pine-logs into fragrant boards. There is a big steam-mill a little farther up the river, which rips out thousands of feet of lumber in a day; but there are no more pine-logs, only sticks of spruce which the old lumbermen would have thought hardly worth cutting. And down below the dam there is a pulp-mill, to ctew up the little trees and turn them or three industrial establishments, with our three industrial establishments, with quite a little colony of French Cana-dians employed in them as workmen. Hose Ranson sold his place on the hill to one of the hotel companies, and a huge caravansary occupied the site of the house with the white palings. There were no more bleeding hearts in the gardea. There were beds of flaring red geraniums, which looked as if they were painted; and across the circle of smooth lawn in front of the

piazza the name of the hotel was printed in alleged ornamental plants-letters two feet long, immensely ugly. Hose had been elevated to the office of post master, and lived in a Queen Antic



years—for her, and her good man, and for the children—yes?" But Serena did not have many years to listen to the playing of Jacques Tremblay: on the white porch, in the summer evenings, with bleeding hearts abloom in the garden; or by the winter free, while the nale hime monslight har

Tadiance. In the fourth year after her marriage she died, and Jacques stood beside Hose at the funeral. There was a child—a little boy— delicate and blue-eyed, the living im child. He gave up his work as a guide. It took him too much away from home. He was tired of it. Besides, what did he want of so much money? He had his house. He could gain enough for all his needs by making snow-shoes and the deerskin mittens at home. Then he could be near little Billy. It was

pleasanter so. When Hose was away on a long trip in the woods, Jacques would move up to the white house and stay on guard. His fiddle learnel how to sing the pretriest slumber songs. Moreover it

work and told ne. , with smooth, e color of the plossom on the was slight and her or from Phila nummer at By her chest, and hat she ought te. That was ered the Adirfor consump-

Bytown were g much atten-physicians in held that if a great advan-ut if you were ake the best of he weather as

ne and a lapted the situation. ter more that a quieter way ld never have here was only eyes, and a rown hair, and on her cheek. nd of reading his that made of the violin. it, and turned soul. I thin the soft tones sentimentalist, all he was so at comes later. addle, Jack? s they sat to-

Kebeck," anhand ng his hand ent, as he al-ne spoke of it. n ? W'at to de College , w'en Ah was

ere you in the

violin from his hands. 'Gimme that dam' fiddle," he cried,

"till I see if there's a frog in it." orning and again at sunset, after Jacques leaped from the tale, trans long rest in the middle of the afterported with rage. His face was con noon. This was just the time for the vulsed. His eyes blazed. He snatched a carving knile from the dresser beviolin ; and if Jacques had his way, he would take it with him, carefully tucked away in its case in the bow of the boat;

a carving shile from the dresser de-hind him, aud sprang at Coroy. Tort Dieu!" he shrieked, "mon violen! Ah'll keel you, beast!" But he could not reach the enemy. and when the pipes were lit after lanca, on the shore of Round Island or at the mouth of Cold Brook, he would dis course sweet music until the declining Bill Moody's long arms were flung around the struggling fiddler, and a sun drew near the tree tops and the veery rang his silver bell for vespers. pair of brawny guides had Corey pinned by the elbows, hustling him backward. Half a dczen men thrust themselves Then it was time to fish again, and the flies danced merrily over the water, and the would be combatants the great speckled trout leaped eagerly to catch them. For trolling all day long for lake-trout Jacques had little between There was a dead silence, a scuffling of feet on the bare floor ; then the danger was past, and a tumult of talk burst liking. "Dat is not de sport," he would say, forth.

But a strange alteration had passed "to hol' one r-rope in de 'and, an den pool heem in wid one feesh on t'ree but a strange alteration had passed over Jacques. He trembled. He turned white. Tears poured down his cheeks. As Moody let him go, he dropped on his knees, hid his face in his hands, and prayed in his own tongue. hook, h'all tangle h'up in hees mout' -dat is not de sport. Bisside, dat leef not taim' for la musique." Midsummer brought a new set of guests to the Retreat, and filled the tongue.

' My God, it is here again ! Was it ramshackle old house to over flowing. The fishing fell off, but there were not enough that I must be tempted once before ? Must I have the mad-ness yet another time? My God, show picnics and camping parties in abund nce, and Jacques was in demand. The these yet another time? My God, show the mercy toward me, for the Blessed Virgin's sake. I am a sinner, but not the second time; for the love of Jesus, not the second time! Ave Maria, gratia plena, ora pro me !" The others did not understand what ladies liked him; his manners were so pleasant, and they took a great inter est in his music. Moody bought a piano for the parlor that summer; and there were two or three good players in

The others did not understand what the house, to whom Jacques would lis-ten with delight, sitting on a pile of logs outside the parlor windows in the he others and not understand what he was saying. Indeed, they paid little attention to him. They saw he was frightened, and thought it was with fear. They were already discuss ing what cught to be done about the fraces warm August evenings. Some one asked him whether he did fracas.

It was plain that Bull Corey, whose " dat piano, he vairee smart ; he got plentee word, lak' de leetle yellow bird It was plain that build over whose liquor had now taken effect suddenly, and made him as limp as a strip of cedar bark, must be thrown out of the door, and left to cool off on the beach. pientee word, lak' de leetle yellow bird in de cage-'ow you call heem ?-de can-narie. He spik' moch. Bot dat violon, he spik' more deep, to de heart, lak' de rossignol. He mak' me feel more glad, more sorree-dat fo' w'at Ah lak' heem de hea' 1'' But what to do with Fiddlin' Jack for his attempt at knifing-a detested crime? He might have gone at Bull with a gun, cr with a club, or with a Through all the occupations and chair, or with any recognized weapon. But with a carving knife! That was a

Through all the occupations and pleasures of the summer Jacques kept as near as he could to Sorena. If he learned a new tune, by listening to the plano-some simple, artful air of Mozart, serious offence. Arrest him, and send him to jail at the Forks? Take him out, and duck him in the lake? Lick him and duice him art of the torm? him, and drive him out of the town ? There was a multitude of counsellors,

who were not too energetic, but were satisfied to fish for a few hours in the in the way that he did.

Well, in the end of June, just after the furniture had come for the house with the curved roof, Serena was married to Hose Ransom. He was a young widower without children, and alto\_ether the best fellow, as well as the most prosperous, in the settlement. His house prosperous, in the settlement. His house stood up on the hill, across the road from the lot which Jacques had bought. It was painted white, and it had a neween front more white, and it had a narrow front porch, with a scroli-saw fringe around the edge of it; and there was a little garden fenced in with white palings, in which Sweet Williams and pansies and blue lapines and pink bleeding-hearts were planted. The wedling was at the Sportsmen's

The weating was at the Sportsmen s Retreat and Jacques was there, of course. There was nothing of the dis-consolate lover about him. The nout he might have confessed to in a confident moment of intercourse with his ial violin; but the adjective was not in his lin ..

The strongest impulse in his nature The strongest impulse in his nature was to be a giver of entertainment, a source of joy in others, a recognized element of delight in the little world where he moved. He had the artistic temperament in the most primitive and naive torm. Nothing pleased him so much as the act of pleasing. was the means which Nature had given him to fulfil this desire. He played as you might say, out of a certain kind of selfishness, because he enjoyed making other people happy. He was selfish enough, in his way, to want the plea-sure of making everybody feel the same delight that he feit in the clear not prefer the plano to the violin. "Non," he answered, very decidedly; tones, the merry cadences, the tender and caressing flow of his violin. That was consolation. That was power. That was success.

That was success. And especially was he selfish enough to want to feel his ability to give Serena a pleasure at her wedding—a pleasure that nobody else could give her. When she asked him to play, he consented gladiy. Never had he drawn

consented gladiy. Never had he drawn carded as being too American and comthe bow across the strings with a more magical touch. The wedding guests danced as if they were enchanted. The as near as he could to Serena. If he magnet touch, the weating glesss covered, and considered much more formatic and appropriate. You will be danced as if they were enchanted. The formatic and appropriate. You will some melancholy echo of a nocturne of him on the back, with the nearest approximate in the second the back of a gesture of affection that old saw-mill there any longer,

When you kin mek' museek, den you play on de violon -lak' dis one-listen!" Then he drew the bow across the strings and dashed into a medley of the

strings and existed notes in barry of the jolliest airs imaginable. The boy toos to his instruction as kindly as could have been expected. School interrupted it a good deal; and away often; but after all, there was nothing that he liked much better than to sit in the little cabin on a winter play with the other boys carried him evening and pick out a simple tune after his teacher. He must have had

some talent for it, too. for Jacques was very proud of his pupil, and prophesied great things of him. "You know dat little Billee of 'Ose Ransom," the fiddler would say to a circle of people at the hotel, where he

circle of people at the factel, where he still went to play for parties; "you know dat small Ransom boy? Well, I'm tichin' heem play de feedle: an' I tell you, one day he play better dan hees ticher. Ah, dat's grr reat t'ing,

tees ticher. An, dats gr-reat ting, de museek, ain't it ? Mek' you laugh, mek' you cry, mek you dance ! Now you dance. Tek' your pardnerre. En avant ! Kip' step to de museek !'

CHAPTER IV.

Thirty years brought many changes to Bytown. The wild woodland flavor evaporated out of the place almost en tirely; and instead of an independent centre of rustic life, it became an annex to great cities. It was exploited as a summer resort, and discovered as a as a summer resort, and discovered as a winter resort. Three or four big botels were planted there, and in their shadow a score of boarding-houses alternately languished and flourished. The sum mer cottage also appeared and multi plied; and with it came many of the peculiar features which man elaborates in his struggle toward the finest civilization-alternoon teas, and amateur theatricals, and claw-hammer coats, and a casino, and even a few servants

in livery. The very name of Bytown was dis-Addr monplace. An Indian name was dis-covered, and considered much more

cottage on the main street. Little Billy Ransom had grown up into a very interesting young man, with a decided musical genius, and a tenor voice, which being discovered by an enterwhich being discovered by an enter-prising patron of genius, from Boston, Billy was sent away to Paris to learn to sing. Some day you will hear of his debut in grand opera, as Monsieur Guil-

laume Rancon. But Fiddlin' Jack lived on in the little house with the curved root, be side the river, refusing all the good offers which were made to him for his

piece of land. "Non," he said : " what for shall I sell dis house? I lak' her, she lak' me All dese walls got full from museek, jas' lak' de wood of dis violon. He olay bettair dan de new feedle, beces I play heem so long. I lak to lissen to dat rivaire in de night. She sing from long taim' ago-jus' de same song w'en I firs' come here. W'at for I go away?

CONCINUED ON PAGE SIX.

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LETTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa, June 13th, 1905. To the Editor of the CATHOLIC RECORD, London, Ont

To the Editor of the CATHOLE Reconstru-London Cat. My Dear Siri-Sines coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, above all. that it is im-bud with a strong Catholic spirit. I setten-and stands firmly by the teachings and author-ity of the Church, at the same time promoting the beat interests of the country. Following these lines it has done a great deal of good for the welfare of relizion and coun-try, and it will do more and more, and its wholesome influence reaches more Catholic bomes.

erefore, earnestly recommend it to Cath-

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

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1960, Fo the Editor of THE CATHOLIC RECOR London, Ont: Dear Sir, Pos

London, Ont: Dear Sir: For some time past I have read our estimable paper, The CATHOLIC RECORD, our congratulate you upon the manner in ongratulate you upon the manner in your estimatic paper you upon the manner to and congratulate you upon the manner to "s matter and form are both good; and a truit Gatholic spirit pervadesithe whole. Therefore, with pleasure, I can recommend it to the faithful.

the f Ble

ithful. sing you and wishing you success, Bolieve me to remain. Yours faithfully in Jesus Christ † D Falconio, Arch. of Latisea, Apost. Deleg.

LONDON, SATURDAY, OCT. 14, 1905. LOYALTY AND THE FRENCH-CANADIANS.

The Hon. L. P. Brodeur, M. P. for Rouville, lectured before a meeting of French speaking citizens of Vancouver, British Columbia, on Tuesday evening, October 3. During the course of his address he criticized severely some observations on the French Canadian people which have been published in a new book entitled "Canada As It Is," by John Foster Fraser, a recent English visitor to Canada.

Mr. Fraser states that French Canadians are disloyal because they are not in favor of extensive armaments in Canada.

Mr. Brodeur said that "the French Canadians have always proved their loyalty to Britain, and never asked for better terms than they have now and have had for many years from the British authorities; and, further, they will always continue to be loyal to British institutions."

The Hon. Mr. Brodeur is right in

British origin, against the French Canadians on the plea that they are disloyal, is evidently wicked, and designed for their own political profit. All true Canadians should hold these late. demagogues in contempt.

# THE " YELLOW PERIL."

During the continuance of the Russo Japanese war a good deal was said on both sides in answer to the query "Will the complete success of the Japanese, in this contest, result in so great an elation on the part of the Mongolian or yellow race as to become a yellow peril to the Western or White races of the world ?"

The danger lay in this that the Mongol and Malay races, commencing with Japan and going through Corea, China, Thibet, Malacca, Siam and the great Archipelago of the Pacific ocean, comprises a population which of itself i very nearly one half that of the entire globe, while the other races, white, red, black and brown constitute the other half.

So long as the yellow races were in the backg ound of civilization, they re mained in the far east, and there was no danger of their overflowing the civilized nations of the Western world. These nations are strong in the knowledge of the sciences, and all the sciences have been called into requisition for the purpose of finding means of defence against or aggression upon all other nations with which they may

have any cause of quarrel. It is only recently that the Japanese have discovered that they are men with a brain power probably equal to that of the white race, when it is equally cultivated, and with a physique which is apparently not less in endurance.

Japan has only recently entered into competition with the Christian nations in both an intellectual and a physical direction, and it even now claims to be fully equal to any in both respects,

while willingly acknowledging that from the latter it has derived its knowledge, that knowledge is power, and that it is only following in the path which the Christian nations have pointed out. But Japan has been a successful imitator and she has now reached the stage where she may reasonably claim that in some things she has outstripped her

models. Russia has been considered to be one of the most to be dreaded of the west ern powers. She never equalled the other powers in having an educated people, but she made up in the number of her subjects for what she lacked in real science-at least this was believed to be the case. But in the recent war with Japan she was found to be very greatly lacking in foresight as well as in the physique of her men, notwithstanding that her men are

physically larger and proportionately eavier than the Japanese. It is supposed that the Japanese were, at every great battle of the late war, more numerous in men than the Russians, and that this was one of the causes of their success. But why might not the Russians have met their redoubtable foes with equal num-

bers to say the least ? Had they not men of brains as well as the Japanese what he said. It may be that, in the to bring their available forces forward? beginning of the British occupation of And could not these men have been equally provident from the beginning ? It is evident that if the Russians are even equal to the Japanese in knowledge, there was something lacking in perseverance of application of such knowledge to the present circum. stances of their case, and, as we know well, even the most learned do not alvays apply all their knowledge, it follows that besides real science and physical powers, a concentration of will power is also needed to ensure success. Down even into the past half of the century, the yellow man did not excel in any of these requisites to real success, but within this short period the Japanese have shown an inherent capacity under all these aspects which has astonished the world, and the question now is, are all the yellow men inherently capable of a similar sudden advance into the front rank of civilized nations? If they are thus capable, having the example of Japan before them as encouragement, what is to prevent them been ever since. It is most unfair, it from rising now from the lethargy of ages and pushing themselves forward ? Is it not very possible and even probable that the Japanese, having once started on a career of victory over a western nation, may put themselves forward as the leaders of the yellow races and induce them to the new civilization under their leadership, and lead them to a series of victories over the other races of the world whom they may conquer one by one, as they re quire room for expansion ? Local ex-1836 plotted to set aside Queen Vieteria clusion laws such as those of the from the throne, but loyal Canadians United States, and the less rigorous laws of Australia and Canada, will be THE CATHOLIC RECORD.

ever the world, as he has been doirg or nine years ago. In their composi tion the writer drew largely from the works of Father Argelo Raineri and Bishop Hay. They were first pub-lished in the Casket during the months by degrees, the yellow men may become everywhere dominant ! In this possibility consists the " yellow peril " of September and October, 1903, and of which we have heard so much of

Some have considered this yellow peril to be a real danger of the future. We know from history how the Goths, Lombards, Huns, Vandals, Normans, Saracens and other tribes, as soon as they began to feel their power, and to know that there was wealth to be obtained merely by grasping it, came from the far East and North and spread ideas merely suggested in numbers, and it seems themselves over Europe and Africa. either driving out the former occupants, or reducing them to subjection, or as-His similating them, breaking into pieces the old Roman Empire in their course, English nur's instruction to her pupils: 'Few mothers may talk as she did ; and why may not history repeat itself but all mothers, when guiding their children, may well keep in mind the truths which she so well expresses." by the march of the yellow races west ward till they dominate the whole world Europe first, and America and per haps Africa afterward? THE CATHOLICS OF GERMANY

There are others who, looking into the future, see no prospect of this yellow

in becoming members of the various peril materializing into a fact. We do not pretend to foretell whether or not societies instituted for the furtherance of religious objects is well worthy of this shall be the case. The future is in the hand of God, and God will provide imitation by Cataolics in other lands. According to the Osservatore Romano for it; yet we have no assurance that which has collected accurate statistics the pessimistic picture may not be the on this matter, there are 1,700 Conone which will be borne out by the fraternities of the Blessed Virgin with facts. The only thing we can do in the matter is to fulfil our duties to God and 300,000 members in the Empire. These take an active part in all charitable our fellow men, to spread the knowledge of God's truth, to assist in the diffusion undertakings under the auspices of the of secular as well as religious truth, Church. until men shall be truly brothren throughout the world, or, as the Scotch poet expresses it :

"That man to man the world o'er Shall brither be, and a' that."

In connection with this subject, a culation of 90,000. There are com. curious despatch has been sent from mittees belonging to these societies London, Eng., as a special communication to the Toronto Mail and Empire. We are told that Sir James Crichton Brown, in an address at Charing Cross Hospital medical school, said that it is mooted point whether the British race is degenerating or standing still. It is certain, he adds, that there is a deplorable amount of deterioration and inefficiency, all of which tends toward the deterioration of the race. The country contains hordes of undergrown, underfed. blemished and debilitated men, women. and children who, industrially and socially, ate inefficient, and municipal administration is inefficient. It is en couraging, however, that the inefficiency is at length recognized, and that many efforts are being made to ensure efficiency.

Sir James admits that the wonderful and sudden efficiency of the Japanese during their late terrific struggle with Russia has increased the energies of British philanthropists to make new and strenuous efforts against the deterioration of the people of Great Britain. He is confident that the Japanese brain is physiologically not inferior to the British, and that the yellow peril is not a mere bogey, but a possible contingency, if the Chinese as well as the Japanese brain is fully equal to that of the people of Great Britain, and. we may add, to that of other European nations.

THE AGE OF HUMBUG.

recovery of kidnapped Catholic children, until at last force had to be resorted to assert the power of the was the coolest and He audacious impostor that ever throve apon the weakness and the prejadices of the gullible. He belonged to a Jewish family of furriers settled in are now republished at the reverend several members of the reverend clergy. His Lordship the Bishop of Antigonish sanctions the republication Antigonish sanctions the republication the reverse of the r Cork and later in Dablin, but he him self seems to have dropped out of the Jewish communion and adopted some one of the many forms of Protestant in the following words : "Your Taiks with Parents, republished in pamphlet dissent as more conducive to his plans form, will, I feel sure, do much gool, and I specially recommend its widest for achieving success outside the medi cal profession. He was the massaries connerpart of the equally famous Mrs. Smyly, who founded in Dablin what the unphemistically styled "Birds" possible circulation throughout the diocese." The ninth of the "Talks" was written by a Dominican Father ; she suphemistically styled "Birds" Nests" for other kidnapped Catholic the tenth by the Mother Superior of a convent in England. They develop ideas merely suggested in the other lady about

it seems fairer to

writers to let them stand alone.

The number of associations for intel-

ectual improvement, mutual help and

similar purposes is 1,320 with 230,000

members. These support three special

newspapers which have a combined cir.

ending with the refrain : lis Lordship the Bishop of St. Beorge's, Newfoundland, says of the Then come along down Merrion square, As sure as my name is Reilly. Each murtherin' bief will get mutton and beef If he prays with Mrs. Smyly.

children. She was the lady whom the facetious Dr. Nedley

#### PROTESTANT TESTIMONY.

wrote

An Anglican (Protestant) layman Mr. Edward Asling, writing in The Church Times (London) thus vehe The zeal of the Catholics of Germany mently condemns the persecution and the utors of religion in France :

\*For years past the Government of the French republic-the most infamous perhaps with which a civilized country was ever cursed-has waged war of the most bitter and relentless character against the Christian religion, which in France at all events, means the Catholie Church. The Republican Government which need not be-qua republicanism but is, actively anti religious, aims not merely at curbing the political power (what ver it may be) of the Church, but t the entire extinction of the Catholic religion – nay, of any religion at all—the very idea of God is to be abolished. The Joyalty of the clergy, the Catholic laity and of, at all events, the bulk of the religious orders, to the e-tablished form of Government has availed nothing. Bishops and clergy are to be deprived of the already miserable nittances which the State has do'ed out to them out of the enormous amount of ecclesiastica property raked in at the time of the first Revolution in the hope that this act of most scandalous and barefaced national robbery will ultimately result in altogether depriving the faithful laity of the consolations of relig-

And a Protestant clergyman, Rev. A P. Loxeley writing in the same p per, is equally emphatic in reproba-tion of the infidel government and its r against Christ as he very correctly

describes it. He says: 'The Church of France has done a noble work for God in the land and she is at the present moment suffering crue rong and indignity. Her churches ad revenues are being confiscated and her clergy (perhaps the best and mos devoted in Christendom) reduced to al most beggary; worst of all, her school closed and destroyed. The English Protestant) Church his made acrifices in the cause of religious edu cation, but has been almost outdone in this respect by the Church of France. The result of recent measures has been we are told on good authority, that the education hitherto given to sixteen hundred thousand children, voluntarily confided to Christian instruction fifteen thousand church schools, is now forbidden by law. No thinking person can doubt that the real object of what is going on now in France is the com plete overthrow of the Church, and, indeed, of religion altogether. It is not much more than a year ago that the figure of the Crucified was removed by order from every court of justice throughout France, and the day chosen for the deed was Good Friday. That shows the animus of it all. The fight is not against clericalism or the religi-ous orders but against Christianity, against Christ."

#### OCTOBER 14, 1.05.

#### nearest and dearest to us. We have marked the gentler touch of the hand as time has borne them along on its tides of disappointment and bereave ment of this world's good : and we have caught that note of tenderness in the voice that is left behind by the tears of a sorrow subdued and past .- "Lex Am-

#### FINDING THE TRUE CHURCH

andi" in the Dolphin

Man is the handwork of God. He has been created to the image and likeness of God and thereby has become the highest type of creation. God he owes the supremest act which he is capable, namely, worship, And it must be not only an interior This subut also an exterior worship. preme act is more familiar to us under the name of religion. the ballad, worthy of Charles Lever,

In the world to day we find millions of people who are rendering such homage to the Creator. They are known by the general name of Christians. This means that all proclaim them. the general name of Christians. selves followers of Jesus Christ, the Second Person of the Blessed Trinity Who became Man. Ye's strange to say we find them following Jesus Christ not by one but by many contradictory

forms of worship. This would indicate that there is dictory forms of religion cannot be cor-rect. All are not teaching the docrect. All are not teaching t trines taught by Jesus Christ. There. fore, many must be teaching error. Many must be following false forms of worship. Hence it becomes the duty of all sincere Christians to satisfy reason and conscience as to which one is the form established by our Lord and Saviour Jesus Christ. All profess belief in His divinity.

All a lmit that He estab ished a Church That He taught His dostrines to His Apostles and commissioned them to teach others, giving them at the same time the power to commission others who were to do likewise. In this way the doctrines which He taught were be transmitted to all future generations until the end of time.

Those whom He thus divinely com missioned became the ministers of the Church which He divinely established. And of this Church He made St. Peter His first representative on earth. "Thou art Peter, and upon this rock will build My Church and the gates of hell shall not prevail against her.' Sincere seekers after the truth should

carefully weigh these words. They are the words of Jesus Church. Clearly and unmistakably they point to the fact that our Lord established but one Church, not many. I will build My Church, He says, not churches. Hence one Church is not as good as another. One only is the true Church, the Church established by Jesus Christ. Therefore, all the others but that built by Jesus Christ are the work of man. They are hunan institutions, and, while Christian in profession, are anti Christian in fact, because not of **Onrist's** establishment.

Which, then, of the many to-day claiming to be the true church of Christ is such in fact? How can it be distinguished in the multitude of contradictory professing Christian bodies ? Easy enough. Jesus Christ Himself has set upon it four very plain marks-

namely, its oneness, its holiness, its universality and apostolicity. In keeping with our present line of thought let us seek it only by means of the bitter. App. Christian body to day the latter. Any Christian body to day claiming to be the Church established by Jesus Christ must also be the Church of the apostles, the immediate successors of Christ. The line of suc-Tracing cession must be unbroken. the various Christian bodies, therefore, back to this source we find all but one the work of man. The names of their founders and the dates of their beginning are matters of history. The only one which stands the test is the Catholic Church. Therefore, the Catholic Church is the only true Church our Lord and nrch establishe Saviour, Jesus Christ .-- Church Progress.

# **OCTOBER 14, 190**

#### THE CHURCH AND JUDGMENT

The Rev. Dr. Algernos an Episcopal minister of Y., distinguished for hi ning, and for the cour ions. Last winter l victions. Last winter i position in reference to n and conscience that brou and conscience that broks severe criticism from brethren. Initiatory ste looking to a trial for her further has been done as Cropsey may be called b of his Church at any tim

In anticipation of su-reply to his critics, Dr. lished in the Outlook an ating and defending hi indicating his probable should he be called to authorities of his Church

He took for his tex sentence from a pastors by the Bishop of the I copal Church :

" If one finds, whatev place in the Church, his hold upon her funda then, in the name of co

let him be silent or wit The object of this ut be to free the Episcop the task of trying and e its members who do not teaches. It would have member take up his be part, thus relieving it ment of assuming to de should believe and at t cognizing in him the judgment. If the Episo believes it has, the sion to teach revealed insist on the correlative members to hear and ac as revealed truth. If no such divine comm right to assume to be truth, no right to teac God, no right to impos

any one as the Word o private judgment. The doctor's Church

might to indge him, or in him the right to re and follow the dictate ment. If it assumes and judge him it rej-indement. I private judgment. right of private judg its claim to the divi teach authoritatively. mission to teach impli

to hear. This is the difficult Cropsey's Church against him. He is w and does not seem t help his Church out situation. He disput of the Bithops and h common honesty n requires him to be sit draw. His attitud mecessity on his Chu or be silent, and i teach on the authorit sonal judgment, ever ment condemns the fundamental verities He holds that he s Church to correct it and that his presen

To the Catholic attitude seems stran and yet, from the view, and measured Protestant principl ment, it is vigoro places himself squa mental principle authority but the inc And a ppealing to hi ment in compliance on which the whole tantism rests, he d judgment to that of sists that he should pale, that by the l

he may guard the m

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True, he says rticle. "We look

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prophylactic against

There are also 1,150 workingmen's ocieties for beneficiary purposes, with 115,000 members. Thus the immense influence exercised by the Catholics of Germany in family and social life, and in the political arena, is accounted for. It is due to these and similar facts that the Catholics are the strongest party in the Reichstag or Parliament, where they form the Centre or compact Cath olic party of 102 members, which the Government finds it necessary to placate in order to govern the empire, and to form a barrier against the Socialists, who are becoming very numerous

THE LIE DIRECT.

throughout the country.

Over in Australasia they have ministers who are as much given to seeing Catholic bogey-men as any of those brethren who used to make Biston how in the A. P. A. days, but who have for some time sat silent. At an Orange demonstration held in Melbourne, re cently, one of those very much fright ened gentlemen made a speech in which he declared that Archbishop Carr of that place had got his foot on the neck of the Victorian Parliament.

which arrange conferences and debates, usually every fortnight, for the study of social and religious questions. The consequence of this is that the mem bers are exceedingly well instructed on all matters relating to Church history and Catholic faith. They are also able to discuss and take the best means for the improvement of the people, and

for their general prosperity.

Canada, there was among the people a longing for the restoration of the country to France. This feeling would be quite natural, and we could scarcely have any other feeling than contempt for them if the case were otherwise. But they soon made up their minds that there was no hope of such an event occurring, and they honestly accepted British rule, and, when the people of the thirteen British colonies of North America invited the French Canadians to join them in insurrection against Great Britain, they refused the apparently tempting offer and clung to the British flag while the really British colonies established an independent government which has become the great Republic of North America.

It is generally conceded that these colonies had sufficient grounds for desiring independence, but we will not debate this point here. It is sufficient for our purpose that the French Canadians, one hundred and thirty years ago, made their choice to be loyal to Great Britain, and loyal they have is even criminal and unpatriotic on the part of writers like Mr. Fraser to en deavor to sow disloyalty by representing as disloyal the present generation of French Canadians, whose forefathers as well as thenselves have been loyal subjects, and have attested their loyalty by fighting for the British Crown both at home and in South Africa.

This constant harping on the imaginary disloyalty of French Canadians is worthy of the Orange lodges which in should not join in any such chorus.

The object of those who, like some of

no obstacle to the progress of the

It is not so much a matter of surprise that we have arrant humbugs travelling throughout the country pretending to be divine healers as to find num. bers of people who claimed to be  $\epsilon n$ dowed with the ordinary amount of common sense, placing faith in them. The Montreal Star of Sept. 27th. writing from Sault Ste Marie, Ont. makes the following reference to one of these mountebanks:

The appearance of Schlatter, the alleged divine healer, caused a mild sensation here. Schlatter addressed a crowd of five hundred people at O Brien's Hall Sunday afternoon and incerted threatty who geographic the intreated twenty who accepted the invitation to try the faith cure. feature of the meeting, however, was the language he used in addressing some who caused a disturbance by talking and laughing. It was such that the proprietor of the hall refused to allow him to have it for a second meeting and Chief of Police Downey laid information before Magistrate Quibell, charging Schlatter with grossly pro-fane, blasphemous, obscene and insulting language. Schlatter was to have appeared in the police court yesterday but preferred, rather than face the court, to leave the country.

TALKS WITH PARENTS.

We desire to draw attention once more to this excellent pamphlet of seventy eight pages. In their parish work the rev. clergy will find it of inestimable value if they circulate it liberally amongst the families of their parishioners. It is prepared by Rev. D. V. Phelan of the diocese of Antigonish. Single copies can be had at 10 cents and in quantities of fifty or more 7 cents. Any number required may be had from Alex. McNeil, Barrister. Halifax. The following extract, which forms the introduction to the work. gives a good description of the contents :

that he interfered in recent legislation, and bent the Premier, Mr. Bent, to his will. These statements were, of course, very palatable to his audience, but they did not appeal to Premier Bent, whose answer was as follows : "A man who talks like that is not en-

titled to the reply courteons, but de-serves the lie direct. And I give him the lie. What he has stated is a lie. I don't care for the Catholic Church any more than I do for any other Church. Archbishop Carr did not make any representation to me about the Scripture instruction referendum. The only Bishop I saw was Dr. Clarke, the Anglican Bishop. I am as good a Protestant as the accuser is, and what

he says about Archbishop Carr and my-self is a lie." It Premier Bent were a resident of our Dominion-if he were to read the speeches of Orangemen, especially on occasions of 12th July demonstrationsand if he were to read the Orange Sentinel of Toronto-he would be tempted to make a statement, such as the one above quoted, very frequently. The Orange Sentinel, under its present editorial mangement, has descended to a very low standard indeed.

DR. BARNARDO.

Pailadelphia Catholic Standard and Times Amongst the obituaries of this week as that of Dr. Barnardo, of London. Little was known of this personage in this country, but on the other side of the ocean he was often before the publie in a manner more prominent than pleasant for him. He is described in the telegraphed note as a well known philanthropist. The fact is that he onducted with great advantage to himself a home, or a number of homes, for boys in the city of London, and that he received from foolishly senti-mental people a vast heap of money to run these establishments. They were for the most part dens of proselytism. His agents were very fond of kidnap-ping Catholic boys and immuring them in this "philanthropist's" homes. Sev-eral times was he before the courts on

Beyond doubt the animus of it all i hatred of The Holy Name and the holy symbol of salvation and all that they mean. It is highly creditable to those and many other Protestants to so re cognize it and in the interests of our common Christianity to put on record ther testimon / and raise their voices gainst the iniquity .- New York Free min's Journal.

#### WHEN THE DAY IS DARK.

We cannot always see why we who need the light here more than those who have reached the mountain top should have to build all our hopes and risk all our happiness upon the prom-ise of a God Who hides His face: nor why those who in their weakness and doubt, most need the sight of Him should be the ones who are most deprived of His presence. Why we should grope and stumble in this darkness we do now, when even the merest glimpse of His face would so lighten the gloom apon Faith's pathway. Yet we cannot tell with what infinitesimal calculation God reckons up the value of each weak effort of human flesh to fight off the foe of sin ; of each sudden piteous sigh for peace and rest from the upending strug gle of it all; of every blind grasp in the dark upon any hold that would bear no the sinking spirit till the light breaks again : of even those unuttered mumurs of the lonely soul and the suffering heart which His inscrutable hiddenness at times almost presses into open reproach.

We can see the reason for these things when the broad noonday of joy lights up all the earth and shines out into the unfathomable width of space. Yet even in the twilight gloom of our common daily life the cold mind sees a reason for this struggle toward the Unseen Good ; and marks the mys terious result of it even upon our ex-ternal lives. We know these are the

processes by which the spirit's fiber is refined and strengthened, and that exquisite quality given to the human soul

which we call character. We do not know the actual opera tion of this process upon the spirit but The object of those who, like some of no obstacle to the progress of the tents: our twelfth of July orators, and the yellow men should these conditions be press which citers for them, constantly bought about, and instead of the Parents'' were originally written and this charge, and he insolently refused the silent mysterious workings of this appeal to the people of Ontario of white man extending his domination preached as parish sermons, some eight to the progress of the tents:

Italy's King Wants a Bishop for Senator.

The San of New York prints the following cable despatch from London :

The Italian censor stopped a despatch from the Sun correspondent at Rome announcing that the King intended to appoint as Senator Mgr. Bonomelli, Bishop of Cremona, who is a staunch friend of the House of Savoy, and approached the Pope on the subje Pope replied that he was gratified at the friendly intention, but as the ap-pointment would involve the removal of Mgr. Bonomelli from his diocese he could not sanction it.

The correspondent's informant, a Cardinal, declares that the relations between the Pope and the King were never more cordial.

Girls and Bad Novels. In the past we have had occasion to call the attention of parents and teach ers to the evil and pernicious effects of bad reading. This time we will allow the Journal, of Kansas City, to eak. It says in a recent issue: "Half the woe that comes to girls in speak.

this world is the result of reading bad novels. They pore over all the silly, senseless stuff and get filled up with all sorts of romantic but improper ideas, and it need not be surprising that they try to cut some of the capers that their glittering heroines co." It is the duty, then, of Catholic par-

ents to save their children from su mistaken nations of morality by providing them with good reading-papers sound and books that will inculcate principles, and inspire them to be good Catholics and conscientious men women.-Sacred Heart Review.

#### Keyhole Catholics.

"Keyhole Catholics" is what a Buf-falo pastor calls those peoplewho, comthe ing to Mass when the priest is in the pulpit and shrinking from attracting his notice by so late an entrance, remain in the vestibule and keep an eye on what is going on inside by pesking through the doors or mayhap the key-hole Catholics, but they don't hear Mass.—Catholic Citizen. peeking

onger He, but r that is, . private j ultimate authority the teaching of be accented truth is seen and conscience. Rea therefore, superce of God as the crit The case of Dr. to the Catholic, an excellent illu Protestant princ ent as to things rationalism, pure

heights of Christ of infidelity. A tian faith to the All the reveale must be rejected conscience-priv penetrate and s trinsic verity. jected, for faith and not on the d into the intrins supernatural thi

Such is the l ant principle o imon ground and his church it into practice cal resting pla Nay, they must wust reject verifiable, and of the prese for their reaso

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# HURCH.

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y by means of an body to day ch established also be the the immediate he line of suc-ken. Tracing lies, therefore, nd all but one names of their of their behistory. The the test is the fore, the Cath y true Church, our Lord and

# OCTOBER 14, 1905.

#### THE CHURCH AND PRIVATE know nothing about it without the JUDGMENT.

The Rev. Dr. Algernon S. Cropsey is an Episcopal minister of Rochester, N. Y., distinguished for his ability and Y., distinguistica for the courage of his con learning, and for the courage of his con victions. Last winter he delivered a victions. Last winter he delivered a course of lectures in which he took a position in reference to matters of faith nescience.

position in reference to matters of faith and conscience that brought upon him severe criticism from his Episcopal brethren. Initiatory steps were taken looking to a trial for heresy. Nothing farther has been done as yet. But Dr. Cropsey may be called before the court of his Church at any time. of his Church at any time. In anticipation of such call, and in reply to his critics, Dr. Cropsey pub lished in the Outlook an article reitsr-ating and defending his position, and indicating his probable line of defense should he be called to account by the finite object of thought, without an idea clear enough to be affirmed or de nied. The distinction between fundamental

authorities of his Church. He took for his text the following sentence from a pastoral letter issued by the Bishop of the Protestant Episcopal Church :

"If one finds, whatever his office or place in the Church, that he has lost his hold upon her fundamental verifies, then, in the name of common honesty, let him be silent or withdraw."

The object of this utterance seems to e to free the Episcopal Church from the task of trying and ejecting those of its members who do not believe what it teaches. It would have the unbelieving member take up his belongings and de-part, thus relieving it of the embarrasment of assuming to determine what he should believe and at the same time resuch a believe and at the same time re-cognizing in him the right of private judgment. If the Episcopal Church has, or believes it has, the divine commis-ion to the back result. sion to teach revealed truth, it should insist on the correlative obligation on its members to hear and accept its teaching as revealed truth. If it believes it has no such divine commission it has no right to assume to be the criterion of

truth, no right to teach in the name of truth, no right to impose its teaching on God, no right to impose its teaching on any one as the Word of God against his private judgment. The doctor's Church must assume the

right to judge him, or it must recognize in him the right to reject its teaching and follow the dictates of his own judg-ment. If it assumes the right to teach ment. If it assumes the right to teach and judge him it rejects the right of private judgment. If it concedes the right of private judgment it abandons its claim to the divine commission to teach authoritatively, for a divine com-mission to teach implies the obligation mission to teach implies the obligation to hear. This is the difficulty that faces Dr. This is the dimensive that faces DF. Cropsey's Church in taking action against him. He is well aware of this and does not seem to be disposed to help his Church out of an embarrassing help his Church out of an embarrassing situation. He disputes the statement of the Bishops and holds that neither common honesty nor his conscience requires him to be silent, or to with-draw. His attitude imposes the mecessity on his Church to take action or he silent and let him alone. It

present line of

attitude seems strangely inconsistent ; and yet, from the Protestant point of view, and measured by the fundamental view, and measured by the innamental Protestant principle of private judg-ment, it is vigorously logical. He places himself squarely on that funda-mental principle which rejects all authority but the individual's judgment. And a ppealing to his own personal judg-ment in compliance with the principle on which the whole structure of Protesan which the whole structure of Protes-tantism rests, he declines to yield his judgment to that of his Church and in sists that he should remain within its pale, that by the light of his judgment THE CATHOLIC RECORD.

#### THE FEARLESS COUNTESS, CHAM-PION OF THE CHURCH.

authority of the senses that make it cognizable to their conscious intellig-ence. In rejecting all a thority as a mediam to trath, the autherity of the senses must be rejected. They have then no resort but to the idealism of Bankeley on the universal doubt or The Spectator for July 22 dwells at The Spectato for siny 22 dubins the length on Mrs. Mary E. Huddy' volume "Matilda, Countess of Tuscany." This noble woman, who was born in 1046, at Canosa, was left, by her brother Frederick's death "sole heirese Burkeley, or to universal doubt, or nescience. Dr. Cropsey comments on the vague-ners of the phrase "fundamental veri-tics," which the Bishops use in their letter. "The letter," he says, "deals in general terms and is careful not to tell us what these fundamental verities are." This objection is serious and justly raised. To talk of "fundamental verities," without stating clearly and definitely what they are, is to leave the mind suspended without any de-finite object of though, without an brother Frederick's death "sole heress of the great Marquisate of Tuscany." From her bounty came to the Papacy great part of its temporal possessions. "The Great Counters," says the 3pectator, "is a noble subject for an historical biography . this same great Matilda of Tuscany, who spent her life in defending the Popes and left them her patrimony. . She

her life in detenting use. She left them her patrimony. . . She was, after all, one of the grandest figures of Dante's own national history. She was the first great benefactress of florence. As Mr. Ga dner remainds us, on the authority of Boccaccio, 'her praises were long sang in the Floren-

The distinction between lundamental and non fundamental verities, or essen tials and non essentials, is a make-hit devised by Protestant theologians to meet the charge of Catholics that Protine churches.' "Matilda was a soldier from her "Matilda was a soldier from her childhood. As a heroine of the Church militant, she first distinguished herself at the age of fiteen, by pouncing down from Canossa with a band of vassals on the ani Pope Cadalous, who was traveling through Tuscany on his way to Rome. Her men, crying, St. Peter testantism has no unity of doctrine, that it taught a congeries of contradictory doctrines, and was therefore necessarily false. To meet this charge they devised the distinction between essential and non essential truths, and to Rome. Her men, crying, St. Peter and Matilda !' soon scattered Cadalous, strong German escort. He prudently ran away, and reached Rome by an claimed that the various Protestant Churches were united in the essential ran away, and reached Rome by an other road. . . Godirey of Loth-aringa, whose views were pu e'y solfis 1, refused to lead an army against the Germans in aid of Pope Alexander II., truths, and that their creeds were contradictory only in non-essentials. But this distinction of essential truths

is subject to the same objection that Dr. Cropsey raises against fundamental verifies; it is vague, indefinite, and the inventors of the distinction have never been able to agree on what truths promise to marry his son Godfrey le promise to marry his son Godfrey le Bossu. The girl consented to make this sacrifice, the first and greatest of many, for the sake of the Church. She had the supreme joy of helping to drive away the Germans from the gates of Rome, and was received by the city with something like an old Roman triumph, 'the first woman since the fall of the Roman Empire of whom account must be taken in history.' are essential and what are not. "Fundamental verities" is a vague phrase, and was intended so to be, and among Protestants must always be, for the moment they attempt to tell what these verifies are they fall int) disputes and contradictions as great as those the distinction was intended to obviate.

account must be taken in history.' It was in 1073 that Hildebrand be cane Pope and the great struggle came Pope and the great stridger by gan, during the years of which Matilda the 'Great Countess,' stood between him and her cousin, Henry IV. of Germany. She was the independent raler of nearly all Northern Italy. tial or unimportant, is to impeach His veracity or His wisdon ; His veracity, "Henry did his best to take revenge on his cousin, who had not only been a witness of his humiliation before the if we doubt the truth, He reveals, or His wisdom, if we look upon anything a witness of his humiliation before the Pore, but had already bequeathed all her great estates to the Holy See. The life of Matilda for many years was one of constant fighting and anxiety. Besieged in Conossa, she escaped with difficulty. . . In middle sge the Counters Matilda married a yourg man of twenty-five, Well or Gueff of One when the generate her though when brought to our attention, simply and solely because H<sup>3</sup> reveals it, whether our intelligence can see its intrinsic truth or not. His divine veracity is the all-sufficient answer to our last why. He is not as man, who now talks wisely and now deals in trifles not worth considering. But while Dr. Cropsey rightly charges the Bishops with ambiguity, he commits the same fault himself. He tells us the fundamental verifies are the two great of twenty-five, Welf or Guelf of Bavaria, and this connects her, though not in a direct line, with the Royal Family of England. Robert of Normandy, son of the Corqueror, was one of her suitors In the intervals of rescuing, and supporting, and fighting for the Popes, and enduring the inva-sions and sieges of her cousin Henry, fundamental verities are the two great commandments of the Law, the Lord's prayer and the five laws of righteous she spent her time in the good govern prayer and the live laws of management ness, as written in the Sermon on the Mount. Here he confounds truth with command or law. Truth informs the in-tellect, Divine law regulates our will and actions. A law is not a verity, nor ment of her domains, so that under her ment of her domains, so that under her rule Tuscany grew greatly in all kinds of prosperity. Florence owed much to her wisdom as a ruler, and the same may be said of her other cities, Pisa and Lucca, and even the ungrateful Mantua, which from fear of the Empire rebelled against her in her last illness. She died at Bondeno, near Reggio, in the summer of 1115, and was buried at Mantua In 1635 her remains were removed by Pope Urban and actions. A tawn how a book action, has a verity a law. Again, he says, " If we believe what Jesus believed and teach what Jesus taught, we are true to our high calling as ministers of the Church of Jesus," as the As ministers of the Caurch of Jesus." Now, all this is just as vague as the "fundamental verifies" to which he objected. It has no practical meaning until it is known what Jesus taught. remains were removed by Pope Urban VIII. to Rome, and her monument is now to be seen under the dome of St. That is the very question that has split Protestantism into more than a thousand Peter's, where the greatest benefactress of the Roman Church ought certainly to of the Roman Church ought certainly to lie, Sir James Stephen spoke of her worthily: 'It was her noble ambition to be the refuge of the oppressed, the benefactor of the miserable, and the champion of what she deemed the cause of truth.'' ects. When the Doctor teaches what Jesus taught he will vice the teaching of the Catholic Church.-N. Y. Free-

YELLOW JOURNALS. Rather interesting, if not particularly edifying, are the "Confessions of a redifying, are the "Confessions of a moment with the miracles of Faith, Valuer, Lournalist," reprinted from such as are wrought at Lourdes. Speaking at the confessions of a moment with the miracles of Faith, such as are wrought at Lourdes. The Catholic Church is a determined enemy of Freethinkers and Freelow Journalist," reprinted from Public Opinion by the National Review Discussing the method of manufactur-ing news for the journals of which he writes, the author relates that on one occasion it was desired to secure an expression of opinion from Archbishop Farley on a notorious case of lynching rariey on a notorious case of lynching in Delaware. Premising that "probable no man in New York is more reluctant to give an interview than the Arch-bishop." this journalist declares that the reporter who was sent to the prelate's residence saw only Mgr. Farley's secre residence saw only ingl. Failed tary. We quote the sequel: "His Grace would never consent to an interview on such a subject as you suggest," said Father Hayes. "His opinions on such matters are always directed by the laws of the Church and the laws of the country." With this for a basis, there appeared in the American a two-column interview. American That interview was not denied. You, who read this, should admit that we must have written that interview erly. Around the words of the Archbishop's secretary we built statements which he dared not deny. To have done so must necessarily have been construed as a denial of the facts of the interview, which were based solely on the premise, "the laws of the Church and the laws of the country." We took care that his Grace should not We took care that his orace should not be made to say anything heretical." On another occasion, Mgr. Farley being in Rome, this typical "great newspaper" had the impertinence to occur to not in provide request his Grace to act as its special commissioner in securing from the Pope some kind of greeting to Ameri can Catholics. The request was, of course, peremptorily denied. Then: "A few days afterward we printed, under a Roman date line, something which we knew had been written by the Archbishop. We called it a greet which we knew has been written by the Archbishop. We called it a greet-ing from the Pope through his Grace to the Catholics of this country; and also said it had been obtained especially also said it had been obtained especially for the Hearst publications; but really it was only an excerpt from the Arch-bishop's annual pastoral letter given out before he lett for the Vatican. Archbishop Farley heard of our work before the mails took him the news. And then we did get a cablegram from him. We had to discover that our

correspondent in Rome had been imposed upon." This is certainly illuminative as to This is certainly illuminative as to the genuineness and authenticity of much that appears in yellow jurnals over the signatures of men eminent in Church and State but, as Birnum discovered long age, the American people like to be humbugged.—Ave Maria.

#### LOURDES AND THE DOCTORS. Antigonish Casket

Dr. Feix de Backer, editor of the Revue de l'Antisepsie, and a physician whose practice extends from London to whose practice extends from London to St. Petersburg and embraces many of the crowned heads of Europe, is writing a series of articles for the London Tablet on the subject of Lourdes. He is one of the first of liv ing authorities on the treatment of disease by means of therapeutical fer ments, and has made a special study of cancer, lupus and anthrax. In his

of cancer, lupus and anthrax. In first introductory article he says: "He who has to work in a physi-ological laboratory feels the need of refreshing himseli in a psychical en vironment, if he is not to fall under the dominion of the purely mechanical phenomena of life. By dint of seeing cells germinate under the microscope, the more he establishes the fact that the laws by which they are governed they are convincing evidence t) any one with an open mind. This remark is suggested by an extraordinary fact that I have seen a doctor refuse to believe the evidence of such phen-omena, on the ground of the trickery, prejudice, and dishonesty of those who made the autopsy; and elamor that there must have been a substitution or compare fait, and the like. To this kind the laws by which they are governed are stable, and, as it were, invariable and eternal, the more is he tempted to refer to matter only the vitality he sees a ound him.

"Here note well that this is a tempt-"Here note well that this is a templ-ation only; it is nothing more. It is quite easy to see, if one will, that when one succeeds, like my learned friend Doctor Ledus, in so combining the forces of electricity and chemistry as forces of electricity and chemistry as to create a cell with all its elements, it to create a cell with all its elements, it is always necessary, in order to make it a living thing, to inocalate it with another cell that is alive. "Had I been present at the Congress

(of Free Thought in Rome.) more than anyone else I would have extolled science and the knowledge that is acquired by man's toil, patience, and genius; more than any one else I would have tried to do honor to man's would have tried to do honor to man's triumphs over air, earth, fire, and water. I would have attempted to show that, if the kingdom of this world already belongs to man it is his duty to go forward and make the conquest of the world to come. In the name of free-thought I would have concluded: 'I believe in God.'... "When our great grand children, far ahead of Berthelot and ourselves, thanks to fresh discoveries of science, are careering through the air, annihil-

are careering through the air, annihil-ating space, flying on the wings of aerial tempests as we sweep along before the blast of ocean storms; when they can manufacture diamonds in per-fected electrical ovens; when they can destroy armies without moving; when destroy armies without moving; when by taking a patent pill they get the benefits of nourishment without fatigue if only the stomach and intestines can be made happy with doing nothing; what then ? "Will man not then be happy? No.

He must do batter still: for ' progress is the law of life.' What, onward once more? Yes, ever onward! Ever upwards! Excelsior! Up to the Most High, then? Quite so. Why not be-gin from that end? Would it not be simpler?

the body, and thousands who go away from Lourdes still burdened with their physical infirmities have been simpler ? Passing on to the cures of which he found indubitable evidence at Lourdes,

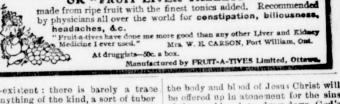
found inductable evidence at plantacy, pr. de Backer says: "Tabercalosis and cancer, more fatal scourges of mankind than twenty murderous wars, will probably disap pear from the world as soon as the use pear from the world as soon as the use of living cells for the regeneration of poor or badly developed constitutions becomes universal, though we must not leave out of our reckoning all the physical agents of an electric char-acter now at our disposal. This con-viction is the inevitable outcome of memory personal experiments - vet I my own personal experiments : yet I am far from thinking that the miracles

to their homes rejoicing.

Speaking at the corner stone laying

good and faithful servant."

refuse



Fuit-a-ti

counterfeit, and the like. To this kind of thing there is no reply. One has to do with a cerebral lesion, an intellect-

pilgrimage to Lourdes appeared lately in the Morning Chronicle, taken from

just as much of a miracle as any other." Oar Lord healed the sick as a proof

of His mission, and to draw men's hearts to Himself. Miracles are for

"FRUIT LIVER TABLETS"

non-existent: there is barely a trace of anything of the kind, a sort of tuber osity on one side, a cleatricial crack in the front, a special juncture free from callosity; this all that can be seen. "I determined to get those bronze paper weights as soon as possible: for they are convincing evidence to any one with an open mind. This remark

tu nult of voices breaking from the Standard Oil temple will be wasted on the breeze.—Providence Visitor.

3

A Recommended

#### IS THERE ANY NEW TRUTH ?

A remarkable letter has appeared in A remarkable letter has appeared the the Western Recorder of Louisville, Ky, written by the Rev. T. T. Eaton. It offers a reward of \$100 for the men-tion of a single new truth in theology that has been produced since the year 1850. It says :

ual disability for assimilation. It is a case of a brain hermetically sealed; "We have been reading and he ring a great deal for some time past about the 'new traths' in theology that have recently been discovered. We are told to keep our minds open to new truths in religion. It is said that these 'new truths' require that we shall reconstruct our theological systems, so as to give these 'new truths' their proper place. And we have made an honest effort, stretching now through several years, to find out just what these 'new truths' are, but we have been utterly unable to get hold of a single one of them. We have much to say about these 'new truths,' "We have been reading and hearing the most evident, the best established henomena cannot be got into it." Of a feature of Lourdes which disgusts so many visitors, Dr. de Bucker says: "On entering the town, one could not help feeling grieved at the fearful money grabbing ways of all the popula-tion. Everyone at Lourdes keeps an hotel, or sells statues, medals, rosaries, model grottoes, penholders, chocolate, and confectionery, all of it bearing the stamp of simulated devotion. In short, stamp of simulated devotion. In shorable the whole place was like a fashionable spa, in which the casino and games were supplanted by a church and a subterranean crypt." This is disgracetal, of course, but it neaders of 'modern thought' who have much to say about these 'new truths,' but still we have not been able to elicit a single 'new truth ' from any of them. We have read thousands of pages from authors full of talk about these 'new truths' who descant of their value and importance, but some is hard to see how anything but rever-ence and good taste could prevent it. It has its origin in the same spirit of greed which led the managers of pro vincial exhibitions in Conada to made use of Prince Louis of Battenberg and their value and importance, but somehow none of them ventures to name any of these alleged truths." his sailors as though they were a troupe of performing monkeys. An article describing the latest

" Unwilling to abandon our search though confessing to being somewhat though contessing to being somewhat discouraged, we have decided to adopt a new plan of procedure. So we here-by offer a reward of \$100 to the one who will produce for us a single new truth in theology that has been disin the Morning Chronicle, taken from an English paper. The writer did not deny that cures were wrought, but lamented that they were so pitifully few in comparison with the number who had come expecting relief. This thought occurred to Dr. de Backer covered since, say, 1850 We will cheerfully give \$100 to get hold of a new truth in theology, such as these writers delight to talk about, but which We will also, and he expressed it to one of the medical examiners by asking, "What about those who are not cured?" writers delight to talk about, but which they are strangely unwilling to specify. We offer this reward in perfect good faith, and we will pay the money promptly on the presentation of the 'new truth' in theology, discovered since 1850." "Just examine them," replied Dr. Foron-Vrau, "question them for yourr son-vrau, question them for your-self. When they leave, they are not the least in despair, but resigned, consoled, and even rejoicing in the cure of others. That, to my mind, is

There are no new truths in theology since Christ's time. He and the Holy Ghost then revealed to the Apostles all the new divine truths received by mankind since the revelations of the the good of the soul even more than of Old Testament. Those truths are con-tained in the Bible and in the tra-dition treasured by the Church since

Apostolic times. From time to time, as need has cured of spiritual ailments far more serious. They may have lost their Diviae Master in the wilderness of arisen, the Church has made new de-finitions, formally teaching that cer-tain truths were articles of faith and Diviae Master in the whiterhess of sin and unbelief in which they have been wandering but now they have found Him, as the Magi found Him, with Mary His Mother, and they return tain truths were introved in precise terms, so that no longer there could be ob-seurily, or difference, or doubt about them. Such were the dogmas of the Immaculate Conception and of Papal I mmaculate Conception and of Fapal Infallibility. But these were not new truths. They were merely statements of what exactly was the truth, which had always been held in the Church, explicitly or implicitly by all true Catholics, and which because of con-troversy or edification, needed to be taught in defined and authoritative form of doctrine. STANDARD OIL CHURCHES. tween the handsome Unitarian taber form of doctrine. nacle, erected in that city by Standard oil money, and the humble church soon A Catholic theologian has this to say on this subject : to grow up alongside from the hard-earned pennies of the poor. Not bold-ness of structure nor wealth of orna-"The Church has no power to make new dogmas. It is her office to con-tend for the faith once delivered and to hand down the sacred deposit; which mentation, said Father Cassidy, is the commendation of a work in the sight of the Lord Who searches the heart and she has received without adding to it or taking from it. At the same time the reins; but only purity of intention and Church may enunciate fully and im-pose dogmas or articles of faith con-tained, in the Word of God, or at the willing sacrifices of the poor in spirit merit the approval "Well done tained, in the word of dist, of an elast deduced from principles so con-tained, but as yet not fully declared and imp sed. Hence, with regard to a new definition, such, for instance, as that of Transubstantiation, Caristians Towering to the skies and fortified with all the luxuries that money can buy, the Unitarian temple is the true picture of Babylon -Babylon, the self exalted and the mighty upon earth. have a two-fold duty : they are obliged Rich, proud, arrogant, the Standard Oil edifice stands for all that is worldly to believe, first that the doctrine so defined is true, and, next, that it is nd unChristian. It is wrought in conpart of the Christian revelation re-ceived by the Apostles. Again, no Christian is at liberty to refuse asfusion, the workmen each striving merely for his own, and the minister presiding only by yielding in thought and deed to every whim of the great sent to any dogma which the Church proposes. To do so involves nothing less than shipwreck of the raith ; and magnate who built it. How dare the no Catholic may accept the Protestant distinction between 'fundamental and non fundamental articles of faith.' It " tainted money? and graft ? What grace will give him courage to denounce the thief at whose is a matter of fundamental importance hands he receives his bread and butter? to accept the whole of the Church' His life is an open mockery of his supposedly divine calling. Unity of teaching. True, a Catholic is not bound to know all the definitions of Unity of doctrine, identity of aims, integrity and wilfully contradicts or doubts the truth of any one among them, he ceases to be a Catholic." the Church ; but, it he knowingly and Godliness can have no place where envy breeds discord and luxury abound Hard by this lofty tabernacle, the little C tholic church will offer up its No new truths for us-we are satisfied with the truth as it is in Jesus, praise to God. Here we shall find no the faith once delivered to the with profusion of marble and brass, but Saints !- Catholic Columbian. innocence of heart and a treasure of

-Church Pro-

#### a Bishop for

prints the fol-om London: ped a despatch dent at Rome ng intended to gr. Bonomelli, o is a staunch Savoy, and ap e subject. The as gratified at int as the an the removal of his diocese he

informant, a the relations the King were

#### Novels.

ad occasion to ents and teach cious effects of e we will allow asas City, to ent issue: mes to girls in of reading bad r all the silly, lled up with all mproper ideas, ising that they apers that their

f Catholic pardren from si lity by provid-eading-papers nculcate hem to be good tious men and Review.

#### olics.

is what a Buf-soplewho, com-riest is in the rom attracting n entrance, re-d keep an eye de by pesking yhap the key-ley don't hear he may guard the mer bers of his judgment from his Church's false teaching. Starting from the Pretestant princi-nle which he full masonry. Little wonder. In their campaign against belief in the existence

necessity on his Church to take action or be silent, and let him alone, to teach on the authority of his own per-sonal jadgment, even though his judg-ment condemns the doctrines, or "the

ment condemns the doctrines, or "the fundamental verities" of his Church. He holds that he should stay in his

Church to correct its doctrinal errors,

and that his presence may act as a prophylactic against future false teach-

To the Catholic mind Dr. Cropsey's

of the Deity the Freethinkers have ple, which he fully accepts, he goes on logically to reject all authority save his private judgment, and makes it the his private judgment, and makes it the altimate criterion of truth. True, he says in one place in his article, "We look upon Jesus Himself as our ultimate authority." But a few lines after he says that which radically contradicts this. Thus: "It is not the authority of Jesus that gives valid-ity to the teachings of Jesus; that teaching makes its appeal to the reason

criterion of truth !

The case of Dr. Cropsey is of interest

God as the

of the Deity the Freemanness have faithful allies in the Freemannes. A Freethinkers Congress will be held in Paris at the beginning of next month. The organizing committee has, in view of the ment addressed to the Free of the event, addressed to the Free thinkers of the world circulars in which they proclaim that the passing of the bill for the separation of Church and State in France is to be the first step in a methodical campaign for the d in a methodical campaign for the de-struction of every form of relig ion. In the programme of the congress "morality without God" occupies an important place. The best means for combatting the inteaching makes its appeal to the reason and conscience of man, and in the reason and the conscience it must find its verification." It does not require exhaustive analysis to see in this state ment a denial that "Jesus Himself is fluence of Catholic associations will also be considered, as well as the estab lishment of lay associations for con-ducting civic festivals and funerals, and our ultimate authority. It is no longer He, but reason and conscience that is, private judgment, that is the ultimate authority. According to this, the teaching of the Son of God is not the organization of a movement for converting the churches to civic uses The Freethinkers are, it would seem to have their congress the practical sympathy of the Freemasons. A meet be accented antil its intrinsic truth is seen and verified by reason and conscience. Reason and conscience, under the auspices of the Grand therefore, supercede even the authority

man's Journal.

FREETHINKERS AND FREE-

MASONS.

From the London Catholic Times.

ing under the auspices of the Grand Orient of France, at which all the lodges were represented, recently passed a resolution recommending co-operation between the Freemasons of the world to the Catholic, inasmuch as it affords an excellent illustration of how the and the Freethinkers on the occasion of the forthcoming Paris congress When the foes of belief are thus con Protestant principle of private judgment as to things supernatural leads to rationalism, pure and simple. It leaves no foothold to stop the descent from the height of Christian fully to the descent solidating their ranks, the upholders of the faith have need of energy and deeights of Christian faith to the depths termination. of infidelity. All the revealed Chris-tian faith to the depths of infidelity.

There can be no degrees in our faith

any truth He has revealed, as non essen-

#### Reporters Should Know.

All the revealed Christian mysteries must be rejected because reason and conscience-private judgment-cannot penetrate and see and verify their in-trinsic verity. All faith must be re jected, for faith is belief on authority, and not on the direct intellectual vision The Hon. Whitelaw Reid has been telling what a journalist ought to know in order to be a success. \* \* \* Mr. in order to be a success. \* \* \* Mr. Reid forgot to mention that the journal Reid forgot to mention that the point ist should know something about the Catholic Church, its history teaching and ceremonics, so that readers might and not on the direct intellectual vision and ceremonies, so that readers might be spared the ludicrous blunders which now creep into the accounts of Catholic into the intrinsic verity and reality of Supernatural things. Such is the last word of the Protest ouch is the last word of the Protest ant principle of private judgment, the common ground on which Dr. Cropsey and his church stand; and in putting it into practice neither can find a logi cal resting place short of rationalism. Nay, they must even no inther ; they religious affairs. Reporters who make the Bishop come in wearing a thurible on his head and carrying his mitre in on his nead and carrying his mitre in his hand, can hardly be said to be edu-cated, no matter how much interna-tional or constitutional law they may know-but they do certainly contribute to the mainten of patients. Nay, they must even go further; they must reject all the past as not verifable, and the very existence of the present material universe, for their reason and conscience can to the gaiety of nations.- Sacred Heart Review. "To-day what is known of the nervous system is not enough to ex-

plain what I have seen with my own plain what I have seen with my own eyes, and what we are still seeing oper-ated by the Virgin of Lourdes. There phenomena are to be met with which cannot be observed elsewhere. "By therapeutical means we are un-

able to obtain such results as the sud den disappearance of suppuration, open wounds, lupus, persistent cancer, or the sudden union of two parts of a bone without any sign of callosity. Two bronze tibiæ on Dr. Boissarie's

desk in the medical examination office at Lourdes reminded Dr. de Backer of the cure of De Rudder which took place twenty-five years ago not at Lourdes, but at a grotto built to resemble it, and frequented by those un able to reach the more famous shrine. De Rudder's leg had been smashed by the fall of a tree. "For eight years," says Dr. de Becker, "he suffered more or less from suppurating wounds; many surgeons who attended him wished to remove the limb; but the minister How will he speak against corrupt sufferer shrank from the operation. The portions of broken bone were sev. eral centimeters apart, and the muscles had resumed enough contractile power to allow the sick man to twist his leg to a certain extent about his crutch." On the day of his cure two railway men had helped him out of the carriage, and he had had immense difficulty in dragging himself as far as

the little chapel : "Suddenly he feels his dirty bandages, covered with suppuration, fall : his leg becomes straight and bears his weight ; his crutch becomes useless weight; his crutch becomes useless and an hour later everyone is astonish-ed to see the good fellow on his feet and alert, running to catch a train which was starting without him. "The cure was complete. It lasted piety and zeal, no wrangling for the mastery, but all united in Christian charity; no great financiers of the earth boasting of their wealth and power, but God's own loved poor bear-

twenty years and De Rudder died a nang each others burdens and following by mutual exhortation and example in the footsteps of Jesus Christ. Here no tural death, after having resumed work. "An autopsy seemed indispensable. It was carried out by competent and trustworthy doctors. The bones were loud trumpet will ring out on the air to let all the world know that Mr. trustworthy doctors. The bones were modelled and cast in bronze. These were the bones that I had already seen Rogers is attending divine service ; no

#### Orange Drinkers and Ca holic Publicans.

An Orange orator in the North of Ireland on July 12 condemned the Orangemen who spend their hardearned money buying drinks from Catholic publicans. We heartily agree earned money buying drinks from Catholic publicans. We heartily agree with our Orange friend on this one point at least, and we, in turn, hope that Catholis Irishmen will cease to modelled and cast in bronze. These is togers is attending drvine service; no point at least, and we, in turn, hope empty rhetoric will fister the worship-in a photograph. They are very cur-ious "The ordinary callosity, which marks the restoration of a fracture, is cry to heaven for vengeance. Here the set of the transment of a fracture, is togers is attending drvine service; no point at least, and we, in turn, hope that Catholi, Irishmen will cease to patronize these same publicans. The dissension.—Sacred Heart Review.

## Savred Heart Review. THE TRUTH ABOUT THE CATHO LIC CHURCH.

#### BY A PROTESTANT THEOLOGIAN. CCCLXXIII.

I have said that on the historical and political side of Medievalism Professor Emerton shows himself eminently competent, but that on the theological, or, nore particularly, on the sacramental his incompetence is past descrip aide. tion. This appears especially on pages 543, 544, 545, 546, 587. We will ex

amine these in succession. On page 543 we have : "The essen tial quality of the sacramental act was that it gave to the person upon whom it was performed a 'character' different from that which he had before."

If this exposition is correct, then there are only three sacraments, Baptism, Confirmation and Orders, since these three alone, the Church teaches, convey an "indelible character," and convey an "indelible character, whereas the other four may be repeated

indefinitely. Next: "Now the only body cap able of performing the sacramental acts had come to be the organized priest-hocd."

If the anthor had simply said : "Five of the seven sacraments can only be ad-ministered by priests," he would have been right. By over shooting the mark he has spoilt his case. Baptism, as all Catholics know, the foundation sacramay, in case of necessity, be regularly, and even without necessity of the regularly, may, in case of indeesity, be regularly, and even without necessity validly, ad-ministered by "any human being pos-sessed of reason," be it priest, deacon, lay person, mar, woman or child, Cath lic or herefie, Jew, Moslem or Pagan. ueed, it is only because the Cathone Church, while not recognizing any Protestant ministry, acknowledges P ants, being human beings, as intrinsi cally capable of baptizing, that she claims spiritual jurisdiction over them. Otherwise she would no more claim authority over them than she claims it over Jews

Secondly, while the sacrament of Baptism may be valid y administered by any lay person, or even by any non-Christian, but is commonly administered by priests, the sarament of matrimony can not be administered by priests, but only ratified.

True, the Church, while anathematiz-True, the Church, while anathematiz-ing those who contend that a non-sacer-dotal Christian marriage is necessarily void, has not defined it as of faith that it is sacramental. It might be like a It is sacramental. It high to have the Jewish marriage, veruen, but not ratum, true, but not raised to sacramental rank. However, as we know, the tenor of Catholic teaching for ages has been that the essence, as of the contract, so of the sacrament, lies in the conjugal consent, so that the contracting parties form the complex minister of the sacrament to themselves. Indeed, Arch bishop Heiss and the "Catholic Dicremark that since Pius IX. tionary has authoritatively declared that whereever a Christian marriage is valid it is also sacramental, this practically settles that the priest does not administer the sacrament, but only ratifies the con tract as an authorized witness, where the Church requires this for validity, as, for Catholics in most Catholic coun tries. In fact the Congregation de con tries. In fact the Congregation de con-cilio has decided that, in Catholic countries, under the decree Tametsi, which is not in force elsewhere, a simply ton-sured man, holding a parochial title, while incapable of administering any sacerdotal sacrament is capable of ratifying a marriage in his parish, since his action here is not sacramental but simply juridical.

Therefore, concerning the sacrament of natural generation, and that of spiri-tual regeneration, the author is completely astray in confirming their admintration to the priesthood.

The author is equally out in saying, on the same page, that only the organi-zed piesthood was capable of adminis-tering sacramental acts. On the contrary, the Church allows that if a validly ordained priest (say a Bishop, for completeness) should break away from Catholic organization, and from all ecclesiastical organization, and drift bout like the wandering Levite in the Book of Judges, he yet retains the in alienable capacity of administering the five sacraments which are, as to valid-ity, independent of jurisdiction, and, in extremis, the sixth, Penance. Of course he loses the capacity to ratify a marriage, where the decree Tametsi prevails, but here, as we have seen, the sacramental action would not be bis.

"During his period of childhood he "During his period of childhood has was theoretically without such ain as brought guilt with it, but at the age of puberty he was received into the fall membership of the Christian community of potential sinners, by the act of cor-firmation, whereby his sinlessness for the moment was established." It is hard to conjecture what under

It is hard to conjecture what under the sun the author can have meant by all this jargon, for in itself it means ab solutely nothing. I am reasonably sur that if the Grand Lama, having at least a theological mind, should coach up a little on Catholic doctrine, he would give a more intelligible account.

However, the author must have had some spectral imagination of a meaning when he wrote. Perhaps by minute in-spection we may be able to pick out to pick some shreds of conjectural significa-

ti n. What the author means by such sin as did not bring guilt with it, it is hard to understand. The author allows that children might sin, but not so as to incur guilt. Pray what kind of a sin would that be which involved no guilt? What is sin, by universal Christian teaching? It is the voluntary reglect or contempt of the will of God. What is guilt? It is the liability to the cor-relative expression of the Divine displeasure, positive or negative, temporal or eternal. Can there be a sin which oes not displease God, and thereby involve guilt? Such a statement is ab solutely unintelligible.

Conjecturally, however, the author means that children were held capable of venial, but not of mortal sin. Therefore, they could incur temporal, including purgatorial, but not eternal guilt. But if he means this, why does he not say it?

now long are children incapable of mortal sin ? Catholic theology sets seven years as the term. At this age, it is held, a child is capable of mortal sin, and therefore of all remedial sacraments of confirmation, penance, Holy Encharist. Extreme Unction.

or Emerton, however, extends Profes

Professor Emerton, nowever, extends the limit to maturity. Not till then, it see s, can a Catholic become a "potential sinner," that is, as the author must mean, if he means anything, then cnly can he incur the danger of eternal guilt. Even this dange seems, he is exempt from until he is confirmed. This sacrament alone makes him a "potential sinner," that is, him a capable of mortal sin, since a venial sin apparently no sinner at all. ner is, tion, Then as it is Confirmation, as he informs us, which first gives a Catholic the power to sin mortally, here is an overwhelming temptation never to be confirmed. Then those Belgian Catholics who, as I have heard from a Belgian priest, (May the Lord forgive that Belgian priest for thus maligning a body of men who, in the judgment of all who know them, stand among the first for regularity, zeal and devotion to duty. ED.) sometimes do not see a Bishop in their town for twenty or thirty or forty years, must be regarded as in a peculiarly happy case. Accord ing to Professor Emerton, they danger of going to purgatory, but in no danger of going to hell, as long as they stay at home. Can not our author see what a ridiculous mess he is making of the whole matter ?

By Confirmation says the author, a man's "sinlessness for the moment was established." It was nothing of the kind. The Catholic Church holds unwaveringly that nothing whatever can possibly take away the inherent iree om of the human will, for sin, or for virtue. Confirmation, therefore, like every other sacrament of the adalt, while it cffers grace, can not force the acceptance of it. It conveys the inacceptance of it. delible character of spiritual maturity, out this, like that of Baptism, or of Orders, is sometimes received in mor tal sin. Even when the grace of Confirmation is received at the time it does not ensure absolute sinlessness even for the moment, for there may be a lingering attachment to some venial

watch, because your adversary, the devil, as a roaring lion greth about, seeking whom he may devour " (First Epistle of St. Peter v. 8-13).

THE CATHOLIC RECORD.

St. Paul teaches the same lesson of St. Fail teaches in these words: "Let personal vigilance in these words: "Let us watch and be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation " (1 Thess. v. 6.8). "For the grace of God our Saviour hath appeared to all men, instructing us that, renouncing impiety and worldly desires, we should

# implety and worldly desires, we should live soberly, and justly, and plously in this world" (Titus ii. 3). A great doctor of the church, St. Augustine, in the fourth century de clared that there were at that time drunkards, plenty of them, and that people had grown accustomed to speak of drunkenness, not only without horror, but even with levity. This condition of things was brought about by the vicious teaching of the pagans, who sanctioned every form of sensual gratification. In one of his sermons who sanctioned every form of sermoning gratification. In one of his sermonic these words: "The heart of the drunkard has lost all feeling. When a member has no feel-ing it may be considered dead and cut off from the body. Yet we sometime are lenient, and can only employ words We are loath to excommunicate and cast out of the church; for we fear lest he who is chastised should be made worse by the chastisement. And hough such are already dead in soul, yet, since our Physician is Almighty, we must not despair of them."

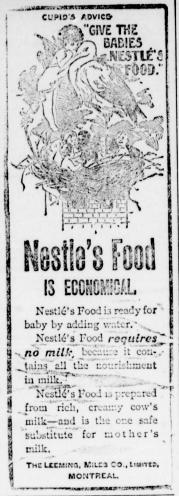
Aga n in a letter to a Bishop, writ-ten in the year 393, St. Augustine refers to the intemperance then prevalent in the city of Carthage, "The pestilence," he says "is of such a magnitude that it seems to me it cannot be cured except by the authority of a council. Or. at least, if one church must begin, it should be that of Carth-age. It would seem like audacity to age. It would seem like audacity try to change what Carthage retains. Then he proceeds to urge that the Then he proceeds to arge that he movement against intemperance be conducted in the spirit of meekness, siying: "I think that these abuses must be removed, not imperiously, nor beachly, by instruction rather than by harshly; by instruction rather than command, by persussion rather than by threats. It is thus one must act in a multitude ; we may be severe towards the sins of a few. "

From the words just quoted we see that St. Augustine was justly opposed to the indiscriminate condemnation of a multitude for the sins of a few. And it is very necessary to bear this in mind while dealing with the vice of intemperance, which is so widely prevalent at the present time. The crime of drunkards are frequently exposed to view in the columns of newspapers, yet the unvarnished truth is seldom stated concerning those who co operate with them in the nine ways of being ac cessory to another's sin; and this means especially those, who, in cities infected with intemperance, keep saloons, and those who invite men to drink whom they have reason to fear will abuse it. We know that there are leaders in the ways of vice as well as in the ways of victue. Special severity is needed with those who deliberately persist in doing wrong with malice aforethought. Men who strive to make laws to defend iniquity, who teach and foster vice for their own personal pro fit, may properly be called blind lead-ers of the blind, whose fate has already been predicted by our Lord, the Supreme Judge of the world.

THE RULING PASSION.

CONTINUED FROM PAGE THREE. W'at I get ? W'at you can gif' me lak'

He was still the favorite musician of the countryside in great request at parties and weddings; but he had ex-tended the sphere of his influence a little. He was not willing to go to church, though there were now several to choose from ; but a young minister of liberal views who had come to take charge of the new Episcopal chapel had persuaded Jacques into the Sunday-school, to lead the children's singing with his violin. He did it so well that school became the most popular in the village. It was much pleasanter to sing than to listen to long addresses. Jacques grew old gracefully, but he certainly grew old rapidly. His beard was white; his shoulders were stoop ing; he suffered a good deal in damp is hands, but in his legs. One days from rheumatism-fortunately not spring there was a long spell uable weather, just between freezing He caught a heavy cold and thawing. He caught a heavy cold and took to his bed. Hose came over to look after him. For a few days the old fiddler kept up his courage, and would sit up in bed trying to play; then his strength and his spirit seemed to fail together. He grew silent and ind forent. When Hose came in he would find Jacques with his face turned to the wall, where there was a tiny brass crucifix hanging below the violin, and his lips moving quietly. "Don't ye want the fiddle, Jack? I'd like ter hear some o' them old-time tunes ag'in."



tell you, 'Ose, but I can't. No, it is not possible to tell dat, nevair !" It came into Hose's mind that the

case was serious. Jack was going to die. He never went to church, but perhaps the Sunday school might count die. for something. He was only a French man, after all, and Frenchmen had their own way of doing things. He certainly ought to see some kind of a preacher before he went out of the wilderness. There was a Canadian priest in town that week, who had come down to see about getting up a church for the French people who worked in the mills. Perhaps Jack would like to talk with him.

His face lighted up at the proposal. He asked to have the room tidied up and a clean shirt put on him, and the violin laid open in its case on a table beside the bed, and a few other prearations made for the visit. Then the visitor came. a tall, friendly, quietlooking man about Jacque's age, with a mooth face and a long black cassock The door was shut, and they were left alone together.

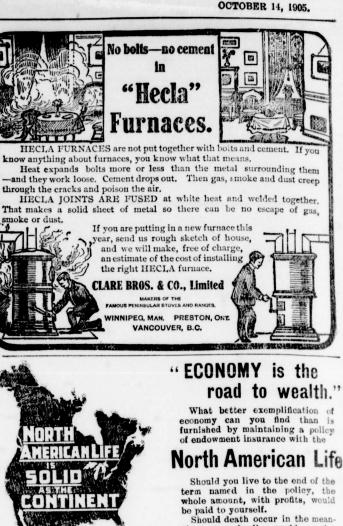
"I am comforted that you are come, on pere." said the sick man. "for mon pere," said the sick man, "for I have the heavy heart. There is a secret that I have kept for many years Sometimes I had almost forgotten tha it must be told at last: but now it is the time to speak. I have a sin to confess-a sin of the most grievous, of the most unpardonable."

The listener soothed him with gracious words; spoke of the mercy that waits for all the penitent: urged him to open his heart without delay.

"Well, then, mon pere, it is this at makes me fear to die. Long that makes me fear to that makes me tear to the. Long since in Canada, before I came to this place, I have killed a man. It was —'' The voice stopped. The little round clock on the window sill ticked very

distinctly and rapidly, as if it were in "I will speak as short as I can. It

was in the camp of 'Poleon Gautier, on the river St. Maurice. The big Bap-tiste Lacombe, that crazy boy who wants always to fight, he mocks me when I play, he snatches my violin, he goes to break him on the stove. There is a knile in ny belt, I spring to Bap-tiste. I see no more what it is that I do. I cut him in the neck — once, twice. The blood flies out. He falls down. He cries 'I die.' I grab my down. He cries 'I die.' I grab my violen from the floor, quick; then I run to the woods. No one can catch me. A blanket, the axe, some food, I get from a hiding place down the river. Then I travel, travel, travel through the woods how may daws not. the woods, how many days I know not till I come here. No one knows me. give myself the name Tremblay. give myself With my nake the music for them. violin I live. i am happy. I forget. But it all returns to me-now-at the last. I have murdered. Is there a last. forgiveness for me, mon pere ? The priest's face had changed very



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One who rules over life's chances, and pities its discords, and tunes it " Glenanaar " back again into harmony. Yes, this prayer of the little children who only learning how to play the first notes of life's music, turns to the great Master musician who knows it all and who loves to bring a melody out of who loves to bring a merody out of every instrument that He has made; and it seems to lay the soul in His hand; to play upon as He will, while it calls Him, Our Father!

Some day, perhaps, you will go to the busy place where Bytown used to and if you do, you must take the street by theriver to the white wooden church of St. Jacques. It stands on church of St. Jacques. It stards on the very spot where there was once a cabin with a curved roof. There is a gilt cross on the top of the church. The door is usually open, and the interior is quite gay with vases of china and brass, and paper flowers of many colours; but if you go through to the sacristy at the rear, you will see a brown violin hanging on the wall. brown violin hanging on the wall. Pere Baptiste, if he is there, will

take it down and show it to you. calls it a remarkable instrument-one of the best, of the most sweet. But he will not let any one play upon

it. He says it is a relic.

Per-fection COCOA

OCTOBER 14, 190

CHATS WITH YOU

Success in Fail "I never fail," says a writer, " for my orders a quer, but only to fight, a I do conquer also that quer, but only to nght, I do conquer also, that over and above." This the motto: "Duties are are God's." To accomp or the other is often w our power, and in that c no sense responsible for accomplishing it should i ment be regarded as fail aim is the only essent who is true to the best carries out daily the ord ing what God purposes him, does really all tha wishes; hence truly such

little he has to show. Failure, as we would often high testimony to work, showing him too world and much better a world abd midel sector i next. Ill success in often arises from a conso sitive, a taste too fas forgetfulness too roman too retiring. Many m thrust into the backg they were not brazen-fa push themselves forward Many have remained

the ladder because the stoop to the tricks and others rose. They we too particular, too car ing and staining their remained contentedly i soot pushed to the from

True happiness her place in beaven hereaft who fail in this way. it is sheer laziness or dence, patience, and which is at the root of quite a different line place. But they whose access need have no who have merely achi-goods of wealth and fa receive all respect from ating of earth and lass the God of glory.

Some Helpful 1 Even the longest life while the day lasts we strenuously to do so of men and Christian

aid in making the v sweeter, brighter and We are living in ordinary virtue will no who wish to fulfil th There is a demand fo time has come when whether they be rich they be employers of know how to be her cestors were in othe in history-Jean Da ent L'Universe.

A Christian will fin pardon than to res saves the expense of hatred, the waste of outs the soul into a fr the practice of other Hanna More.

One of the secrets hievement lies in g mind to the details themselves, never them, even the smalle gan.

The true gentlem character is upright are not entirely earth not self, while ignori others. The perfect of nature's noblemen. Thoughts must b

affect a man's charac in the secret of his m President Garfield erty is uncomfortable but nine times out of that can happen to be tossed overboard

sink or swim." The heal h of the the mind depends up let the memory of words, of petty me rankle in your men dissipate your menta react upon the body splendid mental cali medicine for the bod Incapacitating On

This sentence, therefore, involves : double, and, on each side, an essential

Next, on page 544, come those statements which, as I notice, have absolu tely paralyzed American Catholics with astonishment. These have not been able to make out how a gentleman who was brought up an Episcopalian, and who even now is at least a Unitarian, should be so grotesquely incapable of apprehending the Catholic doctrine of sin, and of the sacraments. I can not call his misrepresentations a caricature, for a caricature comes within compass of a resemblance to the original, while Professor Emerton's statements of the Catholic doctrines of sin and of the sacraments are about as near to Catho as they are to Brahminism or Buddhism.

He begins, on page 544, with a suffi ciently correct statement, as far as it goes. The child, he says, at his birth goes. "was met by the first sacrament of Baptism, whereby the portion of 'origi nal sin,' or actual guiltiness, which he had brought into the world with him, was removed."

So far, so good. Professor Emerton, how ver, seems to imagine that Baptism, in Catholic estimation, is a merely negative sa rament. He seems to take no account of the fact that it is held to convey the positive graces of Regener ation, Justification, and initial Sanctification, to reinvest the soul in the supernatural righteousness in which man was created, and if one dies before actual sin, to raise him at once to the Beatific Vision.

So far his representation is not erron-

sin. We will next hear what the author has to say about the Eucharist.

CHARLES C. STARBUCK. Andover, Mass.

#### FIVE-MINUTES SERMON

#### Eighteenth Sunday After Pentecost. DRUNKENNESS.

Take heed to yourselves, lest pethaps your hears be overcharged with surfeiting and drunkenness, and the cares of this life. (Lu. e xi. 31 )

These words of our Lord recorded by St. Luke contain a very direct admoni tion against intemperance and its asso-ciate vices. Gluttory and drunken-ness are closely allied, inasmuch as the former is generally associated with excessive eating, and the latter is used to denote excess in intoxicating drink. only from a religious standpoint Luke but from medical science, St.  $kn \in w$  and could teach the injurious effects on the human system produced by the unrestrained gratification of the appetites. His knowledge in these matters were evidently recognized by those associated with him in preaching the Gospel, for St. Paul speaks of him as the beloved physician'' (Colossians iv. 14).

There are many passages of Holy Scripture that show forth the dangers of drunkenness. In the old Testament we read that Noe and Lot were both trught by sad experience the shat **e** and degradation arising from the loss of self control through the excessive use of intoxicating drinks. No sanc tion can be found in the Bible for the opinion that intemperance is a pardonable weakness. It is a very long time ago, indeed, since the vice of drunkenness was first condemned by the author ized teachers of religion. Amon vices it is properly classified Among th with gluttony, which is one of the seven

deadly sins. The Apostles sent forth by our Lord to teach all nations strenuously incul-cated the duty of sobriety and watch-fulness on each individual Christian St. Peter and St. Paul especially insist on this personal vigilance as So far his representation is not erron-eous, but is utterly inadequate. What follows, however, leaves all this completely out of sight. Here it is.

But the artifice failed. Jacques shook his head. His mind seemed to turn back to the time of his first arrival in the village, and beyond it. When he spoke at all, it was of something connected with this early time.

" Dat was bad taim' when I near keel Bull Corey, hein?"

Hose nodded gravely.

"Dat was beeg, storm, dat night when I come to Bytown. You remem-ber dat?" Yes, Hose remembered it very well.

It was a real old-fashioned storm.

"Ah, but befo dose taim, dere was wuss taim' dan dat—in Canada. No body don' knew' bout dat. I lake' to



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wiftly at the mention of the eamp o the St. Maurice. As the story went on, he grew strangely excited. His lips twitched. His hands trembled. His At the end he sank on his knees, close by the bed, and looked into the countenance of the sick man, searching it as a forester searches in the under-growth for a lost trail. Then his eyes

lighted up as he found it. "My son," said he, clasping the old fiddler's hand in his own, "you are Jacques Dellaire. And I — do you know me now?-I am Baptiste Lacombe. See those two scars upon my neck But it was not death. You have not murdered. You have given the stroke that changed my heart. Your sin is forgiven-and mine also-by the mercy of God! " The round clock ticked louder and.

The round clock ticked louder and. louder A level ray from the setting sun-red gold-came in through the dusty window, and lay across the clasped hands on the bed. A white-throated sparrow, the first of the season, on his way to the woods beyond the St. Lawsence, whistled so clearly and tenderly that it seemed as if he wave reneating to these two grav-haired were repeating to these two gray haired exiles the name of their homeland. "Sweet-Sweet-Canada, Canada, Can-

ada!" But there was a sweeter sound than that in the quiet room. It was the sound of the prayer which

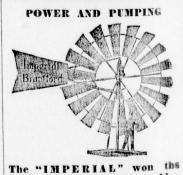
begins, in every language spoken by men, with the name of that Unseen

There cannot be a warfare between science and religion ; there has always been a conflict between science and ignorance.

#### A BABY CHANGED.

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They would not t ring for the fray in dition, when they food or sleep for they had been over But a success-c

think that, someho success goal, no m cal, mental, or m He starts off i and haggard, perk debauch or the loss the arena with flabby, exhausted wonders that he is ring

Half the secret ( is in keeping one by systematic and

We know some h not naturally very yet, by systematic lar diet, and plent age to accomplish many men who an

and much stronge

They always ma business fresh, vi

the day's routine, anything to break

## OCTOBER 14, 1905.

# CHATS WITH YOUNG MEN

push themselves forward. Many have remained at the bottom of

Success in Failure. "I never fail," says a well known writer, "for my orders are not to con-quer, but only to fight, and whenever I do conquer also, that is so much over and above." This is in line with the motto: "Duties are ours; events are God's." To accouplish this, that or the other is often wholly beyond our power, and in that case we are in or no over, and in that case we are in no sense responsible for it. The not accomplishing it should not for a mo account of the regarded as failure. The high aim is the only essential thing. He who is true to the best he knows and who is true to the best he knows and carries out daily the orders of God, do ing what God purposes to do through him, does really all that he plans or wishes; hence truly succeeds, however

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1905.



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# LIFE

NT. AIKIE, President, cretary,

Hanna More.

of nature's noblemen.

medicine for the body.

The perfect gentleman is one

President Garfield once said : " Pov

They are not allowed to take stimu-lants, and must rest a great deal, re

ing is to store up the largest possible

ring for the fray in an exhausted con

success goal, no matter what his physi-cal, mental, or moral conditions may

the arena with jaded energies and flabby, exhausted muscles, and then wonders that he is knocked out of the

Half the secret of a successful career

We know some business men who are

bot naturally very strong or able, and yet, by systematic self training, regu-lar diet, and plent, of sleep, they man

is in keeping oneself in constant trim by systematic and careful training.

He starts off in the morning, worn and haggard, perhaps after a night's debauch or the loss of sleep ; he enters

be.

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ieehan, D. D. w Curate," ," Etc. ost-paid

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# N'S COA LABEL] nd thrive on 11

## THE CATHOLIC RECORD.

qualities that hang on no man's breath struck ten, he arose from the table, -build up the strongest character? The word of these men is their bond; they would rather be right than be raised to the highest honors; they would prefer death to dishonor. They would prefer death to dishonor. They are what people call Nature's noble men. Christians call them saints.

> OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By LOUISA EMILY DOBREE The Nativity of our Lord.

NO ROOM. Betty was basy planning out the new work she had named to her sisters. It was a club for the sale of cheap cloth ing among the poor, and when Betty had made out some accounts of prob able expenditure and receipts she felt more and more certain that the plan was workable, and she was soon so engrossed in figures and calculations that she was quite oblivious to the remark; of her sisters, which were spasmodic, as the conversation in a family is apt to be.

Agnes who was much depressed about the fact of her wood carving not having gained the prize, was making rough sketches of a frame which she felt she would like to carve. She saw it all before her mind just as it ought to look when carved, and she determined to do it soon and show the school that if she had not won a prize she could do good work. Susie was busy correcting proofs and when she had finished she packed them up, and went off to post them. She was out longer than she intended as she met a friend also engaged in journalistic work who wanted to talk over soveral matters with her. So Susie returned to Nellie Burton's home and the girls sat talking until the clock struck half-past six. "How late it is! I had no idea of

Must you go? Can't you stay and dine with me? I am sure there is enough for us all," said Nellie, who lived in lodgings with an elder sister. Susie shook her head. "To much to do to begin with

Nellie, and then Pater's coming home to night, and I can't be out, as he has "Then I won't press you." "Good bye," said Susie, and she was

oon off. As she opened the hall door with her latch-key she almost ran upon Betty, whose face she could see was very white. "What's up ?"

" Oh, Susie, Pater has come back so

ill ! He was seized with some sort of an attack in the train, giddiness, and I don't quite understand all about it, and he came back with Dr. Preston, who happened to be in the same car-riage with him. He thinks it is in fluenza, and he made him go to bed at once.

"But he is not really very ill ?"

Betty nodded. "Dr. Preston said he must be taken the greatest care of." <sup>6</sup> Lot me go up to him," exclaimed Susie, "don't hinder me—what do you mean, Betty ?" for Betty stood before the foot of the staircase to prevent her the greatest care of.'

sister going up. "You must not go. Dr. Preston said only Aunt Angela was to go to him.

him." "Rubbish !" "Well, if you go, Aunt Angela won't let you in, he must be kept so quiet. It seems he caught a severe chill crossing from Dublin, as he got very wet and sat in his wet clothes." "Let me pass then—I won't go to his room," said Sasie, and she went up to hot own and shut herself in then to her own and shut herself in, then she remembered it was time for dinner and she went down, and the sisters had their dreary meal in almost complete

silence. The days that followed were very The days that followed well for years anxious ones, for Mr. Vavasour became dangerously ill, and a great shadow hung over the household. Two days before Christmas all hope was nearly given up, and the doctor looked very

their house. was a novena going on as a preparation for the Feast of Christmas just the Rosary, and little Meditation and Benedictio They instinctively slipped into seats

all away from each other, and in that Holy Presence of God their lips formed the old Rosary words, which of late years had been very seldom upon them. TO BE CONTINUED.

## TALKS ON RELIGION.

INDIFFERENTISM -" ONE RELIGION AS GOOD AS ANOTHER." Catholic Universe.

The liberal non-Catholic who is a church member is quite willing and outspoken for the unidention of Church membership on the principle of indifferentism. His cry is: "What does it matter about trifles in re-ligion? How can anyone be so bigoted ligion ? How can anyone be so bigo as to make a fuss about trivial differ ences? One religion, after all, is pretty much the same as another re-Let us fraternize and ge; to. ligion.

ngion. Let us internet and go' to gether on these principles." These principles would logically argue that no religion is true. Truth and falsehood cannot be equally good, nor equally acceptable to sincere men. To speak about "trifling differences of creeds" means that God never made any revelation or that it does not mat-

any revelation or that it does not mat-ter to us if He has. Any false religion is a crime, and hence it must be an insult to God. Since it is untrue it must be, in itself, an abomination in the sight of God. We may distinguish between such a form of religion and the person practices it. Sincerity and good faith may excuse the individual from crime, but it does not make the bad act good. An innocent person may have had a counterfeit dollar palmed off upon him for a genuine bill and he may pass it on not suspecting that it is bad. Bat his sincerity never makes that counter-

his succerity never makes that counter-teit good or equivalent to the genuine. Almighty God never demands an impossibility. Some good persons may be so surrounded, and so situated that the never demands of the structure of the second secon

that they never had an opportunity to find the true Church and to know it to be the true Chuich. If they have used all reasonable diligence in seek ing it, such people are not responsible for being out of the Church. Bat it is not sufficient excuse to say: I went on as my parents went on. If that were a proper principle we might all be pagans because our forefathers were. When God establishes a religion and lays down regulations all should practice that religion and observe its rules. St. Paul says: "If any one, even an angel from heaven, preaches

another gospel, let him be anathema." This indicates that it matters what religion we practice. It must be the true one. Possibly King Saul thought that it

was only a trivial matter to take the place of Samuel in offering sacrifice when the prophet was late in arriving. office Saul was deposed. The Lord said: "Thou hast done toolishly and has not kept the commandments of the Lord Thy God; and if Thou hadst not done this the Lord would now have

established Thy kingdom over Israel forever." (I Kings xiii., 13.) To have the true religion implies that a person has the true faith—a correct knowledge of God in as far as He has been pleased to reveal Him-self to man. St. Paul says that "Faith is the substance of things to be hoped Hence faith must be the foundafor." Hence faith must be the founda-tion of religion. To have a mere agree-ment about the forms of prayers and external observances would be like erecting walls without foundations; it would be a mere protense of religion, and that religion would be false and a for.'

We must give to God the kind of prayer, of praise and of worship which He demands. If God has established a sacrifice on earth—and He has—every kind of religion which ignores that sacrifice is necessarily false. If God has established a particular organization or authority to carry out and provide for girls. Datonly the genuine phils can do this, and these always have the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box. Sold by all medicine dealers or authority to carry out and provide for that sacrifice—and He has—that author-ity must be recognized. If you have a thing to do, the way to do it is the right way. If you have a journey to make, the way to make it is by the right road. You would not think of maintaining that any road would do as long as you meant to take the right road Ont.

#### IMITATION OF CHRIST.

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

My judgments are to be feared, not to be searched into; for they are incom prehensible to human understanding. In like manner, do not inquire than the other, or which greater in the

ingdom of heaven. These things oftentimes breed stifes and unprofitable contentions, and nourand unproficable contentions, and non-ish pride and vain glory; whence arise envy and dissensions, whilst this man proudly seeketh to prefer this stint and another man is for preferring an other.

Now to desire to know, and to search into such things as these is of no profit, but rather displeases the Saints; for I am not the God of dissensions, but of peace (1. Cor. xiv. 33), which peace consists more in true humility than in exalting one's self. Some are carried by zeal of love

towards these or those with greater affection, but this affection is rather human than divine.

Judas was Willing.

Strenuous efforts made by William A. Brady, the theatrical manager, to secure the original Oberammergau Passion play for Brighton Beach next season have resulted in failure. Mr. Brady has written his New York agents that, despite the greatest care in approach-ing the religiously inclined peasants and the most tempting bait held up to entice them to make the trip, only one member of the famous organization could be induced to come to Americathe man who wis cast for the part of Judas Iscariot.

#### IT'S IN THE BLOOD.

DR. WILLIAMS' PINK PILLS DRIVE OUT RHEUMATIC POISON.

Rheumatism is rooted in the blood Anothing can cure it that does not reach the blood. It is a foolish waste to time and money to try to care rheumatism with liniments, poultices or anything else that only goes skin deep. Rabbing lotions into the skin deep. Rubbing lotions into the sin-only helps the painful poison to circulate more freely. The one cure, and the only cure for rheumatism is to drive the uric acid out of your blood with Dr. Williams' Pink Pills. They with Dr. williams' Pink Pills. They actually make new blood, and the new blood and the new blood sweeps gut the poisonous acids, loosens the stif-fened, aching joints, cures the racuma-tion and make the same the racumatism and makes the sufferer feel bet-tor in many other ways. Mrs. Jos. ter in many other ways. Perron, Les Eboulements, Que., says : "I suffered from rheumatism in a chronic form for nearly twenty five years. I spent much money in lini-ments and medicines, but without avail until I began the use of Dr. Williams Pink Pills. Some times I was so stiff I could hardly move. The trouble seemed to be growing worse, and finally seemed to effect my heart, as I used to have pains in the region heart, and some times a smothering sensation. I grew so weak, and suf-fered so much that I began to consider tered so much that began to consider my case hopeless and then one day a little pamphlet, telling of Dr. Wil-liams' Pink Pills, fell into my hands, and I learned that they would cure rheumatism. I sent for a supply and in about three weeks found they were helping me. Tae trouble which affected my heart soon disappeared, and gradually the pains left me and 1

could go about with more freedom than I had done for years. I still take the pills occasionally, as I now know it is wise to keep my blood in good condition." It is because Dr. Williams' Pink Pills actually make new blood that Pills actually make new blood that they cure such troubles as rheuma-tism, anaemia, indigestion, kidney troubles, backaches, headaches, and sideaches, neuralgia, erysipelas, and the special ailments that burden the lives of so many women and growing girls. Bat only the genuine pills can do this and these always have the full



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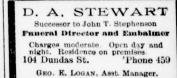
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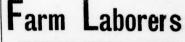
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convalescents.

bade his friends good night, and, ac-cording to his custom, went to his room, and slept until six the next morning. Nothing could induce him to interfere with his programme or schedule. His life-engine must run on schedule time in order to avoid collis-ion with nature's locomotive: He must not overfeed his engine, he must not let it run out of steam ; he must regulate it and keep its horse power down to an average speed all along his

journey. Regularity in living accounts for one's power of achievement. You must try to come to each day's work as the prize-fighter enters the ring, in superb ondition.

Nature makes no exceptions in your case. She does not take into consider-ation your loss of sleep, lack of exer cise, or wretched diet; she demands wishes; hence they stored as, hence as a store of the sto that you shall ever be at the top of your condition. No excuses or apol-ogies will go with her. If you have violated her law, you must pay the negative next. Iff success in this low scale often arises from a conscience too sen-sitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. Many men have been thrust into the background because penalty.

Many a man would not think of Many a man would not think of starting out on a day's journey unless his carriage wheels were well olled; he would not think of starting his com-plicated machinery in the factory, in they were not brazen-faced enough to the morning, until the bearings were in good condition, and all possible friction guarded against: but he thinks nothing the ladder because they would not stoop to the tricks and arts by which of starting up the greatest piece of machinery the Creator has made, with others rose. They were too refined, too particular, too careful about soil-ing and staining their souls, so they ten thousand complications and conditen thousand complications and condi-tions, without proper lubrication, with-out a sufficient supply of fuel, of rest, or of motive power. In the first place, delicate machinery, when improperly lubricated will soon wear out. The remained contentedly in the rear and or pushed to the front. True happiness here and a high place in beaven hereafter is for those place in heaven hereatter is for those who fail in this way. Of course, where it is sheer laziness or a lack of pru-dence, patience, and perseverance, which is at the root of the ill success, man knows that his intricate mechanism will not only do poor work when out of order, but that it will also soon be completely ruised beyond repair. But still he thinks he can start the cells of his brain into action without proper re-cuperation by sleep, recreation, or rest, and crowds through the day with heated bearings, with friction in the journals, and still hopes to do perfect

work. He expects to start his complicated, delicate digestive apparatus in the morning in perfect condition, when it was insulted, the night before, by a conglomerate banquet composed of all sorts of indigestible, incompatible dishes; and if it fails to take care of this hideous mass without a groan or a quibble, he resorts to his physician and expects that without removing the cause, a drug will set him right. He might as well administer castor oil to

# a thief, expecting it to cure him of dis-honesty.—Success.

#### The Ideal of True Manhood.

Rev. Morgan M. Sheedy, All of us have had, some time or other in our lives, an idea of what true manhood means; and we have had moreover, a strong desire to attain it. There is born in us that feeling which prompts us to do what is great and good and noble. To rise above the common level, to excel our fellows, to secure, at least the approval of our own self, if not to win the applause of others

-this is a natural instinct. Have we stilled that instinct? No. It is still within us. All that is needed is to arouse it. The age of chivalry is not gone. Whilst we cannot help admiring virtue and noble deeds in any man, in the Christain man and in him alone vietue reaches, its bighest even alone, virtue reaches its highest excellence. Hence we look for the best type, the true man among the sincere believ-ers in Christ-the perfect, the Divine man; among His earnest and devoted followers we will find the true ideal of manhood. Why? Because the true manhood. Why f Because the true Christian man practices virtue not merely for the love of virtue itself, nor to win the applause of men, but to please the Author of his being — God Himself, who implanted the idea of Himself —who implanted the idea of virtue in his soul.

quite a different line of remark is in lace. But they whose character is a access need have no envy for those who have merely achieved the lesser goods of wealth and fame. They will receive all respect from the discrimin-ating of earth and lasting praise from the God of glory.

Some Helpful Thoughts. Even the longest life is so short that while the day lasts we should all strive strenuously to do something worthy of men and Christians-something to of men and Christians—something to aid in making the world around us sweeter, brighter and better. We are living in a time when ordinary virtue will not suffice for those who wish to fulfil their whole duty.

who wish to fulfil their whole altry. There is a demand for heroism. The time has come when true Catholics, whether they be rich or poor, whether they be employers or employees, will know how to be heroes, as their an-cestors were in other critical periods is bitty learned. Daniel. correspond.

in history -- Jean Daniel, correspond-ent L'Universe. A Christian will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of

hatred, the waste of spirits. It also puts the soul into a frame which makes e practice of other virtues easy."--this is a natural instinct. One of the secrets of successful ac One of the secrets of successful ac hievement lies in giving one's whole mind to the details as they present themselves, never slighting one of them, even the smallest. - Angela Mor-

The true gentleman is he whose the true genteman is no whose thoughts are not entirely earthly, and who loves not self, while ignoring the feelings of Thoughts must be guarded. They affect a man's character. As he thinks in the secret of his mind, so is he. erty is uncomfortable as I can testify ; but nine times out of ten the best thing

that can happen to a young man is to be tossed overboard and compelled to sink or swim." The heal h of the body as well as of the mind depends upon forgetting. To let the memory of wrong, of angry words, of petty meanness, linger and rankle in your memory, not only will



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rankle in your memory, not only will dissipate your mental energy but it will as well as religion in the saying of the poet : react upon the body. Forgetting is a splendid mental calisthenic, and a good

This above all.—To thine own self be true; And it must follow as the night the day, Thou canst not then be false to any man." Incapacitating Oneself For Success.

We are true to ourselves when we set Before two prize fighters face each other in the ring, they spend months in training for the purpose of storing up the greatest possible amount of physical reserve. Their trainers will not allow them to under exercise or before us that standard of duty which God Himself has framed, and rigidly conform to it under all circumstances. Each of us, then, should propose and et himself manfully to be, will not allow them to under exercise or

"An active doer, noble liver. Strong to labor, sure to conquer."

to overexercise. They must eat just the kind of food that will build up muscular tissue without increasing their weight. Strong to labor, sure to conquer. Thus we shall not only fill well our place in Church and State, but help to increase the sum of human happiness. Two things are required as essential to make up the true man. These are character and conduct. Without them tire early, and sleep much. In other words, the objects of their whole trainthere can be no excellence. Any man amount of force for the great struggle. They would not think of entering the there can be no excellence. Any man may possess them. The peasant as well as the prince; the young as well as the old; the unlettered man as well as the most eminent in science; the day laborer and tradesman as well as the dition, when they had been without food or sleep for a long time, or when they had been over feeding. But a success-candidate seems to think that, somehow, he will get to the

laborer and tradesman as well as the man of loisure and the gentlemen wao fill the various professions —all true men need these two qualities, and they are within the reach of all, the hum-blest as well as the most exalted. What is character ? It is the firm ha-bitnal disposition to truthfulness, honor, intervity conception, and resolute

integrity, generosity, and resolute energy of purpose, without which no energy of purpose, without which no man ever was or ever can be a true man. These qualities are formed in the child by the teaching, and still more, by the example of his parents. They are the hone virtues, and should be diligently cultivated by every parent.

parent. A few examples. Of a prominent man meant.

ar diet, and plent ' of sleep, they man age to accomplish infinitely more than many men who are much more brain, and much stronger.
They always manage to come to their business fresh, vigorous, and strong for anything to break into their hours for sleep or interfere with the regular-lity of their meals or daily exercise.
the day's routine. They will not allow anything to there with the regular-lity of their meals or daily exercise.
the of the day's routine. They will not allow anything to break into their hours for sleep or interfere with the regular-lity of their meals or daily exercise.
the day's routine. They will not allow anything to there with the regular-lity of their meals or daily exercise.
the day's routine. Who died at the age of thirty-eight years, it was said by all. Why? Pecacuse of his content and the doctor is a trile more bound their their their the acceler was not impressed upon his countent in by nature, but formed out of no peculiarly fine elements in himsolf. Do we not each one of us know men in arrested for statended by millionaires and "swell
society "people. When the clock

grave.

Daring all those days Su ie had been m re wretched than her sisters, and she alone knew the cause. Again and came before her mind her last talk with ter father, his words and tones and h own. The former to gentle, wise and fatherly, the latter so imperious and angry and her refusal to return his fare ingry

well kiss. As Susie did her work, which she could not leave off, for they were very busy at the office, between her and the pictures of fashions and the letterpress, which she corrected nechanically, came the remembrance of her father's face, and the thought that she might never b able to ask his forgiveness was so awful that she hardly dared to dwell upon it. When she got home that afternoon she heard that there was no change. "I wish we could do something," said Betty, whose eyes were red with

"We can't unfortunately. Oh, it does seem hard," said Ida pitcously. There was an unspoken thought in Agnes' mind, but she had not the courage to put it into words. To her astonishment Susie did so.

silent.

" Of course I know what you all think and it isn't much in my line, but still -let us go to church together-for father.

"Yes do," said Agnes in a low tone of voice.

'Oaght we to leave the house?' said Ida, and the others knew what she

the right road. Why should people seeking heaven be less careful of the way than travelers are to reach their earthly destina-tion? Why should they, seeking the greater end, exercise less common ense?

"The kingdom of heaven is like unto "The kingdom of heaven is like unto a treasure hidden in a field, which a man having found hideth, and for joy therefor goeth and selleth all that he hath and buyeth that field." (St. Matt, xiii, 41.) The truth of this is often realized by those who find the true faith and become Catholics. A man must sell nearly all he has to get it. He must sometimes separate from his relatives and friends and suffer loss in business and undergo persecution.

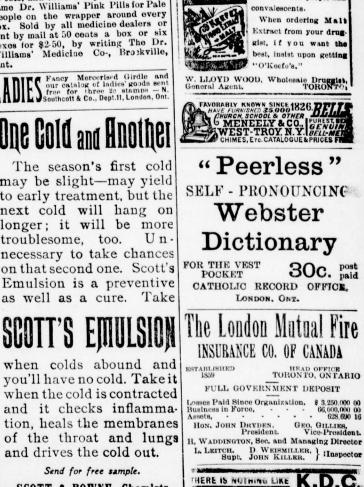
in business and undergo persecution. But the true faith is "the pearl of great price"—the treasure of unspeak-In maintaining the unity of faith, some call the Catholic Church "bigot-ed." She is as bigoted as that

some call the Catholic Church "bigot-ed." She is as bigoted as truth—and truth is always "bigoted " or uncom-promising. It cannot possibly be otherwise. We cannot tamper with the faith; therefore we cannot sympa-thize with systems of religion that are in opposition to the religion which in opposition to the religion which Christ Himself has established. These systems may have something of good in them and in their teachings; so had paganism; but they are essentially in opposition to the true Church, and, as systems, in rebellion against God.

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8

#### THE D'YOUVILLE READING CIRCLE.

Ottawa, Oct. 5th.

On Tuesday evening last the members of the D'Youville Reading Circle met once more in the Assembly hall of the Rideau street Convent, to take up with Rideau street Convent, to take up with renewed spirit the work interrupted by a long and delightful vacation. There was the same gratifying attendance that has been always a characteristic of the Circle's gatherings and which speaks so well for the good will of all concerned and gives promise of the con-tinned success of their praiseworthy enterprise. The D'Youville Reading Circle has now entered on the fifth year of its existence, but none of the enthu-miasm that marked its early days is missing. While gaining in strength elasm that marked its early days is missing. While gaining in strength with the years, it still feels in the pur-suit of its high intellectual aims and ideals, all the ardor of youth.

ideals, all the ardor of youth. At this meeting the work of the last four years was briefly reviewed, and it was shown how logical and connected had been the line of study followed throughout. The plan of work for the coming session, which will be a natural sequence of what has preceeded, was outlined and a programme given. The history of education will be the principal subject of study. This will eccessitate a review of general history from the earliest times to our own

recessitate a review of general history from the earliest times to our own day, a rapid review of the march of elvilization, and an earnest study of the ways and means of educa-tion among the people of what we are used to term disdainfully, "slower times." Such a review will help us to discern the true value of the "physcho logical vaporings and vagaries that fill the air in these days of much education-al talk and countless educational theories, and the conclusion to be reached in the end will likely be that all we call progress and gain have not all we call progress and gain have not been such and that our methods of to-day cannot be considered an unqualified improvement on those of the "slower The literary work of the Circle will

consist, as in past years, of reviews of contemporary productions, and a comparative study of the most remarkable women in Shakespeare's plays. — Orphelia, Portia, Resalind, Queen Katherine and Lady Macbeth. Notes will also be made on the greatest of Spanish writers, whose fourth centennial is being celebrated, Cel vanter, the Shakes peare of Spain. The genius of Spain has revealed itself more in literature has revealed itself more in literature than in any other line, and this genius has found its highest expression in those two great romances, the Cid. which belonged to the early days of chivalry, and its melancholy counter-bit days and its melancholy counter-bit days and its melancholy counter-decline. A good reason for studying other literatures is that it helps us to batter anoreciate our ownbetter appreciate our own. Some recent and very interesting additions to the world of books were Hum

the pen of Dr. Drummond, which is even more delightful than his other books. more delightil than his other books. In the Voyagear the author enters more intimately into the domestic life of his chosen subjects, the primitive French Canadians, unspoiled by civilization and modern customs. A Daughter of Kings, the latest and probably the best novel, by Kathering Treag.Hinkson — that by Katherine Tynan-Hinkson — that clever writer who so charmingly com-bines Irish wit and English humor, was warmly commended. A very appreci-ative little note on this work was preative little note on this work was pre-pared and read by the chairman, and it was decided that if every novel coming from the press were "assweet, and fresh and strong" as A Daughter of Kings, the complaint about too many books would be heard no more. The second number of The Crucible, a magazine published at Oxford by Margaret Fletcher, also came in for some kindly attention. The aim of this publication is to interest people who are not teach-ers in higher education and is a strong

ers in higher education and is a strong appeal to women in general, on this most important subject. Mention was made of a few note-worthy articles in the October maga-zines of interest in the study of current

zines of interest in the study of current history and also of science. A delightful little poem entitled An Antumn Leaf, written by the Rev. Lucian Johnstone, of Baltimore, who is an honorary member of the Circle, was read and greatly appreciated. A letter from the President of the Loyola Reading Club of Montreal ask-ing co-correction was also communicated. ing co-operation was also communicated. Miss Florence Younan, who had the pleasure, during the summer, of visit ng the Rev. Dr. Sheehan in his home in Ireland, delighted the members with a very interesting talk on their favorite author, whose books are always in de-mand among them. mand among them.

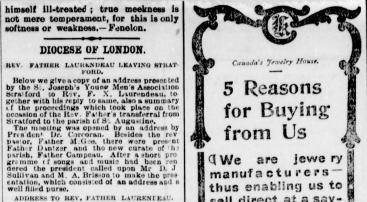
Cards were given for the annual meet-ing of the Alumnal and Reading Circle, which will take place on the 15th of the month. The feast of St. Teresa and name day of the Lady Superior, will be, as in previous years, the day of will be, as in previous years, the day of the formal opening of the new session On this occasion it is expected that the Papal Delegate will preside in the ab sence of Archbishop Duhamel, who will be then on his way to Rome. On the first Monday of November the lecture course will be opened by Dr. John Francis Waters, whose sub-iect will be Joan of Arc.

ject will be Joan of Arc.

MARGARET DONNELLY.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overwhich only death can be really a gain

Humility is the source of all true



THE CATHOLIC RECORD.

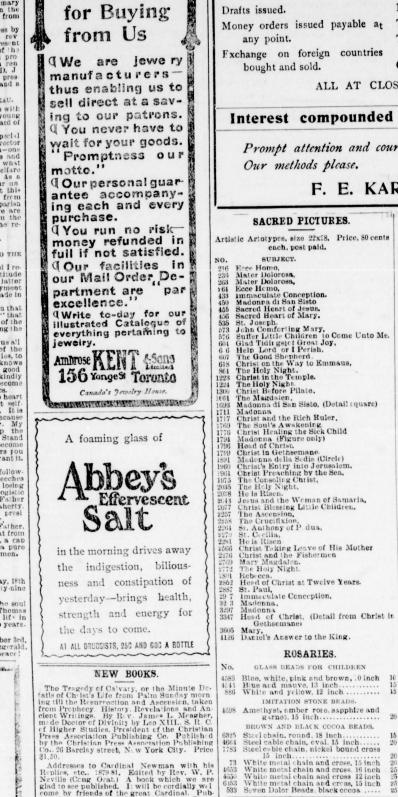
entation, which consisted of an address and a well filled purse. ADDRESS TO REV. FATHER LAURENTEAU. Reverend and very dear Father-Is was with feelings of deepest reart. That we, the young men of St. Jairph's particular is a start manner in having such a f i nd and director as we have found in Father Laurendeau-one who has been at all times both acxions and willing to do sill in his power, no matter what the personal sacrifice, to advance the welfare of the young men of the correction of your un-tiring efforts we bag of you to accept this purse on this the eve of your departure from our midat, to take your place among the parts priests of the diocese of London, and we are sponsible position you are about to fill. Startford, September 20, 1005, REV. FATHER LAURENDEAU'S RELLY TO THE ADDRESS.

REV. FATHER LAURENDEAU'S REPLY TO THE

Direct and the second s

#### DIED.

DIED. WILLIAMS. — At Read. Ont. on Monday. 1<sup>8</sup>th Sept. Mr. Michael Williams, aged sixty-nine years. May be rest in peace ! MALONE —Of your charity pray for the soul of Maurice, eldest son of the late Mr. Thomas Malone, of Quebec, who departed this lift in that city, on the lat inst., aged fifty-two years. May he rest in peace !



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Cornel reaching Or its, The Consoling Ourist, The Boly Night, He is Assen, Woman of Samaria, Christ Blessing Little Children, The Ascension, The Ascension, St. Anthony of P. dua, St. Credita, He is Bleen

St. Credia, Heis Risen Leave of His Mother Christ and the Fishermen Mary Magdalon. The Holy Night. Rebreca.

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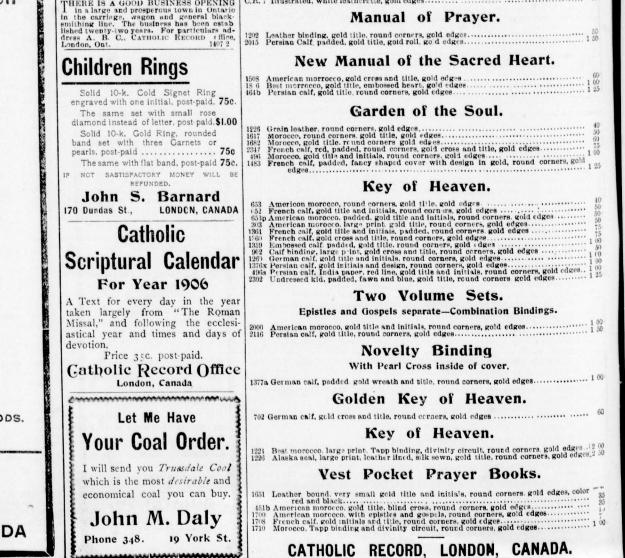
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