The

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

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, DECEMBER 7, 1907

The Catholic Record

LONDON, SATURDAY, DEC. 7, 1907.

CHILDREN AND THE THEATRE. Bishop Hoban says that it is a ques-

tion in his mind as to whether it is a good thing to allow children to go to the theatre frequently. He is not satisfied that it is wise or prudent to let them go to the theatre so often that they will get the theatre giance to the sects, disapprove the dren to feel that they must always be it is because pride obscures their men-

ish are not so perturbed as is Bishop when we see the civic fathers tolerating a half-dozen or more of them in you." (Dante, Paradise, Canto v.) small towns, we are certain that comment on our part would be ineffective. But we pity the children. In school half of the day, and in the theatre half of the night, they will, with the

" A QUERY. "

courtesy to Fournier) we beg to say

that the distinguished chef is not hon-

est with his customers. They are en

titled to good food instead of garbage

drenched with the venom of a rene-

WANTED-A GAG FOR THE

MILLIONAIRE.

Oar wise men would, by gagging the retired millionaire, ease the sufferings

of a much abused public. We must

methods. Instead of talking they

every bush is afire with God.

THE VERBAL FLOOD.

editorial rooms wax dogmatic and com-

mand us to see eye to eye with them ;

and so sure are they of their own infal-

gade.

aid of their teachers and of the gentlemen of the films and the streets, be in structed in wondrous fashion.

ONCE on sal-and expenses. each locality of handling or you. \$25 nanent. Wri ., London, O TMENTS ATUES DELABRA NOLES spice of vulgar bigotry. His specialty R EARLY is the " mud pie " just plain and unor my prices ore buying

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Christianity concentrate their attacks forgetting that if miracles do happen upon her-that institution, to quote they are not to reward indifference. Frederic Harrison, the most august and durable compared to which all other forms (of Christianity) are more or

> bother them not at all. PRIDE THE CAUSE.

Many, however, who render no alle habit. It is dangerous to train chil- action of the Holy Father. If they do, amused ; that they should always be tal vision. Pope Pius banns neither indulging in pleasures. We may add science nor anything that can ennoble that many parents who dwell in towns man. His concern is with the message wherein the moving picture shows flour entrusted to him. Our duty is to obey -to say, with one whose mental calibre Hoban. The children flock to them, is equal, to put it mildly, to that of and their promoters count the nickels, the critics of Rome : " Be ye more smiling the while at the success of staid O Christians. Not like feathers shows that have been banned in some by each wind removable : nor think to places in the United States. We for cleanse yourselves in every water. bear criticism. For when we are Either Testament, the Old or New, is assured that they are instructive, and yours ; and for your Guide, the Shepherd of the Church. Let this suffice

We heed the Church, the pillar and ground of the truth, which is Christ ful when the open spaces of this counteaching and living in the world even to the consummation of ages.

TO BE REMEMBERED.

We should remember that the Church

a supernatural end, and as such has nothing to do with science whatsoever. We do not know why a marked copy She teaches supernatural truth beyond of L'Aurore has been sent to us. We have examined some of its articles and natural truth, and deals with the tranfound them to be a rehash of sundry sient and material, with phenomena things which appear from time to time and their laws. Supernatural truth in the anti Catholic press. This may cannot be changed : scientific truth be good diet for some people, but the is subject to change and progress. Bemost of us do not care for "left overs." tween them there can be no real con-One of the cooks, named Fournier, seasons his "creations" with the

Who is the Author of all truth. The or merchant says a word or so ; and God, to quote an author, Who wrote we, preternaturally modest, stay in ornamented by any sprig of Gaelic courtesy. But how this can please the French Protestant, or any kind of Protestant, passes our comprehension. Why M. Fournier must devote his lished the Church which has filled and culinary abilities to mud is a problem fills the world with its beauty and holito us, but not to M. Fournier. Withness. The Church is neither a theory out wishing to be disrespectful, (for nor a system of philosophy, but a perthis individual, however he may talk manent supernatural fact. about the Church, resents any dis

THE CHURCH AND PROGRESS. So, far, however, have we progressed that we are under a new heaven, and upon a new earth, and hence religion must step swiftly to keep abreast of the

times. Therefore, we must cast aside, as of little consequence, truths which

PROTESTANTISM.

If we wish to have a university in Ontario we must pay for it. Our men of means must emulate those who have enabled Toronto University to become less perversions or transitional and mor-bid and sterile off shoots. The sects a factor of national importance. If indifferent to the whole matter we pay

the price in the loss of prestige and the diminution of our power as a social force. Eloquence or what the Church has done in other ages is futile so far as the world is concerned. Fatile, also, to talk about our principles unless we have men to apply them to social problems. If we are to be intellect. ually the equals of others we must have, with them, equal advantages of education-in a word, we must support and strengthen Ottawa University. If we do not we must either petition the men of Laval to speak for us, or let our silence manifest our incompetence and ignorance. But are we willing to be beggars or nonentities? Are the Catholics of Ontario, so generous to church and orphanage, prepared to close their purses against this education, which, powerful to day, is destined to become tenfold more powertry are filled and its problems numerous and complicated.

OUR OPINION.

We are of the opinion that we should is a spiritual organization, founded for attend meetings held for the discussion of matters pertaining to the common weal. Our presence might lead some non-Catholics to question the utility of the reach of reason : science teaches bearing the yoke of inherited prejudices. But as citizens we should contribute our quota to good government, as Catholics should give to others the benefit of our principles. Meetings, however, come and go without our attendance. The preachers flict, for both are derived from God speak at them : the non-Catholic jurist his letter to the Bishop of Grenoble,

is evil.

for the Federation of our societies have

ITS CHURCHES HAVE DEGENERATED INTO MERE SOCIAL CLUBS - CON-TRAST WITH THE TRUE HOUSES OF

From the Monitor, Newark. A short time ago a leading secular magazine sent out a young woman cor respondent with instructions to visit the chief churches in the different cities of the United States and to reort the welcome she received in each, how the ministers in charge and the members of the church met a-stranger, what interest they manifested in ther, what courtesies they extended to her. This bright yourg woman visited the churches of many cities and has re-ported her experiences in the columns of the magazine which sent her on the errand. We note that she never visited a Catholic church. We presume her We note that she never visited

instructions were to confine her invesigations to the non Catholic churches. We take this fact as a compliment to the Catholic Church, even though per haps it might not have been so intended.

It must be evident by this time to observant men that the Protestant churches have degenerated into mere social clubs. They have no other bind-ier the out seemingly have no other ing tie and seemingly have no other alterior end than the social features. There is no longer required any unity of doctrine among the members of the Protestant Church, in fac, doctrine is rather considered the badge of narrow ness and illiberalism. Modern Protest antism has lost all appreciation of doc-

trine and the sweet tyranny of truth. The teachings of the ministers within the same sect differ widely. Each preaches his own opinions, ventilates his own views. He ignores any such duty as measuring his utterances by the standard of his Church's confession

of faith. The confusion of the pulpit is reflected in the pows. Each member sets up his own standard of belief, if he does not ignore all positive doctrine. He goes to the church service to be entertained or amused. His mental attitude is not that of a man of faith, seeking the doctrine of his church.

seeking the doctrine of his church. Doctrine gone, preaching satisfactory the minister must develop the social side of his make up. In this a rich wife is a useful accessory. For a short time an unmarried minister is at an the back-ground or speak a piece in advantage in his parish till curiosity t e Bible, wrote the illuminated manu-script of the skies. And He Who wrote Jewish history, the Divine pre-tree of Christian and State accomplished the prophecies and estab-indices. We should remember that in tacked the prophecies and estabhis letter to the Bishop of Grenoble, Pope Leo XIII. coun els Catholics to work for truth and virtue wherever of fellowship has built up a successful they are allowed to work, and with men who, though not themselves Cath-into more congenial atmosphere. And men who, though not themselves cause olies, are led by their good sense and their natural instincts of righteousness to do what is right and to oppose what to do what is right and to oppose what

Now each attendant that presents herself at the Church door on a San-The gentlemen busied with the plan or the Federation of our societies have close the desirability of the applicant. not emerged from their retirement. Therefore, any stranger who appears is the Lord deigned to declare to us. We must patch up new creeds and go out of the house built upon the rock, the bing that in o doing we are wise ensuing that in o doing we are wise thinking that in so doing we are wise when we are but biasphemous. They prose about the soul as if its wants and hars not, but some argument will be After service the responsiveness to the churchly courtesies draws a group of women members around her; they compare notes with her till the minis ter appears and is introduced. She is invited to return the following Sunday And all the ladies await her the next Sabbath—if she has come in a coach. Gradually a new member is annexed to the club to become part and parcel of its working force. Possibly the stranger is neglected at the church door. Her tien or her habit is not attractive. Mayhap the neglect is the veriest over sight. But her feelings are wounded. There is an undercurrent of bitterness as the result, for let it be confessed the mer's notion is somehow or other not that of a Church, but of a club. And so the sad comedy goes on from Sunday to Sunday—the tragi comedy of modern Protestantism.

THE TRAGI-COMEDY OF MODERN afternoon, the desolate hour for ber of communicants. Ours must be

he has a right and because it is his duty Bound together by a common belief, afire with the same love, urgent on the same purpose all the worshippers are brethren-brethren whether in the jungles of Africa or in the stately edi-

fice in the crowded city. There are no strangers. The young lady correspondent did well in confining her investigations to the non - Catholic churches. We of them received her colding or paid no attention to her presence. She recognized it somehow or other as an afront, something for what that church and its ministers and its congregation were be held responsible for as a derelic on of duty. The warmth of welcome tion of duty. The warmth of welcome was, unconsciously to her, to make up for the warmth that glows in a Cath-olic heart on entering before the presence of the Blessed Sacrament.

And all this from the essential fact that the Protestant church is a club; but the Catholic Church is the house of God.

FREQUENT COMMUNION.

The need for frequent Communion was the note most emphasized at the Eucharistic Congress. Father Bachmann, of Louisville, read a paper on this subject which formed the basis for the resolutions. Father Bachmann

said in part : Our Holy Father reminds us of the necessity and of the effects of Holy Communion. One is expressed in the "Give us this day our daily bread," and the other in the well-known anti-phon: O Sacrum Convivium On the watch-tower for the salvation of souls, the Chief Shepherd discerns present needs and future troubles. As Lourdes prepared unhappy France for her pre-sent sore trials, may it not be that, to-day, the Pope designates this sovereign remedy to satisfy our present need and to fortify us for coming conflict? Emanations from the Holy See for the

Universal Church has always deep significance. The new decrees open to us the The new decrees open to a the fount of the marty's strength; Jan-senism is silenced; rigorism is re-buked; theology rests forever about the requirements for Holy Commun-ion; and fervent soils are at rest. The state of grace, pure motive, resolve to avoid deliberate grievous sin, and lo ! the way to H.Jy Communion is open. Then, too, the Church has never limited the frequency of Holy Com-munion. Strongly the words urge us: Unless you eat the flesh of the Son

Unless you eat the flesh of the Son of man and drink His Blood, you shall not have life in you." (John vi., 54) Rightly the Church penalizes in life and death him who refuses annual Communion. Her yearning and express desire are far different. She constantly preaches the need of Holy Communion preaches the need of Holy Communion for all according to opportunity. She beaches that the practice of virtue, the life and progress in things spiritual, the soul's sanctification, are impeded and dwarfed without it; that the weak need it to becomestrong and the strong to abide so; and that, as a pledge of perseverance and salvation and of the increase of the spiritual life of grace, it gives grace in extent and wealth known only to God and the soul. The Church sends her religious to

awful ravages of ulcers and can

afternoon, the desolate hour for churches, when a sacred silence hangs over the holy place, goes always for the same purpose, to adore and honor the Son in God in the mystery of His love. The Catholic expects no human wel-come; his welcome comes from the depths of the tabernacle. He cares not whether his fellow-worshippers greet him or whether courtesies are extended to him. He goes to his church because he has a right and because it is his

CATHOLIC NOTES.

Miss Florence Lynan, who died the other day in Boston, and who was a convert to the Church, left \$235,000 to Catholic works of piety and charity.

English Catholic literature has offered a loss by the death of Rev. Henry Ignatius Dadley Ryder, Oardi-nal Newman's successor as Father Superior of the Birmingham Oratory.

The congregation of the Little Sisters of the Poor has been definitely approved by the Holy Father through the Sacred Congregation of Bishops and Regulars.

The celebrated English Jesuit, Father The cole brated tinglish Jesuit, Father Bernard Vaughan, in a lecture recently delivered in Dablin, said there was no country in Christendom so Catholic as Ireland, and no capital as teeming with faith and the practice of it as Dublin.

The Congregation of the Propaganda has decided to raise the vicariate apostolic of Saskatchewan to a Bishopric, and change its name to Prince Albert. Monsignore Pascal will be Bishop of the new diocese.

Six of the Anarchists who attacked Cardinal Merry del Val, Papal Secretary of State at Marino in August have been sentenced to terms of imprisonment varying from four to two months and to pay a fine \$10 each.

Dr. Frederick E. J. Lloyd, of Chic-go, the convert to the Catholic ago, the convert to the Catholic Church from the Episcopalian ministry whose lectures attracted attention in Cleveland last year, is now engaged delivering lectures to non-Catholics in Toledo.

As a result of a three weeks' mission conducted by Father Alexis and other Passionists at St. Elward's Church, Philadelphia, thirty one converts were received into the Church and a large inquiry class was left under the care of the parish clergy.

Miss Hall, daughter of one of the most prominent Protestant families in Quebec, last week solemnly abjured the errors of Protestantism and was baptized by Rev. Father Desey, S. J. The day following she received Holy Communion and was confirmed by the Archbishop of Quebec.

Rev. Gabriel R. A. Browne, O. C. C., whose death occurred in Pitusburg, Oct. 20, enlisted in the Navy before the War between the States, and had a brilliant war record. After the war he studied for the priesthood. Eight years ago he gave up his parish in Pittsburg and entered the Carmelite Order.

According to the construction of the anti pass law, Office Assistant Attorney General of Texas holds that the exemption for free tran-portation for Sis-ters of Charity applies only to the well-recognized Sisters of Charity of the

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with the Captains of Industry prose about the soul as if its wants and while they fill the daily prints with aspirations had been modified by our accounts of their operations and deals, civilization. But it is still the same but after they bid farewell to the as when men lived in tents and were market they should count their dollars strangers to the marvels named indeed instead of boring us with preachments by the learned, but so far as their real naon success. How they amassed wealth, ture goes, hidden in the folds of mysthe only thing they seem to value, is not alluded to. They divulge nothing as to the route to money, but their little homelies are so constructed as to give the impression that they spent little and saved much and were models of

tery. What can science do for the soul ? Its origin and destiny are as a sealed book to it. The soul needs God : and that science which speaks of destroying the Church must begin with wresting God from the mind and heart of man. virtue. Perhaps they were, but they never made a million or so by these

SECULAR EDUCATION.

should write cheques for the benefit of Going the rounds of the English squeezed competitors or their memoirs press is a letter blaming the Indian as a warning not to get rich at the troubles on the sedition which is expense of all that makes a man lovable taught in the schools. " It is obviand respected. And the man who has ous," it says, "that in handing over lived only to make money is a failure Mill, Macaulay, Rousseau, our own and can learn much from those who see English history, our moral philosophy the beauty of the stars and know that of the cheaper sort, to Bengali schools, we fill their minds with ideas of equal-

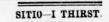
ity and nationalism, which only sober intelligence and higher education Just now torrents of words are rushwould enable them to understand and ing over the world because the Holy apply to surrounding circumstances. Father has done his duty in condemn-The tendency of such ill-digested ing Modernism. The Pope is reactionlearning is revolutionary, anti caste, ary and wrong and ill-advised because anti religious. Our schools have under -well because. The popes of the mined the old religious foundations

and have set up none in their place. OUR RESPONSIBILITY.

libility or of our gullibility that their The most of us will admit that the assertions are unaccompanied by any English - speaking Catholics of the argument. But we have heard all this Dominion have, with regard to educa before-it is age-old talk. Ere this the message of Jesus Christ, the tion, much to learn from their French deposit of faith, has been challenged in | Canadian compatriots.

We have, indeed, the people its progress adown the centuries, but Antigonish working for their univerit is marching and its challengers are dead. Ere this, also, the Church has sity, which, a monument to their zeal

haps not, but some argument will be necessary to show that our surmise is unjust. The individuals to whom we allude volunteered to do this work ; they were assured our prelates would not ban the movement : and, despite the fact that they were given direction and counsel, they have done nothing so far as Federation is concerned Politicians may have frightened them or the prudent ones warned them not to do anything lest the non-Catholic, who exists in their over heated brains take unbrage. But these prudent one are dead ones on the question of our interests. For some of their energy is given up to the pursuit of a position, and the rest is spent in the cultivation of non Catholic society. They who believe that Federation would develop a healthy public opinion and unite us wait upon the pleasure of the Toronto gentlemen.



A JESUIT ON THE PASSION.

Jesuits are apt to resist the dolce farmente, even when prescribed under obedience, and something in the shape of missionary work was a necessity of Father Spee's life, which no form of literature could supply. This he satisfited by looking up and consoling every afflicted person in his thinly populated neighborhood. He lets us into the secret of his unrest: "When on a fair morning," he says, "I was considermorning," he says, "I was consider-ing the sufferings of Christ, and weep-ing sore with compassion, I asked my Lord which word out of His whole Passion ought to move me the most strongly; He answered · "That little word, Sitio-I thirst, for it transpierces body and soul ; and not only in My flesh, but inwardly in My soul, have I thirsted for the salvation of -Rev. Father Spee, S. J., from men. the Nineteenth Century, 1885.

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COLUMN -

A CONTRAST.

How different the conditions in the Oatholic Church. Catholics go to church because it is a church. For every Catholic his church is essentially the house of God. There the doctrines of his religion—the message of the Son of God — are announced. There the sacraments are administered; his inti mate relations with the Divinity are consummated. There, before the altar, is he married to the wife of his choice and love; there his children are bap have the virgins, saints and martyrs. Frequent reception of the Bless tized ; there in the confessional are the wounds of his soul healed. But Eucharist opens the remedy for the sin of our age-infidelity with its cohort of attendant vices. The world's above and beyond all else, there is the holy Sacrifice of the Mass accomplished; there is he fed on the Body and Blood schools, sciences, and general way of living carry the stamp of godlessness. "Will the Son of man when He cometh, of Christ; there on the altar, in the silent recesses of the tabernacle, Jesus Christ will dwell. The Catholic church is the home of God. The tiny taper find faith upon earth ?" Non Cath-olic churches are disintegrating; religthat glows and fi ckers in the sanctuary lamp announces the presence of the living Jesus. The Catholic goes to his ion languishes outside ; there is leak age from within the fold. Here is the church to adore and worship our Lord in the Blessed Sacrament, and as he reverently bends his knee on entering. his heart exults in the joy and consola tion of communion with the Son of God. And so there are no strangers in the

Martin the and the second

remedy. In the Edenaristic movement we have Faith, Hope, Love and Con trition, all the elements to bring back to Christ a world that is fast drifting away from Him. Oars is the blessed privilege to be in the van; to transmit been dubbed an antique, but it is vital and self-sacrifice, must render in-and able enough to stem the tide of irreligion. So pulsing is it with life that they who are arrayed against tent to jog on trustfully and hopefully, to posterity this movement with added

people.

The Church sends her religious to What other diocese is equally part. Wi blessed ?

Communion frequently, but she leaves unfettered jadgment to the confessor The crusade started by Archbishop regarding the frequency of Holy Com-munion for both religious and lay Falconio, the papal delegate, against the sale of indecent foreign periodicals in the United States, has come to a successful conclusion in Pittsburg, the A French committee investigated a hospital for uncurables under charge of starting point. Employees of the police bureau, have recently ordered Italian newsdealers not to handle such Sisters, seeking to replace them with lay nurses. In the first ward, the literature. The police bureau will prosecute them if they disobey. with their loathsome odors, caused the

inspectors to hurry. The second ward was worse. They decided to omit the At Malone, N. Y., the Paulist Fathers recently conducted a mission. The newspapers of the town printed the sermons, and as a result a large number of non-Catholics attended the rest, but the superioress insisted as it rest, but the superioress insisted as it was for the government. Then were seen bodies living and all but dead, be-yond dressing, features unrecogniz able, the most hideous forms of dismission. The minister of the Presby-terian church publicly advised his cenease, and everywhere penetrated the repulsive odor of living decomposition. gregation to read the sermons, and spoke high words of praise of the work Qaickly the inspectors escaped to the of the Fathers.

sunshine and air outside. They then lesrned that the Sisters had been in Mme. Melba, the Australian prima charge for forty years; and on inquir ing how they could endure such awful conditions, were told that it was due donna, is known in private life as Mrs. Armstrong. She was married in 1882 to Charles Armstrong, a Queensland sugar planter, and the sixth son of Sir Archibald Armstrong of King's county, to daily Holy Communion. Indeed, the Blessed Sacrament is truly the mainstay of every religious soul. Take Ireland. As Mrs. Armstrong she sang away the Biessed Sacrament from the cloister, and it becomes a prison. Through the Blessed Sacrament we in Melbourns for some years before coming to London. She was the principal soprano in the choir of the Catholic Church in that city.

Five hundred singers combined in a recital given in St. Martin's Church, Chicago, recently, when Archbishop Qaigley blessed the magnificent pipe organ given to the church by the es-tate of the late Marshall Field. Archbish p Messner of Milwaukee, preach-ed. The organ is valued at \$35,000 and was long used in the Central Music Hall until the building was razed to make room for a new Field store. Mrs. Marshall Field, jr., a Catholic, now in remedy. In the Eucharistic movement England, where her boys are being educated, acted as sponsor by proxy for the organ.

> When thou shalt arrive thus far, that tribulation becomes sweet and savory to thee for the love of Christ, then think that it is well with thee, for thou has

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LUKE DELMEGE.

BY THE REV P. A. SHEEHAN, AUTHOR OF MY NEW CURATE," " GEOFFREY AUSTIN : STUDENT," "THE TRIUMPH ON FAILURE," " CITHARA MEA," ETC. CHAPTER XXXVIII.

LOGWOOD DAY.

"What's going on ?" he whispered to a venerable old man by his side. " A novena for Pentecost," he whis-

The Rosary was then recited the The Rosary was then recited the moment the red-robed acolytes h d taken their places in a corora around the high altsr. After the Rosary a sermon was preached on the first gift of the Holy Ghost-wisdom. "Who s the preacher ?" whispered Lake to bis neighbour. "Father----" was the reply. "A

thought Luke.

thought Lake. He was dying for a cup of tea; but there was no escape until Benediction was over, at 9 o'clock. Next morning he presented himself at the same church to say Mass. As he passed up the corridor to the left of the abareth he car a number of men he passed up the corridor to the left of the church, he saw a number of men awaiting confession. They, too, were young and well-dressed, in morning costume. Their silk hats and gloves lay quietly on their knees. They sat quietly, meditatively, with gentle, grave faces. Luke thought of Mr. Hennessy and the village boys. Here was the practical result of habitual taining in reverence. He entered the sacristy, and after some delay, received permission to sty Mass. The sacristy permission to siy Mass. The sacristy or was opened by his acolyte, and a sh of hot air blew in his face. He expected to see a few worshippers here and there. He stood in presence of a vaat multitude. Some were kneeling, but most were erect and moving as in an endless eddy, circling around some common centre. It was the altar common centre. It was the altar rails. They who moved towards the altar rails looked up, with hands clasped around their prayer books or wreathed in their beads. They stared wreathed in their beads. They stared before them, as at some entrancing object that riveted eye and soul in one absorbing glance. They who returned bent their faces reverently over elasp-ed fingers. They had roceived all that they had ir amed of ard expected. And, as all moved backward and for ward in apparently endless circles, Luke heard the only sound that broke the reverent stillness : Corpus Domine nostri Jesu Christi custodiat animam fuam in vitam acternam. Amen. With tham in vitam acternam. Amen. With the greatest difficulty, and tollowing his acolyte closely, he at length reached a side altar and deposited his reached a side altar and deposited his challee. In an instant there was a rush to the place. Women snatched up their children as they knelt, and harried forward. Young girls quickly took their places around the balus trade. Young men kneit stiffly erect, with reverent faces, and in an attitude of mute attention. Old men threw down their handkerchiefs and bent heavily over the rails. Then t ere was the hush of mute expectation of was the nush of muce expectation of the mighty mystery wrought at the altar, and the graces that were to pour like torrents on their souls. Luke trembled all over at the unusual sur-roundings—he thought there was a roundings - ne thought there was a panic in the church; then he trembled under the very dread of great delight. The moment he had said the last prayer, the crowd rose swiftly and hurried away to another altar where another Mass was being said. No time for idle curiosity here. The gold must be stamped as minted. Time is precious, for the heavens are opened this thrice blessed morning, and the mighty treas blessed morning, and the mighty treas ary of the Church lies here with un-covered lids, revealing all its weath of grace, and all its opulence of merits; and swiftly the souls that covet must

said Luke, " if he is not already here." He should see the Canon of course He drove to the "Mater," an 1 wa He drove to the "Mater," an 1 was ushered into the Canon's private room. He apologized at once. There was a great mistake. That venerable old man, his long hair floating on his shoulders, white with the yellow gleam of an Alp in the sunlight, and the long white beard flowing in two forked plaits on his breast, was not the Canon. It was Elias come back from heaven. "I beg pardon," said Luke; "I have been misdirected."

"Ha, my dear young friend, you fail-ha-to recognize your old friend ?'

"A thousand pardons, sir," said Luke. "I really did. I took you for one of the greater prophets, come back to life."

"Ha, indeed ? And is my-ha "Ha, indeed? And is my-ha-personal appeararce so greatly changed? I have scarcely thought of it here. There were other things-other things i" said the Canon, wearily drawing his hand across his brow. "I've just returned from England," said Luke, "where I had a brief holi-day..."

day-"" Ha-have you any tidings of my "I regret to say, no, sir," said Luke, sadiy. "I questioned Father Sheidon, who had been so kind to Miss Wilson and her brother in Eng-

land; but he never heard from or saw Miss Wilson since the interment of her "It is strange, and mysterious," "It is strange, 'I fear we must give

said the Canon. her up as dead." Luke was silent for a long time.

"I must congratulate you, sir," he said at length, "on your rapid recor-ery. I hardly expected to find you so well "

Yes, indeed, I feel remarkably well," said the Canon, raising with some difficulty the arm that had been paralyzed. "Thanks to careful nurs-ing, and the ha-skill of the medical practitioners, I hope soon to be able to eturn home.

You may expect a warm, and even an enthusiastic welcome," said Luke. " It will revive the spirits of the poor people to see you ; and they need so me mfort now.

comfort now." "Oh 1 it will be all right 1 lt will be all right !" said the Canon with his old confidence. "In the face of public opinion, our-ha-adversaries cannot proceed further. The English press has taken the ha-matter up; and English public opinion cannot be de spised." "Perhaps so," said Luke, despond

ently. "Somehow, things over th re-look so different to me under the light of experience. I have begun to feel a strange, passionate attachment to my

country and people." "There's a good deal to be said on

"There's a good deal to be said on both sides," said the Canon. "I shall warn the people to look out for your coming," said Luke, rising. "You may be prepared for a great

ovation 'I think you may-ha-say, that I shall be home in a month or six weeks," replied the Canon. He stood up to say good bye, but he shall

fell back wearily. Luke's last visit was to his beloved

sanctuary — the University College chapel. This time he did not reach the altar rails or the side chapel. He was arrested by the noble bust of Newman that had been just erected in the side wall. He went over and sat beneath is, looking up into the fine face, with the expression of sadness and resignation that was so characteristic of the great Cardinal in later life. And, as Luke watched the white marble, there came into his mind that tragic exclamation when the letter of his elevation to the Sacred College was placed in the bands of the great convert: "Thank God 1 the cloud is lifted at last !" The most mournful and pitiful of all the dim dip their hands and depart. And so, unfevered, but restless as the fur clad ochoes of Eloi, Eloi, lamma sabacthani ! bleeding en tora from

THE CATHOLIC RECORD. strance, where the Divine Lover of he strance, where the bride lower A her and of all was hidden. Then with a violent start she would wake up and look around, and behold with a little shudder her own dread abjection. And then again she would rebuke herself sternly amidst her tears for her involsternly amidst her tears for her invol-natary treason to ber mighty vow. Had not the Eternal kept His contract, and why should she repudiate hers? Had not the All Merciful anatched her brother from the pains of hell and the deep pit, and why should she repine for a few years of such sweet penance? If God had sent Louis—poor dear Louis —to hell—oh i the thought was too dre dtul; and she would go out on the wings of resignation and clasp, like her great patroness, the nail-pierced feet, and cry, "Elegi! I have chosen to be a despised one in the house of my and cry, despis

God rather than dwell in the house of my God rather than dwell in the tents of sinners 1' And then there would be peace. But the waking dream of the white, spotless robes and the white, spotless robes and the veil of honored espousals and the organ and honored esponsis and the organ and the choir, and herself smidst it all, would recur again and again; and the very respect and love, of which she now found herself an object, only in-

tensified the vision. One such day Sister Mary was in the Infirmary, tending on Laura Desmond, now a hopeless and helpless invalid. now a hopeless and helpless invalue. She had done some trifling little service to her patient, and the latter drew her to her patient. down with her arm and whispered : "Won't you ever tell me who you

are ?" "What difference, dear, does it make, so long as we love one another ?" "No is but I should love you more, only that sometimes I am afraid of

you." " Why should you be afraid, dear ?

I am but one like yourself, only perhaps more sinful before God." "You are not," said the patient, quietly. Then taking up her prayer book, she

opened it, Sister Mary helping, and took out a little picture. "Do you know what it is ?" said

Laura. "Yes, dear-a Sister of the Good

Shepherd I shall not die easy till I see you in that dress," said Laura ; " that is, if you do not put on something even

Sister Mary shook her head, and, after a little while, when Laura slept, she went over to the farthest southern took up her book to read. window and The Holy Mountain now seemed very near. She did not know that she had d very to pass through the deepest and dark-est valley of homiliation before she reached the shining summit.

On this same day Luke Delmege was in the city, in obedience to a peremptory summons from the Bishop. Before he left Dublin for home, he satisfied a long-feit desire to see his Alma Mater once more. He went down to May-nooth by an early train, hoping to be able to pass through some of its best remembered spots, the chapel, his own remembered spots, the enapel, his own old room, the circular walk, etc., un noticed. When he entered the great gate, beneath the Old Geraldine Keep, it struck him for the first time that sphinxes were placed to guard the por-tals of the greatest Catholic college in

the world. " Strange that I never noticed such an anomalous, or, perhaps, significant circumstance, during all my college years l' he said. All around was still as death. For,

if academic peace is to be found on earth, it is within the hallowed precincts of Maynooth.

They have all gone to breakfast," he cried, looking at his watch. "I shall have the Senior Chapel all to my-self. I shall see the place where I lay prestrate the morning of my ordination.

recall my vows, my emotions, plutions. I have seen so much v resolutions. lately to cast me into the past again, and to compel me to retrace my steps, that is, my ideas and principles, back

choir between the stalls carpeted

on the stupefle

quency, he presented himself before his Bishop. The Bishop was cold and etery, where slept many of his old professors, and, entering the corridor once more, found himself at once on the scene of his old triumphs-the Fourth Year's Divinity Hall. Ah, the scene of his old triumphs—the Fourth Year's Divinity Hall. Ah, yes I there was the very deck at which he sat; there the pulpit, beneath which he pulled his sontane over his knees so often, and annihilated his an-tagonist with a Sic argumentaris, doc-tissime Domine 1 He sat down, and burying his face in his han³z, he tried to recall old faces and associations. Alas I the old faces had faded away in the far mists of memory : but the old Also I the old faces had faced away in the far mists of memory; but the old associations came up, looming dark and threatening from the past, to upraid him with his treason. "My reason tells me," he cried, "that my life has been flawless and immanute his conscience. some

immaculate. My conscience, some bigher power, declares my life to have been a failure. Where, and in what And the ghosts of the past said : messare i

Sustaine of our frian Church a. a those which obtain, under happier circum-stances, in other more favored coun-tries. Even your very perilons obser vations at your lecture in the city some months ago I jeft unnoticed, because I knew you could do no harm there. But now I hold in my hand a melan-tholy report of a sermon delivared by " In this, that you have mistaken, as you have been alreedy told, the blue and green fireworks of the world for choly report of a sermon delivered by you, immediately after the last mission and green networks of the world tor the calm, eternal stars. You have groped for light, and beheld darkness; brightness, and you have walked in the dark. You have groped for the wall, and like the blind you have groped, as

if you had no eyes ; you have stumbled at noonday as in darkness ; you have een in dark places, like dead men.' And Luke answered and said : 'Yes ; but wherefore, and how ?" 8 80

And the answer came : "In that you measured your college

couser ?" said Luke, faintly. and your country, ay, even your Church, by the measured your college ization. You judged your motherland, as all your fellow-countrymen do who go abroad, by the false standard of "I cannot give it, unless the matter proceeds to an official investigation and trial. Your parish priest writes to say that he is quite sure you have a satis-factory defence; but then, Dr. Keatgo abroad, by the late standard of modern progress; you found her want-ing and despised her. Now, what has the world profited you? She hath given you little for your apostssy. And for your own people you have been a crackling of thoras under a pot " inge is always inclined to take an easy and optimistic view of things."

Luke was glad to hear the noise and Lone was glad to hear the noise and laughter of the students in the cor-ridor. Anything to escape that rev-orie, that synod of accusing ghosts. He opened the door and rushed out. Groups of students in threes and fours were wheeling along, file after file, each group clustered around a newly ordained comrade who track on air and d comrade, who trod on air an ordaine spurned the sandy flags. Group after group stared at Luke and passed by Then, a young Levite detached him self from his batch, and coming over deferentially, he asked :

"I beg your pardon, sir ; but are you Father Luke Delmege ?" Yes." said Luke.

" Luke Delmege that was First of First ? Yes," said Luke, biushing at the

"The diocese was speaking of you only yesterday and recalling all your triumphs, and one of us from Limerick thought he recognized you. Won't ne see then

"By all means," said Luke. And he did. And they made him the centre of an admiring circle, and told him, half shyly, half famillarly, how well he was remembered in his own lege ; and round and round they sy mbered in his own col linked arm in arm, until a professor, rushing down the library stairs to the refectory, caught sight of Luke's face, esita ted advanced. The student loffed their caps and retired ; and the professor, linking his arm with Luke's, lrew him on to the superior's corridor

drew him on to the superior's corridor murmuring all the way: "Luke Delmege, Luke Delmege, whom we gave up as lost! Wby? wby? how many years since you left

"Seventeen," said Luke, very

happy. "Seventeen ?" murmured the pro fessor, unlinking his arm and loo at Lake. "Soventeen years away from us, and never condescended to You deserved to be turned visit us ? out, neck and crop, from your Alma DECEMBER 7, 1907.

down : "Ye may come up, yer rever-ence; but mind thim steps, and don't lane too heavy agen the banister." The ante room into which Luke was ushered was miserable enough. It he said. Luke sat, "Bit down," he said. Luke sat, wondering. "Now, Father Delmege," said the Bishop, "I have tolerated a good deal from yon, but my patience is nearly exhausted. I passed by that impru dence on your first mission, because you acted consistently with the stat-utes, although you might have acted more predently; I also contented my-self with a gentle reprimani when yon, I dare any innocently, introduced a system of proselytism into your parish. I have also not noticed your singular habit of introducing into your sermons rather painful contrasts between the oustoms of our Irish Church a.d those which obtain, under happier circumserved as a bed room; and, though clean, it was denuded of every stick of furniture, except the wooden chair, the furniture, except the wooden chair, the wash-stand, and the simple pallet where the old man sought his often-broken repose. He passed into the inner room. The old man, dressed in a green soutane, stood up, and, without asking his name, greeted him warmly, and asked him to be seated, while he brike the seal on the Bishop's letter. The contents must have been pleasant The contents must have been pleasant

The contents must have been pleasant, for the old man smiled. "I have for a long time cherished the idea," said Luke, " that I should wish to make your acquaintance. My sister at the Good Shepherd Convent has again and again asked me to call, but one circumstance after another pre-vented me."

vented me." "Then you have a sister at the con-vent?" said the old man, nervously, fussing about and showing not a little trepidatior.

Yes, Father-Sister Eulalie-you God bless me, you don't say so,

you, immediately after the last mission in your parish, and in which, if I am rightly informed, you denied the sacra-mental system and denounced the use of the ordinary me assanctioned by the Church for the sanctification of the faithful, and insisted on the individ-ual power of self sanctification, apart from the ordinary channels of divine said the old man, rising up and greet-ing Luke sgain warmly. "And you are Luke Delmege, the great theologian aal power of self sanctification, apart from the ordinary channels of divine and lecturer !" " My name is Luke Delmege, " he

id meekly. "Well, I heard of you long before I said m

"Might I ask the name of my saw you," said the old man. "God bless me! And you are Luke Del-mege?" " I cannot give it, unless the matter

mege 7" "I have had a rather bitter trial to-day," said Luke. "I was summoned before the Bishop to repel a most cal-umnious accusation." "God bless me, now! And what

did you say ? ' "Oi course I defended myself," said Luke, " and I think I satisfied the Bis-

hop that I had said or done nothing wrong. But the sting remains. " The old man remained silent, looking

steadily at Luke. The latter grew em

barrassed now. "You seem to think I have been wrong," he broke out at last. "What can a man do but defend himself?"

"God bless me ! quite true, quite true ! But he could say nothing you

know, my dear. " " And remain silent and condemned under a frightful accusation ? " No theologian binds a man to that, " said Lake

"Of course not, of course not, " said ather Tracey. "But I think, well-Father Tracey. " But I think, wein-Father Tracey. "But I think, well-I m not sure-but I think our Lord was silent before His accusers, my dear. And He was justified by His Father!" "That's very true, Father," said Luke, twisting around on the bard chair; "but these things are written for our admiration, not for our imita-tion. At least " he continued potic. tion. At least," he continued, notic-ing the look of pain on the aged face, "I heard a distinguished man say so

very many years ago. " And then the old man opened up to Luke's wondering eyes, out of the treasures of his own holy experiences, the riches of knowledge that come not to the learned, but to the simple-the wisdom of the child and the angel, of Bethlehem and Calvary. And just as a elever artist shifts his scenery so that clever actist shifts his scenery so that light falls behind light, and scenes blend into scenes, yet are ab-olutely distinct, so did this old man show to the wondering Luke how the mighty mpire of the Precious Blood permeate and leavens the entire world, and holds undisputed possession only where its laws and maxims are fully acknow-ledged. And that elsewhere, where ledged. And that elsewhere, where that most agreeable and fascinating amusement of men-the neat mortising and fitting in of the world's maxims with the Church's precepts-is prac-tised, there the shadows are deeper and the lines that bound the empire fainter. And Luke also learned that the one central decree of the empire is: Lose thyself to find all; and that the

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was only for a moment. othing repulsive or a Seven or eight long ta parallel to each other, fi parallel to each table, eig at ranging from the young to the woman of sixty, occupied in laundry work appliances to save hum there. The workers dressed and happy, if ou by their smiles. No h tion, however powerful, these eager workers with streets, the padded cell jsil, or the river. It was terhood, working in per discipline. Aud over sided a young novice, in who stood calmly working sisters, taking up now a a collar, and giving her

"It is the old mech fection I once desired," "but the motive power

fear." They passed into a Here was miracle num Cistercian silence no l but over the boom a the workers fled to and

"Yer blessin', Feyth and in a moment all knees for Luke's ben then, with easy familia girls took Luke arou ith intense pride th of the machinery ; ho on and shut off ; how t on the rails in the d And, moving hither and them, in an attitude of ity, were the white rob potless habits careful foor was wet, and the toiled like the rest.

"'Tis the common Christ," said Luke. And dear old Sister ward, an octogenarian, all her treasures and

oratory, with all its da "How long have y he asked. " Fifty years, yer Michaelmas.

"Then your purgato Luke. "I don't want

heaven ayther," she a God laves me with the

The Sister and Lu the steamy atmospher of the machinery into dor, which led to the

engine house. "I should like yo boiler," she said ; " tell the engineer to This is our infirman would like to see it. patient here." She opened the doo

the bed where Laur went over at once, the sick girl, said Then looking around figure over near the her face bent down was reading. He seem unkind to pass over and said cheeril

Convalescent, I She rose up, tre Then a blush of u shame flushed her fac their eyes met ; but to a pallor deeper faces of the dead. I if stung, and cried : "Great God ! B

" Great son !" " Hush !" she sa her trembling forger poor child is watchin " But what? wi stammered. " Wha this mystery ? Wh "God's will, F simply." "Of course," he manner; "but in w ity?" Are you inf "No," she said,

"My only defence, my Lord," said Luke, "is to deny the allegation in "My only defende, my Lora, shit Luke, "is to deny the allegation in toto. I see clearly what originated the report. A poor fellow, intoxicated, came to the closing ceremony of the mission. I took him from the church and bade him go home, for that he could derive no benefit from the re-commend to reven in his then state. I newal of vows in his then state. I made the incident the text of my dis

course the following Sunday. I warned the people not to confound the means of sanctification with the end-not to repose in external observances, but to look within; and to use the sacraments and sacramentals with a view to their own sanctification, and not as finalities that would operate miracles without co operation on their part—" "That puts a rather different com

tern as his lette "Sit down,"

plexion on the matter," said the Bishop, softening. "I should be sur-prised that one who obtained such dis-tinctions in his college course should fall into such a lamentable blunder.

Have you any further observations to make?" 'None, my Lord," said Luke, in despair. "My college distinctions have availed me but little. I am a

weary and perplexed man." He 'ent down his head on his bands in an attitude of hopelessness. The little gesture touched the Bishop. He The He gazed down for a long time at the stooped figure and the head where the snows of life's winter wors now iast gathering. Then he gently touched

Luke. "You'll spend the day here, and dine with me at 5 o clock. No! no!" he continued, as Luke strove to excuse himself, "I shall take no excuse. I want to see you more closely.

⁶ I have been nearly a month from home, my Lord," said Luke, anxious to get away, " and—"
⁶ Now, now, I make it a matter of obedience," said the Bishop. "You won't find me so campta and a said of You

"Now, now, I make it a matter of obedience," said the Bishop. "You won't find me so crusty and disagree able as you think. You'll have a few hours in the city; but be here punct. nally at five. By the way. I want you to take a letter from me to Father Tracey. Do you know him?" "I regret to say I do not," said uke. "Years ago, when I was wiser

gold-seeker who treads his painful way over snowy mountains that his eyes may rest on the valley of riches and the rivers that are thick with the yel low dust, do these speculators in the banks of God claim vast returns from His thrice generous hands of the only wealth they care for or covet. And here was neither bankrupt nor suicide. They might dip as deeply as they pleased without peril or the danger of exhaustion. For are not His mercies without limit? And who shall plumb the vast seas of on nipotent generosity? "Yesterday I stood in the Mart of

Mammon," said Luke. "To day I have seen the Mart of Christ. Is this Mammon. quite unique ? or are there other Ex changes in the city ?"

entered another tried. He church in a narrow lane off Grafton Street-a great vast, gloomy church, with all kinds of niches and nooks, where a modest soul might commune freely with God, and never be seen of He would have been even more men interested, had he known that this was interested, had he known that the the was the church where Barbara worshipped in the far off days. And this was the porch through which Mrs. Wenham field in terror: and that old woman fied in terror: and that old woman might be Norry, who was always rab-tilug her beads. Here too were vast speculators on the treasury of Heaven. To and iro, to and fro they moved, praying, weeping, watching. All but ons 1 A young man, also well dressed in faultless morping coat, his silk hat and gloves lying on the seat near him, gszed upwards, as he leaved heavily on the bench rail. at the Face of the gentle Christ. He seemed like one who had just awake from a trance of borrid dreams, and had just begun to realize that he still lived, and that there were great solemn realities about there were great solemn resultes about him. He seemed to be asking still, Is it all true? or, Is it still a dream? But the gentle, vivid faith of all around him, the quiet realization of the supernatural, the reverent familiarity with which these young girls placed the ruby candle in the sockets of the great candelabra, then looked ap into the Face of Christ, and bowed, as if the eyes were wide open and watching-all reassured him; and, after a long interval, he sighed deeply then knelt and buried his face in his hands and prayed. "God send another Philip Neri," echo, and hovered around the mon-

breasts since that cry startled the darkness of Calvary. And Luke began

to question and inquire. "Why should a cloud ever have rested on that sacred brow ? Why are the great and the holy dishonored in life; only honored in death? Why are men so cruel and vindictive towards each other ? What is the dread secret of man's inbumanity to man ?"

Poor Luke ! he can never leave thes turbulent questions alone. Why, and why, and why? As if there were any key to the mighty riddle, except that which is hidden away somewhere in the folds of God's garments, and which He

tota of God s garments, and which he never shows until after He has un-locked the secrets of the grave. Sister Mary of Magdala — let us give her the fall title, for she will not bear it much longer—had now spent prostrate human forms, over which the white and red and gold of the chasubles gleamed. There was an awful stillness as the Pontiff stretched his ten years of penitence, subjection, mortification; buts oh 1 ten years of such supreme happinesss within the hands over the prostrate Levites Then there burst senses of Luke that glorious hy on, the sanctuary of the Good Shepherd ; and, as the undetermined period of the ful-Veni Creator Spiritus, that mighty epithalamium of the priesthood, which fillment of her mighty vow was ap proaching its end, her cross became in some pecaliar sense, too, seems to be the royal anthem of this college more heavy, her auxiety more acute. True, she was surrounded, encompassed for, heard for the first time by the young, raw student, as it is rendered followed by reverence and love, such by six hundred voices at the opening as even a great saint might envy, could he feel such an unworthy emotion. of Retreat, it haunts him a 1 through hi college course ; and, heard for the las Her sister penitents adored her, though time at his ordination, it accompanies time at his ordination, it accompanies him, the rhythm of supreme, melodious sanctity, during all his priestly life. And Luke, intoxicated by all the sweet associations of the past and all the tender she never understood the reason; th nuns loved her; Father Tracey was in finitely kind; Sister Eulalie treater her as one of the community; and Laura, her little patient, followed her environments of the present, could only with eyes of speechless devotion and watch and study the air of rapt rec affection. But that dream! that dream! lection and happiness that suffused the faces of the young priess with the oil of gladness, and compelle i him to pray, deep down in his heart, not for himself, but for them, that the Holy Spirit might keep fresh forever in their It had now become a waking dream, and was especially insistent in the Convent Chapel. For when Sister Convent Chapel. For when Sister Mary sat down there in the little sancto the left, where her sister pen tuary tents were gathered together at Mass arts all the sacred inspirations of or Benediction, she would feel hersel that day, and never allow them to be uprooted by the false maxims of the carried out in spirit into the choir stalls, where the sixty white-robed Sister

world, or withered and faded ander the deadly breath of custom or comwere singing Vespers or mutely hearing Mass. And, sometimes, when the mighty organ rumbled, and the great promise. He slipped out quietly from amongs seraphic voices arose in some glorious Tantum ergo or O Salutaris 1 she disthe students, the young cadets of the great army of Christ; took a rapid run around the ball courts and the great tinctly heard her own voice carried out and above all the others as it struck the gilded ceiling and the decorated circular walk that stretches far up

amongst the mighty elms and sweeps stound by the Grand Canal; linger-ed for a moment by the little com-

He was brought into the refectory,

to the fresh inspirations of the most hallowed and peaceful days of my life." He entered the narrow porch at the northern side, touched his forehead where he met some old comrades and some of his old professors He was surprised at the famil iarity with which these latter were treated; surprised that they ac with holy water, and again, for the third time these last few days, felt a breath of hot air fanning him, and breath of hot air fanning him, and found himself in the presence of a great multitude. He had forgotten that it was Whitsuntide. The Church was full; the very drama of his own ordination, that most sublime of the Church's ceremonies, was being re-en-acted beford his eyes. Quietly and un observed he stole up the short aisle, the students courteously vielding costed him familiarly; surprised that they ate and drand like mortals. They were the Dii Majores of his youthful worship—the gods that moved in a dif-ferent and loftier sphere. It is the awfal reverence of youth for its super-iors-an instinct that no good man ever wholly lays aside. Luke was overwhelmed with kind the students courteously yielding place, and saw the broad floor of the

ness. He said he was returning home to morrow, Wednesday.

to morrow, Wednesday. "Nonsense I No vacation ever ter-minated on Wednesday. He was ex pected home on Saturday at midnight; and there in Maynooth he should remain until the last train started !'

And he did remain ; and he drew up the entire past with all its happy rem iniscences, met old classmates and talked of old times; [challenged dis putations here, where at last he felt hy was on congenial soil and would not be misunderstood; recalled old debates and theses, and formulated any number of new plans for the social and lectual regeneration of Ireland. and intel

lectual regeneration of Ireland. It was a happy man that passed out on Saturday morning between the sphinxes on the gates. "They did well who placed ye there," he said. "Life is a mighty riddle. And I have been a fool in than one, but most of all in my sily imitation of that old dyspeptic cynic who ridiculed the controversy about ouciovaics and ouccouries all the ouciovaics and cucovaics all this life, and admitted in his old age that on that one letter depended the whole fabric of

Christianty." But Luke was happy and strong. He needed it. Greater revelations of the possibilities of sanotity in the Church, and greater personal trials were yet before him.

He found a cold, stern letter from the Bishop awaiting him when he turned home — a summons, officially worded, to repair at once to the city and present himself at the episcopal palace. Wondering what new accusa-tion was laid against him, and search ing his conscience in vain for a delin-

than I am now. I had determined to make his acquaintance, but unfortun-ately I missed the opportunity. I shall e very glad to get the chance now." "You shall have it," said the Bishop. " I wish I could break through his humility, and hold him up as a model

Luke.

to the diocese. But his example is telling in a quiet way."

Luke took the letter, and made his way to the hospital where Father Tracey served. He found he did not reside there, but in a side street. He passed down through a shabby lane, esgerly scanning the houses to detect some indication of a decent residence. He narrowly escaped a deluge of purple, dirty water, which an old woman was flinging from a doorway, right across the footpath, into a dirty channel

"I beg your reverence's pardon a thousand times," she said. "I hope a drop didn't tetch your reverence." with some anxiety Se examined

Luke's fine broadcloth. "Not a drop, my poor woman, said. "But it was a close shave. you tell me where Father lives ?" Can Tracey

"Here, yer reverence," she said, piloting Luke into the kitchen. "But I'm afraid he'll hardly see you to-day. This is Logwood Day." "What is Logwood Day ?" asked

Luke, with curiosity. "Wance in the six months," she replied, "we have to steep his ould clothes in logwood to make thim some-way dacent. That's the first bild way decent. That's the first bill I threw out. We're now giving 'em the second." She pointed to the huge pot; and Luke, bending over, saw a grimy biack mass swimming in some dark red liquid. "And he has but one coat!" he asked.

"Only wan, yer reverence. He won't dress himself dacently like iverybody else. 'I'm more comfort-able,' he says, 'in me ould duds.' "And faith, I've enough to do to keep him from givin away thim same

every poor man that calls. That is," she added, "if they'd take 'em." "Weil, take him up this letter from the Bishop," said Luke, " and say a priest would like to see him."

tion and vicarious suffering was in reality the peculiar and exclusive posses-sion of Christianity and the Church. And he looked hack over his own life and saw that his own soul was naked and ashamed. Then he flung aside the

riddle. "Let me see but one or two er-amples, and it is enough forever," he

There was one before him. The other, even more noble, more divine, he was about to see. 'le bade the old man an affectionate

farewell, and bent his steps toward the Good Shepherd Convent to see his sister. The lay-sister who answered the door told him that his sister would be engaged for some time in the Orphanangaged for some time in the orphan age; but that, it he would kindly wait till Vespers were finished, he could see Reverend Mother. On second thoughts, she invited him into the outer sacristy, where he could assist at Vespers. He aw for the first time the beautiful choir; he saw the sixty professed Sisters, the white veils, the postulants standing in the choir-stalls; he heard the Magnificat chanted by these young daughters of Jerusalem; the poetry, the beauty, sank into his soul.

"Ah !" he said, " if this were all re-ligion, what a poem Christianity would

He quite forgot the pause that is essential to melody—the chords in the minor keys that are the essentials of all

harmony. The choir broke np, and the Sisters passed swiftly to their duties. He heard a rustling behind him, and a voice :

"Sister Eulalia will be engaged for shout half an hour, Father. Perhaps you would like to see the institution in the interval?"

"I shall be very pleased," said Luke. She led him into the corridor, full of The isa in the other is the set of the set o very name crept over him as he saw the realities. The awful dread that the sight of solled womanhood creates in the priest would like to see him." After a long interval she reappeared at the top of the stairs and called Blessed Lady-made him tremble. It. "And how lon here ?" he critd, vaguely over he dress, and searching her face. "Ten years," fone. "Ever since

tone. "Ever sinc "Ten years! A father searching a What is this horri

long are you profes "I am not " Father," she said l

"Then you ar attached to the

here-" She shook her h breaking with sha she plunged deeps valley of humiliati as the horrible th his mind, and he

the Magdalens. and flushed again. I am afraid said coldly, and do you belong to

No Father," was the Consumm of ten years-" I

She was lookin and shrubs, lookin like a consumptiv flushed, and h strained in agon steadily through scarcely conceale which that reluc him for this yo him for this y there, apparently der he felt on where the Ma which gave way sublime spectaol tion, now filled h Here, he thought Welther immore Neither ignoran heredity to pal was side by sid woman, but a lo formation was per read it in her fa could be -no re paused for a mon he would do. A that he had once the Schweiserho

was only for a moment. There was nothing repulsive or alarming here. nothing reputates or alarming hers. Seven or eight long tables, running parallel to each other, filled the room; and at each table, eight or ten women, ranging from the young girl of fiteen to the woman of sixty, were silently to the woman of sixty, were silently occupied in laundry work. All modern appliances to save human labor were there. The workers were neatly dressed and happy, if one could judge by their smiles. No human imagination, however powerful, could associate these eager workers with the midnight streets, the padded cell, the dock, the jail, or the river. It was a happy sis-terhood, working in perfect silence and discipline. Aud over all there presided a young novice, in her white veil, who stood calmly working, like her poor sisters, taking up now a white cuff, now a collar, and giving her gentle instruc-

"It is the old mechanism and per-fection I once desired," thought Luke; "but the motive power is love, not

fear." They passed into an inner room. Here was miracle number two. The Cistercian silence no longer reigned ; but over the boom and buzz of vast

but over the boom and buzz of vast machinery came a Babel of voices as the workers flad to and fro. "Yer blessin', Feyther," cried one; and in a moment all were on their knees for Luke's banediction. And then, with easy familiarity, these poor girls took Luke around, and showed ith intense pride the mighty secrets of the machinery; how steam was let on and shut off; how the slides worked on the rails in the drying-room, etc. And, moving hither and thither amon_st them, in an attitude of absolute equal ity, were the white robed Sisters, their spotless habits carefully tacked, for the floor was wet, and they labored and toiled like the rest.

"'Tis the commonwealth of Jesus Ohrist," said Luke. And dear old Sister Peter came forward, an octogenarian, and showed him all her tressures and her pretty little oratory, with all its dainty pictures. "How long have you been here?"

he asked. " Fifty years, yer reverence, come Michaelmas

"Then your purgatory is over," said

Luke. "I don't want purgathory, nor heaven ayther," she said, " as long as God laves me with the Sisthers."

The Sister and Luke passed out of the steamy atmosphere and the rumble of the machinery into a narrow corri-dor, which led to the boiler-room and

engine-bouse. "I should like you to see our new boiler," she said; "I'll run on and tell the engineer to have all ready. Pathans you tell the engineer to have an ready. This is our infirmary. Perhaps you would like to see it. There's but one patient here." She opened the door, and pointed to

the bed where Laura was lying. He went over at once, and, leaning over the sick girl, said a few kind words. Then looking around, he saw another figure over near the southern window, her face bent down over the book she was reading. He thought it would seem unkind to pass her by, so he went over and said cheerily :

"Convalescent, I suppose ?" She rose up, trembling all over. Then a blush of untold horror and shame flushed her face and forehead as their eyes met; but only to give place to a pallor deeper than that on the faces of the dead. He started back as

if stung, and cried : Great God ! Barbara ! Miss Wil-

"Great Gour Darbara ' Indonesia' "Hush !" she said softly, placing her trembling forger on her lips. "That poor child is watching." "But what? what? what?' he stammered. "What in God's name is this mystery? Why are you here?" "God's will, Father," she said simply."

her face.

simply." ("Of course," he said, in an excited manner; " but in what, in what capac-ity ?" Are you infirmarian ?" " No," she said, casting down her

THE CATHOLIC RECORD. the vision of the wrecked soul and its guardian angel. The thought was too terrible. His memory of that one tempted him to stretch out his hand and say a kind farewell to one be should never see again. But one side glance at that ill made, coarse, bulky dress of penitence deterred him. He bowed stilly and said "Good-day !" with a frown. Barbara continued staring blindly through the window Then slowly, as her heart broke under the agony, her hot tears fell, burned her hand, and blistered the book which she held. to erase.

hand, and bistered the book which she held. As Luke passed Laura's bed, she beckoned to him. "Would yer reverences tell me," she said, "on yer word of honor as a priest, do ye know that girl ?" "Yes," he said sharply; "I know something of her." "Would ye tell me, yer reverence, once and for all, is she the Blessed Virgin Mary?" "No," he said shortly; "she is not!" "Taan' God an' you," the poor girl cried. "I struck her wance with them five fingers. I saw the print of 'em this mint on her face when she blushed. Than' God, I now die sisy." Than' God, I now die sisy." The Sister, who was awaiting him in

the corridor, was surprised at the change in his manner and appearance. "Can L see the Reversed Mother "Can I see the Reverend Mother, Sister," he said impatiently, "and at

once "By all means, Father," she replied ; ' come this way to the parlor. What occurred at that momentous interview we are not privileged to

know. But Luke came forth a changed and a shamed man. He knew then that all the sublime supernaturalism, with which he had been brought face to face for the last few days, had ouched the summit in that heart which touched the samuel in that near which he had left torn and bleeding in the Infirmary. He had seen what he wanted to see—the supreme example of self-abandonment; and he knew that

sent-apandonment; and he knew that heroic sanctity, as taught by the Church and the saints, was no myth. He had gone far down towards the entrance lodge before he thought of his sister. She had seen him pass her by, but was atraid to accost him. She felt hat he knew sull, that the source of but was atraid to accost him. She felt that he knew all; that the secret of the King, so faithfully kept for ten years, was no longer a secret. She called out "Luke," just as he thought of her. He came back, dazed and blinded. She had a hundred things to say to him; but now her lips were closed, as she stood, niched in a clump of lanrels, and looked at his wild eyes and his drawn face. He stood before his little sister for a moment, and the thought came back of her warning the evening he dined at the Canon's; and evening he dined at the Canon's; and Margery's rash judgments then, and his own rash judgments an hour ago, clashed together. He placed his hands on his dear little sister's shoulders, beneath her black veil. He would have given all the world to kiss her. But he felt he dared not. The glamor of the unseen world was round about him, and he was a faild. Margery said

and he was a raid. Margery said faintly: "Oh! Luke! what's the matter?

What has happ ned ?" He stooped down, and, snatching up

hastily the white ivory cross that hung from her rosary, he kissed it pas-sionately, and, without a word, strode out into the city.

TO BE CONTINUED.

A NIGHT IN A TENEMENT.

Those destined thoughts that haunt my breast And throb and heave and swell, Impetient of their painful rest, And state i visible the standard state is the Those thoughts at least must meet the day, And with me dwell, or on me prey; On me, onne those shoughts must call And set and live and move abroad; I am the mother of them all; Be Thou their Father, God!

commonplace consolation into a tempted stout man with his short sleeves rolled up. His face beamed with the enjoy-intercourse of daily life with the deli-mant of the scene. He might have cate tact which never inflicts pain.

cate tast which never inflicts pain. . . . you must be content to pay the price of a costly education." Not once or twice have I chanced to pass a night in the neighborhood of which now write. It is a quarter that is fairly well known to me. And if I say further, that the nights thus passed were not pudgetaken with a wise to were not undertaken with a view to copy, it may be judged that these glimpses of slum life produced an impres ion on my mind which time is not likely

Tris tenement, then, stood next to a public house, and, inasmuch as the district was prolific in public houses, it may be considered a common illustra-tion of life in a low quarter. In one cion of life in a low quarter. In one corner of the tenement room lay a sick woman, whose husband would not re turn till daybreak. He was out watch-ing the roads, so I sat by the bedside and waited. The woman's breath came fifully, and from time to time her fin gars twitched. She was nonemention gers twitched. She was unconscious; and as I watched her I wondered which would come first-death or the dawn. A small fire burned in the grate, and A small fre burned in the grate, and through the window came a gleam of light from a neighboring lamp post. There was a wire netting outside the window, to ward off the stones that

were habitually aimed at window panes, according to the established custom of the quarter.

the quarter. To-night, no one threw any stones, and in the tenement roon an eerie silence reigned. I cannot say why, but the unwonted stillness gave me a curious impression of unreality. I lelt somehow as if I had been a disembodied spirit listening at the gates of earth. Not that I was particularly inter-outed in what was rasing outside the

ested in what was rassing outside the tenement room; nor, to be frank, did I wish to hear. But sometimes I became conscious of certain impressions that stood out quite clearly in the darkness, as the waves of human sound ebbed and flowed thronghout the night. It was early yet. But through the tenement wall I could hear the swing

and counter swing of a door. It was the public house door and every other swing meant a client. The clients were of both sexes. I could hear the sound of their voices. I could not distinguish the words-only the voices. Occasionally some one spoke in a loud or shriller tone, then I could hear what

they said. There was a weekly sing song tonight. In the salcon bar several volces called for drinks. After that there was a scratching of matches, as the men lighted up. Presently the musician of the evening sat down, and the piano stool creaked as a preliminary. The pre-lude was florid, ending in shakes and arpeggios. A pause ensued. Some one was asked to sing. I heard the click of a pipe as the man laid it on the table. Then, in the accent of the quarter, he lifted up his voice in a comic song. The fast varies flaiched quarter, he lifted up his voies in a comic song. The first verse finished, the saloon bar responded in a nasal chorus. Verse after verse followed, each more drawn out than the last; until finally the chorus was merged in applause. Pipes and glasses were evi dently refilled; the men ta'ked.

Here my thoughts drifted into more congenial channels, and I was only re-called to my surroundings by the sound of women's voices outside the window. They were standing under the street lamp, with their shawls drawn around them. Their faces were turned away, but the voices reached me over the area railings. They spoke in half tones, and they seemed weary. It was of sin and of sorrow that they spoke. One of them was sobbing, while the other tried to soothe.

Then the voices got rubbed out in I was following those women in thought down the squalid side streets, when the down the squalid side streets, when the down the squalid side streets when the the night side streets when the down the squalid side streets when the square stre

been some old-time pagan watching the fray, thumb down. "Chortling " in fray, thumb down. "Chortling" in evil mirth, his stentorian voice rang out:

"Pay 'im, Susan! let 'im 'ave it!" The encouragement was addressed to his own wife. Thus adjured she struck out from the shoulder, and her fist came against her antagonist's head. burst of appreciation came from the top window. But the crowd now inter vened and the combatants were separ ated.

Time was wearing on. The men in the bar emptied their glasses and had them refilled. The musician turned on his stool for a final effort. With a harsh, strong tonch he struck a few chords, and with one voice they sang the latest music hall ditty.

"'Ear, 'ear!' ejaculated a sleepy enthusiast. "'Ave it again," suggested a coarse voice in a far corner. Again they sang it, some of them standing up to roar the chorus. Glasses ratified; irre-sponsible fists thumped the table. There was a noisy shuffling of feet as the men passed out. Then the door closed for the night. It was now Sunday. A church clock hid its fee in the door near and struck

hid its face in the darkness and struck the hour. Twelve o'clock! Each stroke rang out as if in condemnation of an erring world. And as I sat in the tenement room and counted the strokes,

it seemed to me as if the avenging angel were holding up the scales, piled high with human crime. And then methought another angel came, with pity in his eyes, who when he had marked how the scales fell, raised a pitcher-and the pitcher was filled with tears. Then, one by one, like so many precious stones, he poured them int, the opposite scale-and lo! the sorrow outweighed the sin. Twelve o'clock! A new leaf was turned in the Book of Life; a new day was begun. After a while the sound of children's

counted; the fact that, amid a sea of unbelief, she held fast to her faith. volce came through the window. They were playing on the steps. Then two people approached and claimed the For, like a rainbow that lights up a sullen sky, the prayer of the woman seemed to proclaim the promises to a

step for themselves. "Go home," they said, with a curse. But the home of the little ones was forgetful world. fire afresh, and wondered when the night would end. The sick woman had opposite—at the top window. So they crept down a side street instead.

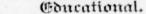
Next door the potman seemed to be tidying up the bar. I could hear the swish of the broom as he swept up the bits and set the chairs straight. Then his broom lingered—the publican his broom lingered—the publican and he began to dispute. High words filin my dream I visited the spot I loved best. And little by little England be tered through the tenement wall, alter which the publican made his way up stairs. Each stair creaked under him.

came blotted out and memory lent its wings, and toge her we passed over sea plain, and through the snow clad Alps. The publican had drunk deep. A few minutes later the sounds died away, and for the first time that night And down through the sun kissed vinc-yards we went, and on through the sad

there was silence. Half an hour passed, during which the breathing of the sick woman was olive groves, uatil the salt lagoons lay out before us. B neath the shadow of the flight of steps a gondola lay in readthe only thing to be heard. Then through the wall came the sound of the flight of steps a gondola lay in read-iness, and stepping in we drifted through the quaint Venetian streets. It was all so still. There was no sound but the long swish of the single car as the boatman handled it lowingly. I could feel the prow of the gondola cleave the water as the waves ripple: past. Then a voice rose up from the stern—a rich Southern voice, that sang the sweet songe of Venice. I could moaning. The publican tossed in his bed. He was evidently quernlous, but his wife ans eered nothing. I could hear him upbraiding her. Still she was silent. Then it seemed as if her negative attitude became is support-able-something heavy was flung on the floor.

An hour passed. A vagrant cat now stole along the leads and mewed for-lornly. It mewed again. It went on mewing. By and by another came; then more. They increased and mul-tiplied. Presently the mewing ceased and the feline assembly opened its mouth wide and howled. They hissed and spat. A furry scuffle ensued. This was interrupted by a tenement window being opened, whereupon some-body threw straight. There was a diminuendo of sound, and the cats An hour passed. A vagrant cat now diminuendo of sound, and the cats

I was following those women in thought down the squalld side streets, when the sound of renewed revelry broke in upon me. The saloon bar was be coming exhilarated. "Why can't every man bary three wires 2" or the world appeared gleam above, where a lamp burned be-fore a wayside shrine of the Mother and Child. Then said I: to be dead. Then I heard a new sound, a sound that seemed to cleave the silence, ruf fing the air with its quick, frightened feet. It reminded me of the fluttering of a bird, whose wirgs were beating with a sickening fear, of a feeble, wounded bird who knows that its cap-ture is but a matter of moments. But this was the flight of a woman-hur-ried and fearful. I could hear her quick breath as she tried to outdis-Then I heard a new sound, a sound





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denizens of the quarter were not proof against it. It was the sudden transi-tion from life to death, from the visible

to the invisible, that stayed their

speech. They loitered awhile in silent,

her, I saw her cross hersell, while her lips moved. What petition she uttered I know not, or whether she prayed for the living or the dead. But it seemed to me as if the De Profundis surely dited the time and place. For indeed

fitted the time and place. For, indeed,

it was out of the depths that her prayer went forth, whether it were for the liv-ing or the dead. It was the fact that

All was silent again. I made up the

So I sat and dreamed by the fire ; and

the sweet songs of Venice. I could hear the notes of the gondolier flooding

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speech. They lottered awhite in stend, sheltering groups. Then, with noise-less feet, they melted away into the aight. But before they dispersed I saw an opturned face. It was the face of a woman. On it were penciled the lines of want and privation, but in that face there was a look of horror mingled with entreaty. And as the light fell upon her, I saw her cross herself, while her With rational with resting the network St. Jerome's College, BERLIN, CANADA

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the sound of their feet seemed to des

the sound of their feet seemed t) des-ecrate the night. In the sick room the woman slept quietly, while the first streak of dawn appeared in the sky. My vigil was nearing its end. At any moment now the woman's busband would return. I hear the notes of the gondolier flooding the night. The echoes seemed to float out across the face of the waters and, with dreamy, outstretched arms, they feel asleep in the moonlight. The church domes glistened against the azure sky. The porticoes were wrapped in gloom; while across the steps lay a broad band of light. And all the time came the lap, lap of the waves as they played against the white marble. Pres-ently the boatmen gave their lingering cry of warning and the gondola shot was glad to think that a fresh day had begun, because many things had been brought home to me that night. Amid such surroundings, sin appeared less evil, and it seemed to me little wonder

And, thinking thus, my heart went out in pity to those vast numbers of toilers whose lives are cast in such arid places; to the denizens of mean streets; played against the ward their lingering ently the boatmen gave their lingering cry of warning and the gondola shot round a sharp corner. The side canal was the home of shadows. It looked dark and sad, save for a flickering gleam above, where a lamp burned be-gleam above, be-gleam above, where a lamp burned be-gleam above, b

by the "sight" operator in glancing from notes to keyboard and back to notes again—a considerable item in a day's work and a severe strain on

J. W. WESTERVELT.





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Thus prayed I; musing on that law By which the children of the brain Their linked generations draw (A molancholy train) From moods long past which feigned to die, But in whose quickening scheelle Immortal seeds of pain or pleasure, No foot can crush no will control, No oraft transmute, no prescience measure, Dread harveste of the fipening soul! -AUBREY DE VERE. eyes. "And how long have you been here?" he cried, his eyes wandering vaguely over her blue pentitent's dress, and searching the calm depths of

It was a dingy tenement that faced a dingy street. The street itself looked evil, nor were its inhabitants much batter. It was one of those squalid quarters that gather and fester in the tolds of great cities. Like a capter it tones, and encoding interval in Ten years," she said, in a low tone. "Ever since Luuis died." "Ten years! And your uncle and father searching all Europe for you! What is this horrible mystery? How long are you professed? "I am not a professed Sister, Father," she said bravely. "Then you are a nursing Sister attached to the city and coming in here..."

stached to the city and coming in here—" She shook her head. Her heart was breaking with shame and sorrow, as she planged deeper and deeper in the valley of humiliation. He drew back, as the horrible thought flashed across his mind, and he recalled the drews of the Magdalens. She saw the gesture and flashed again. "I am afraid to ask further," he said coldly, and with reserve; "but do you belong to the community?" "No Father," she said bravely—it was the Consummatum est of her agony of ton years—"I am a penitent."

better. It was one of those squalid quarters that gather and fester in the tolds of great cities. Like a canker, it was eating into the heart of a stricken people. In a value way, the authorit-ies knew of the evil, in testimony of which the British Parliament held occa-sional debates for the amelloration of the British masses. But the British Parliament had so many foreign policies to frame, and so many distant interests to consider, that home affairs shrank into insignificance. So the people of the slums continued to live without amelioration, or they died like dumb beats without a murmur. They were not psychological. The issues of life and death were nothing to them. They oame in, and they went out, with the rising and setting of the sun. Few knew why they were born, and very few cared. The present time was theirs, and to the majority it was enough. Here and there, along the street pavement, a flight of steps led up to a house of prayer. But the steps were unally unworn ; for the man in the street is the product of his age—and the age is sceptical. He knows that his feet are of clay ; and as for his soul, he is doubiful if he has one. And yet —tke words of the PasImist are po-i tive : "I have said yon are gods, and all of you the sons of the Most High." But to those who know what life is in Christian cities—to those who have lent an ear to the voices of mean streets— the scepticism of the unbeliever bean ear to the voices of mean streets-the scepticism of the unbeliever be-

was the Constantiate for outent." She was looking out over the trees and shrubs, looking with eyes dilated, like a consumptive's, her temples still flushed, and her face drawn and strained in agony. He, too, looked steadily through the window. He scarcely concealed the loathing with which that reluctant confession filled him for this young girl, standing there, apparently so calm. The shud-der he felt on entering the laundry where the Magdalens worked, and which gave way instantly before the sublime spectacle of their re-urrec-tion, now filled him with tenfold horror. Here, he thought, there was no excuse. Neither ignorance, nor powerty, nor der he feit on entering the laundry where the Magdaleas worked, and which gave way instantly before the sublime spectacle of their resurrec-tion, now filled him with tenfold horror. Here, he thought, there was no excuss heredity to palliste the shame. He was side by side, not with a sindi normation was perfect. He thought he read it in her face. There was—there could be—no resurrection have. He paused for a moment to consider what he solution that he had once seen in the cardeon have. Here solution was perfect. He thought he thetic grass of modern problems, the paused for a moment to consider what he solution the scheme up before him, was used to a sone the priessity gift of sympathy, the solution the scheme up before him, was used to a sone did a sone the priessity gift of sympathy, the solution the scheme up before him, was the scheme up before him, was used to a sone did so the priessity gift of sympathy, the scheme scheme up before him, was the scheme up before him, was side by side, not with a sindi to make certain sacrifices. For, as F. w. Robertson says : "I you aspire to the Schweiserhof came up before him, was the scheme to consolation, if you would pour something more than hered it he scheme up before him, was the scheme to consolation, if you would pour something more than hered the scheme up before him, was the scheme to consolation, if you would pour something more than hered to the scheme up before him, was associated with the scheme to consolation, to you would pour something more than hered to the scheme up before him, was associated with to the priessity gift of sympathy, the scheme to a material state of the priessity gift of sympathy, the scheme to a material state of the priessity gift of sympathy, the scheme to a material state of the priessity gift of sympathy, the scheme to a material state of the priessity gift of sympathy, the scheme to the scheme

man have three wives ?" came the re-frain. Glasses were banged on the table to mark the rhythm, and a slow voice from a far corner came in half a

bar late. The spirit of the revellers was in no The spirit of the revellers was in no way dissimilar to the spirit of the quarter. But it struck me as lacking in modernity. It suggested an older and a pagan spirit, as when the Persian poet rallied his adherents to his banner and sang to them the song of earth.

Arise ! the sunlight in the tent is creeping. The drowsy soon will fall to death's sure reap. ing; Attune thy harp and fill a brimming mea-

sure-Not one will e'er return, of all the sleeping.

This was the song of ancient agnos-ticlsm. Bat it is a song which is fast becoming the principle of the Christian masses of to day. The plea for materi-alism is threaded in and out of the "Rubaiyat," yet who shall say that the theory of finality satisfied the tont-maker whose donbt peeps out in many a closing line. Thus he says: This was the song of ancient agnos

Ab make the most of what we yet may spend, Before we too into the dust descend ; Dust into dust, and under dust we lie, Same wine, same song same singer, and — same end.

andertone of sound. Instinctively I had risen; and from where I stood in the shadow I could see what passed outside. The street was blocked; it was a moving sea of heads. Here and there a policeman's lantern fisshed in and out among the The public house door now swung open and a man lurked out. His gait was unsteady. I could hear the uneven sound of his feet. He was muttering thickly as he propped himself up against the area railings. Awhile he groaned, then stopped. He was trying to recall the words of the song. It seemed an effort, for he felt each iron rail stupidly, as if for an inspiration, but words and tune evaded him. He was louing his temper, when a woman The public house door now swung crowd, and presently a dark mass was lifted up and carried away. There was no pall for covering, only a woman's rags. Neither were there any tears-just horror strained faces any tears just north an arrise bruh; as striking as it was lurid. It as a glimpse of life such as Aubrey de Vere must have seen in vision when he penned atose lines that throb with but words and tune evaded him. He was losing his temper, when a woman emerged from the darkness. She threw back her shawl and hurled reproaches at him. Then it seemed as if the air became obscured with curses. The sick woman moved restlessly, otherwise the tenement room was still. In the saloon bar the publican was relating the joke of the evening ; roars of laughter came through the dividing wall.

¹⁰ Twas all a dream—the wrong, the strife, The scorn, the blow, the loss, the pain 1 Immortal gladness, love and life. Alone are lords by right and reign; The earth is tossed about, as though Young angels tossed a cowsilp bal; But rough or level, high or low.

Ah! not so; not so, at least, in city lums.

Two cockney voices broke in upon my reverie. And at the sound the pic-ture of faith vanished. Gone was the wayside shrine, and the church cupolas melted away. Instead of being in the streets of Venice, I found myself in a ried and fearlul. I could hear her quick breath as she tried to outdis-tance her pursuer; Now he was on her heels. They were under the win-dew. A blow was struck and a body fell. And as it fell I heard a voice fell. And as it fell I heard a voice break upon the night. It was only a faint ory; but it was an ugly whisper. Immediately, as it by magic, the whis-pered accusation ran through the tene-ments, calling out its denizens, where-upon as roum of ragged humanity filed out. From all directions they came, springing upfrom the side streets; and on every lip was the cry of murder. Then, amid the general excitement, the voices were merged into a confused streets of Venlee, I found myself in a filthy room in a London slum. On the tenement steps, not five yards distant, sat a couple who spoke words of love. Their speech was unsavory and unwel-come, but there was no escope from the voices of the two. And when they rose and went their way I thought that in Catholic World.

below. Then I heard a woman scream. This was followed by a volley of curses from a man. Furniture was being harled across the room. I could hear it strike against the wall to the accomit strike against the walt to the account paniment of shuffing icet. There were ories of protest — cries which were stopped up with blows. A low mosning ensued. And just as the domestic brawl was at its height, a key turned in the tenement door and the sick woman's

tenement door and the sick woman's husband came in. "Listen," I said, while something went crashing against the basement wall. "What if he murders her?" "Wot ev 'e do," answered the man, "'tain't the fust."

He pointed to some dark splashes on

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And the second states of the second states and the second states and the second states and the second states and

deepest pity.

voices were merged into a confused undertone of sound.

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The Catholic Record

Price of Subscription-\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Published

THOS COFFEY, LL.D., Editor and Publisher Advertisement for teachers.sluations want ed. etc., 60 cents each insertion. Remittance to accompany the order. Approved and recommended by the Arch Mahops of Toronto, Kingston, Ottawa and St. Boniface. the Bishors of London, Hwnilton, Peterborough, and Ogdensburg, N. Y., and the elergy throughout the Dominion. Subscribers changing residence will please ive old as well as new address. Obluary and marriage notices cannot be Inserted except in the usual condensed form. Each insertion 50 cents.

Beering exception 50 cents. Messrs. Luke King, P. J. Neven, E. J. Brod-erick, and Miss Sara Hanley are fully authorized to receive subscriptions and trans-sot all other business for The CATHOLIC RECORD, Agent for Newfoundland, Mr. James Power of St John. Agent for district of Nipissing, Mrs. M. Reynoles, New Liskesrd.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey: My Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelli-gence and ability, and, above all. that it is im-med with a strong Catholic spirit. It is there unaly defends Catholic principles and rights, and stands firmly by the teachings and author-ity of the Church, at the same time promoting these lines it based on a great deal of good for the welfare of religion and country. And it will do more and more, as its wholesome s Coffey : country. Following country. Following religion and country, and it and more, as its wholeson onesity recommend is whether the second for its control. do more and more, as its wholesome ence reaches more Catholic humes. I fore, earnestly recommend it to Catho-milies. With my blessing on your work, best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate. do I

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March Mi, 1800. Mr. Thomas Coffey : Dear Sir : For some time past I have read your cetimable paper, THE CATHOLIC EXCORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas tree, I can recommend it to the faithful. Elessing you and wishing you success bollever me to remain.

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

LONDON, SATURDAY, DEC 7, 1907.

THE IMMACULATE CONCEPTION. To morrow being the Feast of Our Lady's Conception, we turn in love and praise to thank God with our dear Mother for her singular privilege which draws her so much nearer to Jesus and makes her so much more like Him than she would otherwise have been. Son and Mother are insepar able. Their lives, their mysteries, their work are the warp and wool of the Incarnation and its plenitude of revelation, redemption and sanctification. Mary's gifts and glories belonged also to her divine Son. They were His before they were hers ; they were given her by Him as they were given back to Him with the praise and gratitude of her sinless soul. And none of Mary's privileges is so interwoven with the love of Jesus as is the Immac ulate Conception. I's is the riches of His inexhaustible love paying a ransom before the debt is due, the circling arm of His majestic holiness surrounding His chosen creature with the beauty of sanctification from the first moment of her being. It is the tountain of the other mysteries, and illumines with the brightness of primeval innocence God's eternal decrees. It is the triumph of redemption, the beauty of the Church and the crown of pious faith placed on Mary's brow. Our Lady's motherhood placed her in that close inseparable relationship with Jesus which none other can occupy and bestowed upon her a title which forever is hers and hers alone. But the Immaculate eace of the ception, singular as it was in the Let us examine, for a moment, its foungenerosity of the Redeemer's love clothed the spotless Mother, was the and is the application of the first moral the place she was to occupy in the mighty plan of the salvation of mankind. It made her so like our Blessed of hypostatic union and fulness of unction was bestowed upon the Mother from the instant of her conception by His preventing grace, so that the waters of her soul mirrored back His perfections as a quiet lake reflects the sky above. It was right that the Mother should be like the Son, that she who is created Wisdom and Queen, at the King's right hand, should resemble the uncreated Wisdom, her own King, Lord and Son. The Immaculate Conception was the grand work of the Most Blessed Trinity-the immediate forerunner of that transcendant work in and through which the Word was made flesh. All the power, wisdom, joy, ever exercised by the three divine Persons upon a creature conscentrated themselves in the elaboration of this prerogative. It was the power of God over Mary, and gave her a power which would not only be her joy but would redound ten thousand times to the glory and love of God. It was a wisdom beyond all art and desire, giving a knowledge of sin, creation, God, Jesus and all the kingdom of grace and glory whose rivers flow through the Church and round the throne of God. It is the joy not only of the Holy Trinity but of Mary. It is ours too ; the honor of our people, the glory of Israel-joy because whilst it raises our mother so high above us, nevertheless does not remove her from us. The Immaculate Conception makes her very unlike us, yet it makes her more maternal in her care and endeavor to blot out sin from our poor heart and life. We are so unlike her in our sinfulness and our want of

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property is just and is founded on the nove the one and replace the other in order that we may be freer from stain, and burn with a spark of her love o her ever blessed Son.

SOCIALISM.

Coming more directly to the principles of Socialism, an insuperable objec tion to it is that it denies all rights of private ownership. Its philosophy is that of Proudhon, a thorough atheist, who not only separates morality from God but from all transcendant action and metaphysical principle. Proudhon took as the basis of humanity the absolate fact of justice whose essence consists in equality. Hence follows abso lute and perfect equality. All institutions which are incompatible with this ideal should be abolished : amongst which are inequality of rank and for tune and especially proprietorship. Conformable to this theory Proudhon formulated his famous definition that : "Property is theft." No more staking out of mines in Cobalt or homesteads in the West - no such thing as home, for no man can, on social principles, call the roof above him his own. "The social idea of justice," says Mr. Befort Bax, a member of the Social Democratic

Federation, "is crystallized in the notion of the absolute right of the community to the possession and control of

all wealth not intended for direct individual use. Hence the confiscation of such property is the first expression of social justice." If private property be injustice, confiscation is identified with justice, not perhaps logically, but at any rate practically. This is clear when we ask by whom is the confiscation to be made? It may be said that the collective body has this right, to which corresponds the obligation of dividing equally its goods amongst all its members. When it comes to a question of compensation to dispossessed landlords socialists are divided, some being op posed to making any, whilst others admit it though they regard private property as unjust from the beginning. Before entering upon the question of " right." let us notice again this right of community to what is not intended for individual use. No sooner is the theory stated than practical d fliculties arise. How is it to be decided how much of a crop will be sufficient for an individual or a family ? Will a man be allowed to encourage and sell his surplus? Is the State to fix the quantity and kind of production? Freedom goes out of the house into which socialism enters. If the State is to determine everything for everybody, and no man will have the right to determine anything for himself, the system will be nothing else than slavery. What an ideal State where everybody lives for everybody else, and no man for himself ! Too ideal to be real and practical. It is a paradise on paper but confusion in the realities of life. We cannot let the imagination run away with judgment, property and all : life is not so poetic and romantic; society is built on better foundations than castles in Spain. We pay attention to God's will in the ques must start from other than revolutionary principles : we must respect the portant for his own happiness both in rights and institution of property. dations. Society of some sort is a and the sanctity with which it necessary consequence of human nature, grace best suited to prepare Mary for principle to individuals united by reciprocal duties. Moral order, therefore, is the basis of all society, and order is nothing but truth so far as it Lord. The light that was His by right is referred to the intelligence, and good in so far as it obliges the will. From this order which directs our actions towards the essential end of our nature there springs the idea of right. Whence come the rights which one man has wih reference to another? A right is a power, a moral force which only an intelligent being can possess and which only a moral being can appreciate But it is only truth and goodness which can act upon the spirit. Right, therefore, is power founded upon truth and goodness, an irresistible power over the intelligence which cannot refuse to assent to the truth known. a power with reference to the will which yields to goodness. This is right from its metaphysical character, without which man cannot be supposed to exist. A man's acts are his own just as his powers are his own. St. Thomas puts the question concerning it in his own forcible way. This power is necessary for human life. says the angelic Doctor, for three reasons. Firstly, each one is more solicitous to procure what is necessary for himself alone than what is serviceable to many. Secondly, since people are inclined to shun labor and leave to others the burthens of a joint concern no one would do the work. And lastly, there is more order and more peace by placing upon each individual his own care and giving him his own possession. Here St. Thomas makes a distinction between the possession and the use. Their use he regards not as property but as goods common in order that the owner may the more easily distribute them in the necessity of others. Thus love of Jesus. We must ask her to re- to a Christian private ownership of ities and infidelities.

law. But it is conditioned natural by three things-by justice in the acquisition and increase of it ; by order. liness and goodness in the employment

of it; and thirdly, by the recognition of the claims of charity, which regards the human race as one family. God gives the same desire to all, and the same temporal goods for the satisfaction of this hunger to all, not merely to the possessor but also to his needy brethren. As long as the Church was strong these conditions could be fairly pat into force. It is a different story in nations whose monarobs enriched themselves with the plunder of Church property or in those newer nations whose power is too weak to insist upon these conditions or whose pride of wealth is so great that they prefer the privileges and glory of the rich to the burthen and humiliation of the poor. What will modern democracy do when it has to choose between the right of proprietorship and the opposite social principle ? It will throw up its hands and yield its right. Too long has it allowed Socialism to rest in its house ; it cannot now say, " Thus far and no

VOCATION.

farther."

There is one quality of God's wisdom which opens such vast depths of His unfathomable love that no mariner on life's ocean can sound them. Deeper and deeper they lie in the bed of that infinitude which stretches from eternity to eternity and enfolds all creation in the embrace of omnipotence and the watchful care of an all-seeing provid. ence. This quality is the knowledge which God has of each of us. His knowledge is not that of a great mass of humanity, every individual of which is merely a type of the whole whose pur pose is little regarded and whose des tiny is unprovided for. God knows each one of us as if we were the only being He ever created or would create. God has a special knowledge of each of us, special because it will suit no other, whoever went before or who might come after. And God's special knowledge of each of us implies a special love of each of us. It is not a small matter to God that there is one more or less in the world. For the very least He has a special love which never diminishes His love for others, still less exhausts it. His mighty arm reaches out farther to support and conserve it; His eye sees it through and through : His love prepares for it the ways of truth and mercy. He knows its name from all eternity, and from all eternity He called it. It his a vocation-a call to be holy and unspotted in God's sight. More to than that common call given to every one, he has a special call, special work, special graces and rewards. This is the meaning of that term which proves so trying to self love and so ill-assorted with worldly views. People try to put the round marble in the square hole. Scarcely do they tion. Yet for the young boy how im time and eternity that he should find his vocation, know what God wishes him to do in life. Since God has a special knowledge and love of him there is special work for that boy to do. How can he be better employed than doing work for the only One Whom he should acknowledge as Master ? Nor c in he be more usefully employed than in engaging himself in the partnership of his Eternal Father. The vocation may be a very lowly one or it may be exalted. As long as it is God's call it ought to be our joy as it will be our crown to obey it and accept it in love. This speciality of God's love of vs places upon us the responsibility of loving Him in return with a special love. We must be cautious so that we may get into our proper place. Like Samuel we must go slowly, and make sure it is God Whose voice we hear. But once being confident of it being God's call then we can run in the way of His of excellence given some of those quack commandments. Vocations may be divided into three classes, either to the lishment in Philadelphia which makes a ecclesiastical state, to the religious life or a vocation to some state in the world. What should be before the young is the constant desire and prayer to know their vocation. In it lies our dignity, in its work lies our plete set of made to order recommendamost sacred duty and in its fulfilment are contained both our greatest temporal happiness and the securest confidence of eternal reward. Then vocation is not God's call once to a state of life and His perpetual silence ever after. It is like His conservation of usalmost a continual whispering to us, not merely speaking to us by His Church, but quietly revealing His love and mercy, and secretly inspiring us. One thing is certain that we shall never correspond fully to our vocation. God calls us to much greater heights than we shall ever rise, to much closer union with Him than we shall ever attain, until His mercy shall have His own work and made up from its plenteousness for our infirm-

We have received a letter requesting information upon the above named sub ject. Considerable discussion, it seems, was aroused in the writer's neighbor hood by the impression that in some places certain dances were allowed

DANCING.

THE CATHOLIC RECORD.

which were forbidden in others. Let us quote the letter: These (the round) dances are con demned here under severe penalty and young ladies come here from a city in Ontario and say they dance such dances publicly there without interference and engage in the same kind here."

It would be much more edifying if these city young ladies would conform t) the custom of the place in which they found themselves. Three factors enter into such a question; for the Church ays down no hard and fast rule con erning amusements. She likes to see her children take pleasure in life upon the condition that they avoid the occasion of sin. Another factor is good example, that nothing in the actual musement shall be an occasion of dis dification or sin to others. Then it may also happen that in some dioceses Bishops, for the sake of the general good or because some amusement has been a source of scandal, have forbidden them in their diocese. We lay aside any

episcopal prohibition; for its existance admits of no discussion upon the subject. A certain thing is forbidden : that is enough for good Catholics. No such prohibition existing in a diocese, is dancing allowed ? When we approach the real question we find that so many distinctions should be kept in view that dancing, even if defended at all, will feel that its standing is strongly attacked. Modern dancing, as practised in the ordinary circles of society, is from a moralist's standpoint hardly defensible. There are dances which are perfectly harmless. If the young people be asked about these dances with the idea of their being limited to what are strictly square dances, they will reply that they do not care for that kind. So far as round dances are concerned dis cussion of them in an editor's columns would not prove satisfactory. So little can be said in the defence of these dizzy drags to laxity and this irresponsible mingling of the two sexes that our wonder is that more evil does not accrue from an amusement which physically is a severe labor and morally is more or less dangerous. There may be circum stances in which the danger is lessened, though never entirely removed. In such cases we have no judgment to pass. Each individual has a conscience. If he or she has no doubt in the matter, and feels confident about the partner in every dance, then there is liberty. It they are in doubt they should solve the doubt by the help and light of their spiritual counsellor. In this matter circumstances of time, place, dress and company have an important bearing upon the right and wrong, the edification or scandal. Modesty blushes from the invitation to the return home: prudence and moderation are strained to guard their sister virtue. Finally we recommend every good mother on this delicate subject to pray God to send two guardian angels with each of

upon by the agent of this mysterious for the narrowest type of Presbyteria compound and are asked to handle it because they will be called upon shortly to make up the prescription. The first two articles going into the make up of the bottle cost 5 or 10 cents, the third costs 50 cents. Here is where the crooked work comes in. The mysterious medicine, bottle and all, is worth only a few cents and you are asked to pay fifty for it. It may be that the medicine will not do you any harm, but it is well to remember that you are simply throwing away your money. There will surely be an accounting day for the publishers of news papers who deliberately publish announcements for men whom they know to be arrant humbugs who prey upor the credulity of the innocent. For ourselves we may say we make it a rule never to publish any advertisement un less we believe the article for sale is nade up by a reliable firm and sold at reasonable price. If any of our sub scribers feel that they have been unfairly dealt with by an advertiser in the CATHOLIC RECORD we should deem it a favor if they advise us at once. We notice with pleasure that in the United States the Federal law is laying a heavy hand upon quack medicine concerns. Posmaster General Mayer has issued an order declaring unmailable thirteen medical advertisements sent out by a person in St. Louis. As a result of investigations made by postal inspectors, it is the intention of the Department to institute criminal proceeding against several of the persons who are responsible for these illegal advertisements.

We trust our Canadian authorities will at once take steps in the same direction. It is a fact that at the present day preparations of a most in jurious character are freely sold in drug stores in Canada while the druggists of the United States are severely punished if they sell these same articles without a physician's prescription.

THE " PATRIOT " FOR REVENUE.

Newspapers, without regard to polit. ical stripe, advise us every day that, in the United States as well as in the Dominion, there is a very large number of professional politicians who are in the business solely for the purpose of enriching either themselves or their relatives or both. All the while these miserable men feign lofty patriotic motives. They are great on the stump. they can shout and swagger and be come scarlet-faced-all this made to order by long and patient practice solely with the object of convincing their hearers that they are the only ones worthy the franchise of the free and independent electors. But what hum bugs these creatures be! Exalted phy triotism is their programme on the platform, while in the conduct of the election contest they descend to methods which befit them for the nar

row cell of the common gaol. If they succeed in getting into Farliament the mantle of the hypocrite still fits snugly about them. On the floor of the House their tongues give utterance to entiments which belie their conduct in the lobbies. Their heads are held aloft when declaiming about the grandeur of the Dominion, its splendid possibil-REWARE OF QUACK MEDICINES. ities, the love and fealty which its sons There are medicines and medicines and daughters should entertain towards it; but a little later on it would be a most interesting picture were some one to give us a snapshot of this same individual going post haste, with coat-tails flying behind him, speeding from one government department to another engaged in the promotion of schemes by which he may become wealthy, and which are no less than robbing the people of that splendid patrimony intended for them by God and nature. They way of the boodler and the grafter is yery dark indeed. He is a public man for pelf. He is a political talker whose career is as an old fashioned snake fence. In writing these words we have not the slightest inclipation to place a heavy hand upon

DECEMBER 7, 1907.

or Baptist or Methodist or Orangeman than for one of these creatures who pose as Catholics-who are Catholics for revenue purposes - who stand close by the Church when they want some thing from it-who shout their faith in the bar rooms, where they spend their money freely, but whose hearts would be grieved were they to pat a dollar on the collection plate on Sundays. Out upon such miserable specimens of humanity! At least give them no place in the management of our public affairs. Let it be remembered, however, that we are now speaking only of a class. We have reason to be thankful that it is only a small one. Many, very many, noble Catholics have we in the public life of the country. May the day come soon when all our young men will, when mapping out a course of conduct for themselves through life, be imbued with motives of the most lofty character. They have examples in plenty if they read the history of our country_ Let them, for instance, study the lifework of such Catholic public men as Sir Wilfrid Laurier, the late Sir John Thompson, the late Sir William Hingston, and the Hon. R. W. Scott. We could give many more but these are quite sufficient for the purpose. The ideals of these men were and are of the

noblest mould. They have made and are making a piche for themselves in the country's history which will refloct but honor upon their descendants and be a safe guide to future genera ions. We have but scorn for the men of our race and creed who besmirch the fair name of the one and the other by conduct denoting the low. the mean the base metal which is the reproach of many a constituency when the tocsin of political warfare is sounded. We hope to see the day come when the men who sell votes and the men who buy votes will by law be deprived of the franchise. Those who

traffic in votes should not be given. votes to traffic in. One of the very best Catholic papers in the United States, the Sacred Heart Review, of Boston, pays its respects in

the following admirable manner to the Catholic who makes a trade of his faith :

" Catholics have often reason to deplore the kind of Catholic who forces his way into public life and who tries to win Catholic votes by posing as a defender of the faith. Some our friend Father O'Reilly, O. S. A., of Lawrence, said something in this connection which is as true now as it was then ; indeed, its truth may seem more apparent to-day than when he uttered it a dozen years ago : 'You may eat meat on Friday in public places ; you may not even attend Church, yes VOD ay even be a traitor to your principle every way; but run for office, and, for the shame of us all, you will be called a Catholic; and on that ground you ex-

A GREAT LOSS.

pect us to support you !

We extend our sincere sympathy to Rev. Father Twom y of Belleville, because of the total destruction by fire of the splendid Separate school in that city. This is a great misfortune, and the insurance of \$7,500 will only go a short distance towards the re-building. The loss is estimated at \$25,000. Truly the Catholic people of Belleville have been sorely afflicted by fire. A le v years ago, the beautiful and costly church of that place was totally destroyed, and the herculean efforts of the good parish priest, Father Twomey, to repair the loss, have been crowned with abundant success, but now he is called upon to bear another affliction. We sincerely trust the practical sympathy of Catholics throughout the Province will be extended him. The Belleville Intelligencer says editorially : " Assuredly these days, the parishioners of good Father Twomey have need of all the Mark Tapleyism they can muster. Let us hope, however, that, when the smoke clears away, things may brighten up, and that, in particular, the great cause of education may not be seriously retarded."

DECEMBER 7, 190

THE BUSINESS FIDE OF By Rev. J. T. Roche. LL. D... Catholic Standard and THOSE WHOSE RELIGION NOTHING.

It is not a question her of those who are not a From these the Church pects nothing. It is a those who are able to will not. Let there be will not. Let there be a words and no mismo Vague words and gentle case of this kind are we less. They elicit nothin smiles from those for w chiefly intended. Pastor through excessive gen these people have come to these people have come to they can pursue their co purity. If the shoe pinc to pinch so good and t effects will be felt in the pert Sanday and box next Sunday, and o days throughout the ye all been in the habit of t people too gingerly. Wi with feelings which they The real truth is that th tute of shame ; they are respect. The plainest l talk is what they need

else will do. Again, let there be standings. I am treating who still claim to be frequent Catholic church from time to time, who acraments at more or intervals, who do not he for a priest in time of s cherish the hove of state of grace and of bein the last rites of the (worship in edifices tow struction of which they nuted little or nothing the Mass of the priest upport. They enjoy al divine worship for wh and they do this year cause there are enoug people to bear the burde should share, and beca tional charity of the p tates about publicly expo comings of any parti sinners. PLAINER STI

The following extract received within the past a well known pastor i Buffalo, N. Y., is ver point : "Don't mince point : "Don't mince treatment of your subject tirely too easy. I have ing my Church the c I have never people occupying pews which I have never red I have people coming t after Sunday, and crow pays out of their pews will not do their duty contributing, and warni itions seem to be a mere They have no shame, no no honor. I was going ion, but I will not press so weighty a matter. the country has its qu people, and pastors e puzzled over the pro-bring them to time. I one way. Force them light. Focus public op and the problem include

ALWAYS A PRE When approached as for not contributing, t always found to have a commonest pretext are dissatisfied with t of the parish. It is an venerable one, and eve the Prophet Jeremias seriously from overwor pastor has been impru contract a debt withou permission, or it may erected a building judgment, was wholl Perhaps he has been money talks, and he offended their sensibil generally very acute the old plea of that m early Christian Anania fitted wife, Sapphira. Christian Augusta. wife, Sapphira. pretended poverty. have deterred penurio our own days from mak These people like no a frequent change of p who remains for any charge of a parish enemy. He knows t enough. They are ge the first on the grounew pastor, and their future support and s character to deceive experienced. The old easily deceived. The before, and they recon immediately. They are too, of the critics of f tions. They know the the tried and trusted pastors, can always to to do the right thing. ly listen and say no tent to wait for wh may unfold. They ki critics and "knocker tion are largely re class, and that their cases out of te nine They could be really able Christians, if t pected to pay. The saddest thing this whole matter dren. It is a well es many of them fall Church. It could : vise. From the be in a certain sense, They soon come to u omalous position of they feel keenly m have no effect upon selves. They are that the Cnurch is stitution, and that gether too much financial side of th They become gra against both Churc e final step of a taken. POOR PA I read an article

her daughters instead of one when they go to a ball.

to be had in the drug stores, some good, some bad, some indifferent. As a general rule it will be found that one's family physician is his best friend when sickness comes. There are, however, simple remedies of a most beneficial character for sale in all our drug stores. One will have to exercise his own judgment as to what is most suitable for complaints of a trifling character. We wish, this week, to say a word of warning in regard to the flaring advertisements we see from time to time in the papers regarding pitent medicines. First, let it be known that in nine cases out of ten the certificates remedies are bogus. There is an estab. business of supplying letters of recommendation for anything and everything. All you have to do is to tell them the name of your medicine and for a certain sum of money they will send you a com tions. The latest device for swindling the unwary is found in a reading notice in our daily papers. For certain com plaints you are advised to go to the drug store and ask the clerk to put up a prescription which is given you in this notice. The transaction has all the appearance of a genuine desire on the part of the newspaper man to benefit suffering humanity. The prescription you are asked to have filled consists of three ingredients, two of which are simple staple compounds, which are used every day and which are of real value in medical practice, but the trick is in the last part of the prescription. The name given it is not to be found in any dictionary ever published. As soon as the reading notice appears word and a shame to us and for our in the press the druggists are called part we would rather cast our ballot himself.

either one of our great political parties. The class we have in mind for n the scrap ings of the political dump-heap, which at times besmirca all that is good and noble in the Liberal Party and the Conservative Party ali e. Naturally, in dealing with the debased politicians, we have in mind the conduct of our

Catholic people in connection with the body politic. Are we better than others? Are we worse than others? Are we a fair a erage? We must confess it is with no small sense of shame we notice from time to time in the newspapers the names of so-called Catholics connected with transactions which bring discredit upon their Church, upon themselves and upon their country. A Jewish rabbi in New York said the other day : " I believe in the Jewish vote-for one purpose and for one purpose alone -to encompass the defeat of an unworthy Jewish candidate for public office." Bad Catholics are a by-

So may it be. Meantime Catholics who can spare a little cash would be doing a noble work were they to send it to Father Twomey. It would help to brighten the gloom that has come upon himself and his people because of this calamity.

A Catholic Irishman (formerly a Protestant), Sir Henry Bellingham, of Castlebellingham, County Louth, who has rev ved the good old Catholic custom of setting crosses on the wayside, gives an interesting account of how he was converted to the ancient Church. "The personal example and simple faith of the Irish poor," he said, "were the first things that impressed me. I compared it favorably with the class of Protestants in Ireland amongst whom I mixed, and whose doctrin s consisted m re in hatred of Rome than in any de-finite belief. The language they used first irritated and disgusted me, and predisposed me to make enquiries,'

He who is not a source of faith, of

THE BUSINESS FIDE OF BELIGION. By Rev. J. T. Roche. LL. D., in Philadelphia Catholic Standard and Times. THOSE WHOSE RELIGION COSTS THEM

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It is not a question here of the poor, of those who are not able to pay. From these the Church asks and expects nothing. It is a question of those who are able to pay and who will not. Let there be no mincing of words and no misunderstandings. Vague words and gentle hints in a Vague words and gentle hints in a case of this kind are worse than use-less. They elicit nothing but faint smiles from those for whom they are chiefly intended. Pastors have sinned through excessive gentleness, and these people have come to believe that they can pursue their course with im avaits. If the shoe ninch, we want it purity. If the shoe pinch, we want it to pinch so good and hard that its effects will be felt in the collection box next Sunday, and on other Sun days throughout the year. We have all been in the habit of treating those people too gingerly. We credit them with feelings which they do not possess. The real truth is that they are desti-tute of shame : they are devoid of self-respect. The plainest kind of plain talk is what they need, and nothing else will do. Again, let there be no misunder-

standings. I am treating of people who still claim to be Catholics, who frequent Catholic churches, at least from time to time, who approach the acraments at more or less irregular intervals, who do not hesitate to call for a priest in time of serious illness, who cherish the hope of dying in the state of grace and of being buried with the last rites of the Church. They worship in edifices toward the con-struction of which they have contri buted little or nothing. They hear the Mass of the priest whom others support. They enjoy all the facilities of divine worship for which others pay and they do this year after year because there are erough of generous people to bear the burdens which they should share, and because the traditional charity of the priesthood hesi-tates about publicly exposing the shortcomings of any particular class of sinners. PLAINER STILL.

The following extract from a letter received within the past few days from a well known pastor in the city of Buffalo, N. Y., is very much to the point : "Don't mince words in the point: "Don't mince words in the treatment of your subject. We are en tirely too easy. I have people attending my Church the color of whose money I have never seen. I have occupying pews for the use of people which I have never received a dollar. I have people coming to Mass Sanday after Sunday, and crowding the good pays out of their pews. They simply will not do their duty in the matter of contributing, and warnings and admon-itions seem to be a mere waste of words. They have no shame, no sense of justice no honor. I was going to add no relig ion, but I will not presume to judge in so weighty a matter. Every parish in the country has its quota of just such the country has its quota of just such people, and pastors everywhere, are puzzled over the problem of how to bring them to time. I believe there is one way. Force them out into the light. Focus public opinion upon them and the problem is alreaty half solved." ALWAYS A PRETEXT.

ALWAYS A PREFEXT. When approached as to their reasons for not contributing, these people are formed to have a pretext. The always found to have a pretext. The commonest pretext is that they are dissatisfied with the management of the parish. It is an ancient and a venerable one, and even in the days of the Prophet Jeremias it was suffering beriously from overwork. Perhaps the pastor has been imprudent enough to contract a debt without their advice or permission, or it may be that he has rerected a building which, in their judgment, was wholly unnecessary Perhaps he has been too frank in his money talks and has in this way. The second to the se

tent to wait for whstower the inture may unfold. They know, too, that the critics and "knockers" of a congrega-tion are largely recruited from this class, and that their grierances are, in nine cases out of ten, financial ones They could be really sweet and agree-able Christians, if they were not ex-

pected to pay. The saddest thing in connection with

this whole matter concerns the chil dren. It is a well established fact that

many of them fall away from the Church. It could not well be other-

wise. From the beginning they are, in a certain sense, religious outcasts. They soon come to understand the an omelane monition of the interview.

omalous position of their parents, and

they feel keenly many things which have no effect upon the parents them selves. They are taught to believe that the Grand the taught to believe

stitution, and that priests are alto gether too much interested in the financial side of their sacred calling.

They become gradually embittered against both Church and priest, and the final step of separation is easily

not long ago treating of a Protestant congregation at Plymouth, Mass., in which it was stated that the people nother attended Church nor gave to its support, and that, as a consequence, they had to have a new preacher every year. The retiring pastor always gave up in disgust, and his successor became suddenly unpopular as soon as he began to demand his promised salary. If Catholic pastors could pack up and leave every time their salary was not forthcoming, there would be many vacant parishes everywhere through-out the land. Many of them undergo positive privations and suffer on in silence rather than appeal to men and women who, they know by bitter ex-perience, will receive their appeal

with studied indifference. There are a few " poor parishes " in every diocese. They have not been termed "poor" by reason of the poverty of the parishioners. They are poor be cause the people have never acquired the habit of giving generously and freely. Appointment to them is regarded in the light of an exile, which some priests must undergy for a time in order that they may better appreciate decent parishes when the terms of their probation have expired.

There are grave and prudent priests who hold that one of the best ways of making a poor pay a good Catholic is to make him pay. The mere fact of his to make him pay. The mere fact of his having paid creates a desire to get his money's worth, even in matte s of religion. The real reason, however, for the change of heart which is thus fre quently noted lies in the added sense of self respect and in consciousness that he is at last doing his duty. He is no longer an intruder. He meets and mingles with his religious brethren on terms of equality. He can now employ, without compandion, the collective term "we" in speaking of church affairs, and he feels that at last he really belongs to the household of the faith.

The religion, too, which costs noth ing generally costs a good dea things which cannot be measured by a mere monetary standard. The loss of reputation, friends, self-respect, honor in a community are considerations which always have had weight with the best element of humanity. They can-not be overlooked even by those who make the acquisition of the world's goods the chief aim and purpose of their existence. The heaviest cost of all is that which comes last. It is the loss of eternal happiness and the blessedness of heaven, which is the penalty imposed upon those who dis regard the commandments. And lest

it be forgotten, let us repeat : There is a commandment bearing upon contribu-ting to the support of religion.

SOCIALISM.

That socialism is " in the air " will be admitted by many who give the subject consideration. Novels are writter, the primary $\langle b \rangle$ c of which is to spand acciding to spread socialism. Attractive dramas to spread socialism. Attractive transformed to give wide popularity to the doctrines of socialism. Newspapers and pamphlets are multi-plied to disseminate its principles and teachings. The "man in the street" and the "man in the shop" are influenced by various means to become the votaries of socialism. The uphold ers of socialism make contrasts and seek ers of socialism make contrasts and seek to engender hatred between people of different positions in life with the pur-pose of spreading discontent. When an appeal is made to law, the cry is raised : "The laws have been made by the rich for the protection of the rich." Cardinal Manning was accustomed to say that the time in which he lived was signalized by the revolt of the in-

cacy of socialism. He suddenly became treats, he wishes all his thoughts [ob-very lukewarm and dereliet in attend ing the meetings and rather silent in written or spoken, but even his mere ing the meetings and rather silent in his advocacy of his former principles His employer, noticing his change of conduct along these lines, asked him why he did not now attend the meetings of the socialists. He said : "At the last meeting that I attended one of the speakers, in advocating a division of the property in the whole nation, said that if this were done each man wand that if the language of Tyrrell in the Times ?

THE CATHOLIC RECORD.

have wish to see what happens when socialists are given a free hand, we have but to study the history of the French Revolution. Their cry was liberty, equality and fraternity. This are translated into action became has ery, translated into action, became hat red, murder and reverge. When the socialists had attained their end after wading through a sea of blood to gain ed much on the same basis as before. Like the sea, it has its ebb and flow. It is as impossible to realize the dream of the socialist as it is to regulate the

bb and flow of the ocean. It is quite rapidly developing that the battlefield is the education ques tion, that the fight is over the child ; tion, that the fight is over the barn and in other words, over the man and woman of the future. The attack of socialism is made upon the four pillars promising. He has spoken, and has a claim on us to trust him. He is no refamily, patriotism and private property. We sometimes think that the friends family, patriotism and private property. Cluse, no solitary student, no dreamer We sometimes think that the friends of society are not sufficiently alive to the importance of this question. They sleep in the midst of danger as the soldiers slept in Rome when the enemy soldiers slept in Rome when the enemy was stealthily approaching. Had not the geese awakened the sentinels, the gencies, city would have been captured by the on earth, stealthy, advancing foe.

We must, however, remember that the bark of Peter has weathered worse storms than now threaten. We must look to Him Who said, "Peac, be still," and seek to spread knowledge and good will among all men .- Catholic Universe.

THE ENCYCLICAL OF PIUS X. AND CARDINAL NEWMAN.

By the Right Rev. Mgr. John S. Canor Vaughan,

Since some of the so called Modernists have sought to take shelter behind Cardinal Newman, and have even con tended that he stands in the same contended that he stands in the same con-demnation as themselves, on account of his treatise on the "Development of Christian Doctrine," it may be well to clear the air, by calling attention to

the following points: First point. The Encyclical does not condemn all development, but only development of a special kind, as the recent document is careful to explain. As a matter of fact, every theologian admits a growth and a certain uniold-ing of doctrine. What else, indeed, is the Summa Theologica of St. Thomas, or the twenty-three folios of Suarez but an illustration in point? Now, 1 has yet to be proved that Newman' teaching on development passed beyond the bounds of the legitimate and the reasonable. In the very work referred to, he sets forth his idea of develop ment in the following passage : "Reason is subvervient to faith, as

handling, examining, explaining, record sion of supernatural facts eliciting what is implicit, comparing, measuring, con necting each with each, and forming one and all into a theological system. Again in another place he observes: "Faith, being an act of the intellect, opens a way for enquiry, comparison and inference, that is for science in re ligion, in subservience to itself; this is the principle of theology." Surely, this programme is couched in words which might have been uttered, with complete appropriateness, by the Angel of the subserviences, barter of the integlet, with complete appropriateness, by the ing, cataloguing, defending, the truths which faith, not reason, has gained for

suffer.

that if this were done each man would was content to sit like a little child, at have about \$1,200. Since I have \$2,000 the feet of the teacher appointed by the feet of the teacher appointed by Christ, and would scarcely put forward in the bank, I was not going to strength-en or advocate a society that would take away \$800 of my money. That is the reason why I have ent out socialism from my programme." If we wish to see what happens when socialize are given a free hand to any judgment the Holy See might think fit to pass upon it. Have the Modernists but imitated

hand to any judgment the Holy See might thick fit to pass upon it. Have the Modernists but imitated the hamility and unwavering lovalty of this truly wise man, and suffered themselves to be directed by him, whom God has placed in the Chair of Peter, to rule the nations, they would have spared the world the pitiable and ridiculous spectacle of a handful of errthe redistribution of r ches, what was the outcome? Society was reconstruct. Church of God.

They appeal to Newman, then to Newman let them go. The following are his own words. Let them sub-scribe to them, and reduce them to practice, and return to their allegi ance. Speaking of a case in which the Pope interfered, Newman writes :

" It is the decision of the Holy See : ies, he has shaped himself for all emer-gencies. If ever there was a power on earth, who had an eye for the times, who has confined himself to the placti-cable, and has been happy in his antic ipations, whose words have been facts and whose commands prophecies, such is he in the history of a es, who sits from generation to generation in the chair of the Apostles, as the Vicar of Christ and the Doctor of His Church These - he continues - are not the words of rhetoric, gentle men, but of history. All who take part with the Apostle, are of the winning side. He has long since given

warrants for the confidence which he claims. From the first he has looked through the wide world, cf which he has the burden ; and, according to the need of the day, and the inspirations of his Lord, he has set himself now to ons thing, now to another; but to all in season, and to nothing in vain."

Noble words, and as worthy of attention to day, as when they flowed from his pen, over fity years ago. Let those who use Newman's name, in their shametul rebellion against the august authority of the Sovereign Pontiff, weigh them well, and let us hear no more of Cardinal Newman as the apologist of disobedience and revolt .- Rome

LETTER FROM ROME.

Correspondence Philadelphia Catholic Stand ard and Times.

THE POPE S HEALTH. Several journals, many of them Cath

Several papers, all over the world have published alarming reports of the Pope's health. We know not the origin of the "news," but this we know: at no time within the past four years was the the Holy Father botter or

which the clergy of few countries

THE MODERNISTS When Pius X excommunicated the suthors of the Modernists' reply to his recent encylical, and bound priests under pain of suspension and the laity under pain of mortal sin not to read it, he gave a death blow to Modernism in Rome. All he requires now is that th Modernists reveal themselves, and then His Holiness will excommunicate them by name. Many falsely think the action of the

Many faisely think the action of the Vatican too severe. However, grave stakes are at issue. "Moderalists are " to use the words of a great modern theologian in Rome,

" not theologians, but poets." I are not satisfied with the Church If they ught to leave her and follow Luther Calvin, or any of the others who, through pride of intellect or any other

reason, did so before. The latest stroke of English Modernists is to shelter themselves under the mantle of Cardinal Newman, and de clare the e.cyclical "Pascendi" con-demned the teachings of the great demned the teachings of the great churchman, whom it is sought to place before the world as the corner stone of modernism. "This," says La Cor respondenza=Romans, "recalls the old attempt of the Jansenists when they tried to ascribe their doctrines to St. Augustine. * * The truth, pure and simple, is that the teaching of Cardinal Newman on the development

Cardinal Newman on the developm of dogma has nothing to say to Mod ernism as condemned by the encyclical. The celebrated apologist throughout all his writings shows himself undeni ably an orthodox Catholic, and to day were he alive, he would be first to sub scribe to the encyclical."

And thus the Church has to battle. Yesterday it was her foes, to day her false friends. Who of the two are the more dangerous and yet the more despicable

Yet it is consoling to notice the manner in which Catholics in Rome are awakening from the "dolce far niente" policy which they had followed. No less than two new papers have been started in Rome this week, both Catho-lic. One, "Il Bastone," an illustrated bumorous journal, sparkling with fun poked at anarchists, Socialists, the other, Il Gazzettino del Popolo, writchiefly for the benefit of the masses.

PASSING OF OLD PONTIFICAL ZOUAVES From time to time news reaches Rome of the old Zouaves who fought so nooiy against treme dous odds in the Papal army. This past month has seen no less than four pass away full of years and honors. The first, Cav. Filippo Liverziani,

who enlisted under the Pope's flag in 1851 and witnessed the many stirring events that hera ded the fall of Papal rule in Italy, died within the last few days in Rome. Cav. Liverziani was decorated with the Cross of St. Gregory the Great, and with that "Pro Fide et Victore" Virtute.'

Another death is that of the aged Marquis de la Ferronays, once lieuten ant in the Legion of Antibo, which oc curred in his beautiful French castle on the Loire. He fought at the battle of Mentana, and after the fall of Rome

entered the cavalry of his nation. The two other Zonaves who have passed away are M. Casimir de la Fer ronays and M. Paul de Fancher, both of whom, after the disbanding of the Papal army, entered the French service and rose to the rank of captain.

HOW DO YOU KNOW THAT YOU HAVE NOT **KIDNEY DISEASE?**

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EVERY YEAR THOUSANDS DIE OF NEGLECTED KIDNEYS.

Put Yourself to the Test.

If there are dull aches in the back, on harp shooting pains through the hips -you have Kidney Disease, If you are uneasy at night, and deep is broken and fitful-you have

sleep is broken and fiful-you have kidney Disease. If the stomach is upset, tongue, coated with white fur, and no appe-tite-you have Kidney Disease. If there are headaches, that eye-glasses and "headache powders" fall to relieve-you have Kidney Disease. If the hands, feet or ankles are puffy or swollen-you certainly have Kidney Disease

Kindow yourself. If you have any of Kindow yourself. If you have any of these signs of serious kidney trouble, cure yourself. Take "Fruit-a-tives." These tablets—a wonderful combina-tion of fruit juices and antiseptics— instantly relive congestion of the kidneys, take away the strain of over-work, regulate the bowels, strengthen the liver, tone up stomach and diges-strongest, best condition. Get "Fruit-a-tives"—take them reg-ularly — and cure yourself of every trace of Kidney Disease. Your druggist will supply you—or sent postpaid on receipt of price-50s a box; 6 for \$2.50. Fruit-a-tives Limited, - Ottawa, Ont-

Fruit-a-tives Limited, . Ottawa, Ont;

declared anti-Christian policy of Continental Freemasonry, which reflects on English Masonry, at least through the solidarity of the Order throughout

"It is on the strength of these reasons that the Church from the first manifestations of the Freemasonic existence, in the year 1717, has firming and explicitly condomned the Free-masonic Order and forbidden Ostholics o join it under pain of forfeiting their Catholic membership. Any one of chese four reasons would suffice to justify the Church's prohibition; while the four together constitute an unim-

It may be added that what is said above of English Masonry applies equally to the American variety. A further objection to Masonry also sag-AL gests itself, namely that Masonry, by pushing forward the private interests of individual brothers—especially with regard to promotion in the various public professions - reduces the injustice inherent in all favoritism to a regular system. The injustice is two-fuld-the Mason is advanced independently of his real merit, or demerit, while the more deserving are passed by and the State or community at large suffers injury in consequence by being less well served in its different needs. There are in England no signs as yet of such favoritism having prejudicially affected the ordinary administration of justice. fident that it never prejudices the just award of punishments in the army or

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merly a gham, of uth, who nolic cuswayside, of how he t Church. d, "were ed me. I e class of t whom I consisted n any de-they used me, and ries,"

faith, of bout him, ile within rernaps de nas been too frank in his money talks, and has in this way offended their sensibilities, which are generally very acute. Then there is the old plea of that much-talked about These questions of elvinger society. These questions are as pressing now as they were in the mineteenth century, and to many the outlook is even more disturbed. We must remember that the teachings of Christ insist that the old plea of that mich taken about early Christian Ananias, and his close-fitted wife, Sapphira. It is the plea of pretended poverty. The tragic fate of that historic couple does not seem to have deterred penurious Christians in

teachings of Christ insist that this world is our permanent home, and that that which helps to lay up merit in heaven is the best panacea for the troubles and cares of life. Napoleon Bonaparte, who had as keen an eye for social fallacies as he had for the weak upots in the de-fenses of his foes, once used these re markable words: "How can society as it is at present constituted continue to exist? There is only one means, that our own days from making similar pleas. These people like nothing better than a frequent change of pastors. The man who remains for any length of time in charge of a parish is their natural enarge of a parish is their natural enemy. He knows them, and that is enough. They are generally, however, the first on the ground to welcome a new pastor, and their protestations of exist? There is only one means, that of re-establishing religion." Ho was speaking of the conditions that then existed in revolutionary France. "Society," he said "canpot exist with future support and sympathy are of a character to deceive the young and in experienced. The old timers are not so existed society, ne sala cannot exist with out inequality of fortunes and inequal-ity of fortunes cannot exist without religion. Religion teaches the man who suffers to say: 'God wills it so. easily deceived. They have met them before, and they recognize them almost immediately. They are very suspicious, too, of the critics of former administra-tions. They know that the old guard, the tried and trusted friends of former matters. who suffers to say: 'God wills it so. In this world there must be rich and poor but hereafter and for all eternity it will not be so.'' Socialists recognize the fact that they have no greater foe to meet than the may mith greater for the here here the tried and trusted friends of lorder pastors, can always be depended upon to do the right thing. They according ly listen and say nothing, being con tent to wait for whatever the future

they have no greater foe to meet than the man with scrong faith and the be-liever in the consoling maxims of Christianity. They know that Christ raised up the lowly man to appreciate his true and overwhelming dignity, that of being the chosen child of His eternal Father. Christ opened the eyes of the poor man to his true riches, to those which are eternal. So clear was His teaching on t is point that Zacheus vowed that half of his goods he

Zachens vowed that had to ins goods he would give to the poor, and he hears in return, that same day, that salva-tion had come to his house. It has been well said : "The active

whereas the active principle of social-is n is 'take.' " of Christianity is give, principle

Notwithstanding the Declaration of Independence, all men are not created free and equal. Men are not equal in

Angel of the schools himself, so little do they trench on forbidden ground. Second point. It seems to be gener ally overlooked that Newman composed his "Development of Christian Doc-

trine" when an Anglican clergyman, some time before his reception into the one true Church; so that, whatever views and opinions the book contains, are views formulated and expressed not by John H. Newman, the distinguished Cardinal of the Holy Roman and Apostolic Church, but by John H. Newman, the Protestant Vicar of St. Mary's Anglican Church, Oxtord. To say that Newman, the convert, falls nder the condemnation of the Encyclical, on account of what he taught Protestant, is stretching a point just a little too far. As well assert that Oardinal Manning falls under the anathemas of the Holy See, for the presies he inculcated as archdeacon of

Chichester. Third point. If Modernists wish to claim Cardinal Newman as their leader, then at least let them be consistent, and emulate his spirit of childlike obedience and ready submission to Caurch's authority. Whatever differ-ence of view may be taken of his book ence of view may be taken of his book on Developement, or of passages in his "Grammar of Assent," there is no room for doubt as to his attitude of mind towards the Holy See and its prerogatives. Writing in a new edition of his now

famous Essay, published after his re ception into the Church, and speaking of himself in the third person, Newman

says: "The first act of the author, on his conversion, was to offer his work for

revision to the proper authorities, but the offer was declined on the ground that it was written and partly prined before he was a Catholic, and that it would come before the reader in a more

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and the second second

a couple of hundred pilgrims gathered in the chambers destined for audi ences. THE ANTI RELIGIOUS CAMPAIGN.

THE ANTI RELIGIOUS CAMPAICN. We have been asked by one of your readers, a non Catholic, whom we know to be both intellectual and broad-minded, for some small particulars regarding the recent campaign in Italy. No doubt many others will be inter

ested in these details. It must be remembered that the faith is strong in Italy, especially in the country districts. However, in Rome and other cities there is a large num-ber of persons who hate every religion, and give themselves up to the gods and pleasures of this world with no thought of the other. Now, the Italthought of the other. Now, the fail ian Catholic avoids such a being, but he cannot help hearing his clamor for power and money and greater license. The Italian Socialist will be heard, for he will try to ruin order and destroy I that which attempts to bridle his

Then we must remember the French Masons' money is at his back, as well as French influence, which, though on the wane, is still powerful—and the dearest wish of the French Mason is the rain of religion in every country. Along with this we should bear in sist ?

mind that the well-disposed are not ostentations, while an irreligious man oves nothing better than notoriety, can be got by the bushel from

which

selves. They are taught to believe that the Church is a mercenary in-stitution, and that priests are alto divided arong the men of the present financial side of their sacred callin. They become gradually embittered against both Church and priest, and the final step of separation is easily possess at the present time. We heard the final step of separation is easily possess at the present time. We heard the final step of separation is easily the indice an origination of the present time ago of a rampant socialist taken. POOR PARISHES I read an article in a Boston paper

for doubt as to the reason of their con demation. In England, however, and doubtless the case is much the same in America, and the English colonies, it is common enough to hear converts to

the faith who have been Masons, de claring : "Of couse, I give up Masorry out of obedience to that Church which I now recognize to be the only true Church of Christ, the divinely appoint-ed guide to mea in faith and conduct. But, for the rest, I cannot say that my own experience of the craft has con winced me of its intrinsic wrongfulness On the contrary, I personally have seen nothing in it but good fellowship, conviviality, mutual aid and promotion of benevolent enterprises and einstitu-tion, though these last are generally for the exclusive benefit of Masons and of their families." This, we take it, fairly represents the mind of the average

fairly represents the min of the average ex . Mason candidate for admission to the Catholic Church. Now, although a loyal Catholic will consider the veto of the Church reason ail that which attempts to bridle his desire for unrestrained license. This is the Church and its priesthood. These he desires to bury, along with the Italian Government—and in this he will fail. Then we must remember the French Then we must remember the French

given. At the same time he is per-suaded that it would not have been forbidden unless it were wrong. In what, then, does the evil of Freemasonry con-

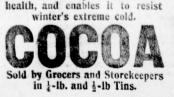
We can find no better words in which by Father Hull, S. J., in the Examiner, of Bombay, when summing up his recent criticism of the fraternity. Our objections to the Masonic Order

The second second in the second of the second se

We are asked if an Itslian priest. If or an American or which makes it a religions soft Apart from national temperament differentism regarding more specific creeds and (by implication), a rejection

ism stands for the great progress made in real science in our day. He, therefore, having no inclination to read the Encyclical in order to hear what the Holy See condemns, takes it for granted that Pius X. is the avowed enemy of all that has shed so much glory upon the nineteenth and twentieth centuries. Of course, there is no real basis for this belief. What the Holy Father condemns are the insidious attempts to substitute for Christianity a form of substitute for Christianity a form of religion, which in the last analysis is undiluted pantheism. What else, pray, is the "New Theology," which as taught by an Eng ish clergyma, Rev. Mr. Campbell, has been making such headway in England. It was only the other day that the ecclesiastical authorities of the Episcopal diocese of West-ern New York deposed the Rev. Dr. Crapsey from the ministry, advocating this form of "modernism," which would strip our bord of His divine character and would make nature itself and the whole framework of things "the school, the law of the highest kind of living, which we call religion." In such which we call religion." In vague language as this the atte made to do away with a personal God. The Protestant churches themselves, unless they would surrender the last vestige of Christianity, should be as one with the Pope in condemning and denouncing this sort of modernism.

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MACULA NON EST IN TE. Antigonish Casket.

6

It is very rare to find any one out de the Catholic Church who underside the Catholic Charch who under-stands what is meant by the Immacu-late Conception of the Blessed Virgin Maky. Quite lately so well-informed a man as Goldwin Smith showed himself Indicronsly ignorant of the subjact. This might be excasable if it were necessary to go to the manuals of theo-logy for accurate information, but when such books as "Plain Facts for Fair Minds" are circulated by the hundred thousand it looks as those who remain Minds" are circulated by the hundred thousand, it looks as those who remain in their ignorance do not care to be correctly informed. In the book just named, Father Searle, the Paulist, ex-plains the meaning of the doctrine in the following words: "Adam, by his sin, lost the right to heaven; and from that time, that is the wave beginning of our race, his de-

very beginning of our race, his de-scendants have also lost that title to seendants have also lost that title to heaven. A Redee nor, however, was promised immediately after Adam's sin, who was to restore the right to heaven which had been lost; and Ohristians generally acknowledge that it will be restored to those who believe in Him. Farthermore Catholics and many Pro-tentants believe that it is restored Farthermore Catholics and many Pro testants believe that it is restored even to infants incapable of belief by their being baptized. Now, what the Church teaches with regard to the Blessed Virgin is simply this : that to her, by a special privilege, on account of her having been selected to be the Mother of the Redeemer, this right to heaven was restored even before her birth, at the very instant of her concep-tion : that what we call the stain of period in gin never was upon her. That original sin never was upon her. That is what the word Immaculate means. Macula means stain r spot; Immaculate, free tron stain. And to say Immaon-late Conception simply means, then, that her human nature was free at its very conception from this stain or spot of sin. But this doesn't for a moment mean that she had any Divine Nature, as her Son had; nor do we ever dream of understanding it in that way."

The Immaculate Conception of the Blessed Virgin is now # dogma of faith; but before it was such, three hundred but before it was such, three haufred years before, the Fathers of the Council of Trent, in treating of original sin, expressly declared that they did not mean to say that the Blessed and Im-maculate Mother of God was included maculate Mother of God was included in the decree. Twelve conturies earlier still, St. Augustine says: "Of her, because of the honor of God, I wish to have no question at all, when we are treating of sin." Origen said : "Hail, thou that hast been always full of grace, never infected by the breath of the venomous serpent." But the Lesson of the Feast, read in view of the dorma, carries our minds back the dogma, carries our minds back further still to the Council of the Eternal Trinity, wherein it was determined that from the general ruin Mary should be saved to the general run mary should be saved to the greater glory of God : "The Lor" possessed me from the be-ginning of his ways, before he made anything, from the beginning," (Proverbs 8)

Speaking of the subject in our awkward human fashion we may say that each Person of the adorable Trinity has special reasons for wishing Mary to be formaculate in her Conception. God the Father foresees in her one who will one day be the Mother of the Son of whom He is the Father from all etern ity, and he cannot permit that she should ever endure the dishonor of eing for one instant under the shame-

ful touch of sin. God the Son foresees in her a Mother whom He already loves more than any other mother ever was loved. Having

in the midst of the fiames one tree re-mains untouched, not burned nor even scorched; it puts forth most beautiful flowers and bears a fruit which shall be the food of mankind unto everlasting life. A furious tyrant ravages the earth, extending his cruel power upon all sides; one eity alone resists him, and that oity becomes the mistress of the world. That child, that tree, that of the world. That child, that tree, that of the world. That child, that tree, that of the world is the Biessed Virgin Mary, to whom the Church applies the words : " Gorious things are said of thee, O city of God." (Pa. 86 : 3). "Finally, how many precious preroga-tives were the complement or coase and of spiritual gifts which from this first instant raises the holiness of Mary shove that of the greatest saints : par-tices which she enjoyed from that in-tant; exemption from concupiscence original sin ; abundance of supernatural light, and facility to advance in the most sublime paths by an entire corres-pondence with all the graces received, without the slightest imperfection ever y is no sconer conceived than she is at once, in the language of the Fathers of mareles, all a miracle." Because of her Immaculate Concep. too, honor is paid to Mary on earth. We should rejoice with her and thank

tion, honor is paid to Mary on earth. We should rejoice with her and thank God for her. This we shall do if we assist at Mass to-morrow in the proper spirit. The introit reads: "I

assist at Mass to-morrow in the proper spirit. The Introit reads : "I will greatly rejoice in the Lord, and my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, and with the robe of jus-tice He hath covered me as a bride adorned with her jewels." (Isaias 61.) "I will extol Thee, O Lord, for Thou hast upheld me and hast not made my enemies to rejoice over me." (Psalm 29.) The Gradual applies to Our L dy the words spoken to Judith by Ozias, the prince of the people of Israel : "Blessed art thou, O daughter, by the Lord the most high God above all women upon the earth," and those other words addressed to the same heroine by Joachim the high priest : "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people." To these are added the words adapted from the Canticle of Canticles : "All fair art thou, O Mary, and the first stain is not in thee." The Offertory is the commu ion is adapted from the S6th Psalm and the Magnificat : "Glorious things are said of thee, O Mary, for He that is mighty hath done groat things to thee." The Collect of the Mass rans thus : "O God, Who by the Virgin's Im

rans thus : "O God, Who by the Virgin's Im maculate Conception, didst prepare a worthy dwelling for Thy Son : we pray that Thou, Who through the foreseen death of the same thy Son, didst pre-serve her from every stain, wouldst also, through her intercession, grant that we may come unto Thee with clean hearts. Through the same Jesus Christ Thy Son.'

FIVE-MINUTE SERMON. Second Sunday of Advent.

PURITY.

We celebrate to-day, my brethren, the feast of the Immaculate Concep-tion of the Blessed Virgin Mary. Holy Church blds us meditate on the perfection of her nature and on the supreme fulness of her supernatural other mother ever was loved. Having it in His power to choose her lot for her, will de not do all He can? Does not the Evernal Son already hear her saying to Him: "O my God and my Son, I wish above all things to be always sinces in Thy eyes; grant me that of the supreme fulness of her supernatural gits, that we may bless God for her, and that we may be the more encouraged to approach her and ask her intercession. It is very fortunate that this feast is preparation for the first, I shall belong to any one but for, as the dogma expresses it, it was Thee." If Soloman said to Bathsaba, by the foreseen merits of her Son that by the foreseen merits of her Son that she was saved spotless from Adam's sin. We enjoy Christmas all the better by understanding the Immaculate Conception of Mary and spending well the feast which commemorates it; just as one would better understand the glory one would better understand the giviny of the sum if before he had ever seen it he had enjoyed the beautiful light of the moon. Her light is splendid, fair as the moon-what, then must be His light Who is the only light of the world ! Now, in thinking of Our Lady's spot-Now, in thinking of Our Lady's spot-less soul, we cannot help adverting to the opposite vice, impurity. How widespread is that vice among the people of to day 1 How deep rooted seems that baleful tree whose fruit is the beastly enjoyment of forbidden the beastly enjoyment of forbidden sexual pleasures I how manifold are the ways in whice innocence is wrecked among us I Take the press, for ex-ample : what a countless number of death-dealing instruments of lust daily, nay hourly, come forth from the press I Great human demons print free-love to ruin the family; little human demons who buys cigarettes must be sold a



THE CATHOLIC RECORD.

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the farm. And while you are making money

this way you are saving your strength and lengthening your days; another reason for making the investment. Powers for the farmers' use have come to be a necessity. Think of the uses you can put a gasoline engine to: sawing wood, pumping water, churning or operating the cream sep-arator, running feed mill, threshing, and numerous other jobs of this nature.

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ufactured specially for farmers' use. hanger illustr The company that builds the I. H. C. these engines.

foul and brutish the religion of Jesus Christ sets that Virgin Mother Immaca-late, whom Holy Scripture describes as "terrible as an army set in battle array." Who but the purest of crea-tures, hates lust most? Whose heart is wrung with such tender pity for lust's wretched slaves as the Immaculust's wretched slaves as the immau-late Heart of Mary? She is Our Lady of Ransom, rich, powerful resistless. Turn to her, you poor victim, whose feet are in the spare. Are you weak? She is strong to aid; one word from her and the demon is varquished, his her and the demon is varquished, his head crushed beneath her heel. And you, poor soul, writhing on the rack of temptation, turn your face towards Mary Immaculate to day; ory out "Hail Mary, full of grace, the Lord is with thee." Those words, which once thrilled her soul as soul was never thrill-ed before or size connot fail of a hear ed before or since, cannot fail of a hear ing. . Remember," says the prayer of St. Bernard, "that it was never known that any one had recourse to the and was left unaided." Fly to her, there fore, in all your troubles and she will lore, in all your troubles and she will lead you to her Son, but especially if you suffer from impurity. Arise with courage and enlist under the white standard of virgin purity, lifted up and advanced by the hand of the Immacu-late Mother of God.

ITALIANS NEED A LITTLE IRISH.

If the Italian Catholics in Italy had a If the rithin Catholics in risky had a little of the Irish spirit, says The Freeman's Journal, we would hear less of the ruffianism of the anti clericals. A good illustration is related in one of A good ill fittration is related in one of the trans Atlantic papers, The Catholic Times. The people of Tivoli were celebrating the feast of their patroness —St Symphorosa. They had fireworks in the evening. The students of the Irish college went to witness them, and afterwards—for their country villa afterwards—for the ballidear is orbitation of it can be given here. The only defense attempted consisted in where they pass the holidays is outside the town—they were attacked by some Socialists. Those cowards thought they Socialists. Those cowards thought they were dealing with Italian seminarists. They soon found their mistake. The Irish students stood and did not let thomselves be knocked down without knowing why. The result of about two minutes attack and defence was that the cowards ran—except one, who had to be taken to the hospital, and is probably still there.

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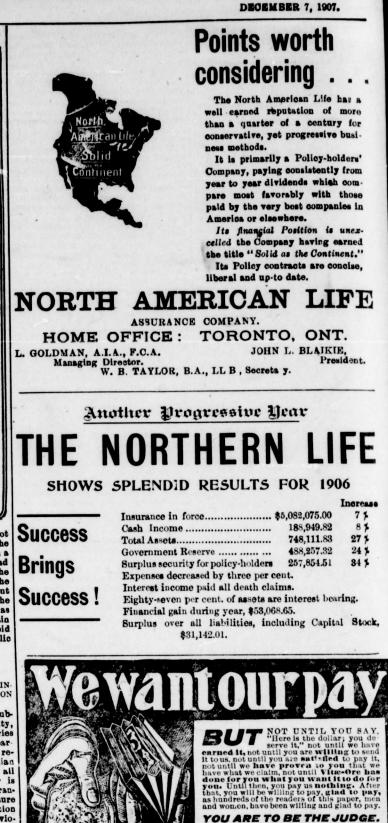
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seeing the supposed madman would not move, reversed the steam, put on the brakes and stopped the train within a couple of yards of the priest, who had mentally sacrificed his life to save the travellers. To explain his conduct he had but to point to the embankment which had been carried away by the flood. The breach was so situated as to be invisible to the advancing train till it would have been too late to avoid till it would have been too late to avoid a catastrophe.—Philadelphia Catholic Standard and Times.

ITALIAN COURTS COUNTENANCE IN-DECENT NEWSPAPER ATTACKS ON THE CLERGY.

ings of a truly abominable decision re-cently handed down by an Italian court, and to let the Catholics of all nations know how the Holy Father is being treated under the law of "guarantees" which was passed to reassure the civilized world as to his position under the regime introduced by vio-

under the regime introduced by vio-lence in 1870. "Last week," says Rome, "we ven-tured to doubt that any good could come of the suppression of a single issue of the Asino, and this is what has happened: Last Thursday 'the responsible manager,' a species of human dummy kept by every news-paper in Italy to be responsible in all legal actions, of the Asino was hailed before the court. The hideous cartoon which has caused the sequestration, was put in evidence; it was not so bad



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DECEMBER 7, 1907.

CHATS WITH YOUNG

Risking Savings in Foolish Ven It seems especially incredit strong, sturdy, self made ma has had to fight his way up fro erty, and who feels the back every dollar he has earned, sho his savings slip through his fin the most foolish investments the most foolish investment: scarcely any investigation, ofte ing his money thousands of mile to people he has never seen an whom he knows practically n except through an advertisement has attracted his attention, or the wiles of some smooth, unpr

Great numbers of vast for this country have been and a built up on the very ignorance masses in regard to business of The schemers bank on it that in to swindle people who do not k to protect their property thrive on the ignorance of t to protect their property thrive on the ignorance of t lows. They know that a shrew tisement, a cunningly worded a hypnotic appeal will bring earnings of these unsuspectin out of hiding places into t

out offers. For the sake of your home protection of your hard earn your peace of mind, your soll your self confidence, whatever do, do not neglect a good a iress training, and get it as life as possible. It will save many a fall, from a thousan rassments, and, perhaps, f humiliation of being compelled your wife and children and com you have been a failure. It you from the mortification of ve from a good home one, of seeing your property of your hands, and having to edge your weakness and you foresight and thoughtfulness being made the dupe of sharp Many men who once had g

President

Increase

7%

27 \$

24 \$

84 \$

their own, are working foorwalkers, or superintende partment's in other people just because they risked and thing in some venture. As have others depending on t do not dare to take the r do not dare to take the r they took in young manhoo new start, and so they stru in medicore positions, sti with ambitions which they chance to gratify. How many inventors and c

How many inventors and the have fought the fight of d amidst poverty and depri years and years, and have su giving the world that which emancipate man from dr meliorate the hard condition lization, and yet have allo to snatch their victories them and leave them pennile cause they d d not know how

themselves I Thousands of people who in easy circumstances are poverty and wretchedness cause they failed to put an ing or an agreement in wr do business in a business illes have been turned or and home, tenniless, been trusted to a relative or a 'r what was right" by the making a hard and fast, pra-iness arrangement with him in Success.

Work is the Secret of S A correspondent of the N A correspondent of the H Tablet, having asked what all the "oright boys" an inn youths," the editor rep have also tried at times to the mystery of the 'bright the 'promising youth' i into the world and fail to into the world and tail of with even the dull ray of i wisp. The boy who is t mark does not need to pra but for capacity for we 'sticking to it.' For gen described as a capacity

methodical, persevering navy or a hodman can bet loal and laze than the your

be a skilful mechanic or

gineer or lawyer or journa

takes longer to learn how tools than hand tools, su

or shovels, lasts or planes

of the best success is ever work. There is nothing little for little, and mu

little for little, and had Steady, plodding work w brain is what in most of great after life differen boys that stood on a 1 Meyerbeer worked fifteer Handel is said to have d of twelve men. Funce

that Sydney Smith once

Self-consciousness is

rance to success of any k

rance to success of any k result of nervousness, ness and too much solitue edy is found in coming in individuals who have di trol, and by cultivating i spect and self esteem. accomodates itsell to ev.

True grace adjusts itse cumstance and is in

every social atmospheres ame in poverty of the drawing room or of This dignity and surence be cultivated, but its p

Self Conscious

AN ABOMINABLE DECISION Rome, the admirable weekly pub-lished in Soglish in the Eternal City, urges its Catholic contemporaries throughout the world to note the bear-

-

the nrsc, I shall belong to any one out Thee." If Soloman said to Bathaaba, "My Mother, ask, for I must not turn away thy face," can the Son of God turn away His Mother's face? No; thy Son, O Blessed Mother, owes it to the love He bears thee, and to H's own honor. Thy blood will one-day flow in His veins, and He cannot permit that this divine blood which is to wash away the sinu of the world shall be rolluted the sins of the world shall be polluted in its source.

God the Holy Ghost foresees in Mary the masterpiece of grace, a creature upon whom H+ will work greater wonupon whom Ha will work greater won-ders than upon all others together. She will be by excellence "the taber nacle of God with men," and it is His task to prepare this living sanctuary. He wishes that nothing should be wanting to His work, that the taber macle should be worthy alike of Him who is its architect and of Him who is to dwell there in, and therefore He will overshadow the Oonception of Mary

that it may be free from the slightest taint of sin. How glorious and honorable for the Biessel Virgin Mary are those titles, those relations which unite her so close ly with God and demand that she shall be conceived without sin. Tais privil-ege is then the foundation on which rests the whole structure of her greatness. It calls, as it were, for all the other privileges; divine maternity, incorruption in the tomb, assumption into heaven, if such distinctions as these are to be given to a creature, it can only be to her who was conceived withont sin.

Moreover, the manner in which this Moreover, the manner in which this privilege was granted is glori us and honorable for Mary. It is granted only to her. God so prodigal of His other gifts, is sparing of this one. To some saints He has granted that wild beasts about not touch them; to others that fames should not burn them ; some He ha sancoified in their mother's womb ; bat freedom from original sin He has granted to no one but the Blassed Virgin Mary. He might have oreated granted to no one but the Blessed Virgin Mary. He might have oreated her as He did Adam, full grown; this would have been miraculous, but less miraculous, than that from parents infected as all parents are, should come a child conceived without sin The devil holds the whole race of sin The devil holds the whole race of decency all around. But the conspirat-Adam en hained, all except one child ous result is two-fold the degradation if he was killed the engine-driver would and that child shall overthrow him. A of the female sex, and the lamentable draw up, and thus the lives of the race of youring everything in its path, and this invasion of all that is At last, however, the engine driver,

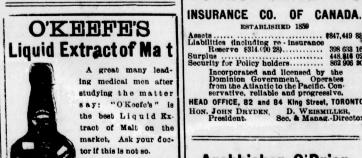
stab their customer's souls through their eyes by filthy pictures. Then take the theatres. I know that there are some decent ones; yet you know better than I can tell you how hard it is ordinarily to come away from a theatre with an untainted soul. The i conductors of some of these theatres answer to the description of the renerabates given in Scripture : the reprobates given in Soripture: they "preach their sin like Sodom." They insult our eyes with their immense flaming show bills, on which lust flaunts her banners in triumph. Many poor souls are ruined by bad plays. The general effect of all this, and

his parishioners whose houses had been flooded in the night, the priest hurried in the blinding rain to the railway line. which he feared was inundated. reaching it he found his apprehent 0. ensions who buys cigarettes must be sold a nasty picture to help ruin soul and body. Even repatable newspapers print columns of reading matter that dare not be read aloud. Even some of our merchants cannot advertise their business without attempting to stab their customer's souls through their oyes by filthy pictures. Theor take the timetres. I know engine driver to stop. Perceiving that no notice was paid to his signals (the engine driver thought he was a madman), the pricet at the immunent risk of his own life, placed himself in the middle of the line between the rails at middle of the line between the rails at about three hundred yards from the abyss into which, if he had not done so, a hundred or more human beings would have been planged. Still advancing at full speed, the engine driver set the whistle going with the object of fright-ening the "madmau" off the line. But Abbe Pastre remained motionless with his upstretched arms. Still with the Many poor sonls are ruined by bad plays. The general effect of all this, and the many other occasions of sins of lust --that is to say, the effect-considered apart from the individuals ruined by it, is to break down the barriers of decency all around. But the conspicu-ous result is twofold - the degradation of the index for the index of the index of the index of the status and thus the laws of the status and thus the lives of the the was killed the engine-driver would the was killed the engine-driver would the many other occasions of the index of the the status and thus the lives of the the status and thus the lives of the the status and thus the lives of the the status and thus the status and thus the status and thus the the status and thus the lives of the status and thus the lives of the the status and thus the lives of the status and thus th

the evidence of two anti-clerical jour-nalists who were asked to say what they thought of the cartoon. * * * "The Public Prosecutor asked that the manager be condemned to a file of a thousand frances and to imprisonment for nine months, but the Judge decided instead that there was no offense against desency or anything else, and triumphantly acquitted the Asino. "If was a very important sentence.

minutes stack and defence was tak the cowards ran-except one, who hid to be taken to the hospital, and is probably still there. PRIEST RISKS LIFE TO PREVENT WRECK. THRILLING INCIDENT OF THE RECENT FLOODS IN FRANCE. Writing of the recent floods in France, in which many lives were lost and a vast amount of property de-stroyed, the Paris correspondent of the parish priest of Aliasas. One morning, after assisting some of his parishioners whose houses had been flooded in the night, the priest hurried in the hinding rain to the railway line. Writing of the recent floods in parish priest of Aliasas. One morning, after assisting some of his parishioners whose houses had been flooded in the night, the priest hurried in the hinding rain to the railway line.

To do the will of God perfectly is to to do the will of coaperiestly is to be a saint. Sanctify is not the exclus-ive possession of those who have given themselves to religion. To lay persons in the mids of the world may attain to perfection by simply doing God's will.



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Archbishop O'Brien.

(Man and Statesman)

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randel is said to have d of twelve men. Punter medical scientist, slept or out of twenty-four. Edin rest are sometimes s Lord Brougham's work that Saider Swith once THOUSANDS OF PEOPLE him to transact only as as three strong men could These are, of course, e but they serve to illustra all parts of the BOMINION have testified to the efficacy of Vitz-Ore relieving and curing Rhoumatism, Kidney, Bladder and Liver Discases, copy, Stomach Disorders, Female Aliments, Functional Heart Trouble, tarrh of any part, Nervous Prestration, Anemia, Seres, Ulcers, and work is conditions. Send today for a dollar package on trial. Address, C. R. DEPT THEO. NOEL CO., LIMITED, YONGE ST. TORONTO, ONT.

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JAMES MASON,

be cultivated, but its p ment is the result of ye Self-consciousness can only by losing self-int keeping interest in othe strong that one's awkw gotten.—True Voice. Carlyle's Adv The real business of tried so hard to make u fud the truth, and to li doing this, what men fails to cur lot, woll an must be as an incident, There comes to great cerely smitten couls m

1 P good. W. LLOYD WOOD. Wholesale Druggist General Agent, TORONTO

CHATS WITH YOUNG MEN.

Mabie.

OUR BOYS AND GIRLS.

Master. Effie looked up with a smile. "I can't think of any sad people right now," she said, " but I'll try, Miss Mills. I'll consecrate my talent.

Risking Savings in Foolish Ventures. Risking Savings in Foolish Ventures. It seems especially incredible that a strong, sturdy, self made man, who has had to fight his way up from pov-erty, and who feels the backache in every dollar he has earned, should let his savings slip through his fingers in the most foolish investments, with scarcely any investigation, often send-ing his money thousands of miles a way to people he has never seen and about whom he knows practically nothing, except through an advertisement which has stracted his attention, or through the wiles of some smooth, unprincipled promoter.

promoter. Great numbers of vast fortunes in this country have been and are being built up on the very ignorance of the masses in regard to business methods. The schemers bank on it that it is easy to swindle people who do not know how to protect their property. They thrive on the ignorance of their fel thrive on the ignorance of their fei lows. They know that a shrewd adver tisement, a cunningly worded circular, a hypnotic appeal will bring the hard earnings of these unsuspecting people out of hiding places into their own

your whe she cantaren and contess that you have been a failare. It may save you from the mortification of having to move from a good home to a poor one, of seeing your property slip ont of your hands, and having to acknowl-

edge your weakness and your lack of foresight and thoughtfulness, or your

Many men who once had good stores

their own, are working as clerks,

foorwalkers, or superintendents of de-partment's in other people's stores, just because they risked and lost every

just because they risked and lost every thing in some venture. As they now have others depending on them, they do not dare to take the risks which they took in young manhood to get a new start, and so they struggle along in medicere positions, still mocken with ambitions which they have no

chance to gratify. How many inventors and discoverers

have fought the fight of desperation

Work is the Secret of Specess

A correspondent of the New Zealand

as three strong men could get through. These are, of course, extreme cases; but they serve to illustrate our point."

Self Consciousness.

being made the dupe of sharpers.

FF fers. For the sake of your home, for the For the sake of your home, for the protection of your hard earnings, for your peace of mind, your solf-respect, your self confidence, whatever else you do, do not neglect a good solid bus incess training, and get it as early in life as possible. It will save you from many a fall, from a thousand embar-resements, and, perhaus, from the T. TE, esident. resements, and, perhaps, from the humiliation of being compelled to face your wife and children and confess that

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nave fought the nght of desperation amidst poverty and deprivation for years and years, and have succeeded in giving the world that which helps to emancipate man from drudgery, to ameliorate the hard conditions of civ lization, and yet have allowed others to snatch their victories away from them and leave them penniless, just be-cause they d d not know how to protect themselves I Thousands of people who were once in easy circumstances are living in poverty and wretchedness to day be-cause they failed to put an understand YOU SAY. lar; you ling to send ed to pay it, you that we tæ-Ore bas it to do for hing. After ind to pay, s paper men

ing or an agreement is writing, or to do business in a business way. Fam-ilies have been turned out of house ines nave been turned out of house and home, ienniless, because they trusted to a relative or a 'riend to '' do what was right '' by them, without making a hard and fast, practical buy iness arrangement with him.-O. S. M. in Success. s paper, men JUDGE. Vitæ-Ore at our pay, otherwise. In Success. the terms of tment of any mily is alling, shame if you

MATISM YEARS. Nova Scotta. advertised and I had been a sufferer from Rheumatism for over ten years and for days at a time I would

rty day trial today! Each

Benefits.

A correspondent of the New Zealand Tablet, having asked what becomes of all the "oright boys" and "promis-inn youths," the editor replies : "We have also tried at times to puzzle out the mystery of the 'bright boy' and the 'promising youth' that go out into the world and fail to illumine it with even the dull ray of a will o'-the-wisp. The boy who is to make his mark does not need to pray for genius, but for capacity for work and for 'sticking to it.' For genius has been described as a capacity for hard, mathedical perspecting work. A sticking to it. For genus has been described as a capacity for hard, methodical, persevering work. A navy or a hodman can better afford to loaf and laze than the youth who would be a skilful mechanic or electrical en

THE CATHOLIG RECORD

sight, of assurance of victory, of un-speakable fellowship with truth and life and God, which outweigh years of sorrow and bitterness.—Hamilton W. Mabie

ON DEATH

UUK BUIS AND GIRLS. HOW EFFIE'S TALENT WAS USED. "I'm afraid I haven't any talent." Effic Graham looked doubtial. "If I have, it's certainly slow about making itself known," she added. "Oh, Effie, yoar music," asid Mar-"Oh, Effie, yoar music," asid Mar-"Oh, Effie, yoar music," asid Mar-"Oh, Effie, yoar music," asid Mar-"But of what use is it?" Effie persist-ed. "If it were something useful, now, like sewing or embroidering, or even painting—but playing the planol That never helped anybody that I know of." "I think, Effie," Miss Mills said, quilety, "that a great many lives would be brightened by a 'litle music. I t means something to make as as heart happier, you know. That surely, would be following the example of our Master. Effie looked up with a smile. By His Grace Archbishop Glennon.

There, beneath the charitable turf in the democracy of death, the 'rude (orefathers of the hamlet slept,' their once restless hearts at rest forever. The leaves from above, like the night

Master. Effie looked up with a smile. "I can't think of any sad people right now," she said, "but I'll two "iss mills. I'll consecrate my talent, if it really is a talent, to the Master's use, and do my very best." "Then He will find a way to use it," Miss Mills replied with quiet convic-tion. And very soon the opportunity came. Miss Prentiss lifted her face from the bunch of roses in her hand, and smiled at the very pretty young girl who had just brought them to her. Miss Pren-tiss was a delicate little old lady, look-ing not unlike a flower herself. "It's was there of Death's triumph and man's

and concluding always with that most integral feature of everyone's bio-graphy, 'and he died.' "Everywhere I turned the evidence was there of Death's triumph and man's defeat. Death; it was spoken by the falling leaf, the sighing wind, the set ing sun. Death; its rancous ac-cents arose from the crunching leaves beneath your feet, the distorted flower stumps, the bare arms of the trees ab ve. tiss was a delicate little old lady, look-ing not unlike a flower herself. "It's such a pleasure to see a bright young face," she added; and Effle Graham's cheeks grew rosier than ever. "You don't know," Miss Prentiss continued, "how tired one gets of see-ing only old people. I know I'm old myself; but some way, I have never folt old. I do like young company, Miss Graham." . There was a wistfulness in her voice above.

"It was, you would say, a proper place for those who rested there, but not, you think for the living, for these Miss Graham." . There was a wistfulness in her voice and eyes that went straight to Effic's generous girlish heart. She looked around the plain room, with its pot of geraniums in the window, its two small rockers, and the white unpapered walls. It was neat, but not very home like and attractive. This was the "O'd Ladies' Home," where Miss Prentiss had lived for over two years. "Is there never any young company?" Efficient action in the window is the delicate the dead. Let the dead rest; for the living, their place is in the midst of the living world, the world of commerce, of society, of struggle. And so you work and worry and you go to the cemetery only when you can't help it.

work and worry and you go to the cemetery only when you can't help it. You are satisfied with the occasional v.sit which courtesy and charity com-pel you to make, when your friends are laid away. "And yet it is just now that the Church tells us that the dead must not be forgotten, nor their last rest-ing place remain unvisited. We are told that the dead are calling to us, 'to have pity on them,' and to unite with the suffarges of the Church in praying for the extension of God's mercy to them, that they may thereby "Is there never any young company: Effice asked, smiling back at the delicate old face above the roses. "Not often; sometimes some of the young people from the churches-flower committees, you know-bring flowers, just as you have done. It gives as a climpse of brightness, and we us a glimpse of brightness, and we appreciate it; but we do not know them, you see, and they are soon gone. them, you see, and they are soon gone. They cannot realize how we long for a closer touch with young life." Effie wondered a little that so refined and lonely a lady as little Miss Prentiss should be living in an institution like this. What was her story? But before she could reply, the gentle voice went on:

mercy to them, that they may thereby reach their final rest. "And far from this being a grewsome task, its practice is in the last measure helpful, not alone to the ones who are gone, but equally so in shap ing the destinies and chastering the lives of those who remain. You claim on: "We are so alone with our griefs and memories that we sometimes almost forget there is brightness and happi-ness outside. If we could only have a to belong to an age that eschews sen-timentality and demands realities as the warp of your being. What sterner reality can you set before you, what event more definite and certain, than that written there in every mound in the constant duct then art and into little good music occasionally, it would brighten things up wonderfully." Effle started. Could this be her opportunity ? "There is a piano in the reception "There is a piano in the reception room." she suggested. "Yes; we use that for the Sunday afternoon services. Mrs. Chapin comes and plays the hymns for us." The young girl hesitated, reluctant to speak of her music; but remember-ing her resolve. the suid timidy." all your works and ways get the proper values beside the open grave? In story books one always hastens to the end and regards it as useless and altogether unsatisfactory ing her resolve, she said timidly : "Would the matron mind if I played "Would the matron miner a little for you ?" Miss Prentiss' face lightened up at once. "Oh, do you play?" she asked "Oh, do you play?" she wouldn't

one. I noted that, though their knees were set in the dull cold grass, their faces were set toward the skies; and in the transfiguration of them it could be the transfiguration of them it could in the transformation of them it could be seen that the distant gates of Eden gleamed, and that they did not dream it was a dream. For them and theirs, that voice, speaking among the bones of the dead and in the hearts of men, was equally potent—'I am the resource tion and the life; he that liveth in Me, though he be dead, yet shall live.' This is the voice they heard, this is the hope they cultivated, and in the realization of that hope they felt, they believed, they knew, that they would m et their child again. "So it is in the cometery, at the very term that for most is counted defeat, arises for the Christian the glow of an

arises for the Christian the glow of an unconquerable hope, the fini declara tion that the grave cannot be really victorious nor Death be the end of all." -The Parish Monthly.

Temperance Demanded in Business

"The spread of temperance principles in this country receives an impetus from the attitude of business interests," from the attitude of business interests," says the Pittsburg Catholic. "The moderate drinker, nowadays, will find himself at a disadvantage in seeking employment. He must be known to be reliable and that he is not going to in-capacitate himself physically, and be finddle himself mentally by drink. The working man owes to his employer that he will give him at all times the bene fit of a clear head."

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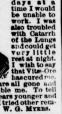
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eagerly. "Of course she wouldn't mind. We'll go right across to her room now. Oh, I'm so glad." She placed the roses carefully in a vase, and slipped her hand affection-ately through Effic's arm. The kind-hearted matron was glad to accent Efici's offer; and went through

loaf and laze than the youth who would be a skilful mechanic or electrical en gineer or lawyer or journalist. And it takes longer to learn how to use brain tools than hand tools, such as shears or shovels, lasts or planes. The price of the best success is ever work, work, work. There is nothing for nothing, little for little, and much for much. Steady, plodding work with hand and brain is what in most cases makes so great after life differences between boys that stood on a level in class. Meyerbeer worked fifteen hours a day. Handel is said to have done the work of twelve men. Funter, the great medical scientist, slept only five hours out of twenty-four. Edison's hours of rest are sometimes shorter. And Lord Brougham's work was so great that Sydney Smith once recommended him to transact only as much business as three strong men could get through. The kind-nearted matter was gene to accept Effa's offer; and went through the halls, putting her head into the various rooms to announce the welcome news. So an appreciative audience followed Effle and Miss Prentiss down

news. So an application of the keys, the followed Effle and Miss Prentiss down the broad stairs. As her fingers touched the keys, the thought that they were consecrated to Christ brought inspiration o the devout young girl; and she plaved as she had never done before, "Old Folks at Home," "Auld Lang Syne," and some of the familiar church hymns. Soon cracked and quavering voices joined in —timidly at first, then growing bolder, until at last a brave chorus accom-panied the piano. And when at last the singers grew weary the music took a livelier tone, and a bopeful look shone on each care worn face. When Effle at last closed the piano, a murnur of thanks filled the room.

shore on each carb worth there is no a murmur of thanks filled the room. "It's been such a treat!" Miss Prentiss exclaimed, clinging iffection ately to the girlish arm. "And you shall have just such treats often !" Effie declared, kissing her im-pulsively. I know lots of girls that can aik g and recite and play—we'll see that you have good times after this Miss Prentiss !" After bidding her new friend good-bye, Effie tripped down the street, happier than she had ever been in all her life, she thought; and little Miss Prentiss went up to her room with a face quite glorified.

Self-consciousness. Self-consciousness is a great hind-rance to success of any kind. It is the result of nervonances, timidity, shy ness and too much solitude. The rem-edy is found in coming in contact with individuals who have dignity and con trol, and by cultivating a little self-re-spect and self-esteem. Good taste accomodates itself to every condition. True grace adjusts itself to every cir-rumstance and is in harmony with every social atmosphere. It is the same in poverty or fortune, in the drawing room or the street, This dignity and sureness of self may be cultivated, but its perfect develop-ment is the result of years of practice. Self-consciousness can be overcome only by losing self-interest, and in terping interest in others so hean and strong that one's awkwardness is for-gotten.-True Voice. Carlyle's Advice. same in poverty or fortune, in the drawing room or on the street, This dignity and sureness of self may be cultivated, but its perfect development is the result of years of practice. Self-consciousness can be overcome only by losing self-interest, and in sering interest in others so keen and strong that one's awkwardness is forgotten.—True Voice.
Carlyle's Advice.
The real business of life, as Carlyle tried so hard to make us believe, is to find the truth, and to live by it. If, in doing this, what men call happiness falls to cur lot, well and good ; but it must be as an incident, not as an end. There comes to great, collisary, and every suits and to the great, collisary, and every suits and to the great, collisary, and every suits the state of the ones are they suits to the make, what every suits of the ones devery suits to the state.

to exclude from their activities and to exclude from their activities and thoughts the certain fatality that awaits them. And on the other hand, they are the wiscet who can see the dust and ashes through the tinsel and the screed, and who know and feel that we have not here a lasting city or and wing life.

the screed, and who know and feel that we have not here a lasting city or enduring life. "And, again led by the Church, we may learn not alone the lesson and the value of life here; not alone the sad certainty of death; but the beautiful lesson of the life beyond. While re maining there in the little cemetery I have been speaking of, an elderly couple came from the church with a few flowers, the few that woodlands still preserved from the ravages of the coming winter. It was near the All Souls' Day, so they came to place these flowers, over the little mound that marked the resting place of the little one whom they had 'loved and lost." Tenderly they set the flowers around and then, kneeling down, they prayed to the Father above to bring to His to the Father above to brirg to His happy kingdom the soul of their loved



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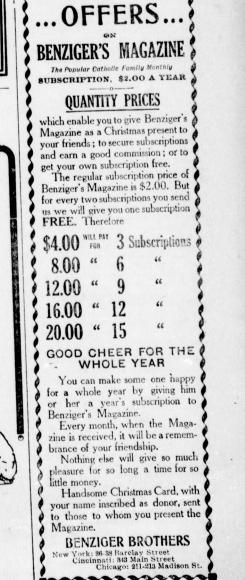
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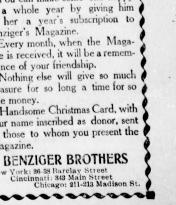
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The Catholic Record

HAS THE CATHOLIC CHURCH CHANGED 1

A SALT LAKE PREACHER PERVERTS HISTORY AND TRADITION - CATHO LICITY BEFORE, DURING AND AFTER CONSTANTINE'S REIGN.

CONSTANTINES BRIGN. The writer has read and sometimes heard the charge made that the Catho-lie Cource apostatized from the primi-tive faith by introducing new doctrines. The object of this communication is a friendly challenge in the columns of your valuable paper for a proof of this charge as to the doctrine or doctrines of the Saviour of the world on which the Catholic apostatized, and the month and year in which the apostacy oc-curred. The writer also wishes to brand the statement recently uttered brand the statement recently uttered in Salt Lake City, "that the Roman Catholic Church abandoned the ideas of Catholic Church abandoned the ideas of Jesus when it becare the state relig-ion under Constantine," as utterly false without any substantiation in authentic history and tradition. As the Roman Catholic Church was in ex-istence in other portions of the world not under Constantine's jurisdiction before, during and after his reign, the assertion that it became the state re-ligion under him is untrue in fact and detail. It is a glaring display of his-torical ignorance to affirm, because national persecutions ceased at Con-stantine's accession and subsequent national persecutions ceased at Con-standne's accession and subsequent conversion that he swallowed the Uni-versal Church and assimilated it, as the Irish did the Danish invafers, and gave to the Catholic Church his own

gave to the Catholic Church his own dogmas and ideas. In fact it won't do at all. It is a little too rank, altogether. What ! Did Constantins give us Christmas day, Easter Sunday, Good Friday, bapt sm, confession and all the other Catholic practices of pious devo tion ? Wonderful man ! If he had lived before Christ the pagans would surely have made him a god ! Proba bly he wrote the Bible ! Things more wonderful than that we have read in fairy stories by non-Catholics before wonderful than that we have read in fairy stories by non-Catholics before this year of our Lord and Saviour Jesus Christ. Poor, benighted and ignorant Catholics, they never can keep abreast Catholics, they never can keep abreast of the times. One year the world tells them that the Protestant religion was necessary because they, poor Romish papists, never change, and the next year they are accused of always chang-ing ever as far back as Emperor Con-stantine's reign 1 From these contra-dictions good Lord deliver us. We would have to be mentally and religi-ously acrobats to keep time with the ever-changing and revolving accusa-tions leveled against Us.

Poor Constantine, with all his ter-rible crimes, is accused by a great many people of committing the horrible, hein-ous and fearful sin of forming the Roman Catholic Church. How these good people reach this absurd conclu-sion and lay the blame on Constantine when Christ, the son of God, is the real culprit, we cannot fathom. The mother of the Roman Empire in ques-tion was a Christian while her son was

DIOCESE OF HAMILTON.

GUELPH - WHAT THE ARTISTS HAVE DONE. GUELPH-WHAT THE ARTISTS HAVE DONE. The thousands of tourists who last summer visited the Agricultural exhibitions at the O. A. College, on wending their way after wards to the hill crowned by the may site gothic church and entering the diffue, stood scaffold reaching every foot of vaulted cell-ing and wall to nove and site, transpet and even sanctuary : this without disturbing on Sunday a single worshipper from his wonted seat. Though thirty years had passed since the first Papal Delegate to Canada. Mgr. Con-roy, had laid, mid chant and coremony, the orner stone, yet walls were bare and interior undinished. Hil April last when church decor-tarts THE MUEAL DECORATION.

THE MUEAL DECORATION.

task THE MUEAL DECORATION. The question of mural decoration required deep consideration; how to work up and ac-centuate the architectural lines, carry out a scheme ecclesiatical in sitile and devoltional in feeling and withal do justice to the merils of an interior of imposing proportions. With this aim in view the valued cellings have been apread in a soft rich blue deepening to the zonith with glided bodiers and spangled emblemes, emphasizing the lotitises of the which arches. Complementing the blue shove, the walls are in subdued sienna tones with frizz bands in the lise of main corbels from which; spring the principals supporting the celling A line of crockets accending from there expands below the cornies into scrolls of the vine and continuing aloft. border the ribs of the fan vauiting and blad celling and walls in an harmonious whole. The semi dome of the senetuary is glided completely over, and with rich decoration forms agrogous canopy for the high altar and a colossal Murillo tasiue of the Virgin in spolees marble which forms iscent crown. SOME FINE PAINTINGS. Above the arcade surrounding the silar is a rich tracery in semi relief treated in oid gold.

 materian has a line is not the line is a set of line of the set sion to the scheme of subjects suggested or approved by the rector of the church, the general effect of the interior being of mellow coloring with rich, yet subdued ornamentation leading up to the bue and golf of the scheme of an adding up to the bue and golf of the scheme of a scheme of the sch

VOLUME XXIX. The Catholic Rec

CAPITAL AND LABOR.

On the relation between em and employed Professor Goldwin writes as follows : " It must be employer's interest, as a rule, t cede as much as he can, to kee same men, and if possible, to them to his service. Unhappil not with the man alone that t ployer has to deal. He has to with the agitator between who himself there is no sort of tie an is apt to be thinking of his own a ency and playing his own game.'

But the men ought to be able through the devices of the profe "mouth artists" who advoca treme measures for the redress of ances. To be consistent they resent oppression from any q If they refuse to be bound by forged by capital, they should a fuse to be manacled by the w platitudes of the walking de They should not be hurried strike at the behest of the talk oftimes has little at stake, and dispute between labor and dominated by the desire of vic himself or the organization he

THE LINE OF LEAST H ANCE.

The [Archbishop of Canter diplomatic in his advice to his regarding the Deceased Wife' Act. Marriages under the Ac not be encouraged, but clergyn without incurring the charge loyalty or disrespect, perform marriage if they so decide. reminds us of the genial cynicis late Harold Frederick, who s the "Church of England dri an exceedingly loose rein : yo anything you like in it, prov go about it decorously:" or, it mind some of our readers t " glorified journalist," M called the Established Church

most absurd and indefensible stitutions non-existing in the With this and similar pr ments in view we are not sur the proposition of Dr. Ar Rugby, that "all sects sh

united, by act of Parliament, Church of England on the pr retaining all their distinctiv and absurdities.

A CITY OF CONFUSI

The generalization of the Church, as a hundred sects within one church, finds som tion in the advertisements pear in The Church Times. issue, Sept. 27, there are a

Anglican clergymen for cle

Death of A Dominican Priest Death of A Dominican Priest. We regret exceedingly to announce the death of Rev. Father Kent, O. P., a native of this city, Father Kent was a member of one of the most respected families amongst the early settler of Lendon. He entered the scholssti-cate of the order about forty years ago when the Dominicans had charge of what was then the parish of London. His death occurred in New Haven, Ohio on Tuesday, Nov. 26 The Fathers of the Dominican Order have test one of their brightest ornaments. May his soul rest in peace!

Suits to \$15. Send for fall style book andcloth samples. Southcott Suit Co. London Canada

Decorate Your Church

or your home for Xmas, our lines decorated over 100 Roman Catholic churches and all ars last year. This seasons goods are much nicer than any previously shown and prices right. dozen yards Holly vines \$1.50. Three dozen Chrysanthemums in any color \$159. Six dozen Carnations any color for \$1.00. Three dozen American beauty roses any color \$1.50. Christ-mas bells with Santa Claus design for. 7 cents each. Merry Xmas bells at 7 cents each. Bells all sizes from 7 to 50 cents each. Express paid on all orders. Write the Brantford Artific-the Four Co. Brantford Oct. Ber 45 dozen Chrysanthemums in any color ial Flower Co., Brantford, Oat., Box 45.



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ble manner the conversion of all Chris-tian nations by R man Catholic evan gelists in vital communication with the Roman pontiffs. In fact they should, in the language of the gambler, put up or shut up.--Intermountsin Catholic.

WHY HE LIKES THE CATHOLIC CHURCH.

Rev. Henry Faville is pastor of the First Congregational church, in Prairie du Chien, and he is also a warmadmirer of the mother Charch. On a recent Sunday, during a sermon, he gave his reasons for liking the Catholic Church -reasons that ought to commend themselves to all non Catholic ministers of the Gospel. "For the first part," said Dr. Faville,

"I like the Catholic Church because of their reverence for the marrisge vow, for whether marriage is recognized a a sacrament or a civil contract it should to binding for life, and we should be ever true to the policy which we accept. "Then I like the Catholic Church

because they have reverence for their ouse worship. It is the right attitude to promote reverence. "Then I realize that the Catholic

"Then I realize that the Catholic Church makes no distinction whatever, between race, clans or color. There is no division. This is certainly most Christ-like. 'Go ye and preach the gospel unto the whole world.' "Then I like their elevation of the Apost e Peter who was a Christ like man, and came to the front among the apostles, though he was a sinful man, and not always consistent.

and not always consistent. "We are all brethren, Catholic and Protestant, and I believe that if I was to depend upon getting into heaven upon Catholic friends I would be allowed to enter. Though some might say that purgatory was good enough for me, I believe that they would allow

"So, I like the Catholic Church, be-cause-they recognize the sanctity of the marriage vow; they reverence the Church and its children; they are democratic in their worship; Ilberal and charitable. I like them for their missionary spirit, for their aid in advancing the progress of oivilization in the middle ages, and for their elevation of Peter who was but a sinful man. --Catholic Telegraph.

The beauty of the altar cannob, however, be



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