

GOOD SHOES FOR MEN

Thomere feet we can get into these shoes which we have planned for men this winter, the more friends we are going to make for our Shoe store. Every pair is going to prove a walking testimonial for Sibley, Lindsay & Curr's shoes.

We have a pair of shoes for every man with \$1.50 to spend and on up to \$3.50. Excellent footwear at all natural stops between these two—\$2, \$2.50, \$3.

Just now we are particularly convinced of what excellent shoe values we have for men at \$2.50 a pair. Warrant that you would guess them to be \$3 or \$3.50. They are sound solid shoes.

A cadet calf blucher cut shoe with dull-calf top and heavy weight sole—comfortable roomy last, \$2.50.

A box calf shoe with heavy viscalized oak welt sole—a sole the dampness won't go through—a straight full last, \$2.50.

Puritan calf blucher cut shoe with viscalized welt sole, \$2.50. Puritan calf is a heavy, oiled leather, particularly equipped to repel the dampness.

VESTINGS FOR WAISTS

Vesting materials supply woman-kind with the cloth for fall and winter wash waists. They have almost the warmth of wool, with all the light airy beauty of summer materials.

Wash Goods counters will take pleasure in entertaining you for a considerable period with its display of vesting, ranging in price from 25c to 90c a yd.

At 25c there's a pretty assortment of corded oxfords—some plain and some with figures and stripes. Colors run all the way from deep navy to a light pink.

Probably twenty or more patterns of mercerized vestings, both light and dark at 50c a yd.

Fine mercerized oxfords weave vestings with self dot and wide irregular woven figure stripe—white ground with pink, sky, black and green stripes, 65c a yd.

Scotch plaid vestings with small figures, 65c a yd.

Poplin vestings—white grounds with black or white dots, 65c a yd.

Block check rep vestings, 65c a yard.

White damask vestings with jewel figures, 75c a yd.

Tinsel cord vestings in navy and white, 75c a yd.

Gunnmetal effects with green and red figurings, 75c a yd.

Mercerized basket weaves, beautiful mottled effects, 90c a yd.

Sibley, Lindsay & Curr Co.

Five Minute Sermon

The King's Account.

As in all the other parables, so in this the king is a figure of God, master and judge of the universe; and the debtor represents sinful men, who must render an account of all his actions to the Divine Justice.

From this Gospel we should learn how great is the goodness of God, and how willingly He forgives him who sincerely confesses his sins and firmly resolves to amend his life. David and Magdalen are very eloquent examples of this.

The servant who refused to have pity on his fellow-servant is a figure of those Christians who refuse to forgive their neighbor, while they themselves dare hope to obtain, or have even previously obtained the forgiveness of their sins, which are far more grievous.

Let us learn from this how angry the Lord will be with us if we exact satisfaction, knowing that He has strictly commanded us to forgive in our hearts, and that He has repeatedly assured us that we shall be treated by Him in the same manner as we have treated others.

The Divine Teacher said this in the parable to let us know that whoever does not sincerely forgive his enemies will be sentenced to the torments of hell.

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SATURDAY, OCT. 24, 1908.

Golden Opportunities.

Retreats and missions are in the air just now in this city. Last week a "Retreat" concluded at the Cathedral; this week a "mission" conducted by the Jesuit Fathers draws to a close at the church of the Blessed Sacrament. In a few more days a member of the Society of Jesus will open a mission in another city church, and perhaps other parishes will be similarly favored before the end of the year.

It is scarcely necessary to remind Catholics of the importance of these arrangements made by their pastors on their behalf. "Missions" are a time-honored custom, and generally mark turning-points in many lives. They succeed in rousing dormant spiritual energies—in making the good better, and bringing the strayed sheep back to the fold. To say that but for "missions" thousands of souls would not to-day be in the enjoyment of the bliss of heaven, is only to utter a truism. Equally true is it that countless numbers owe their eternal pardon to their refusal to attend some "mission," though it was urged upon them by pastors and relatives alike. On apparently insignificant incidents do such momentous issues often hang. "Are you going to the mission?" asks the mother of her son, the wife of her husband, the child of its parent. Take care how you answer this question. It may mean much to you—it may mean everything. The "straight talks" of the missioner, are at least splendid spiritual tonics, and if they do not wrest you from the jaws of hell, they at least facilitate your progress along the "narrow way" leading to perfection and heaven. "Missions" are helpful, encouraging, magnetizing and not least so in the numbers they bring together, and the heterogeneous character of those assembled. The repentance of the wayward is as encouraging to the pious, as is the fervor of the pious in edifying to the wayward. All work together for their mutual good in a surprising manner, and in a way, and to a degree, scarcely possible under normal conditions.

The Society of Jesus.

In connection with the Missions being given just now in Rochester by the Jesuit Fathers it may be of interest to recall a few facts in connection with the great religious Fraternity of which they are members. No organization within the Catholic Church has been more misunderstood, vilified and persecuted than the Society of Jesus. Not only by outside enemies, but often enough by those of whose cause before the world the Jesuits were the most brilliant and invincible champions. Beginning with their great founder, St. Ignatius Loyola, they have been at once the objects of the admiration and unbounded hate of the civilized world. Popes and saints and other religious orders have been reckoned on both sides of the fence, and as a consequence the history of the society has been a tumultuous and chequered one. There is scarcely a country in Europe from which they have not at one time or another been expelled. It used to be a favorite dodge to saddle the Jesuits with all the villany in which states found themselves entangled—though strangely enough expulsion of the society never mitigated the evil. The Jesuits are an enigma therefore they are objects of suspicion to dunderhead rulers. "Jesuitry," a word with a

most unenvy meaning has been coined by the society's enemies and grafted on our language. A advancing enlightenment is dispelling many ignorant prejudices and it is coming to be realized that a society that has yet to undergo its first "reform," and can produce missionaries like Zavier and Rodriguez, theologians like Ballarmino, orators like Bourdaloue and Vreya, mathematicians like LeSeur and Secchi administrators like the Jesuit rulers of Paraguay, must after all be a power for good. Clement XIV suppressed them but no other Pope is likely to repeat that experiment. Their motto is "The greater glory of God" and they live up to it.

Going For Them.

Bishop Ludden of Syracuse, has had considerable chiding to do within the precincts of his own diocese just recently. First we read of him rebuking a blasphemer in a barber shop, next taking Knights of Columbus to task for appealing to the Catholic public for aid for their own fraternal objects, again reminding those whom it may concern that they would be as well if not better employed in visiting their parish churches at home as in going long distances "to see visions," and making pilgrimages to distant shrines. Referring to the crowds who went recently to the vicinity of Oswego to satisfy their curiosity concerning a supposed "apparition," his lordship is alleged to have said "Catholics need no such 'visions' to strengthen their faith; the whole affair was gotten up to make money." There is of course nothing new in such episcopal pronouncements as this last. The church is notoriously tardy in extending official endorsement to such movements, because they are fraught with all manner of risks not always apparent to the eye of the layman. Some of the most famous shrines in Catholic christendom to day, may be said to be tolerated, not "approved" so far as the church itself is concerned. Her attitude all the time and in every instance is non-committal and advisedly so. The clergy in their private and personal capacity may ally with such movements, extending to them their patronage and approval, which they very often do, but their action in no way alters the churches attitude on the subject. Among the emotional peoples of southern Europe, the bishops have had to interpose sternly at times to put a stop to this hankering and seeking after the sensational. The whole matter is summed up in Bishop Ludden's words: "Catholics need no visions to strengthen their faith."

Bishop Hendrick's Home Coming.

Tuesday night proceedings at the Colonial Hall voiced Bishop Hendrick's popularity in Rochester, in no uncertain tone. He may well be proud of it. The recollection of it will solace him through the coming years. Such tributes do not fall to the lot of many men, but, in this case it was too well earned to be withheld or overlooked. No eulogium of our pronouncing could do justice to the position held both in this city and state by the one we all knew and loved as "Father Hendrick."

He was beloved because he answered to all that Americans demand of a Priest; he was typical. He was recognized as a magnificent compound of the raven and the dove—a man with a heart as big as his genius for administration, a gentleman without a shade of snobbishness or "side", one who while devoted to his own country and its institutions, always welcomed good come whence it may, in fine a priest, every inch of his six feet, with a conception of christianity of that cheerful, breezy, uncompromising, never-say-die character so dear to the heart of Catholic America. It would be strange indeed if such a man were not loved and revered.

The Catholics of Rochester, and those of St. Bridget's parish in particular, did themselves honor by this demonstration. Such events serve as fine object lessons to our Protestant fellow citizens, inasmuch as they demonstrate that we are very much alive, and not slow to accord honor—and plenty of it—where honor is due.

Forty Hours Devotion.

The Forty Hours Devotion will be held in the following churches next week:
October 25—Northville; Charlotte; Wayland.

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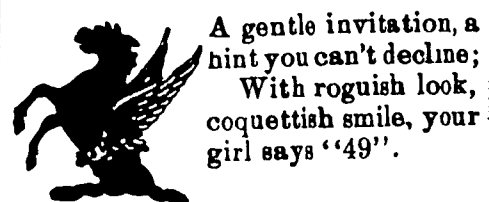
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