REPUBLICAN TOLERATION.

Saturda, Review.

The freedom that has ever flourished under French republics is now well to the fore in France; fraternity is at its height; equality is universal. French height; equality is universal. French citizens are being persecuted for noth-ing but their religious opinions; women whose only fault is not wearying in welldoing are turned out of their homes; the political agitator is exempted from the operation of law enforced with violence against the religious believer. A republican's conception of toleration never included those who do no agree with himself. His elementary notion of liberalism is merely to compel others to tolerate him; his perfected others to tolerate him; his perfected plan is to excommunicate all except himself. M. Combes, a politician whose intelligence is exactly of the order to worship the pedantic sophisms the Revolution consecrated by every sin against humanity, is a brilliant illustration of the republican type, if anything can be brilliant which has no flaw in its mediocrity. It is a pity he did not live mediocrity. It is a pity he did not live in the early days of the Convention; he would have so rejoiced in Robespierre's pedantic sterilities iterated until in-finitesimal intelligence could hardly fail to remember and be impressed. Probably, however, he would have been less happy in the later stages when the pleasure of persecuting others would be dashed by the fear of going to the guillotine himself. He not have feared; you had to be somebody, or something, even to be guillotined. The French Premier's guillotined. olence towards the religious schools in France, the ignominious treatment of the Sisters whom every decent person respects, no matter what he thinks of their religion, is exactly the kind of policy the mannikin rejoices in. Such show of force he thinks will prove him a strong man. But the real strong man, M. Waldeck - Rousseau, would have nothing to do with this violence—in public. He actutely left his poor such manning to make the strong man will be such as the strong his discretion in the encessor to use his discretion in the en-forcement of a measure which its author knew full well could be turned to persecuting purposes; and probably knew equally well would be turned to such purposes, with unpopularity as result, political failure, and public unrest. Thus the way would be paved for M. Waldeck-Rousseau's glorious return. The ex-premier, rather the latest expremier, for they are legion, is an adroit politician. The desire to cloke these republican

proceedings for political objects, the prejudice against denominational teaching in some cases, against Catholic Christianity in others, has tended to prevent the readers of newspapers, English and French, from perceiving what is really going on in France. The Associations Law was eleverly and speciously framed. All the Orders had to do, the simple Englishman is inclined to say, was to apply for State authorisation, and they would be allowed to go on as before. If they do not choose to apply, they must not complain of the consequences that follow their obstinate resistance to Government. The Engfishman's wholesome regard for law makes it difficult for him to realize that law, though strictly popular in its manufacture, may be as ready an instrument of tyranny as a despot or an oligarchy. It is indeed much safer to persecute legally than autocratically. You cannot shoot a whole Chamber and in most "constitutional" countries the premier is usually too unimportant son to be taken as its representative. But an emperor or the all-powerful minister of an oligarchy is always a fair target. In these days any tyrant, in the bad sense, who wished to do his business thoroughly would work through a parliament. It allays suspicion as well as protects his person. The Associations Act is a good instance in point. Only be authorized, it says to the Orders, and you shall live. Just so: but the Order that applies for authorization has to accept it on the Government terms. To accom-plish the ruin of an Order the secularist, free-thinking, agnostic minister (whichever term most nicely describes him) has only to insert terms which he him) has only to insert terms which he knows the members of the applicant Order cannot conscientiously accept. Such terms he inserts: and he gets his way with all fair show of law. The unfortunate religious are caught in an inextricable dilemma; if they do not ap-ply for authorization they are told that they have failed to avail themselves of the law;; if they apply and are offered impossible terms, they are equally in conpossible terms, they are equally in con-flict with authority. They must either sacrifice their conscience or leave their country. Anyone can see that is plain persecution. It is precisely what was always going on when persecution was a universally recognized institution, when only he did not persecute who had not the power. Republicans and not the power. Republicans and secularists are never tired of orating not the power. on the religious persecutions of the past; but now that they have the power they do the same things themselves, with this difference, they persecute in an age which has outlived persecution as a recognized practice; they have therefore the less excuse. Nor have they logical justification, A Church or a sect, which believed that memberthe greatest of all evils and imperilled the eternal welfare of the heretic and all whom he might influence, was not illogical in using violence to convert the unbeliever and to extirpate him if he could not be converted. was not in the inference but in the pre-On a wrong moral foundation was built a wrong moral practice: but the two agreed. The free-thinker and the agnostic, on the contrary, is es-topped by his own profession from persecuting. If he uses force to prevent people holding or being taught to hold particular views, he gives away his own position. He has not the honesty of the philosopher of pagan days who believing all religions to be equally false contemptuously left them all alone The real truth, of course, about these political "unsectarians" is that aloofpolitical "unsectarians" is that aloriness does not, as their name implies, describe their position; their dominating character is hatred of religion for its own sake. Therefore we see such as are now being provided in

ment closing schools right and left, solely because these schools do not ignore religion, turning women out of nore religion, turning women out of their homes with circumstances of ig-nominy, because they adopt a mode of ociated with religion. Educationally there is nothing against these schools. The teaching is probably better, as less mechanical, than in many of the State schools; but the schools of the Sisters have the audacity to recognize God. That is too much for a Republican government; it wounds its vanity. The suggestion that the Orders are a political danger is obviously factitious. We have harbored the Jesuits-always taken by the Re publicans as the most dangerous of the Orders—for many years; and not one political phenomenon can be traced to their immigration. Never since it was "born in bitterness and nurtured in convulsion" has the Third Republic been in so little danger from its enemies. Its political opponents nearly destroyed themselves. The Re-public will indeed come to an end, probably a violent end, but it Republican that will end it. M. Decasse is the real preserver of the Republic; for he keeps France out of war; war, whether successful or unsuc-cessful, will equally be fatal to the Republican regime. If successful, the general will overthrow the Republic;

if unsuccessful, the people.

We have not observed that any of our distinguished assailants of Church schools have gone over to France to en joy the spectacle of the forcible closing of church schools there. Surely they would find it a most agreeable holiday For it is a consummation they are most anxious to bring about in England. Cannot Mr. Perks spare even a week end from the service of his American backer, Mr. Yerkes, to run across to Paris? He might have the luck to chance upon the eviction of some nuns, a sight to warm his generous non-conformist heart. We suppose the exigen-cies of the Education Bill do not allow these gentlemen this little diversion. They have to be content with the descriptions in their various "organs," which do not scruple to falsify the whole matter by describing the ment as anti-clerical or anti-sacerdotal That is a direct suggestio falsi. It is a movement simply against religion, which is proved by the fact that when it was found, during the discussion of the Associations Bill, that as drafted it yould bring socialist and political societies under its operation, the Govern-ment amended the Bill by making it specifically apply only to religious societies. French Protestants know this, as the protest of M. Johnston in the "Debats" has shown; Protestants whose religion is something more than mere anti-Catholicism are against the matter he that is against religion is on the side of the Republic; he that is on the side of religion is against the Re-

Forgotten Lessons.

What a treacherous thing is memory all of us have frequently experienced. It usually puts us to blush about matters which were once as familiar as the alphabet. But perhaps, on no subject more embarrassingly than that of our religion. As an illustration what layman without halting, and how many not all could name the ornaments worn by a bishop when officiating solemnly? And how few the number who still re-

member their origin.

Let us see. The stockings and slippers put on in the church were marks of distinction worn by priests and senators in Rome. They signify that successors of the the bishops are successors of the Apostles. Then there is the pectoral cross worn on the breast, recalling a custom of the first Christians. Next the small tunic and dalmatic peculiar to subdeacons and deacons signifying that he is clothed with the plenitude

of the priesthood.

We also see him wearing gloves which signify purity with which he approaches the altar. The ring denotes the alliance which he contracts with reh in his consecration. The mitre, whose origin dates back to the ancient law, denotes the royalty of the priesthood, while the two streamers hanging from the same on his shoulders signify the Old and New Testament with which he must be conversant. Tle crosier, his sceptre, or shepherd's erock is to remind him that he must watch over his flock. The gremial is a piece of silk placed on his knees when he sits during Mass to prevent the soiling

of the vestment.

Should he be an archbishop he also wears the pallium. This is made of the wool of a white lamb and is marked with small black crosses, signifying the charity and innocence which should characterize a pastor. And now we all characterize a pastor. emember the forgotten lessons .-Church Progress.

What is Meant by the Seal of Confession.

The obligation of secrecy which is on he minister of the sacrament of Penance obligation arises from the natural law, for every one who confides secrets to another has a right to have his con-fidence respected. It is also required by the Divine law; for when God in-stituted the sacrament under the form of a secret trial, He by implicaton required the minister who holds His place to do nothing which would frustrate the purpose of this secrecy; and these natural and Divine obligations are enforce by the canon law of the church.

The obligation is absolute, admitting of no exception whatever. The seal binds the priest and all other persons to whose knowledge the confession has come, such as interpreters, or if ever it should chance that any one overheard what was said; and it extends not only to sins, but also to whatever else has become known in a confession made in order to obtain absolution, the revelation of which would in any way annoy

the penitent.

The penitent himself is not under any obligation of secrecy, but if he be wise he will always observe it. — Rev. Sylvester J. Hunter, S. J. France. We see a freethinking Govern-

Rev. John F. Mullany, LL D., in the Rosary Magazine for Sept.

Our first visit after settling ourselves in the "Casa Nova," was to the great basilica of the holy sepulchre. Here we reverently knet beside the tomb wherein our blessed Lord and Saviour was laid by loving hands after being taken down from the Cross two thou-sand years ago. For the Christian it is the holiest spot on earth, for here was wrought the Redemption of the human race. At last the dream of our lives was realized. I cannot describe the emotions of such a moment. They are too sacred and belong to the soul and to God rather than to the public. We ended that sweet, and never to be forgotten visit with the prayer that our nowledge of the sacred Christianity was cradled might be made deeper, our holy faith stronger, and the love of God and our neighbor, greater. There is one place in the holy city we love to visit more frequently

any other, and that is the church Holy Sepulchre. We have offered the holy Sacrifice of the Mass at many of the sacred shrines within this sacred enclosure, consecrated by the blood of our blessed Saviour, with greater spiritual joy than at any of the other venerated places, because here the priest offers the august sacrifice on the very spot where Jesus offered Himself as the Victim to His Heavenly Father for the salvation of mankind. Each act in this terrible tragedy is marked by a privileged altar. First is that of Calvary, where our Saviour died upon the Cross; second, the altar over the tomb where Jesus was buried; third, where He was was nailed to the Cross; fourth where the Blessed Virgin stood during the crucifixion. Then there are many others such as the altar marking the spot where Jesus appeared to His Blessed Mother after His resurrection; another where He appeared to St. Mary Magdalen; and still another where St. Helena found the true Cross. This sweet consolation of true Cross. This sweet consolation of saying Holy Mass at these sacred places was graciously granted us as often as we desired, through the kindness of the reverend custodians. There are many other sacred shrines where we will have the same heavenly privileges, but no place can have the same attraction for us. We love Bethlehem, Nazareth, the Jordan and a hundred other places in Holy Land, but we always turn with more affection to the sacred spot where Jesus Christ triumphed over death and sin by His glorious resurrection.

LEAVES FROM A MISSIONARY'S NOTEBOOK.

BY REV. A. P. DOYLE, C. S. P. There are very few who come to the Church by conversion who have not some bitter trials to undergo. A minis-ter who had been received into the Church in England a few years ago re-cently informed me that his wife keeps up a bitter opposition. "She threat ens to steal away the children and send them to her folk in England," he says, "and latterly she is devising ways and means of having me declared insane so that my charge of the children may be destroyed and my influence over them may be weakened."

A story came from Los Angeles. A young lady of good family and some social distinction, after due instruction, was received into the Church at a mission by the Paulist Fathers. Though the young lady was of age, yet, nevertheless, she sought and secured the con-sent of her mother. Her father was so bitterly opposed to the step that she was useless to consult him in the matter at all.

While she made no concealment of her reception into the Church, yet she did not go out of her way to inform him of it, because she knew it would cause a seene. Her conversion finally came to his knowledge. One morning at the breakfast table she found under her plate a statement from her father as follows: "I have my will made, under which you are a beneficiary to the extent of \$50,000. If you will renounce the Catholic Church, it will stand, If you do not by this day week, it will be so modified that at my death you will be

homeless and penniless. It was a great trial to subject one to. The step to the Church had not been made thoughtlessly. The young convert was mindful of the consequences, and the sudden precipitation of the calamity did not shake her steadfast purpose. When the appointed time came around, she gave her father a quiet, determined answer: "Father," she said, "my soul is worth more than \$50,000. I would not do what you ask for all the wealth of the world."

"While I was giving some non-Catholic missions in a Western State," said a missionary of our acquaintance, "I received long letter from a young lady, a school teacher in a small country town. She said she was deeply interested in the Catholic Church but much troubled about certain objections which she had been anxiously studying for over a year; The obligation of secrecy which is on a minister of the sacrament of Penance called the Seal of Confession. This adding that there was no priest in her town and very few Catholics, none whom she could consult. I prepared carefully an elaborate answer to her objections and mailed it. But her reply, which came immediately, sur-prised me. She said that the moment she had mailed her first letter to me she felt ashamed of heaself, for she then perceived plainly that her difficulties were not rooted in her intelligence but were only the evidence of her timidity.
And then she informed me that she had gone at once to a neighboring town, called on the parish priest, and placed called on the parish priest, and placed herself under instruction. Then her troubles began, or rather thickened, for she had encountered bitter opposition all along. Her parents insisted that she should wait till she was of age, for all along. Her parents insisted that she should wait till she was of age, for she lacked a year of being her own mistress. They brought against her the village minister, but she assured me that she had vanquished them all. At

ally rewarded, when, after a few years of waiting, her soul was stirred with Gcd's call to a life of prayer, seclusion and chant, in the Order of the Good Shepherd."

RELIGIOUS REVIVAL WANTED

From the New York Sub.
A tract entitled "A Crisis in Methodism," written by Rev. Dr. Munhall, a Methodist "evangelist," bitterly a Methodist "evangelist, bleers, laments a very great change which has come over the spirit of that body. The causes to which Dr. Munhall at tributes it are increasing "worldliness," the substitution of showy formal ity for simple faith and worship, and most of all, the destruction of belief in the Bible wrought by the "higher crit icism' inculcated in Methodist logical schools and from many Method-

ist pulpits.

"Thousands of Methodists," says Dr.
Muni all, "are courting the world and
comforming to its fashions." They
have put steeples on their churches,
have introduced into their once simple services " vested choir, processionals. recessionals and elaborate ritualism, borrowed from the Episcopal Church

A great popular movement, that promises to proceed at the new General Conference, is being pushed forward with energy to remove from the dis-cipline the rule that forbids dancing, card-playing and theatre-going," practices once universally eschewed by Methodists as diversions of the devil. The sweeping revivals which distinguished the Methodism of earlier days have ceased. Methodists used to bur out with " amens" and "glory to God to give vent to their bubbling religious emotion, but usually such interruptions are looked on nowadays as "bad form." Hired professional singers have replaced "the fervent and soul-stirring singing that was in other days so important a part of public worship." "Class meetings," once a dis-tinguishing feature of Methodism, "are to be found in but few churches." "The prayer meeting is languishing; family altars are no longer common." Meantime there is "comparatively little increase in the membership of the Church;" and, we may add, if the official statistics gave only those who could be included properly an ominous failing off

ley, to denounce the Socialism that is being propagated in his episcopal city, would appear.

Declining faith in the Bible is at the bottom of the trouble, according to Dr. Munhall. "A large majority of the teachers in the leading Methodist eduteachers in the leading Methodist edu-cational institutions deny" the infal-lible authority of the Bible, he says. This may be too sweeping a statement, but that in the main it is true is unquestionable. Far beyond the confines of Methodism the old faith in the old Bible has gone.

The central doctrine of Christian theology in that Atonement, of which Charles Wesley sang:

"Tis finished! The Messiah dies Cut off for sins, but not His own; Accomplished is the sacrifice. The great redeeming work!s done.

Tis finished! All the debt was paid; Justice Divine is sa'isfied; The grand and full Atonement made; Christ for a guilty world hath died.

The types and figures are fulfilled; Exacted is the legal pain; The precious promises are sealed; The spotless Lamb of God is slain.

Death, hell and sin are now subdued; All grace is now to sinners given.

And, lo! I plead the atoning blood,

And in Thy right I claim my heaven."

This doctrine is reduced by the 'New Theology' of the school of the 'higher criticism' to a mere emotional conception, a fanciful figure. Rev. Mr. Bacon of the Congregational Church calls it degrading to God and offensive to the sense of justice in man.

Dr. Munhall of the tearful complaint Methodist father who sent his son to Wesleyan University at Middletown, in Connecticut, that there the young man "came under the influence of a certain professor who is a 'higher critic,' and ' came home an infidel and has not been once inside a church since." This is a very partial sequence of passing from unquestioning belief in the Bible as God's Word to sm of it as a very imperfect human production, and in making the change this young man is typical of a multi-tude. Familiarity with the Bible, once universal among Protestants, is now un-usual. The professionally religious papers are dying out; those which were formerly most vigorous are now struggling to keep the breath of life in them.

Manifestly, as Dr. Munhall cries out, if there shall not come speedily "such times of refreshing and conquest as the Church has never seen," "worldliness and formality will increase and spiritual inertia and decay will follow.'

A LIVE QUESTION.

Socialism is a live question, and as we believe that many who hurrah for Socialism do not fully understand its doctrines or their logical consequences, we think it well to give to the subject considerable attention. As we deem radical Socialism

An ignis fatuus, that bewitches And leads men into pools and ditches,"

we will seek to convince our readers of its baneful character by illustrations and arguments drawn from various

We do not mean to question the advantages or disadvantages of the municipal ownership and control of public lighting, water works, transportation, etc., or of the national ownership of railways and telegraph lines. We wish to discuss solely the question of ultimate and complete centralization, the abolition of private capital and the common ownership of all the means and instruments of production. This is the

goal of the Socialist. That great evils exist in our economic system cannot be denied, but it is also apparent that were our laws made operative and not left to the mercy of that she had vanquished them all. At lative and not left to the mercy of lists she was received into the Church, and God granted her the usual consolation and spiritual joys of newly received converts, perhaps even more.

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers, Imprimatur of the Archbishop of New York.

Price \$1.00 post paid

THOS. COFFEY, LONDON, CANADA Catholic Record, (Sole Canadian Agent)

Nor is a new system of economics to Nor is a new system of economics to Record and our efficial organ The Canadia P. F. Boyle, Ser find favor because it points out wrong. Even Satan has at times done this for his own purposes. The proposed remedy must recommend itself in every respect as practical and as violating no established principle.

To accept universal Socialism, then,

as does a recent correspondent, is to welcome it under every aspect, religious, civic and economic, that is to say, to deny authority in religion, to desire the abolition of any form of govern-ment, to demand the cession of all property rights. Is not this to proclaim the widest anarchy? To prove too much is to prove nothing. It may be said that true Socialism means none of all this: then let the expounders draw the lines clearly and show that they alone have a right to speak for the Socialist pro-paganda and that they have no connection with the enemies of law and order. The fact is that the noisy defenders of the new economic faith lose no opportunity of attack-ing and belittling religion and endeavoring to show a hostility between the Church and the laboring classes. For that reason has Leo XIII. spoken, so classes. For that conscience and a sense of justice should regulate the relations between employer and workman, and the rights of both be held sacred. The same rea-

to the injury of faith and morals The growing danger impelled gener-ous men, like Count de Mun to institute work systems that would respect not merely the shop life of the laborer, but his domestic and religious condi tions as well; while they did not deny a proper compensation to those to whom failure would mean disaster. With religion as an authority of right and wrong and rightly directed civic power as aid and sanction, we may hope for, at least, an amelioration of present hard conditions .- Cleveland Universe.

son forced the distinguished Bishop of

Buffalo, the Right Rev. James E. Quig-

DIOCESE OF SAINT ALBERT.

DIOCESE OF SAINT ALBERT.

During the month of July the Right Rev. Bishop of Saint Albert preached two retreats to the members of his clerky, the one at St. Albert, the other at Calkary. Bishop I gal is presently visiting the eastern or I gal is presently visiting the southern districts. For I gal is presently from giving confirmation, in June, owing to the recent death of Bishop Grandin.

While there and at Gleichen: churches are being recert in the last two places, where the mibership of the parishes required larger and core suitable accommodations than the settlements. The parishioners of St. Albert, and visitors from the neighborhood feel highly gratified in contemplating the solid stone structure just now coming out of the ground.

The proportions of the church are such that many years are required for its completion. Meanwhile it testifies to the strength of Catholicism in North Alberta.

Rev. Fr. Lizee, O. M. L. editor of a paper in Cree, whose title might be translated as follows: "The Cross of St. Ann." informs us that about three hundred and twenty five pligrims came to the mission at Lake St., Ann, on July 9th. The roads were awfully bad, the weather was most unfavorable, and one must mind that Lake St., Ann is fifty miles distant from Edmonton. The nearest settlements from which pilgrims were expected, and situated at a distance of twenty-five miles from the little sanctuary. It is a wonder how so many people could even gather there on the appointed day.

Many Catholic settlers from Ontario have found good locations near St. Albert, Harvesting has just been started on a few farms about the 2ith of August.

FROM CALGARY.

To the Editor of the CATHOLIC RECORD To the Editor of the CATHOLIC RECORD:
Kindly allow me to bring again before your
numerous readers a word or two re St. Mary's
parish, Calgary, N. W. T.
Only a few days ago our rev, pastor announced that in accordance with the approval
of Bishop Legal and his parish committee he
had come to the conclusion to finish the towers
in front of the church.
This would mean an addition to the present
height of the towers of about thirty feet each,
the material to be of wood and galvar iz d fron
the plans being drawn by the Bishop's own
hands.
This will add much to the external beauty

This will add much to the external beauty

This will add much to the external ceatty of the church, but the announcement was hardly yet made before he added that through the magnanimity of some friends and the help of the congregation he purposed to order five bells from France from about 350 lbs, to about 1,600 lbs.

1,800 ibs.

Though the famous river Lee does not flow and meander near Calgary yet those bells must content themselves by flinging to the bretzes over the prairies and the Bow and Elbowrivers, the sounds and chiming which will doubless be the privilege of those new and blessed strangers for centuries yet to come

and blessed strangers for centuries yet to come.

Sunday last was a very busy day with our most est eemed pastor. In addition to the two morning Masses there were two meetings in the afternoon, one for the organization of a bazaar, which in all places is a very important affair, followed by a meeting of the League of the Sacred Heart. This was also a very essential gathering, as the Rev. Father was instructing another band of new promoters who were at h. Benedletion, received and clothed with au hority and given their credentials to push the good work vigorously.

Mrs. J. R. Costigan read the act of consecration, and Mr. J. J. Walsh of Toronto greatly the services of the day.

A Parishhoner

C. M. B. A.

I am very much gratified at the way I have been treated by the C. M. B. A. both by the officers of Branch! 50 and by the head officers, and by the prompt manner in which the bequest of my late father, Patrick Curry, has been paid to me. It is just on occasions such as this that one appreciates Associations like the C. M. B. A. Yours gratefully

Yours gratefully. (Signed) ANNIE CURRIE COX.

(Signed) ANNIE CURRIE COX.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Branch No. 4.
C. M. B. A. the following resolution of condolence was passed
That whereas it has pleased Almighty God in His infinite wisdom to call to Himself our late Brother George Burns.

Be it resolved that we tender our heartfelt sympathy to his bereaved widow and family in their sorrow.

OBITUARY.

ANNIE J. MACDONALD, AVONMORE ANNIE J. MacDonald, Avonmore.

It is with the deepest of sorrow we corronled the death of Annie J. MacDonaid, who died at her home. 2-id concession of Roxborough, on Sunday morning, Aug. 24th. The deceased had been ailing for some time. Her funeral took place on Tuesday morning to St. Andrew's. The services were conducted by the Rev. Father McDonaid, after which the remains were interred in St. Andrew's cemetery. She was of a loying and kind disposition. She was also a member of the Lesgue of the Sacred Heart, and leaves a mother, two brother and four sisters, who have the sympathy of the whole community in their sad bereave meet.

May her soul rest in peace!

FROM ST. ANNE'S, MUSKOKA LAKE,

Dear Editor-As you are perhaps aware the Dear Editor—As you are perhaps a congregation at St. Anne's seidom Holy Sacrifice of flered up on Sundays owing to the fact that our pastor. Falins has two lowns to attend on Sunduring the past three Sundays we have ur midst the Rev. Father Best of Fails. Ont, who is up here in our lake country recuperating. Notwith this, Father Best has during the past given us Holy Mass and Vespers and Sunday morning preached a fervid quent sermon on the gospel of the devening Father Best said a ferw word well, thanking all for what he was to call the Christian charity of the conjunction, the writer ventures to asset is our thanks which are due to Father his great kindness to the peop e of St.

greation, the writer are due to Father Best for his great kindness to the peop of St. Annes, and to assure him that he has by his very kind and friendly manner endeared himself to the handful of Catholice here.

Our little church was well filled on each Sunday by visitors, both Catholic and Protestant, we are becoming known a little more every year, especially to our American Catholic cousins, and no doubt when it is known that Catholic visitors can come to a beautiful sum mer resort and also attend Mass regularty, we shall have in the near future to enlarge our little church of St. Anne's, Muskoka Lake, GEO, F. Ducley,

HOME NURSING.

We have recently received a book entitled "Home Nursing" published by the Davis & Lawrence Co., L.d., Montrea, This publication contains practical information for the performance of all effices pertaining to the sick. It tells what to do in case of accidents, treats with nearly all the diseases to which human flesh is heir, as well as containing many recipes for preparing solid and liquid food for the sick. No home should be without a copy of it. It is a very at tractive book of about 50 pages, and can be obtained upon application to the publishers. Davis & Lawrence Co., Ltd., Montreal, enclosing to them 5 cents in stamps to cover the expense of mailing, etc.

BORN.

In Hullet, on Wednesday, August 27, to Mr. and Mrs. P. Reynolds, a bright baby boy.

WANTED FOR S. S. NO 6, RALPH, A FE. W male teacher for the balance of the ye Duties to begin. August 18th. Applicants y please state salary expected and address undersigned at Wylie, P.O., Ont. F. McCart

A MALE OR FEMALE TEACHER HOLD

Ont. 1245-2

WANTED, A TEACHER, MALE OR female, for Dover school, for the balance of the year. Teacher knowing French and English preferred. Application to be sent to Gregory G. Caron, Dover South. 1245-2

WANTED, ACATOLIC FEMALE TEACH-er fully qualified to teach and speak French and English, and holding legal certificate, to teach in S. S. Sault Ste Marie. Address: The Secretary R. C. S. S. Board, Sault Ste, Marie Ont. 12434

WANTED IMMEDIATELY, A TEACHER (maie or female) holding a qualified certificate, 2nd class professional preferred, to teach in S. S. No. 3, March. State salary and Dunrobin P. O. Ontario. 1240-2 TEACHER, MALE OR FEMALE. FOR School Sec No. 5, Wellesley Township, for the year 1903. German preferred. By sending their application, state salary, and apply 10 John Haid, Sec. Treas., Hawkeeville, P. O., 046.

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA

A GOOD WORK WORTHY OF ENCOUR

A GOOD WORK WORTHY OF ENCO AGEMENT.

If any of your readers would like have an entarged photo of the late Rev. 1 Traher, we would advise them to send 55 to Rev. L. Cochin, O. M. I., Aldina P. O. S. W. T. The Rev. Father has been enough to send us a sample copy; and wer say the picture is a very good one indeed, would be an ornament to any home. It is sides, very cheap for the small sum asks—55cts. Ho has also a nice collection views, groups, portraits of Indians or off large and small (5x8 or 4x5 inches), what would sell at 55 or 30 cents, according to size per photo. size per photo
By aiding this poor priest in his missionary
labors our readers would be doing a good
work, and God will surely reward them

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