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# The Catholic Record.

LONDON, SATURDAY, SEPT. 12, 1903.

OUR RULERS.

We hope we are not unduly censorious when we say that some of the editors who champion the cause of either political party in Canada are hopelessly narrow-minded. They seen to be incapable of approaching any question connected with politics with any measure of impartiality, and as a result we have exhibitions which cause our critics to remind us that we are but a few removes from the original possessors of this country. For their leaders the editors have but fulsome eulogy; for their opponents but vituperation, and they go on from year year. For argument they rely on forced witticisms, and, for courtliness of phrase and judiciality of treatment, of which we hear much and see rarely, but poorly fashioned sarcasm. All schemes, undoubtedly, have not a pleasant flavor in the mouths of party editors. But why not give a sensible reason for their displeasure. Why content themselves with nonsensical guffaws or the silly petulance which sit ungracefully on anyone who pretends to manhood. Shafts winged with rhetoric and pointed with logic are always in order, and will, if they find the weak spot in an opponent's armor, be always applauded. But the weapons employed by some gentry of the press for the purpose of downing an antagonist-the things born of party-crazed brains and ornamented with filth raked up from the cess-pool of journalistic thuggery-are unfair and contemptible. We are sure that every fair-minded citizen will rejoice when these crudities, to put it mildly, disappear from Canadian journalism. There are, as we intimated above, some editors who, though they have pinned their faith to a cause, can meet its adversaries in gentlemanlike fashion. They can break a lance in knightly style. They play the game according to rule. They attack the argument and not the arguer. Their views may not meet with approval, but then these views are never given to the public garnished with the expedients resorted to by the individuals whose "copy" is plain proof that "however we brave it out, we men are a little breed."

But they can descant on occasion the evils of "yellow" journalism. We are not going to impeign their motives, though if so inclined we might be able to advance ample reasons for so doing. But, bad as is the chronicling of sin, bad also is the flippant and discourteous treatment of public men. Honest criticism is a duty, but the newspaper which undertakes to diminish the respect which every citizen should have for those in authority should be denied entrance into the household.

We should endeavor to prevent our children from entertaining the idea that the representatives of the people are all knaves and tricksters. We should teach them to reverence them because they represent authority. And let them also be taught that personalities are a coward's weapons, and the journalist who uses them is beyond the pale

# BROTHERLY LOVE.

An exchange which is devoted to the interests of a fraternal organization exhorts those concerned to come together socially. This, we believe, is sage advice, because pleasant gatherings do something towards eliminating misunderstanding and promoting unity. How well our esteemed contemporary exhorts the members to avoid everything that may engender the suspicion that their "fraternity" means little or nothing. We are well aware that many of us are sincere in our professions of brotherly love, because we have given proof of it times without number. But distance lies between him and the there may be a few who prate of goal. fraternity and know it not. They are the noisiest at public meetings and the most silent when the occasion for the manifestation of fraternity arises. They talk of assisting a brother in his upward way, but they are the first improvement. How is it possible, to hinder him. They have honey on you ask, to live without recreatheir lips, and poison in their heartsthese eloquent gentry who have a knife up their sleeves for the individual who steps out of the rut and comes between them and the sun. No. We do not expect the angelic from any mortal, but we have a right to demand that they who plumed themselves on love for their brethren should prove it or troubles which make weaker men go out of the talking business.

SOCIETY-HELPERS.

However, an earnest character who believes that an organization should be a centre of light and power, and a valuable auxiliary of the Church -that it should labor to develop manhood and to further every interest of those who come within its sphere-is of more value than the many who go in for the social side. The gentleman who can talk pleasantly and smile at the right time and call off the dance figures with an ama ing facility is always with us. There is also a great many of him. However, they are not to be despised by any means. They are perhaps a little expensive to those who own them, but they are useful on occa. sion, and would be a joy always were our sojourn on the planet marked by a series of festivities. But the fact is that we are harnessed to work, and the man who can show us how to do it more efficiently is our benefactor. Hence the man who helps an organization to divest holds of the Baptists in Texas. There holds of the Baptists in Texas. itself of the trappings of childhood, and to concentrate its energies upon higher and nobler things than junkelings, is its truest friend. And this same earnest gentleman may be able to inject into the heads of some of our society magnates that an organization is judged not by what the members say of it at convivial gatherings, nor by what politicians say of it before elections, but by its contribution to the life and progress of the community. A backboneless organization may be able to ofer us a miscellaneous assortment of sports" more or less rapid, but the society that is alive gives us men. And this is our need. We have children and to spare. We need the Catholic who realizes the necessity for self. improvement and what may be had for the asking, the glory of promoting the cause of God's Kingdom on earth. But this kind of Catholic will never be graduated from among those who attach undue value to "feeds," to the eloquence of the kicker and orator and who have an exaggerated idea of their

### TWO EXAMPLES.

A man who is thoroughly in earnest can do much towards increasing a society's usefulness. It is trite, this remark, but it is always true. He will encounter obstacles of various kindsthe derision of those whom he strives to benefit and of the outsider who does not understand. So was Ozanam treated when he began to press into the service of Christ, some of the energy that was squandered on nothings, and Dom Bosco when he set out to feed and to educate the street gamins of Turin. Every man who does new things is the target of gibe and taunt. An earnest man may not have the talent or zeal of those whom we have mentioned, but he can exert by missed a great deal. We only get our

Grit and work have ever the same value. We fancy we hear the pessimist sneering at this assertion, but look around and see if the men who stand high in the community have not these things in abundant measure. They did not shuffle around like some of this generation, waiting for a nice salarylined job to turn up. Nor did they stand as suppliants before politicians for civil service berths. But they did the work given to them with the energy of their being. They met and conquered difficulties. And work, to the man who loves it, is the best kind of recreation. It may mean money, but, better still, it stands for content. It is the master that brings sweetest music from the human heart. It has many attendants, for he who strives to perfect himself in any department realizes how little he knows and understands with each step forward what an immense

There are few, says Bishop Spalding, whom routine work keeps busy more than ten hours in the twenty-four. Allow eight hours for sleep and two for meals; and there remain four for selftion and amusement? Find them in the effort to upbuild your being-Learn to think, and you shall never lack pleasant occupation. As in the midst of battle the soldier is often unconscious of his wounds, so they who have a purpose, and seriously pursue it, easily become indifferent to the wretched.

### A LECTURE COURSE.

applause-provoking panegyrics of departed worthies. An informing talk on some of the questions of the day would be acceptable and appreciated.

## NON-CATHOLIC MISSIONS.

Since my summer vacation I have of the preachers: "There is an 'old priest' in this town who said last night that all unbaptized infants went to the preachers. Tex., and next Denton, Tex., there where being the the text of the preachers is an 'old priest' in this town who said last night that all unbaptized infants went to hear the following from one of the preachers: "There is an 'old priest' in this could be preachers: "There is an 'old priest' in this town who said last night that all unbaptized infants went to hear the following from one of the preachers: "There is an 'old priest' in this town who said last night that all unbaptized infants went to hear the following from one of the preachers: "There is an 'old priest' in this town who said last night that all unbaptized infants went to hear the following is an 'old priest' in this town who said last night that all unbaptized infants went to hear the following is an 'old priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the following priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infants went to hear the priest' in this town who said last night that all unbaptized infa these three places being in the diocese

were rumors of war, and "blood was on the moon," so to speak, from all that I had heard; but happily I passed un-scathed, for the enemy was entirely

were rumors of war, and "blood was on the moon," so to speak, from all that I had heard; but happily I passed unscathed, for the enemy was entirely tranquil.

Father Vernimont, the pastor, said that "on hearing that Father Brannan was to be here in the near future, the D. D's.' began arming themselves to him up. One travelled ten miles with this determination; but before one lecture was finished all these presented 'D.D's.' who are not few, found that "on hearing that Father Brannan that "on hearing that Father Brannan was to be here in the near future, the 'D. D's.' began arming themselves to do him up. One travelled ten miles with this determination; but before one lecture was finished all these pretended 'D.D's.' who are not few, found themselves in a deep ditch.

themselves in a deep ditch.
"Not one objection was brought forward, though each evening the reverend missionary repeatedly called upon them to bring their objections forward. truth was too plainly told to be refuted.
To many, who had received their information about the Catholic Church from sensational books and lying preachers, these lectures were a new revela-tion. They admitted their irrefutable logic — which was plain to the poorest understanding. It was surprising that after two hours' lecturing the audience had forgotten all about time, and seemed still anxious to continue listening.

"The reverend missionary made many friends here, who, no doubt, were not his friends when he arrived, but his strong convictions, his eloquence and broad-mindedness, soon won their hearts, especially those of the lawyers and indices.

and judges. "Truth, fearlessly and, at times, vehemently told, gains the heart of our better disposed Protestant friends. As a rule, the American people are honest, and which the truth is brought home

and which the truth is brought home to them they will begin to think.

From Denton, Tex., I went to Marshall, Mo. This is a strong anti-Catholic town, and was a hot-bed of the A. P. A. when that organization flourished for a brief season. The non-Catholics were a little slow in the beginning. An intelligent Protestant editor Catholes were a little Protestant editor put in an appearance to see what was going on, and the next morning wrote and the pext morning wrote and applicable it in his the following and published it in his paper. It is hardly necessary to that it greatly exaggerates the abilities of the missionary:
"Those who have not heard Father
"Those who have not heard Father

attacks on any one, and argues along the line of high development of Christian thought, only, of course, as all de-nominations do, fits the argument to prove his side. Whether logically or prove his side. Whether logically or conclusively he leaves the public to say. He is an actor, most entertaining, most moving, whether to tears or laughter. Like Demosthenes, he be-lieves in action — first action, second action, third action, as the three requisites of an orator At least that is his style; vehement at times, always forceful. He is a great friend of ex-Attorney-General Clark, of Texas; Colonel S. W. T. Lanham, and next governor of Texas, and other prominent men of the South, and his anecdotes of the days of the Confederacy are most vivid, animated with humanity and humor, and entertaining, with the vigor and force and magnetism of lively, strik-ing narration. He tells a story, makes an illustration, and points an argument with equal skill. Withal, he is a man with equal skill. with equal skill. Withal, he is a man of the world, and shows to have moved easily among the leading men in camp and court and all public life. He is worth studying as a model for his masof rhetoric, oratory, logic and tive presentation of his subject. tery of rhetoric, oratory, logic and effective presentation of his subject. No young men who are fired with a desire to use their tongues to persuade and convince, and their presence and magnetism to attract and sway others, should fail to hear Father Brannan.

The night of the day on which this was published witnessed the largest congregation that was ever in church. One hundred and sixty extra chair were provided, every seat was taken, the standing room was all taken, the vestibule of the church was filled, and the audience extended from the front steps to the street, and many went home. This was one of the best

missions I ever gave.

My next mission was at Bridgeport,
Tex., I have had many experiences in
the missionary field in the last ten
years, but none like the one at that
place.

The country around Bridgeport is filled with people who call themselves "Sanctified." In other words, they May we hope to have a lecture course this winter. We advocated this before, but were told that it would be in respect to auditors a dismal failure. Supposing, however, that few would attend them, it would still be a beginning. But we believe that the course would be regarded by many as a desirable innovation and the lecturers would face well-filled auditoriums. If we make the venture, let us have lectures and not applause-providing account of the state of the work of the work of the work of the work of the buggy. While I was thawing out a Catholic gentleman came, and when I got warm I went to the hotel. That night I had a fairly good audience, nearly all Protestants, and nearly all "Sanctified." My coming was sudden, but that night the "Sanctified" brethnearly all Protestants, and nearly all "Sanctified." My coming was sudden, but that night the "Sanctified" brethren sent for three "Sanctified" preachers to "do me up," as they expressed it. They came, and next day I saw several men and one woman in the street, and a great number of people on the sidewalks. I went up to see and hear what was going on. I got there in time to hear the following from one of the preachers: "There is an old

Gentlemen, you ought to stop it shouldn't be allowed in this this; it shouldn't be allowed in this community! Come over to-night at the school-house and hear the pure gospel preached." I was not disgospel preached." I was not dis-turbed, except as to the school-house.

sent this Catholic to see the trustees, not wishing to assert my rights until I was certain I had them. After some parleying there was a compromise effected. The "Holiness" people were to have the room till 8 o'clock, and I was to have it afterwards. This was satisfactory. I reached there as they concluded. They all remained. There was not standing-room. The windows was not standing-room. The windows and doors were filled, and people vere listening on the outside. Many of them had never before seen a priest. I suppose I got a "going over" before I arrived, judging from the scowling countenances which were turned upon me. A Catholic gentleman heard several of the wemon, who were sitting together in the rear of the building, refering to me, say: "Let's pray for him that the Lord may show him the truth," "May the Lord have mercy on him,"

fering to me, say: "Let's pray for him that the Lord may show him the truth," "May the Lord have mercy on him," and other ejaculations of similar import.

Two preachers sat at my right and one on the left. I began by denying the doctrine imputed to the Church, that she taught that unbaptized infants went to hell, and explained the matter thoroughly. My subject that night was "The Invocation of the Saints and the Blessed Virgin Mary." Their attention was obtained from the start. After I had been talking about fifteen minutes I was startled by a fervorous exclamation on my left. "Glory to God!" was the expression, and it came from the preacher on my left. In a few minutes more I heard, "The Lord be praised!" A little later, "Amen, brother!" I kept them listening intently for an hour and three-quarters. When I concluded the preacher from the left came forward, extending his hand, and said, "My name's Kelly"—a name that would revive a withered shamrock saddled on a Protestant preacher! taunt. An earnest man may not have the talent or zeal of those whom we have mentioned, but he can exert by his life some influence upon his fellows, and mayhap find the means to awaken souls that are asleep to all the glorious possibilities of life.

SELF-IMPROVEMENT.

Grit and work have ever the same lattacks on any one, and argues along a mission there this week, have missed a great deal. We only get our first impressions Wednesday night, and so can scold ourself as well as others, so can scold ourself as well as others. His style is intensely dramatic as well as argumentative. Lawyers should especially hear him argue his case. He was a lawyer all his early career and into middle manhood, and stepped from the bar into the pulpit. He makes no that are would revive a withered shamrock saddled on a Protestant preacher! Then the other two came and gave me hearty shake hands—Mr. Briggs and Mr. Templeton. Then I had to shake hands for half an hour with the people. This was a new experience. My enemies an awayer all his early career and into middle manhood, and stepped from the bar into the pulpit. He makes no the bar into the pulpit. He makes no the thick week, have with the would revive a withered shamrock saddled on a Protestant preacher! Then the other two came and gave me hearty shake hands—Mr. Briggs and Mr. Templeton. Then I had to shake hands for half an hour with the people. This was a new experience. My enemies an opportunity to shake hands with the work of the city, attending the protection of the city attending the control of the city attends of the cit ed every night, and when I was leaving he said: "We want you back here again; and when you come don't stop hotel, but come straight to my hotel, but come straight to my nouse, where you will have a good bed and plenty to cat." Some good, I hope, will come from this later on. My next mission, I expect, will be in Hickman, Ky., for which I leave to-morrow.—Father Brannan in the Missionary.

That sports are all right in their place, but all wrong when they are allowed to interfere with school studies, the opinion of Rev. Father William Murphy of St. Joseph's church. The ed in a strong and pinion was express timely sermon on education preached Sunday morning. Father Murphy urged Sunday morning. Father Murphy urged on parents the necessity of seeing that their children receive a thorough education in order to equip them for the battle of life. It is a duty, he said, which parents owe to their children, as without a proper education, the latter will be handicapped through life. Passing on to the question of athletics, Father Murphy said he deplored the ranger Murphy said he deplored the tendency there was nowadays to over-estimate the value of outdoor sports. They are all right in as far as they proports boulds but the control of the c promote health, but when they are allowed to interfere with studies they are detrimental, and a positive sin. Parents, said Father Murphy, should ee that their children are properly and fully educated along moral, mental, spiritual and physical lines. He urged the wisdom of keeping the children indoors during the late hours of evening, and regretted that so much street runallowed. Father Murphy's ser mon is bound to have a beneficial effect as it was listened to by large congregations.—Ottawa Citizen, Sep. 1.

One soul is worth the blood of the Redeemer. God loves all that exists, and in the immense family of His creatures His heart makes no exclusion.

### A DENIAL FROM FATHER MATURIN.

STATEMENT THAT HE IS INCLINED TO RETURN TO THE CHURCH OF ENGLAND

Editor Catholic Standard and Times. Dear Sir—I think that Father Maturin's many friends in Philadelphia will be interested to see his letter to me, will be interested to see his letter to me, of which I enclose a copy. Only recently the diocesan paper of the Protestant Episcopal Bishop of Milwaukee stated definitely that Father Maturin was not contented in the Catholic Church, and it is well that the slander should be refuted.

should be refuted.

JESSE ALBERT LOCKE. Ventnor, Isle of Wight, Aug. 11, 1903. (Copy of Father Maturin's letter.)
St. Mary's Church,
Cadogan Street, Chelsea.

London, July 25, 1903. Dear Mr. Locke-You ask me if there say are very persistent in America that I am inclined to return to the Church of England.

how any persons can take it upon themselves to say such things merely be-cause they imagine them or wish them to be true I cannot imagine; if they say them in order to influence others from doing as I have done, I think their conduct can only be characterized by a

very agly word.

However, as you ask me, I will answer you. There is absolutely not one fragment of truth in such statements. I could not imagine any conceivable circumstances inducing me even to very ugly word. consider for a moment such a step; in fact, I have found in the Catholic fact, I have found in the Catholic Church all that I desire, and the question has for the last six years ceased to be a "question" with me any more. I am pertectly happy and at peace in the Roman Catholic Church. From the day I made up my mind and went to Beaumont to be received, the English church melted before my eyes and as a church has never taken substantial form again. As Newman said: "I went by, and lo! it was gone; I sought it and its place could nowhere be found." Perhaps I could convince some of those who say the kind of things you mention how untrue they are by telting them in unmeasured words what the English Church has seemed to me since I left it, but I will not stoop to such means, either to convince or silence them. It affords me no consolation to abuse what once was a great reality to me and what most of my dearest friends still belong to, and I have never been able Church all that I desire, and the queswhat most of my dearest friends still belong to, and I have never been able to understand or respect those who seem to think that it does honor to their present condictions to ridicule what once they reverenced. It has been enough for me to try and follow our Lord's words: "Let the dead bury their dead bury control of their control of the control of the control of the control of the control of their dead bury control of the control of their dead, but go thou and preach the kingdom of God," and I have en-deavored to use what powers I have in preaching what I know with a certainty (that I believe and pray may never be less) is the kingdom of God in truth, and I believe and pray may never be and I believe such positive preaching in the long run must be more effective than any bitterness towards what to me is dead and buried.

# THE INDIAN VILLAGE OF ST.

through Osprey in quest of traces of through Osprey in quest of traces of ancient Indian habitation. Rev. Father ancient Indian habitation. Rev. study number of creeds it has engendered we number of creeds it has engendered we Jones has made a twenty years' study of this interesting question, chiefly, rom records in possession of the Catholic Church in Quebec. It is shown from these records—called Jesuit Relations that Jesuit missionaries were laboring among the Indians of the Huron tribe to the east and north-east of this place three centuries ago. The researches of Rev. Father Jones in Indian lore are considered of such authentic value that the results of his work are used from time to time by the Ontario Minister of Education in the Archaelogical Report which are published annually. Rev. Jeffrey Hill of this place last year called the Herald's attention to his belief in the Herald's attention to his belief in the proximity of the site of an ancient Indian village. We presume his in-formation was procured from Govern-ment reports. The old records give an account of an invasion of the Huron territory by their enemies, the Iroquois, in 1649, and the torture and murder of Father Charles Garnier, a murder of Father Charles Garnier, a missionary, by the latter tribe, at St. Jean. The missionary's body was bunied at this place and the hope is expressed that in finding the exact location of the old site, that the grave may be the grave may be marked and the bones of the martyr recovered. St. Mathias, another Huron village of ancient date, has been located near the townline of Nottawasaga and Collingwood townships, and the records give St. Jean as about four leagues south-St. Jean as about four leagues south-westerly from St. Mathias, or anywhere within the triangle marked by Sing-hamton, Shrigley, and Port Law. The recent tour of enquiry was not without results and it will be followed by a a more thorough search, later. It a more thorough search, later. It might be stated that at both Shrigley and Port Law, observation and enquiry brought to light evidences of Indian habitation. Ash-beds, pottery and bones usually mark the old village sites of the Indians, and excavations in other localities bring up the relics from a depth of 7 to 22 inches and sometimes beneath the

roots of very large trees. If any farmers within or near the district named, who have found any traces of the work of the red men would make their discoveries known, much valuable information and history might in this way be revealed.—Dundalk Herald, Sept. 3, 1903.

## THE RULE OF FAITH.

must believe under pain of eternal perdition. He finds it alone in the Catholic Rule of Faith. Salvation is for all. The Catholic Rule of Faith alone places salvation canally within the reach of

The Catholic Rule of Faith alone places salvation equally within the reach of every man. In the Catholic Church, whether a man is rich or poor, scholar or ignorant, he can save his soul with the same facility by Our Rule of Faith.

The miner and the laborer, working entire days at the sweat of their brow, may follow the Catholic Rule of Faith as well as the commentor who devotes his life to the study of floly Scripture.

It comes to this: all are asked to "hear the Word of God" to accept it and believe it as explained by the

"hear the Word of God" to accept it and believe it as explained by the Church and at the same time "practice." Believe and practise. "Be ye not hearers only but doers."

Let us suppose our enquirer after a religion now comes under the influence of a Catholic guide. The Catholic mentor in turn invites him to admire the great number of grand Catholic mentor in turn invites him to admire the great number of grand Catholic churches in the metropolis, and on a Sunday morning to witness the large congregations from an early hour re-turning home from Mass.

They may be known as English, French, German, Italian, Polish churches, but he is told that they are Catholic all, with this only distinction that the sermons are preached in these

that the sermons are preached in these different languages according to the complexion of the respective congrega-If there happens to be but one tion. If there happens to be activated a catholic church in the particular place, then English, French, German, place, then English, equally at home

And the Catholic can inform him that on no subject pertaining to the domain of Faith and Morals is there one iota of

Bible? He is told the Catholic Church only proposes to be believed what is to be found in the Word of God; but the Word of God is written and Unwritten. The Written Word is styled the Bible and the Unwritten Word Tradition, Every Doctrine taught must have its foundation in one or both of these sources. It matters not which, as both alike, when interpreted or taught by the Church, are the Word of God, and of equal value.

My Dear Brethren, the union of all men on such a vital question as Faith—since without it, it is impossible to please God,—should be the fervent wish and prayer of all Christians. Such a union is only possible by the

JEAN.

The Herald made reference last week to the presence here of Rev. Father Jones and Rev. Father Quirk, who with Rev. Father Murphy and Mr. J. D. Morgun, drove for a couple of days through Osprey in quest of traces of may be allowed to qualify it as the mother of discord.

Christ, Whom all Christians must recognize as their Chieftain, insists cognize as their Chieffall, insists of charity and union; but the principle of Private Interpretation will always be an obstacle to that charity which must ever be the distinguishing charac-teristic of the children of God. It will continue to be, as in the past, a stumbling block to Union.

Adopt the Infallible Tribunal of the

Church as the Divinely appointed Custodian and Interpreter of God's word, whether contained in the Bible or Tradition. Accept this Divine Arbiter of all religious differences, and speedily, with the Psaloist we shall exclaim (Ps 132-1) "Behold, how good and how pleasant it is for brethren to dwell topleasant it is for brethren to dwell to-gether in union." Then truly will the world witness a Church according to God's plan—a Church professing "One Lord, One Faith One Baptism." Then will many a soul like Augustine salute the Church in these words, "Oh beauty ever ancient and new. Too late have commenced to know thee. Too late to love. Then will all the children of God intone the glorious profession "I believe in the One Holy Catholic and Apostolic Church."

[The above lecture was delivered by

the Rev. O. B. Devlin, S. J., a member of the Canadian Jesuit Missionary Band, in the Catholic church of Wallaceburg. He commenced the lecture at the 10:30 Mass on Sunday, August 30, speaking some forty-five minutes, and that evening before a large congregation, finished the lecture, speaking

over an hour.

The rendering of the "O Salutaris" by Miss Dunlop, as well as organ ac-companiment by Miss Coughlin, con-tributed much to the beauty of the impressive services. Father Devlin has been engaged in Wallaceburg in Mis-sion work for the last couple of weeks, up the relics from a depth of 7 to and will commence a Mission next 22 inches and sometimes beneath the week for Father Boubat of Ridgetown.]