at the same time, a very complex thing Avery useful book "Whitaker's Alman-

dred sects, and all these sects based their religion on the Bible. He had

never yet understood that position. For almost three hundred years after the

coming of our Lord there was no Bible

in our present sense of the word. There were a number of books claiming

to be sacred, upon some of which there was placed the seal of the Church, and upon others the condemnation of the

Church. It was impossible for any man to say that for three hundred years after the ascension of our Lord

ing the Divine Revelation, upon which

therefore never yet understood that position, which was the Protestant position of purely; individual judgment. It seemed to him to be beyond explanation.

The second position was that in which he himself was educated, and was the position of what he would call the appeal of the Primitive Church. Those who held that position would say that our Blessed Lord was indeed the Son of God, that he brought down from heaven a revelation, that He committed the treaching of this revelation.

mitted the teaching of this revelation to disciples and apostles, who wrote it

down in epistles and gospels and acts, and that the interpretation of this teaching was left to the decision of the

of the sixteenth century, the blessed Reformation became absolutely neces

thought first crossed his mind that the Catholic Church was the true church.

It was said that when Protestants went abroad they demanded a cold bath and

a chapel. In this town there was an Anglican chapel and about this chapel there was something of the atmosphere of the cold bath. It was plainly their to suit the convenience of the English and Americans; but when he went into the other little church he saw that neither

other little church he saw that neither

the English nor the Americans had anything to do with it. It was there amongst the people of the country for the people of the country, and he who had been taught to regard himself as a member of a National Church wondered

in the Church of England

could base his Christianity. He had

stated that there were three hun-

es of the American Union are handling the tipping gloves. It is a badge of n comes to us from over n Spokane, Wash., the ceives as well as he who l be judged guilty of misis made to apply with to the employees and a public house or public ation. Few people stop to nile the tip goes directly et of the employee it finds tually into the coffers of employer, because the eives but a mere pittance nsideration of the money n the guest in the hotel or on a railway car. Sometime nan was asked by the pronigh-class hotel in Florida a book provided for that impression his visit had s mind. This is what he came here for rest and

host got the change and

got the rest." Something

have to be done in Canada

to this vicious practice.

s of black mail.

GLAD to notice that our temporary, the Globe, is upon prurient fiction and ctures. Pulpit and press raise a mighty commotion matter ere the authorities We have seen in many of tores shockingly indecent works of fiction which should itted in the country, yet the observe a masterly inaction, aiting for some one to make Have we a circumlocution nnection with the Departstice in Toronto? It is the that department to employ o find out things, instead of the man on the street to plaint. This is a very imter and sooner or later the will have to employ men to and guard over the literal for sale. It might also be to keep an eye on the bookhe public libraries.

TOR of the Antigonish Casket "he has often noticed the influence of liquor-selling on herwise below the average in of heart." He knows whereks. His reputation in this country is that of a hardpious and noble priest, his rgy employed in the promomperance amongst his flock. on-keeper," continues the ay at least say 'the man who quor knows what he is getting, nows its effects.' That poor nnot be offered by the confeco professes to be selling, not men, but also, and more , to women and children, a chocolate drop, which actually half teaspoonful of brandy. m of liquor-selling as this can e described by any other word olical. The firm which manuthese chocolates has made a itation for itself, and has built nense business. It should now ted by right thinking people he country. That is the arguch will appeal to it, as no other will." How comes it, though, same manufacturer tried, convicted and put in e same as other malefactors. use he moves in good society nerous in his benefactions.

TIMES we have wondered why do not take more interest in ruction of children in matters g to their faith. The habit is it to the priests and nuns. It t, of course, be in better hands. often does it happen that priests are overburdened with this as other important duties. But e many parishes in which there uns and the hard-working priest nigh spent himself in the effort all his obligations, while the rely go to Mass, then wend their me and give little thought to g the priest of some of his buro such people we commend the reading of the following extract Sacred Heart Review.

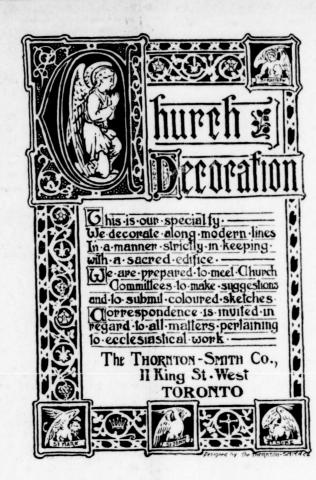
ge is noble, how much more the teaching of the truths of The young man or young who has a class in Sunday-school, it he call as it sense. The young man who who has a class in Sunday-school, it be only a prayer class, is ena a work which God loves and The persons who are put in of a class of children to open nds to a knowledge of God, and uct them in the truths of our ligion, are the recipients of a avor and a great privilege, re placed in a position of great bility, and upon them depends, all degree, the attitude which oung charges will take toward. If they are careless and fipressevere and unkind, their had may result in ways little dof." THE CONFESSIONS OF A CONVERT. Church of England was the same after the Reformation as it was before; that there was no break in it from the time STATEMENT BY FATHER BENSON OF THE FACTS AND REASONING THAT LED HIM FROM ANGLICANISM INTO THE CATHOLIC CHURCH. EXPRESSIONS OF GRATITUDE FOR THE GIFT OF THE TRUE FAITH OF CHRIST.

There was no break in it from the time of Augustine dewn to Victoria. He had been taught that the Church after the Reformation was the same as before, except that she had washed her face. When he visited the Holy Land, nobody Rev. Robert Hugh Benson, on a re-cent visit to Ireland, addressed the Catholic Young Men's Society in the round room of the Dublin Mansion House on "The Confessions of a Conrecognized him as a priest or a Catholic, while every single sect had its rights in this holy place except the church to which he belonged. The Anglican Church claimed to be the old Christian Church, and yet there was not a single sect of Christendom that recognized it as any such thing. This struck him Father Benson, who was enthusiasti-Father Benson, who was enthusiastically received, reports the Freeman's Journal, said the subject of the lecture was one of the most difficult on which he could choose to speak, even to an audience which he supposed was the most sympathetic in the world, that was to an audience in Ireland. He had with a very uncomfortable feeling, yet he still continued to resist these thoughts as temptations against faith He left the Holy Land and came back to England, and it was then that he began to leave that second position of appeal to the Primitive Church. It appeared to him that the appeal to the Primitive Church is impossible for two or three reasons. First of all, he said, it was all very well to talk of appeal to an audience in Ireland. He had er in his life been received with such kindness as he had been received in the last ten days in that country, In speaking of the confessions of a convert, he was bound to speak of intellectthe Primitive Church, but how are we to know what the Primitive Church taught vert, he was bound to speak of interlectual things and not of any motions of
God's grace which he could only speak
of in another place. What he should
attempt to show would be those
positions held by non-Catholies in England at the present time, and unless there is some living voice to interpret it to us. From the time of Arius down to the present heresies were defended by their authors by reference to the Scriptures; and unless there was in the world a Divine Authority which the reasons that prevailed upon him, and show that those positions were im-possible. He knew that Protestantism as these new questions rose up, could say whether or not they were conform-able to the old formulas—unless there in Ireland was different from what it was in England. In Ireland it was more was that divine authority, these formulas would, little by little, change their meaning, until the original teaching of Jesus Christ had entirely disappeared. What, then, was the use of an appeal to of one thought and color. In England it was of more variety and interest England there were three positions which were taken up.

The first position he did not propos The first position he did not propose to speak on at any length, because it was not one that he had ever occupied himself, and it was quite impossible to himself, and it was quite impossible to that any revelation could be preserved throughout the centuries unless there the smallest degree to a same tribunal in the world which The first position was that the Revelahad the right to decide what was to be accepted. Another reason why the appeal to the Primitive Church was impossible to the primitive Church was impossible to the primitive Church was impossible to the property of the pro The first position was that the Revelation that Almighty God sent into the world was incorporated in the Book and that the only way to arrive at what that Revelation was, was for every man to read the book and understand the Revelation. If Christianity were that it would be an extremely simple thing, and the right to decide what was to be accepted. Another reason why the appeal to the Primitive Church was impossible was, that those who maintained that position seemed to deny the reality of the Lord's own promise that the gates of hell should not prevail against the Church.

He passed on to a new position, the he passed on to a new position, the position commonly known as Ritualism. It was said that the Ritualists cared only for externals, but it seemed to him that the Ritualists were the most effective and the most Christian party in the Church of England. The position of the Ritualists was a much more sane and sensible position than the position of the appeal to the Primitive Church. They started by saying that the unity of Christendom had been externally divided, that Christendom proper con sists of those bodies that keep a valid ministry and administer valid sacrand maintain the Catholic creed The Ritualists maintained as strongly as any Catholics that their priests are as any Catholes that their press are true sacrificing priests, that there are three great divisions of Christianity,— Moscow, representing the Orthodox Church of Russia and Greece; Rome, re-Church of Russia and Greece; Rome, representing the Roman Catholic Church; and Canterbury, the Church of England. They were not all agreed upon every point of doctrine, but they were agreed in a great many; and the third position was that the points of doctrine upon which Moscow, Rome and Canterbury agreed formed the Catholic faith, and that the matters upon which Moscow, Rome, and Canterbury did not agree were matters of pious opinion, which you might or might not believe. Father Benson gave up his church and joined a might or might not believe. Father Benson gave up his church and joined a religious community in the North of England, whose work consisted of preaching missions and hearing confessions. It was a fact, he thought, that as an Anglican clergyman he heard more confessions than he had heard as a Cather the confessions than he had heard as a Cather when the confession than he had heard as a Cather when the confession than he had heard as a Cather when the confession than he prograded it with exteaching was left to the decision of the Church: that there were certain necessary councils on disputes, but that on the whole the decree of the Church was declared and made final, but that after centuries corruptions crept in, amongst [them [Papal | infallibility and that as time went on these false doctrines increased until by the middle confessions than he had heard as a Cath-olic priest, and he regarded it with ex-actly the same reverence and sanctity that Catholics did. He was happy to think that he had preserved the friend-ship of practically all the members of that religious community. He used the Rosary when he was living with the community, and he attributed his consary. That therefore was the position of the appeal to the primitive Church. That was the faith in which he himself That was the faith in which he himself was educated. So far as he had been to school it had been presented to him in that form, and at college he supposed it was the same. He then read for orders in the Church of England with a man paper, yet when it went into the world it broke down. He read all the controversy he could lay his hands on, and the result was that his head went round and the result was that he was advised to accept the for whom he always had the greatest love and respect, the late Dean Vaug-han and he more or less continued on The lecturer then went round. He was advised to accept the view of the great scholars, but he read the New Testament, and he said our Blessed Lord came primarily not to the died and his own health began to break down and he gave up the work. It was while he was abroad in Egypt that the scholar but to the man in the street, and if the Church is to save the simple as well grace of God began to move him toward the one Holy Catholic and Apostolic if the Church is to save the simple as well as the wise, she must have some marks which the simple as well as the wise can recognize. After he had wearied his brain he put the controversy to one side and read the Word of God, and it was the written Word of God that ultimately alonged away his doubts. He studied Church. It came about in a very inexplicable way. He was staying in a the town of Luxor and when riding through the streets on a donkey he no-ticed a building a little different from the cabins around. He got off the donkey cleared away his doubts. He studied history, and history and the Scripture agreed. He found that every single and went into the building, amd there was an exceedingly small and an exceedingly ugly little Catholic Church. He believed it was in that church that the

body and every single sect that had separated itself from the proper body was stagnant in the East or split into endless fragments in the West. There was one body, and one body alone, in Christendom which remained one and energetic. When he looked at the Catholic Church he saw that this Church was the only one that was Catholic in the true sense of the word, and made her children at home everywhere made her children at nome everywhere.
He had these facts forced upon his
mind, but still he was not satisfied. He
saw that the argument for the Catholic
Church on the intellectual side was saw that the argument for the Catholic Church on the intellectual side was irresistible, but as long as he believed that Moscow, Rome and Canterbury could possibly be described as the Catholic Church this small mean church was nearer to the mind of Christ than the Anglican chapel, for the reason that our Blessed Lord came to all nations, the uneducated, the simple, and the civilized. These thoughts seemed to him to be something like a temptation, and he put them from him. He went to the Holy Land, and there once more these thoughts began to recur to him. He had been taught to believe that although there had been certain changes at the Reformation, still there was continuity of life of the Church of England. He had been taught to believe that the



Having referred to the manner in which he was received into the Church, Father Benson said:

Father Benson said:

"Every single day of my life I thank God more and more that I am a Catholic." In conclusion he said that the Catholic laity could do a great deal toward the conversion of their Prottestant fellow countrymen. It was perfectly well known amongst Protestants that the priest will stick at nothing, that he will tell any lie and listen at any keyhole, and the Protestant laity would not come near a Catholic priest. any keyhole, and the Protestant latry would not come near a Catholic priest. But they would listen to laymen; and it was extremely important that the Cath-olic laity should know something about the Anglican theory, and should rub home the arguments when they got a chance; but they must be charitable always from beginning to end.

WHAT MANNER OF CREED CAN SATISFY MAN'S NATURE.

Such was the subject of a lecture re ently delivered in Buffalo by Bishop Keane. From the Union and Times we take the following synopsis of this beautiful discourse :

It is the fashion nowadays to exaggerte human reason and place it above all else. Reason would formulate man's religion. There is no man who can formulate a religion. We need a stronger light than reason; someone to lift us from the sands below to the pinnacle, and show us the light. He re-lated some experience in Yellowstone Park and from an incident of a wounded eagle, brought down to earth and unable to seek its aerie, he drew a parunable to seek its aerie, he drew a par-allel of the fallen human race from the days of Adam, and how it needed strength as well as desire for the heights for which it was destined. In his description of heathen Rome he told of Roman aristocrats feeding the beasts that furnished meat for their table with human beings. Continuing he said:

of Roman aristocrats feeding the beasts that furnished meat for their table with human beings. Continuing he said:

"From the ruins of a broken republic there stood out the vision of a new empire, a new kingdom; and high above the temple of this great city, stood in the light of heaven, the cross of the Nazarene. It was the power of a thought, it was the force of a truth, it was an eternal fact revealed to man by God. He might have essayed other methods. There was a day when He looked down upon the surging mul-

pathway and raised a flag of revolt. Ten hundred thousand times as many swords would have been lifted from their scabbards. He would have liberated perhaps a province, but enslaved another. He would draw no sword, a

truth is more powerful.
"I reverence the sword even when it is stained for the liberation of the

own, and still freed the slave!
"And there are many things that
England has done which will be happily England has done which will be happy, forgotten, but there is one thing written upon the pages of her history which will be spoken to her praise, and in this she is quite singular. At a great monstrate according to the same sheet was a sheet was etary cost more than a century ago she purchased the liberation of all the slaves of her dominion. But legislation can only make a man free: money can-not buy freedom. Liberate men in cer-tain conditions and they will enslave themselves on the morrow. Progress, civilization, which frees man from one thraldom immediately ensiaves him with a hundred others. Insofar as we have parted from the Christian ideal He might have so liberated, but no, God that He was, He took the instrument of infinite power. He knew man, He knew man's capabilities. From the slave of yesterday he becomes the freeman of to-morrow, walking in the liberty of the new light. We need a revelation,

we look for it.
"Friends, look to the east, the signs are brightening. The dawn is coming on the morrow, He shall appear, the light of the world, the liberater of man-kind, Jesus Christ the God."

CARDINAL GIBBONS ON RELIGIOUS CEREMONIES.

REJOICES THAT OUR SEPARATED BRETHREN ARE RETURNING TO OUTWARD FORMS OF PRAYER.

was the hostility to the ancient religion that the liturgy of the Church was muti-lated and an attempt was even made to expunge from the lexicon the words Martinmas, Michaelmas, Candlemas and Christmas, so that every trace of Cath-olic worship and usages might be oblit-erated. I refer to the suppression of ceremon

I refer to the suppression of ceremonial worship occurring three and a half centuries ago not in a captious and complaining spirit, still less in a controversial temper. I allude to it rather to give praise to God that a more healthy sentiment animates a large portion of our separated brethren to day. They have begun to recognize not only the utility, but also the necessity of outward forms of prayer, and they admit that our very nature has a craving for it.

WAS ONCE EXCLUSIVELY CATHOLIC SHIB-BOLETH.

Until recent years the bearing of a sprig of palm was a shibboleth of exclu-sively Catholic faith. Thank God, it is no longer the case. A considerable number of Christians outside the Cath-

number of Christians outside the Catholic Church may be seen wearing palms
on this solemn day.

Let us earnestly pray that the time
will come when they will not only bear
this emblem in their hands, but will
carry our faith itself in their hearts;
when they will pray in the temples, in
which their forefathers worshipped; when
they will kneel at the altars at which
they knelt; when they will receive the
sacraments which we receive, and will
nartake with us of the banquet of divine sacraments which we receive, and wind partake with us of the banquet of divine love; when they will venerate the saints whom we revere, and have with us one Lord, one faith, one baptism, one God the Father of all the Father of all.

the Father of all.

The Catholic Church, with that wisdom which is the fruit of age and experience, as well as of the guidance of the Holy Spirit, has an intimate knowledge of human nature. She knows that an abstract religion is not only inadequate to our wants, but is intrinsically impossible. It must be embodied in some forms and must have some outsome forms and must have some outwardlexpression; for we are men, not angels. She knows that we have a body as well as a soul; therefore, she appeals to the whole man. She speaks not only the one intellegation to the speaks of the whole man. slave, but with all my soul and with to our intellect, but also to our imagin-yours I cry out. Oh, infinitely wise Deliverer who shed no blood but thine own and still tread the clare. to our intellect, but also to our imagin-ation and senses, to our feelings and emotional nature. She bids all the faculties of our soul and all the powers of our body to unite in one grand chorus of praise and adoration to our God and Saviour. * * *

My dear brethren, greet your King with all the simple faith, the glowing love and pious enthusiasm with which He was welcomed by His disciples on the first Palm Sunday. Earthly rulers may be flattered and intoxicated by the may be nattered and introduced by vain pomp, the military parades and dazzling demonstrations of their subjects. But our Spiritual King will be content with nothing short of the hom age of our own hearts. The true adorer must adore the Lord in spirit and in truth. The kingdom of Christ is not of this world. He despised all earthly

unite to-day with the millions of your fellow-Christians throughout the world, and say with them; "Thou hast redeemed us, O Lord, to our God, out of every tribe and nation, and people and tangue and hast made us to our God a tongue, and hast made us to our God a kingdom, and we shall reign." With thy grace we shall reign over our pas-sions here and shall reign with Thee in

eternal glory hereafter.

And as you assist in commemorating And as you assist in commemorating the triumphal entry of your Lord into the earthly Jerusalem, so may you have the happiness of uniting one day with God's elect in following the Lamb in the heavenly Jerusalem, and in singing with them: "Salvation to our God Who sitteth on the throne, and to the Lamb, benediction and glory, and wisdom, and thanksgiving, honor and power and strength to our God, forever dom, and thanksgiving, honor and power and strength to our God, forever and ever. Amen.

The Catholic Ideal.

The love of Mary has dene much to make the modern world beautiful. Before her motherhood was a great care and burden, but little honor. Before and burden, but little honor. Below Christ the great honor of maternity was but badly understood. Left to itself, the human mind wandered into very shallow waters and muddy pools. But was an eternal fact revealed to man by God. He might have essayed other methods. There was a day when He looked down upon the surging multitude who entered the temple in order to worship, and He was bidden to throw Himself down, for it is written, satan said. 'The angels have charge of Thee.' He might have risen in the middle of the sixteenth century.

TOASTED

CORNO

FLAKES

it was forbidden to use blessed candles on Candlemas Day, to use ashes blessed on Ash Wednesday, or to carry palms blessed on Palm Sunday. So intense was the hostility to the ancient religion

One Suffered for Fifteen Years, the Other for Thirteen.

The convincing powers of a testimomial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruita-tives." Knowing the Senastr would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruita-tives." They cured him of Chronic Indigestion and Constipation, so he urged his brother to try them. so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907.

"Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very week. I took their medicines for thirteen years and grew worse. My brother (who was cured of terrible Indigestion by "Fruit-a-dives" after suffering for 15 years), recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I cat all kinds of hearty foods without distress and am greatly improved in every way. "Fruit-a-tives" also cured the Chronic Constitution which was so distressing in my case."

(Signed) HUGH BROWN.

50c a box, 6 for \$2.50; a trial box, 25c. At dealers or from Fruit-a-tives. Islimited, Ottawa.

spected. Never forget your duties as Christian mothers. Never forget that the child of a Christian mother is to become, by baptism and by the training and religious principles it receives, a prince of Jesus. If each Christian mother does her duty, then the world will continually grow better. It is out of the ranks of the poor that the great ways of the weekle come. They are the men of the world come. They are the men who bring the true nobility of the earth.—True Voice.

What is a Friend?

Dear Editor,—In a recent issue of the Record you asked for definitions of a friend. Allow me to propose one.

A friend is one that would not wrong you in thought, word or deed, who resides at your good fortune and is first joices at your good fortune and is first to offer sympathy and assistance in misfortune, who overlooks your faults and by a good Christian life and unselfish spirit teaches you to love God and your fellow man.

P. S. LYNCH. Portage, P. E. I.





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