

THE UNKNOWN EVANGELIST.

A TRAMP WHO DEFENDED THE CATHOLIC CHURCH ON A STREET CORNER IN SALT LAKE CITY.

From the Intermountain Catholic, Salt Lake, Utah. The story in Thursday morning's Herald sounds more like a romance than real facts. It is a rare incident to hear a Catholic, lay or cleric, defending the faith they profess on the street corners. The case reported in the Herald is a very remarkable one. The identity of the evangelist is unknown to any of the Catholic clergy in this city. Bishop Scanlon, when asked if he knew or ever heard of the new defender of the faith, answered: "No I never met or heard of him, did not see any reference to him in any Catholic paper. The report in this morning's Herald, which I consider a very strong and forcible argument in defense of the Catholic Church, was the first intimation I had of this remarkable yet unknown man." Asked if the attitude of the newcomer met his approval, the Bishop said: "Yes, I consider his impassioned address very appropriate, and more effectual, perhaps, than if delivered by some Church dignitary. The man's humility in proclaiming his weaknesses and his efforts to overcome them are what I admire most. It justifies to a certain extent the comparison made by the reporter of the Herald."

The following is a verbatim report taken from Thursday's Herald:

Like John the Baptist coming out of the wilderness, clad in skins of wild beasts, to preach the gospel of salvation to mankind, an unknown orator appeared on the streets last night to utter assertions made by James Templeton, a street preacher, casting reflections on the purity of the Catholic Church and denouncing the Catholic Church as one not established by the disciples of Christ with power given from Christ.

The incident was dramatic in its intensity. The street preacher had presented his doctrines, and in a burst of fervid oratory denounced the Catholic Church and the clergy.

Suddenly a man, with a short, stubby growth of beard, bearing the marks of a typical tramp, broke through the rim of listeners and asked for a moment's attention.

The preacher was nettled and showed by his action that he did not relish the interruption. But the tramp, one began to speak.

When the first words issued from his lips the listening group forgot that the speaker was roughly dressed; they forgot that he wore no clerical costume; they forgot that he appeared to be an outcast, but they could not break the spell of admiration that his fluent and impassioned speech aroused.

MAKES REVIEW OF HISTORY.

With well-weighed sentences, perfect in construction and grammatical in every word, with all the rules of rhetoric observed, the unknown speaker reviewed the profane history of the world, from the first century, to show that the Catholic Church has placed its imprint on world history and to demonstrate its divine authenticity.

Going back to the ante-Christian era, the speaker quoted chapter and verse of the Hebrew Scripture to show that such a redeemer as Christ would come to the world; that He would be received by some, but rejected by many; that He would be persecuted and crucified, and that a Church would be founded to endure through the ages.

That Church, the tramp orator declared was the Catholic Church.

"Man can tell who founded the Episcopal church. Man can tell what man founded the Baptist church, the Methodist, the Presbyterian and all other churches that exist to day. And when they answer truthfully, they will tell you that they were founded by men, dissenters from the Catholic Church."

"No man can say who founded the Catholic Church, unless he admits that it was founded by the apostles of Jesus Christ, by authority given by Christ."

Templeton, finding that he was getting a little the worst end of the argument, folded his effects, placed them in his cart and left the auditors to the tramp evangelist, who continued his defense of the Church.

"Where the Catholic Church has gone," he declared, "literature, the arts and science have followed. Brave hearted men and women, the Jesuit priests and nuns, have spread the religion of Christ through the waste places of the earth. They have gone where the wilderness to preach and to establish their faith. They have given their lives for the lives of others. They have been on every battlefield in the world's history since the establishment of holy orders to succor the wounded and to give absolution and spiritual comfort to the dying. They have gone where men, where gold hungry merchants have feared to go. They have traversed waste places where soldiers in search of fame have feared to go, all for the purpose of perpetuating their faith."

CORRECT ON DATES.

Thus the argument continued, holding the audience charmed for an hour. With never a historical fact, name or date incorrectly quoted, with his Scriptural passages given perfectly, with chapter and verse, the speaker was equal to all questions propounded.

W. S. Dalton, a Socialist street speaker, entered the argument and attempted to change the course of the speaker's remarks to Socialism, but the tramp, undaunted by the baiting, held his ground and defeated in open debate all adversaries in the forum.

For an hour he held the crowd, few being able to break the spell and charm of his speech. Finally, exhausted, the roughly-clad man closed his argument and was left in the crowd.

When found by a Herald reporter after the crowd had disbanded, the speaker was on his way to a cheap lodging house, where he is staying while in the city.

SHROUDS NAME IN MYSTERY.

The man declined to give his name, for fear it might be thought that he was seeking notoriety and for personal reasons. When finally prevailed upon to tell a little of himself, a story more

like those found in ancient manuscripts than one of the twentieth century was revealed.

"It is not necessary that I tell you who I am or give you my family name. That I wish to keep a secret for family reasons. My mother and father did not get along well together, and they separated in Manchester, England, where I was born. When I was eleven years old my father, who was a tailor, came to this country. That was in 1887. I had gone to school a year or two in the Catholic parochial schools, and had learned to read and write in a way."

"Arriving in Philadelphia, I began to sell papers on the streets, and then became a telegraph messenger. I was fond of reading, and learned enough to hold copy on a newspaper. I then became proofreader, in which capacity I served for seven years."

"I enjoyed history and philosophy, and some of the sciences. Prior to a remarkable experience which I had, I had made no particular study of Church works or Catholic writings. I had been reared a Catholic, but when wandering about the country as a tramp I fell into bad ways, and while quite a young man whiskey got me by the throat and downed me, nearly killing every spark of manhood that had ever burned in my breast. Then, weakened by whiskey and folly, I was stricken by illness. I was in a hospital at Baltimore for ten weeks."

SEES STRANGE VISION.

"I was at the point of death. The death sweat was on my brow and my hands. I felt my body growing colder. The rattle was in my throat. I saw in a flash how useless my life had been. When one is dying the spirit is half out of the body and seems separated from it."

"A terrible vision came to me. I was on the brink of hell, and my spirit was in the arms of Lucifer himself. I felt the crushing of my spirit in his grasp. I could see the brink of that awful precipice. I could see demons dancing in the white hot flames, and could hear the cries of the eternally damned ringing in my ears."

"Then I seemed to sleep. In that sleep were sounds of great catastrophes. Trains rushed together at awful speed, rent the air with their explosions. The shrieks of the dying and the corpses of the dead seemed to fill the air. Planets and satellites seemed whipped from their orbits and crashed together in space. All the world seemed to be in unpassable confusion. People were hurled into eternity by thousands."

"At the end of the vision I seemed to sink into a quiet sleep, lulled by the voice of the Blessed Saviour. When I awakened I was in the grip of a dreadful fear. That soothing voice again came to me and I was at rest."

"All terror and fear passed from me, and I was at peace with myself and with the world."

MAKES VOW TO VIRGIN.

"In my first moments of consciousness I made a solemn vow to the Virgin Mary that if she would intercede for me with the Saviour, and would give me the power and strength, I would go through the world hungry, barefooted, an outcast to preach the gospel of Christ's redemption of the world and the holiness of the Catholic Church."

"I have tried to keep that vow. I have tried to lead a few men from their sins. I have no hope of reward on earth. My only compensation is that satisfaction that I get when I see a drunkard leave his liquor and lead a clean life, when I see some man, forgetful of his Church, go back to the fold."

"Upon my recovery I realized my weakness and my inability to keep that vow. I became disheartened and went back to the liquor and wandered, and I overcame the appetite. Sometimes it comes back with dreadful force, but I have not tasted liquor for a year."

"Since then I have been pegging over the country, a common tramp, doing what little I can for the Church and for my fellow-man."

SAYS THIS IS THE AGE OF GREED. "The world has had its dark age, its iron age, its stone age, and now it is in the age of greed for gold."

"False priests and prophets will arise, as the Scriptures have foretold, and all mankind should be warned that the day of the fulfillment of time is at hand. We have had earthquakes, fires, cataclysms. We have had Martinique, Vesuvius, San Francisco, Valparaiso. Mine horrors, shipwrecks, fires and floods, have destroyed hundreds of thousands of lives, and have made the proud places a desert. I would not think it more ridiculous to say that the entire world will be destroyed than it would have seemed to have predicted the destruction of San Francisco on the day before the disaster."

"Such a thing will come, and men should have their souls in readiness for the great destruction. I am trying to do my little without hope of reward, in view of the coming cataclysms that have been predicted."

"My work is to oppose those who slander the Catholic Church. I have been ordained by no clergy to do this, and my mission is a voluntary one, taken because I believe that the Church is of divine origin."

WILL BECOME A PRIEST.

Mr. Louis Gallagher, of Brooklyn, N. Y., will, it is reported, devote his life to the service of God in the priesthood in gratitude for a cure short received during a pilgrimage to the Grotto, in the Church of Our Lady of Lourdes. Six years ago the young man was injured by a fall, which caused permanent lameness. Though the most eminent specialists were consulted, they could only promise relief. The limb ceased to grow, and on the advice of the physician he was wearing a heavy metal brace, when he began to make pilgrimages to the Church of Our Lady of Lourdes. In less than three months he was cured. He will become a member of the society of the Fathers of Mary, who have charge of the church, which is called the "French Shrine in America."

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IRISH HOME RULE—ENGLISH OPINION.

HENRY LABOUCHERE SAYS THERE IS A BRITISH MAJORITY FOR HOME RULE.

Mr. Labouchere in a recent issue of Truth says:—"The Irish have not yet obtained Home Rule, but no one seems to doubt that sooner or later they will obtain it. A great change has come over British public opinion. The Colonies have always been in favor of Home Rule being granted. The Irish are steadfast in their demand for it. In England and Scotland, my firm belief is that there is now a majority for it. I have always been a Home Ruler, because I believe that in this way alone can there be an entente cordiale between the two Islands that constitute the United Kingdom, and this is even more desirable than one between us and France. The Irish have good reason not to love us. For centuries we treated them as a subordinate race, cheated them, bullied them, and rode roughly over them. They have been more fairly governed of late, but they naturally wish to be masters in their own local affairs. We should do the same, if we were in their position. On the whole, it is more convenient for one country to have one Parliament. But Ireland and Great Britain are two countries, and are termed officially the United Kingdom. The Irish want their own Parliament, and it has their own part of their being to want one. There is really nothing to lead us to suppose that Home Rule would not work well, beyond mere assertion on the part of some of us and of a small alien minority in Ireland. Mr. Parnell once said to me, 'The English are strangely ignorant of the Irish character. An Irish Parliament would be a very local affair, for it is in the nature of Irishmen to be local in their ideas and aspirations.' Probably experience would prove the soundness of this estimate. Anyhow, the only way to deal with a national grievance is to remove the grievance. This we shall certainly do sooner or later. Why, then, put it off? Does anyone seriously suppose that, in the event of a war with some foreign power, the Irish would join in and throw their allegiance? They are not fools. An overt insurrection would be put down, and they know it. The best market for their produce is England, and why in the name of common sense should they be expected to act in a way that would cut them off from the world's market? The anti Home Rule own interest? They got up much as the cry for 'thinking imperially.' Both have been expensive to us. We are no longer Birmingham Jingoos. In that matter we have recovered our senses. If the present ministry were to bring in a bill granting legislative self government to Ireland, I believe that it would be supported by the majority of the inhabitants of England and Scotland."

them in Ireland, especially on the Western Coast.

A VERITABLE MARE'S NEST.

The delegates from all the Jesuit provinces of the world who assembled at Rome for the purpose of choosing a successor to Father Martin, the late general, on the Feast of the Immaculate Conception gave a majority of their votes in favor of Father Wernz, who will be the official head of the Society of Jesus for the rest of his life. The new Father General, who is a German by birth, is a man of profound learning who entered the Society of Jesus at the early age of fifteen. As a writer on common law he acquired a distinguished reputation before he was appointed Rector of the Gregorian College in Rome. The fact that he is a German has given rise to all sorts of absurd rumors which are tainted with the old insensate hatred of the very name of Jesuit.

It has been given out that the Jesuit electors who met at Rome voted as they did because it is alleged some sort of a deal exists between the Society of Jesus and the German Kaiser. The eminent fitness of Father Wernz for the high office conferred upon him by the other Jesuits would in itself be a sufficient explanation of his election. But that will not do. Some ulterior purpose must be devised to explain why the new official head of the Society of Jesus has been selected from the German Jesuits.

If the nationality of Father Wernz had any influence with those who voted for him it would be explainable by the heroic and successful struggle German Catholics have made in behalf of the Catholic Church. It was due to their indomitable courage and unanimity of action that the laws framed by Bismarck to shackle and enslave the Church were stricken from the statute book. Not only the Jesuits, but all Catholics throughout the world have good reason to honor their German brothers in the faith. Consequently the Jesuits who met in Rome last week would be able to justify themselves if they should avow openly that in electing Father Wernz they were actuated by a desire of showing their regard for the new Father General's Catholic fellow countrymen.

But the enemies of the Jesuits have discovered a veritable mare's nest in the election of Father Wernz. They proclaim that it furnishes indisputable evidence that the Emperor of Germany and the Jesuits are partners in a world wide conspiracy. The London Times leads off by publishing this dispatch from Paris:

Paris, Sept. 11.—The German Emperor in making an ally of the Vatican and a collaborator of the Order of Jesus has presumably more far-reaching political ends in view than the ruin of France."

THE ENGLISH DO NOT UNDERSTAND THE IRISH.

A deputation of Liberal members of Parliament, Englishmen all, have been visiting Ireland to look into Irish grievances with their own eyes. Several of them had a private interview with Sir Antony McDonnell at Dublin Castle. In a public address later, one of these, Percy Alden, M. P., said among other things:

"They did not come with out dried information. They did not come thinking that they could solve the difficult Irish problem in twenty-four hours or even in ten days. They had come to study the question. They knew it would take many years before the Irish difficulties were overcome, and they did not think that they would be able to do more than to forward in an infinitesimal degree some of the projects the Irish people had in their hearts and minds. They felt that the English people did not understand the Irish. They felt that the English did not come to Ireland sufficiently, and they just condemned the Irish without knowing whether they were right or wrong, and without understanding the questions that concerned them so vitally. In the House of Commons he did not think any Englishmen in fifty understood anything about Ireland. When the Congested District Board discussion came on everyone went out except the Irish members and a few on the Government benches; and whenever there was any discussion about Ireland everybody went out. How could they expect that they would know anything about Ireland when that was the case? That was typical of the attitude of Englishmen. It was the same in regard to India. When India was discussed everybody walked out. They did not take the trouble to understand the problem. His party had come to Ireland to see, so far as they could for themselves, and to study for themselves. He believed the result of their little tour on the West Coast would be to enable them to take a saner and wiser view of the difficulties that confronted

POPE RECEIVES JESUIT CHIEF.

Rome, Sept. 9.—Father Wernz, the newly elected general of the Society of Jesus, accompanied by Father Freddi, vicar general of the order, and Father Alfred Maertens, went to the Vatican to-day for an audience of Pope Pius.

The members of the party were received by Mgr. Biletti, major domo of the Vatican, who conducted them to the papal apartments. The Pope met them at the door. Father Wernz and the Prelate knelt, but Pope Pius would not allow Father Wernz to kiss his foot. Instead he raised the new general up, embraced and kissed him and kept him for a long time in conversation, during which he congratulated him on his election and made inquiries about the work of the congregation on behalf of the congregation.

Father Wernz was greatly touched by the reception accorded him and thanked the Pope for his benevolence. Going to and leaving the papal apartments, Swiss guards rendered military honors to Father Wernz and his party.

Rome, Sept. 10.—The meeting this morning of the Society of Jesus was opened after a short prayer with a speech in Latin by Father Wernz, the newly elected general of the society, who summarized the program of the order in its complex fields of religious, moral and educational work.

Father Wernz ended his address by bestowing to all present the Apostolic Benediction, as he had been charged to do by the Pope.

The meeting then turned its attention to a consideration of the internal affairs of the society.

Priest Urges Marriage.

Last Sunday morning at Kellysville, Pa., Rev. Michael S. Scully astonished the young people of his parish with a rather striking sermon on the lack of weddings. "If this condition continues to exist, this will become a park of old bachelors and old maids. God forbid that I, or any other priest in the United States, should have to preside over such a congregation." Father Scully has been taking the young people of his parish to account for the infrequency with which marriages have been arranged among them. His action, he explained, had been prompted by criticisms made by Archbishop Ryan after an examination of the register in which the deaths, births and marriages of the parish are recorded.

Mgr. O'Reilly Ninety-five Years Old.

New York, Sept. 12.—Right Rev. Mgr. Bernard O'Reilly, historian of two Popes, Prothonotary Apostolic, was ninety-five years old yesterday, the oldest living Catholic prelate on this side of the Atlantic. He is staying in the castle on the grounds of St. Vincent's on the Hudson. He has been at St. Vincent's for more than six years. Although he was very weak yesterday, there was nothing alarming in his condition. The nuns and the attending physicians, however, have little hope of his lasting much longer.

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the head of the Society of Jesus. But as we were writing the dispatch we have given above fell under our notice and suggested the remarks we have made. The dispatch in so far as it outlines a Jesuit alliance with the Emperor of Germany is most absurd. Its real significance lies in the fact that it attempts to enlist anti-Jesuit prejudices in behalf of the anti-German program both in England and France have openly inaugurated an anti Catholic crusade and is therefore, desirous of fomenting opposition to the Church. In these circumstances it was to be expected that the Society of Jesus would be the first to be attacked as for three hundred years it always has borne the brunt of the onset when the Church was assailed by her enemies.—N. Y. Freeman's Journal.

A Significant Letter.

St. John's, Nfld., Sept. 10, 1906. To Editor of CATHOLIC RECORD: Dear Sir—A few days ago a young man was summoned before the Court for selling beer on Sunday. Magistrate Courty gave him a good lecture, and said it was not a good business for a young man to be engaged in. It was the cause of many a young man's downfall. He quoted extracts from your paper and advised people of this class to read the CATHOLIC RECORD, as it would make them better citizens and a credit to society. This is one of the many illustrations the power your paper has in this country, when the magistrate quotes from its columns in order to make better citizens.

DIocese of London.

MANY TOKENS OF APPRECIATION RECEIVED BY FATHER STANLEY ON THE EVE OF HIS DEPARTURE FROM INGERSSOLL.

At the conclusion of Benediction in the church of the Sacred Heart, Sunday evening, Rev. Father Stanley, who has had charge of the parish in the absence of Father Connolly in Ireland was presented with a purse and an address. These tokens were presented by M. J. Connelley read the following address: Rev. Father Stanley, Ingersoll, Ont. On the eve of your departure from our midst, we feel that we cannot allow the opportunity to pass without testifying to you in some tangible manner, how greatly we appreciate the work you have done during your short stay among us.

You have during all this time been engaged in the arduous work of preparing the children for first Communion and from the zeal and energy you have shown in this, as in all the other work you have undertaken, we feel quite sure the children must have been well trained in the fundamental principles of our holy religion, and are well prepared to receive the Sacrament of the Eucharist with devotion and reverence. You have during your short stay among us made a deep impression that will not soon be removed and we can assure you that wherever in the Mass we witness your name, our hearts, the prayers and good wishes of our people will always be with you.

In conclusion we ask you to accept this purse as a slight token of our esteem and our appreciation of your services.

Signed on behalf of the congregation, THOS. CLEAR, M. J. CONNELLEY.

Father Stanley in Ingersoll, Ontario, thanked the congregation for the generous offering and for the kind reference to his work, as expressed in the address. He felt that the offering was not only done in his duty, but had been sent here by the Bishop and the people of Ingersoll, and he had succeeded in that he was satisfied. He had met with many acts of kindness at the hands of the people of Ingersoll, both Catholics and Protestants. He was glad to see the good feeling that existed here among Catholics and Protestants. He hoped to see some of the people of Ingersoll at the visit of Father Connolly and the congregation, and he assured them that in his prayers the people of Ingersoll would not be forgotten.

FROM YOUNG MEN.

On Saturday evening, Rev. Father Stanley was the recipient of a handsome travelling companion, the gift of the young men of the parish in the person of a deeper feeling of Christian love and the presentation was made by George Sore.

FIRST COMMUNION CLASS.

On Sunday morning Rev. Father Stanley was pleasantly surprised by the P. A. Communion class when he presided with a purse presented by a nicely worded address. The address was read by W. H. L. Egan, and Margaret Inam made the presentation.—Ingersoll Chronicle.

C. M. B. A.—At the last regular meeting of Branch 371, London, a resolution of condolence was passed in the person of Rev. J. J. O'Connell, because of the death of his infant son.

NEW BOOKS.

"Tom Loney's Boy," by Rev. J. K. Coffey, S. J. Published by Benziger Bros. Price 50 cents. "Charles Chittwick," by Rev. David Heenan, S. J. Published by Benziger Bros. New York. Price 50 cents.

TEACHERS WANTED.

TEACHER WANTED FOR SEPARATE SCHOOL, No. 3, Cambridge, Ontario, for vacation. Duties to commence September 1st. Apply stating salary and qualifications to Wm. Arnold, Cambridge, Ont.

TEACHER WANTED FOR BEAUMONT. An able Separatist school. One able to teach French and English, and holding certificate in the public elementary school. Duties to commence January 2d, 1907. Apply to Rev. J. A. Ouellette, P. A. Beaumont, Alberta.

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C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, 141 in Alding Block, Richmond Street. Rev. D. J. Egan, President; P. F. Boyle, Secretary.