## FEBRUARY 17, 1912

difficulties which a conselentious mind must ever feel even in the happlest path. He got me to make a review of my past life; dividing into portions of eight years, and marking the faults of each period, so as to give me a better insight into my own character, and to teach me to detect and struggle against my be-setting faults more vigoronaly. Dr. Newman was at that time at Rome, liv-ing quictly in the Benedictine Monas-

Was given to us, which y a barry a search by our side to share in our anxiety as in our joy. Thes came the Gorham de-cision on the question of baptism, the efforts made by may husband and his friends to counterast its effects; their protest segainst its, signed by all the best and most influential members of the Church of England; and Bishop Bloom-field's bill to confine ecolesistical ques-tions to ecclesistical courts, s bill thrown out in the Lords mainly owing to a clever speech of Lord Brougham's, in which he asserted that " so great was the disunion among the right rev. prelates on the Bench that no question brought before them would have the chance of a peaceable solution; and even if it had, that the minority would never obey the majority in such mat-ters."

I have a vivid recollection of 3 dis-I have a vivid recollection of s dis-cussion the following day at our house, in which two or three of the speakers openly declared their conviction of the impossibility of remaining in a Church in which even the Sacraments were treated as open questions: that the late assertion of royal supremacy in matters of faith was contrary to the law of our Lord; and that the theory of the Church of England being a branch of the Church Catholic was entirely set aside by such decisions. Moreover, that Church Catholic was entirely bet aside by such decisions. Moreover, that in spite of all the special pleadings upon the subject and the words of individual writers, the Catholic Church distinctly repudiated Anglican Orders as invalid, Church. which we can be a set of the set

ness of men who had nothing to gain but everything to lose by a change of oreed, and who yet feit that they could not re-main where they were. How it all ended is a matter of history. The best of the clergymen, and many of the layof the clergymen, and many of the lay-men present on these occasions "went over to Rome," as it was called. Those that hesitated, did so less from convic-tion than from that wonderful theory, to which so many stilleling, of!"going over " in a corporate body, i. e., of the whole Ohurch of England shaking off the errors of the Reformation and returning to the One Fold. One Fold.

ne Fold. As to ourselves and the Archdescon, As to ourselves and the Archdeacon, he voluntarily broke off all communica-tion with us, writing to us both "that it would not be right for him to continue an intimacy which might be prejudical to my husband in his present position ; that we had been too nearly drawn to-gether to meet as ordinary friends ; and that he would never seek either of us unleas we first sought him." We both of us felt the separation most keenly : but to me it was a sort of relig-ious ship wreck. If thad had doubts be-fore as to the validity of Anglican Orders, the fact of the Archdeacon's utter disbelief in them and his refusal, even before he took the final step, to

even before he took the final step, to give absolution, would have settled that point with me for ever. And if Angli-can Orders were invalid, what were the

more suited to some temperaments than the Protestant; that one's religion was, after all, very much what a clever writer has called "a geograph-ical accident;" by which he meant that if we had been born in Russia, like his mother, we should have been brought up in the Greek Church; if in France or Italy, Austria or Spain, in the Cath-olic, and so on. But he always main-tained that as long as the Anglican Church did not force us to believe any-thing contrary to Catholic truth, we were bound to remain in her communion in spite of her many heretical teachers : that it was, in fact, "good for the pres-ent distress ;" and that as everything Romanist was looked upon with such distrust and aversion in England, all hope of doing good, or of influencing others and being of use in one's genera-tion, depended on our staying where we ware and making the heat of it. This to detect and struggle against my be-setting faults more vigorously. Dr. ing quictly in the Benedictine Monas-tery of S. Paolo fuore le Mure. My husbaad had been his old and favorite with him. I was much struck by that interview, although he did not say with him. I was much struck by that hine yiew, although he did not say much on the questions in dispute. From that year until 1851 our friend-ship with the Archdescon increased in proportion to our more frequent meet-ings, both at his house and ours. "The child of many prayers" (as he called promised) the name of Mary. I was very ill before her birth, and the Arch-descon came to me constantly to streng-them and oheer me in my coming trial. Again, the following year, when a son was given to us, who nearly died a few months after his birth, he was again by our side to share in our anxiety sain our joy. Thes came the Gorham de-efforts made by may husband and his friends to counteract its effects; their fold's bill to contex, a bill thrown out in the Lords mainly owing to a clever speech of Lord Broughaw's, in which he asserted that "so great was the disunton smong the right rev. tons to ecclesiastical courts, a bill thrown out in the Lords mainly owing to a clever speech of Lord Broughaw's, in which he asserted that "so great was the disunton song the right rev. tons to ecclesiastical courts, a bill thrown out in the Lords mainly owing to a clever speech of Lord Broughaw's, in which he asserted that "so great was the disunton song the right rev. prelates on the Bench that no question brought before them would have the chance of a peaceable solution; and lit hey made exports take ments, that they quoted isolated pas-the disunton song the right rev. the disunton song the right rev. ity. Circumstances at this time made me acquainted with a Hungarian lady, a very fervent Catholic, to whom I now became intimately and warmly attached. She took me with her to a retreat and was preached by the Père de Damas, of whom I had heard a great deal during the Crimean war. I was struck by the very practical nature of his teaching. There was not a word with which I did not entirely agree. And this was the more important for me at that time, be-cause I was just in that state in which so many people are before they quite make up their minds to submit to the Catholic Church—that is, I was inclined to avril at everything. People imagine that they must understand everything, and that all their doubts must be cleared up before they take the final step; whereas you must take the plunge in order to see and understand! God in this way rewards our faith and sim-plicity; and as Dr. Newman well ob-serves: "The Church is like a painted glass window—all darkness and confu-tion without : all order, beauty and ity. Circumstances at this time made me ments, that they quoted isolated pas-sages from the Fathers and left out the context, that they gave you garbled extracts which per-verted the original meaning of differ-ent passages; in fact, that they were like lawyers, pleading a bad cause and feeling it to be one all the time. My husband used himself to speak of the " curse of the Reformation," which in no many cases had destroyed where it ought only to have amended; and es-pecially regretted the substitution of the morning service with its wearisome " dearly beloved," Ten Commandments, and reiterated prayers for the Queen and the royal family, for the simple Eucharistic service of the Catholic Church.

But work thickened upon us. The But work thickened upon us. The Crimean war came ; and for the moment I laid aside my racking doubts and fears and bent all my energies to trying to help my husband. During the war, I saw my old friend, the late Archdeacon, two or three times. He was then living in "a little chamber in the wall" like serves: "The United is file a planted glass window—all darkness and confu-sion without; all order, beauty and light within." But to continue. My Hungarian friend introduced me to all that wonder-ful hidden life of Rome which is utterly unbown to ordinary visitors—I mean in " a little chamber in the wall " like the prophet, in — Street, of which the sole ornament was a bronze head of Christ which we had given him at Rome. I recollect nervously confining myself to the business on hand; but at the end, I could not resist kneeling to ask for his old blessing. He gave it me without comment, kindly but sadly; and then we did not meet again for months. I pass over the intervening years of unknown to ordinary visitors—I mean the beautiful net-work of charitable in-

unknown to ordinary visitors—I mean the beautiful net-work of charitable in-stitutions which nowhere exist in such perfection as in the Eleznal City, and of which, as an English Protestant, I had hitherto seen nothing. In this way I became acquainted with many eminent and holy souls, both men and women, who did more to remove my prejudices hy their daily lives than volumes of con-troversy would have done. Still, I had difficulties, especially with regard to devotion to our lady. I remember per-fectly well having been given a Catho-lio manual, and carefully cutting out's and pasting down all such portions of it as treated of the rosary or the Immacu-late Conception 1 On one occasion, at Countess A—'s House, I again met Dr. Manning. But he did not encourage ime in any way, and I felt that if I wanted his advice I must seek it direct-ly; he would not be the first to open the subject. At last, wearied with the struggle which had been going on for so many months in my own mind, and in-tensely anxious for explanations which would clear away my doubts and diffi-cutties, I wrote to him and asked him to see me. Even then he hesitated ; and I mention this because it is the fashion for Protestants to affirm that he moved beaven and earth to make converts; and then we did not meet again for nontha. I pass over the intervening years of my life till my husband's death. They had been passed in arduous work and an ever-increasing anxiety for the health of one who was dearer to me than life. At last, the blow came; and then it was that I fully realized what it was to be in a Church in which I did not be-lieve, and which did not recognize prayers for the dead. My mother-in-law had once said to me (in speaking of my sister-in-law's death,) that it was the only thing she could not bear in the. Church of England. And to me it was simply impossible. I had prayed for him daily for twenty years. How could I leave off now ? Besides, if there were only a chance, however remote, how-I leave off now? Besides, if there were only a chance, however remote, how-ever doubtful, that such prayers could ibenefit him, how could i benefit him, how could itenely anxious for explanations which is peaking of him as I felt and knew he would do. In reply, I asked him where I could find such prayers as I had sought for in vain among Auglican manuals of devotion, begging him likewise to say he was then a priest. He complied with my wishes in both cases, but never at tempted any remeaval of intersources tempted any remeaval of intersources tempted any remeaval of intersources out any months in my own mind, and in-many months in my own mind, and in-many months in my own mind, and in-many months in my own mind, and in-tensity and intersources out it is the fashion for Protestants to affirm that he moved heaven and earth to make converts; whereas, as far as I was concerned, the wearest he fact. He emphatically left me alone. And although, at my carnest request, he at last consented to give me some instruction on certain points, and met me at a convent for that my wishes in both cases, but never at-tempted any renewal of intercourse either in person or by continuing the correspondence. That year of overwhelming misery went by. I spent it in the South of France; seeing no one scarcely but my children and the poor, and holding no conversations on religious subjects. I went once or twice to the Catholic church of the pisce where I was living ; but I was rather discouraged than other-wise by so doing; for I found it next to impossible to follow the services from the rapidity of the pricet's utterance has been principally from books to which he referred me, and which I was to study and work out the conclusions for myself, without his aid. I think he was afraid of his personal influence over me from old associations, and wished me to be thoroughly persuaded in my own mind without any human motive. He did me the greatest possible service, however, at this time, by kneeling by my side at Mass once or twice, and pointing out to me the exact places in the service, which ever after I was en-abled to follow with the ease and com-fort. If Catholies who are helping Anglicans into the Church would only do this more often, one of the greatest stumblingblocks of Protestants would be removed. I think that Catholies who have been used to the service of the Mass from their infancy, and can shever recollect the time when they did not understand it, have no idea of the difficulty it presents to Anglicans as Protestants; they have not a notion of following the intentions of the priest without the words; and I do not think r they can arrive at it either, till they thave thoroughly mastered the sense of the whole. To do this, they must begin by following the intentions contexplay have beauti-to and the and the service exactly, and and the output the service at the sense of the whole. To do this, they must begin by following the heart forms ore beautiwhere by so doing; for 1 found these to the services from impossible to follow the services from the rapidity of the priest's utterance and my own ignorance of Latin. This I resolved to remedy by taking lessons: but I had no one to help or explain to me the ceremonies of the Mass or Bene-diction, and got hopelessly puzzled at the rapidity with which the former was said. Even at that time, reports were spread in England of my having been received into the Church. I re-pelled them simost indignantly. I had come to no such decision. Yet, being miserable and disstisfied with the Anglican establishment, my mind was ever insensibly working onwards in that direction. The following year, I went to Rome The following year, I went to Rome for the winter for the health of my two children. Dr. Manning was there and preached; but I did not go and hear him or try to see him. In the first place, I did not like to make people talk; and in the next, I was so peculiar-ly situated with regard to my children, that I felt I could not ask him to my house. I had, therefore, been three months in Rome before we met; and he then spoke of nothing but my sorrow and his great love for my husband, and begged to hear all details of the end. These I gave him; but we did not touch on religious subjects. by following the service exactly, and seeing how each part forms one beauti-ful and sublime whole culminating in the Great Sacrifice.

# THE CATHOLIC RECORD

the "clausura" of this convent but relations of the nuns; but as I was thus related and the Superior knew and telt for my sorrow, she let me come whenever I pleased. I felt shy and un-worthy to join in their services, but I used to steal in from the garden towards dusk and pray before the little light telling of the Presence, and felt iner-pressible comfort there. I often wished at this time to have talked to my Angli-can chapisin, who was my boy's tutor and lived with us. But his notions pressible comfort there. I often wished at this time to have talked to my Angli-can chaplain, who was my boy's tutor and lived with us. But his notions about women were peculiar. He had a firm conviction of their being all "in-ferior beings;" that, as Pope says, "most women have no character at all;" that our business, if we had doubts, was to go about our daily duties and stiffe such feelings as a temptation. Now in some cases, such advice might have been wise and right. No one feels more strongly than I do how absurd it is for a woman, however carefully educated, to discuss theological questions. They can only read books in translations and extracts; and my old work for my hus-band long ago convinced me of the ex-treme difficulty of judging any questions fairly by such means. But in my case, I had always lived with and been treated as the equal and companion of clever men; I had not had the education or training of an ordinary woman; and the religious doubts and difficulties which troubled me had been put be-fore me by really able and first-rate minds. So that to tell me, as this good man once did, to stiffe without solving them, was a moral impossibil-ity. Circumstances at this time made me in matters of faith. Oatholics certainly will only deal with their own in of religion. No interchange of pulpits or of worship for them. But in buying and selling, in voting or appointing to civic office, they are not at all exclu-sive." RUSKIN AND THE CHURCH

Meanwhile Mr. Ruskin's Catholic friends naturally watched with keen and prayerful interest his growing regard and reverence for the "ancient mother." Aubrey de Vere begged Coventry Pat-more, who was connected with Ruskin by marriage, to write seriously to their common friend "respecting the claims of the Church on men who see as much as he does, when not in perverse moods, of its character and its work," while Car-dinal Manning took care to send Ruskin Catholic books, praised his easays and often entertained him at Arobhishop's House. A lecture, moreover, on "Pro-testantiam," that filled with glee the Catholic students of Orford who heard Ruskin deliver it, his gift of a fine win-dow to a Catholic chapel, and his re-If a judicious compiler were to select from Ruskin's works all the passages in which that gitted critic pays reluctant or enthusiastic homage to the wisdom, power or beauty of the Church, from the results could be made a striking and attractive volume of Catholic apolo-getics. Here and there, to be sure, these excerpts would have to be torn from a violently Protestant context, a circumstance, however, that would but heighten the value of the witness' testi-mory, while, on the other hand, a book like "The Bible of Amiens" could be sited almost entire as the tribute of cited almost entire as the tribute of Ruskin's maturer years to the loveliness of Catholicism.

of Catholicism. It is plain, moreover, that the writer of "St. Mark's Rest" has an opinion of the Church quite different from that he expressed in "The Stones of Venice." In the latter work Ruskin's narrow Pro-"No educated man could be a Christian without being a Catholic," caused the great critic's Anglican friends consider-able anxiety, conversions were so fre-quent just then, and provoked many letters of inquiry. But a real Catholic Ruskin never be-came. "I was, am, and can be only a Christian Catholic in the wide and eter-nal sense," he said, and in a letter to the Cardinal, "I fear," he wrote, "you are a long way yet from being able to rejoice over your 'piece which was lost." It would seem that Catholicism, notwithstanding its appeal to Ruskin's love of the beautiful, was found to be too dogmatic a religion for one so fond In the latter work Ruskin's narrow Pro-testantism teaches him to discern, for example, in the Republic's occasional quarrels with the Pope one of the sources of her greatness, but the other book, written thirty years later, as a sort of corrective, its author describes as "a new Catholic History of Venice," in which he is "chiseling all the Pro-testantism off the old 'Stones' as they do here the grass off steps." Such inter-esting changes as these in Ruskin's mental attitude toward the Church are clearly indicated both in his own volummental attitude toward the Church are clearly indicated both in his own volum-inous writings and in Mr. E. T. Cook's recent biography of the author of "Modern Painters."

"Modern Painters." The only child of strict evangelical parents, who hoped he would be a bis-hop, John was brought up on the Bible. When only three years old the boy had committed to memory the en-tire 118 Pasim. From Genesis to Revelation, without omitting a single word, Ruskin read so often the fine English of the King James version that, like New-man, he had the Scriptures almost by heart.

notwithstanding its appeal to Ruskin's love of the beautiful, was found to be too dogmatic a religion for one so fond of dogmatics are selligion for one so for Clavigera." Though Ruskin himself did not find the gate of peace, he doubtless helped to guide thither many another wanderer by describing and interpreting in matchless prose some of the Church's noblest shrines and temples and by never ceasing to protest with passionate eloquence against the age's worship of wealth and materialism. "I have at least one certainty," borsted Ruskin, "which few authors coulh hold so surely, that no one was ever harmed by a book of mine; they may have been offended, but have never been discouraged or discomforted, still less corrupted." Nowadays such an assertion means a great deal. As for Catholics to whom his attacks on the Church have given pain, we can easily After the manner of all British travel-After the manner of all British travel-lerain those days, Ruskin's parents, dur-ing their occasional journeys on the continent, were fond of descanting on the un-English character "Romanism" gives it adherents, and took pains, for instance, to call their son's attention to a fancied superiority of the Protestant cantons of Switzerland over those inhabi-ted by Catholics. Many years had to Catablics to whom his attacks on the Church have given pain, we can easily overlook and pardon what was doubtless said more in ignorance than in malice when we also read those matchless tributes to the beauty and holiness of Catablics thebeauty and holiness of cancons of Switzeriand over those innabi-ted by Catholics. Many years had to pass before the effects of these early prejudices disappeared from Ruskin's writings. Little that was Catholic influenced

Catholicism that abound in the works of John Ruskin.—WALTER S. DWIGET, S. J., Little that was Catholic influenced favorably the youth of the future enthu-siast for Catholic art, unless his first love affair be considered an exception. Smitten when not yet twenty with the charms of the "Spanish-born Paris-bred and Catholic-hearted" Adéle Domecq, the eldest daughter of his father's part-bard bar and the parise her with his in America. THE EASIEST WAY TO BE SOBER But do you wish me to tell you the easiest way to be sober ? It is to take the total abstinence pledge. What does a man do when he takes the pledge ? Just what the farmer does who, seeing that his fence is about high enough to keep the cattle out of the grain, makes it just one rail higher for he knows that there may be one beast wilder than the ner, he used to entertain her with his own views on "the Spanish Armada, the battle of Waterloo and the doctrine of battle of Waterloo and the doctrine of Transubstantiation." But Adele only laughed, and wedded a French count. Ruskin recovered. Ten years later his parents found a wife for him in Miss Grey, a young English girl, but the union was not a happy one and a divorce followe i. Her subsequent marriage to Millais is matter of common knowledge. The success of the first volume of "Modern Painters" brought to its author of twenty-four fame, position and confidence. The perfection of Ruskin's style made readers even of those who had little interest in art, and his "perthere may be one beast wilder than the rest who will leap over an ordinary fence. So a prudent man, seeing the ravages of the vice of intemperance among his friends, dreads some taint of it hidden in his own nature; dreads DRUGGISTS AND OPTICIANS CAIRNCROSS & LAWRENCE Chemists, Druggists and Opticians 216 Dundas St. Phone 880 some moment of weakness during the passing of the convivial glass, or during Special atte points, and met me at a convent for that had little interest in art, and his "perdepression of spirits or fo some depression of spirits or foolish mirth. So he puts all danger out of the question by the pledge. For if there be danger from an inherited appetite or from a convivial disposition, or from sistenly literary" career began triumph-DRY . GOODS, antly. The earlier works of the author, like JOHN H. Dry Go New Store, from a convivial disposition, or from prosperity or adversity, there is no mis-take about this; the man who does not drink a single drop can not drink too much the "Stones" and the "Lamps," abound in bitter attacks on the Church ; but as T. F. KINGS early as 1848 he wrote: "No man was ever more inclined than I, both by nat-ural disposition and by many ties of early association, to a sympathy with the principles and forms of the Romanist Church, and there is much in its disci-Direct Importer ( urtains, Shades, et much. But again : what does a man do who takes the pledge? Just what the kind mother does who wants to induce her sick child to take the bitter medicine-ENGINE Church, and there is much in its disci-pline which conscientiously, as well as sympathetically, I could love and advo-cate." The rest of the passage, how-ever, is a fierce tirade against the "idolatrous Egyptian" and Catholic emancipation. So strongly impressed, too, was Ruskin about this time by the ceremonial of a high Mass he saw cele-brated in Rouen Cathedral that he was convinced "this mode of service was the right one," but then has the convention-al Pretestant fling at the "doctrine of purgatory and bought absolution, of Mariolatry and the vicarianism of the Pope." So far was Ruskin, however, from being in sympathy with the Puse-yites of that period that he wrote of them sconfully in a pamphlet called "Shcenfelds" which was account on E. LEONA Manufactures Head Office an sick child to take the bitter medicine-she tastes it herself. The pledge is taken by a man who may not need it for his own sake, but who loves another who does need it. It is taken in order to give THE DOMINI does need it. It is taken in order to give good example. It is not only a prevent-ive for one's self, but for those who may be led by our influence. It is one great means that fathers and mothers use in order to save their children from the demon of drunkenness. Oh I how pleas-ing to God are those parents who prac-tise total abstinence by way of good ex-ample! Oh I how blessed is the home from which intoxicating drink has been utterly banished ! How wise are those parents who thus teach their children that intoxicating drink, though it may be used with innocence, must always be used with caution ! Children reared in such a home know well enough how to Interest allowed ad Debentures. Imperial Capital paid up 1 Savings Depart London Branch THE ONTARIO Capital paid up, Deposits received, Loans made. John Offices: Dundas them scornfully in a pamphlet called "Sheepfolds," which was eagerly pur-chased by a number of graziers, under Incorporated Write for Bookle Savings." H London used with caution ! Children reared in such a home know well enough how to avoid treating, frequenting saloons, and convivial habits of every sort. Such parents net only obey the apostle's in-junction. "Be sober," but do the very beat possible thing to induce those whom they love to obey it also.—Catholic Adon farmyard architecture. on farmyard architecture. The year 1858 marked Ruskin's final handonment of Calvinistic doctrine ion that it was a little work THE LONDON ALLOW : 4% on Deposits 41% on Debentur MERCHAN Paid-up capital, \$ Commercial and and Carlyle then began to make him a latitudinarian in theology, and his be-lief in Biblical inspiration was shaken VAT accounts if desired Magee, Mgr. Lond J. A. McKellar, Mg

deed, our author entered into a com-munion of spirit with St. Francis that deeply colored his later writings and often made them distinctively Catholic

bute or Amens, with its beautiful sketches of the saints of Medieval France, was the only volume of the pro-jected work that was ever published, advancing years and failing health pre-venting the author from finishing the

Meanwhile Mr. Ruskin's Catholic

dow to a Catholic chapel, and his re-marking once to Cardinal Manning that "No educated man could be a Christian

This change of Ruskin's habit of mind showed itself in many ways. Revised editions of his earlier works appeared with many of their ultra-Protestant passages removed or modified; books like "St. Mark's Rost" and "Mornings in Florence" came from his pen, and a series of volumes was planned which were to treat in a sympathetic spirit of the great churches and monasteries of Europe. But unfortunately, "The Bible of Amiens," with its beautiful sketches of the saints of Medieval France, was the only volume of the prowe kindle warmer piety in our own folk,

by banishing that absurd false modesty which is ashamed to be seen praying, treats God like a poor relation, only to be talked to, or of, with hesitation and reserve, and makes a virtue of its own cowardice ? good to see the uncovered heads when the Angelus rings, and to hear the hearty greetings in God's Name when even strangers meet yet know one an-other as brothers in Christ. When shall

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# 3

Sacraments? I tried to console myself by laying great stress on the doctrine of Intention, and by making frequent spirit-ual communions. I wrote to the Bishop of —, asking him to take the Archts? I tried or ——, asing nim to take the Arch-deacon's place as my confessor. He re-fused, alleging the usual Anglican reasons, and throwing me back on my-self. I have since been most thankful for this refusal; for nothing can be more dangerous and injudicious than the way angerous and injudicious than the way in which direction and confession are abused in the Anglican body. Neither are legitimate; neither are recognized by the Bishops or the formularies of the English Church; so that all the evils which the wildest imagination may at-tribute to the practice in the Church Catholic, are almost inevitable under Catholic, are almost inertable under circum-tances where no check whatever is placed on the exercise of authority. I speak from the actual knowledge when I say that this authority is exercised on weak and timid women to an extent which would be not only incredible but utterly impossible in the Catholic Church. Each of these clergymen is a pope in his own proper person. His de-cisions are infallible, and as he recognizes no ecclesiastical superior there is no limit (whatever to the exercise of his

But to return to myself. My only resource was to fall back upon my old rule of life, to try as far as possible to be in the mind of the Church if I could not be outwardly of its body ; above all, to wait and pray for further light and guidance. y Catholic longings, however, were t satisfied ; I could not forget what I had heard. Dr. Newman says truly : who has once seen a ghost cann "He who has once seen a glost cannot be as one who has never seen it." Doubts as to the truth of the Church of England had been sown broadcast in my mind; and I could not but feel that the only and I could not but leet that the only legitimate and honest conclusion to which the High Church teachings of my life could lead was the one at which the Archdeacon and Dr. Newman had al-

on religious subjects.

legitimate and honest conclusion to which the High Church teachings of my life could lead was the one at which the Archdeacon and Dr. Newman had al-ready arrived. Whenever we went abroad, we used to go to Benediction or early Mass, and I often discussed the whole matter with my husband. He knew perfectly what my feelings were for I never had a secret from him in my life. He ad-mitted that the Catholis relig.on was

TO BE CONTINUED

Catholic Exculsiveness

"As a rule," says the Western Cath-olic, " Catholics are not at all inclined to exclusive dealing. There are some religious bodies that make it a part of In spite of all my caution, however, religious bodies that make it a part of their religion to deal in business only with their own if they can at all do it. The Protestants of France are said to be peculiarly exclusive in this respect. Some Catholic laymen in Dublin, a few years ago, started a movement in this direction, and the Archibishop put a stop to it. We do not think it would have gone very far if he had not inter-fered. Catholic loyalty to the Church

lief in Biblical inspiration was shaken by Colenso's writings. Close study of the religious painters of Italy, however, and "reverence for the Catholic art of the great ages" helped to save from shipwreck the faith of this renowned author and kept making him until his the death more and more Catholico-minded. Under the influence of mesters like Lippi, Climabue, Glotto, Botticelli and Angelico, Ruskin's skepticiam quite eva-porated. He discovered, too, during these years, as he himself confesses, "the fallacy that religious artists were weaker than irreligious." "Religion in Giotto," Ruskin bears witners, "had solemnized and developed every faculty of his heart and hand." At Assisi, in-

THE HURON AND

## **Outward Faith**

Protestant writers, even the most prejudiced, will sometimes admit that they find inspiration when travelling abroad in the outward expression of faith so natural to the Catholic peasant. A

so natural to the Catholic peasant. A writer in the Living Church, says : It is good, however, to walk through the freah green fields, gemmed with meadow-saffron, and see the weather-beaten crucifixes that stretch out arms in benediction over the fraits of the ground; and good to find little shrines along the way-side, each with its fresh flowers and its kneeling place for prayer;

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