

Enthronement of the Archbishop of Westminster

London, Dec. 30.

If it be true, as indeed, writes Mr. Freeman, I think it is, that London is a city of remarkable contrasts, it is also true in no district of the capital are the contrasts more striking than in the neighborhood of Westminster. For in that quarter, within a very small circle, one finds uncollected together and jostling each other, so to speak, illustrations and evidences of all the various phases of human existence which go to make up the sum total of what is called life in the great world. At Westminster you have the Houses of Parliament, the old Abbey, grim Scotland Yard, and the Hospital, all standing side by side; whilst round the corner and within easy call are the most magnificent of the buildings of the great departments, including the official residence of the Prime Minister, the Downing street. The kindly palace of Buckingham is close by also, whilst if you cross Westminster bridge and pass along near St. Thomas' big hospital, which fronts the river, you will speedily find your way to Lambeth, and amongst the homes of some of London's very poorest and most struggling inhabitants. And this all within not only the clear sound, but almost under the very hands, of the great clock of Westminster, the quarterly chimes of which so regularly announce to an unending world the passage of time. But if the public buildings in the immediate vicinity of Westminster stand close together in a way that is not only to each other, but that contrast is most particularly marked in the case of the churches; for whilst the old Abbey, as a monument of dignity and quiet beauty, is to-day the home of the new religion of the Reformation, the old religion of the Catholics is in the heart of it, home built for it but yesterday, and it gives rise to many reflections—the old faith in the new temple, and the new faith in the centuries old Abbey.

known Catholics in England at present, together with fully five hundred priests. The rest of the enormous edifice was thrown open to the public, and the attendance was extremely crowded. The high altar was most beautifully draped for the occasion, and it is one of the advantages of the Cathedral that the altar is well within the view of the whole congregation. That at almost each person in the building was able to follow the ceremony as it proceeded through all its solemn and impressive details. From an arch slightly in front of the altar a colossal cross is suspended, and this seemed to dominate the entire scene, and even to command the gaze of the huge mass of people beneath. This great cross is one of the features of Westminster Cathedral, and it is certainly not the least impressive feature, for from its place on high it seems to be always appealing and reminding.

The Doctor's ORDERS: Fresh Air Good Food The O.E. Emulsion For all those threatened with Consumption.

The Head of St. John the Baptist

(J. G. Sutcliffe, M.A., in Catholic Times.)

In Holy Week of this year appeared a pamphlet by an eminent French Bishop—Mgr. Touchet, of Orleans—with the title "Les Executions du 24 Mars dans le Loiret—Lettre a un Congreganiste, directrice d'ecole." (Lettre-sous, 22, rue Cassette, Paris). The term "execution" is generally applied in the present crisis to express the compulsory closing of the schools of religious. The Bishop shows that "secularization" is absolutely necessary as the only means of saving religious education. "Ah! my poor daughters! my poor daughters! How they have trapped you!" cries the Bishop. "What is to become of you? What decision should you take?" He shows that it is hopeless to try to save anything by prudence, and adds: "Do you not see the march of events? Yesterday they executed the religious who did not ask authorization. To-day they execute those who did ask. To-morrow they will execute the authorized teaching establishments. The day after, it will be the turn of the mother-houses. What hope is left? There are times when the best means to save anything is to recognize that all is lost." The Bishop then draws the conclusion: "The Superiors will not long be able to house and feed and clothe the crowds in the mother-houses. They would die of misery and starvation. Then—secularize yourselves. Believe me, I write this word with deep pity. It trembled at the end of my pen." He gives a touching picture of all the religious habit has been to them, and concludes: "I declare to you that there is no law which forbids secularization, even to those who remain in the same schools. This letter will be sent to every Superior General in France, and I earnestly hope they will understand it." The advice thus pathetically given was almost universally followed both by Brothers and Sisters. But has the plan been successful? The answer is certainly "Yes." The Government has cited great numbers of secularized teachers before the tribunals. In the absence of a law to regulate the matter, the views of the Catholic Times (July 24, 1903) are stated that such a law was absolutely necessary to him, that the Deputies had made immense efforts to pass it, and that the Senatorial Commission had rejected their measure. M. Clemenceau, President of that Commission, had not known whether to listen to the Government with "its absurd text" or to private members who sought to supply by their individual lights for the obvious want of wits in the Ministry. He added that it was fortunate the country possessed a Court of Appeal in the Senate, otherwise there was no saying to what the Government would bring them. I added that M. Combes had promised to devote his best efforts to elucubrate a more satisfactory measure between the sessions, which should be introduced as soon as the Chambers met. However, the new session is now nearly closed, and no measure has yet been proposed. This being so, condemnations and acquittals of secularized teachers have been evenly balanced. La Croix (Aug. 30) drew up statistics, with the means at its command, from May 1, 1903. It noted 50 acquittals and 54 condemnations. But sixteen of the former were judgments of courts of appeal (six of them reversing sentences of lower courts). Of the latter only fifteen were appeals. The Croix (Dec. 11) has the acquittal by a judgment of a court of appeal, of 80 secularized Brothers teaching in twelve communes, and of teaching in the same communes. It is a judgment of a court of first instance. In the first case the court held their secularization duly proved, by (1) the circular letters of 23 March, 1903, by which the Superior-General of the Congregation informs each of them individually that he is relieved from all engagements with the Institute; (2) the certificates declaring that their names have erased from the register of the members of the Institute; (3) a certificate of Mgr. the Archbishop certifying that the Superior-General, and he alone, is endowed with full and effective powers to operate the secularization of the Institute. It held further that the life in common was merely an economy and a convenience; that there was no law to compel the interruption of their teaching; that they taught to save themselves from starvation; and that these motives had special force in the case of three Alsacians, who had opted for the French Republic in 1871, and therefore could not return to the country of their birth. The judgment concluded that an establishment could only be considered a Congregational establishment (1) if it was occupied by the members of a Congregation; (2) if it was used for the purpose of a Congregation; that, in this case, (1) the accused were secularized; (2) the building was private property; and (3) to give a confessional education is not, in its nature, a Congregational work. In passing, we may note that La Croix of the same date gives three more Catholic triumphs at law. (1) The refusal by the Tribunal to hand over to the liquidator the buildings and furniture of the famous Jesuit schools in the Rue Lhomond and the Rue de Valenciennes, with the country houses thereto attached. The court held that these duly belonged to the French Republic, and therefore could not return to the country of their birth. 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Brothers. However, in the case of a secondary school, it readily admitted the secularization of several priests, former members of Congregations (Croix, 7 Aug., 1903). The judgment was based on the facts that these priests received a stipend on the same footing as the lay masters; that the requisitions made by the Government had not revealed the existence of any bond between the school and the Congregation; that the Government had not been able to prove the continuance in the school of a direction given in a common interest, nor obedience to conventional rules, with the view to carry on the work of a Congregation; and, further, that the life in common was explained by the necessity of their constant presence in the school, night and day, to assure the guard over the pupils. As these principles apply equally to the Brothers, it is plain what will be the ruling of the supreme court in their case. During the famous and fruitless debate of June 23rd, referred to above, the Minister of Justice, M. Valle, said: "Common sense tells us that secularized religious remaining in their establishments must be presumed fraudulent. They have told you that our legislation does not leave to the accused the burden of proving his innocence. This is absolutely false." Conscious that his astounding statement required some proof, he read a law to the effect that a beggar who is found to possess more than 100 francs is bound to prove whence it came. He added: "The secularized religious are playing a comedy." To prove that he was not according to a document arbitrarily seized, the conditions of secularization imposed by former superiors were that the vows of chastity and poverty should be observed. He wished to quote M. Waldeck Rousseau in favor of his thesis that all are guilty who cannot prove their innocence, but was rebuffed by M. Arago. The Patrie commented thus on M. Valle's novel jurisprudence: "The House had accomplished a veritable revolution in its jurisprudence during its night sitting. In the midst of the most incoherent agitation it shamelessly proclaimed that right is no longer right; for, up to this day, the right of the accused to plead 'not guilty' has appeared imprescriptible and intangible." The courts have not recognized M. Valle's jurisprudence. As may be seen above, the supreme court acted on the same principle, hitherto held unquestionable, that it belongs to the Government and its agents to prove that the secularization of ex-religious is fictive, or that there exists in an institution a direction of a nature to carry on the work of a Congregation. But why does the French Government in the face of every opposition and of every difficulty, persist in blindly and unwearily striving to carry out its work of dechristianization? It is because they have promised to the Freemasons and the rich Jews the head of John the Baptist. St. John led the way to our Lord, and was, therefore, the unbelieving Jew of his day, a stumbling block to be removed at any price. So now priests, monks, Brothers, Sisters, all who lead the way to Christ, must be removed at any price. Our Lord retired, and did not save the life of John the Baptist. God the Father did not save the life of His Son upon the Cross. Yet their work thrives only the more. So now, Almighty God permits these persecutions; but only that the work of the Church in France may be the more gloriously successful.

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has been maintained and preserved in very poor surroundings and against great opposition. Such churches are very humble and very poor, but they are the real bulwarks of Catholicity in London, and their congregations, mostly Irish and their priests mostly Irish too, are the people whose constancy and devotion and courage brought the Catholic cause in England to the position which enabled the great ceremony of to-day to take place amidst all signs of triumph and success. There is nothing in history more wonderful than the way in which the Irish priests and people rescued the Church from ruin and, perhaps, total eclipse in England. This should never be forgotten by Irishmen, and it is certainly admitted and frankly acknowledged by those Catholics in England who know all the facts of the case. A great deal is heard of the great work of Irish Missionaries in America and in Australia and elsewhere, but it is true to say that not nearly enough is realized of the splendid devotion of those Irishmen and women who fought bigotry and prejudice, and suffered much for their faith in England. If Catholicity is, as it is beyond doubt, in the way of great progress and expansion in England to-day, it is largely the work of faithful Irish priests, and their poor congregations in the great English centres of population. This thought struck me, and I am sure, struck others also, who witnessed the great scene at Westminster this morning when, after centuries, a Catholic Archbishop was once more enthroned in a great and Catholic Cathedral.

Melodrama The curtain rises on a scene in which is shown a dark ravine with shady elm trees scattered round and withered leaves strewn o'er the ground. The hero comes, a mountaineer, young, handsome, with no thought of fear. His only mode of doing ill is running an illicit "still" (Which in the mountains, is not thought Despicable, unless you're caught). Emerging from behind a clump of ferns, he perches on a stump and, in a moment discreet, he drops his rifle at his feet. Enter the villain, with a pack of hired scoundrels at his back, and, just as fiercely as he can, he bellows: "Take him—there's your man!" They mix—it is a thrilling sight, and though 'tis a one-sided fight, The hero lands a few right swings And with an uppercut he brings The villain crashing to the floor— He fights till he can fight no more, They lock him in a mountain cave And then all make their exit save The villain—when they're out of sight He takes a lot of dynamite, Ten sticks, perhaps, or maybe more, And plants it 'neath the prison door, Exclaiming, "I'll fulfill my vow; Curse him, he'll not escape me now! Unless this fuse is damped some way, I'll blow him clear to Kingdom Come!" Then, with a few loud oaths and sneers, He lights the fuse and disappears. Enter the heroine (for you know The melodrama's built just so. Something is lacking in the plot. When she's not found upon the spot), Entering, she beholds the fuse, And sees that there's no time to lose; She gathers up the deadly load Now almost ready to explode, And with the strength of twenty men She hurst it far down the glen. Where it explodes with awful force, Near where the villain stands, of course, Filling the air with stones and sand And desiccated villain and, As luck will have it, breaking loose The door of the grim calaboose. The hero then, without delay, Steps briskly forth and walks away, His fair preserver by his side. He asks her if she'll be his bride. "Yes, darling," she replies, "I will, Providin' you'll give up the still." The orchestra begins to play Soft, trembling music just as they Walk off the stage and close the door. The curtain drops—the play is o'er. —From the Milwaukee Sentinel

You may not be able to remove a wrinkle, but you may remove a frown and so change your wrinkles into rivulets of laughter.

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One could not help reflecting that a very short time ago the practices of the Catholic Church were denounced as "idolatrous" a few hundred yards away in the House of Lords, and some of those who heard that infamous denunciation were, I noticed, amongst the congregation to-day. It is true that a good deal of bigotry and intolerance still remain in certain quarters in England in reference to Catholicity, but the spirit of the age is against such influences and to-day's wonderful demonstration of the strength of the Catholics of London marks a new era of progress and prosperity and useful endeavor on the part of the Catholic Church which no power can check or set back. At the same time, as I stepped into the street, my mind wandered from the state of the Catholic Church and its congregation of the highest in the land to the many small and poor churches all over London, where the very spirit of the Catholic religion