

not the case till after the occupation by the Angles and Saxons. But St. Augustine, who established the Anglo-Saxon or English Church, was also sent by a Pope—Gregory the Great.

The British Bishops did not receive him cordially, not because they had a different faith from St. Augustine, but because they were unwilling to preach to their conquerors who had driven their people from their homes to the less desirable and more rugged country.

They did differ from St. Augustine on the date of Easter, but this was because in their wars with the Saxon invaders they had lost the mode of calculating the date of that feast in accordance with the continental and Roman counting, to which they adhered at Aries.

This was no matter of faith, and it was no obstacle to the subsequent union of England and Wales into one Church when the whole country became assimilated.

The modern Church of England is entirely a new Church. It destroyed the essential unity of the Church of Christ by raising up a new head of the Church, by establishing a new liturgy with new doctrines, and by following the teachings of John Calvin in preference to "the faith once delivered to the saints" and handed down by a tradition of fifteen centuries. It is very far from being correct to assert that the new Church is identical with the original Church, because by force the civil power has given it the name to which the original Church only had a true title.

A CATHOLIC NATION DELIBERATELY SLANDERED.

The Baptist Convention, which met recently in Peterboro, passed a resolution expressing the horror felt by its members at the atrocities which are said to have been committed by officials of the Belgian government in the Congo Free State, Africa, which is governed by the King of Belgium, who is therefore held to be responsible therefor, and the British and Canadian governments have been asked to use their influence in putting down these cruelties.

During the last three years especially much has been said on this subject by English missionaries, who have asserted that the Congo government has made it their practice to require the natives to bring in to the agent a certain quantity of rubber as their tax every twenty days. This quantity of rubber was so great that it required the natives to be fifteen days in the forest to gather it, so that there was no time to rest between one payment and another; and, if the payment was not made, the laborer was mutilated or some of his family were killed in punishment for the failure. Thus, one Rev. Mr. Harris, an English missionary to the Congo, in an address delivered a couple of years ago to a large audience in Christ church, Westminster, asserted that the King of Belgium's black cannibal soldiers were allowed to punish delinquents as they deemed proper, and the punishment was that these delinquents or some of their family were killed and eaten by the cannibal soldiers.

The same Rev. M. Harris, with his wife, and the Rev. H. S. Johnson, spoke to similar effect in Cleveland, Ohio, and other cities of the United States, in 1905.

An investigating committee, after making full enquiry into these tales of horror, has completely exonerated the government from all the charges.

The Belgian government has only had charge of the Congo Free State for twenty-one years, and this charge was given it formally by a Congress of representatives of the various European Governments, to put an end to the scandalous treatment of the natives, which irresponsible private companies inflicted through greed for gain. But it took about six years to make the Belgian government of the country efficient, and it was shown by the investigating committee that the Belgians, aided by the Catholic Belgian missionaries, had brought order out of chaos as quickly as possible, that the cruelties complained of had been brought to an end fully fifteen years ago, and that there were none occurring within the last twelve years, but that the government had succeeded, within the short time they have had at their disposal both in Christianizing the natives and in educating the children of seventeen years of age and under. The Belgian (Catholic) missionaries, some of whom are priests, and others teachers of various religious orders, (brothers and sisters), have found that men accustomed to barbarous ways are with difficulty brought over to Christianity. Those boys who are above seventeen cannot be influenced, except in rare instances, and the mission schools devote themselves to the education of boys and girls of seventeen and younger.

The educational programme is not overcrowded with subjects, being chiefly confined to reading, writing, arithmetic, with some geography. Nevertheless several other practical subjects are taught, and in fact all are taught to specialize in some branch of work. Many girls learn the use of the sewing machine, and boys learn various trades. Gardening and music are also taught and there is a large class at ki-Santu which form a well drilled brass band of about thirty members.

Thousands of pupils have been thus taught already, and many have become skilled tradesmen. Many of these are now employed on the railroads, and on branches of the State service, and on the whole the much abused Belgian government of the Congo Free State has done good service in civilizing that territory. Even many of the children who have graduated in the schools are now able themselves to become teachers, and this is a feature of the case which will render future progress much more rapid, as skilled workmen can now be had upon the spot without importing them from Europe. There are always openings found in which those who have spent several years at the schools can be employed profitably to themselves and to humanity in general.

We here give the testimony of the Consul General of the Congo Free State to the general truth of our statements. Writing from Baltimore in September, 1905, James Gustavus Whitely, Consul General of the Congo Free State, wrote to the New York Freeman's Journal:

"As you are already aware, many distinguished missionaries in the Congo Free State have recently given expression to their high admiration of the work which King Leopold's Government has done for the advancement of Christianity and civilization in Central Africa. The adversaries of the Congo Free State have endeavored to discredit this testimony by alleging that these missionaries are unduly influenced by the government in whose territory they reside. The letter of Mgr. Angouard is therefore of special interest in view of the fact that it gives the frank opinion of an eminent prelate who has had special opportunities of knowing the true condition of affairs in the Congo Free State, and whose bishopric lies in the French colony beyond the jurisdiction of influence of King Leopold's government."

The letter in question admits that there were abuses in former years, but the same is to be said of French, German and Portuguese territories. Elsewhere we find that British authorities have also at times abused their suzerainty, but on the whole the accusations made in the Baptist Convention are greatly exaggerated as against a Catholic nation, Belgium.

The story of the Black Cannibal Army of the Congo State is declared by reliable witnesses to be a gross misrepresentation; and the Hon. John Campbell declared in the British House of Commons that the stories which had been told about the Congo were prompted by jealousy, and that there have been better results in the Free State than in parts of the Congo under the rule of other nations than the Belgians. When will our Baptist friends be fair to the Catholic Church and its missionaries? Why did they not deem it worth while to pass a resolution condemning the burning of the negroes in the south? This is not the work of Catholics.

THE NEW BISHOP OF HARBOR GRACE.

The Holy See has appointed the Rev. John March, rector of the cathedral, to succeed the Most Rev. Archbishop Macdonald, who resigned some months ago. Father March possesses all the qualities requisite in a Chief Pastor. He is a man of sound judgment, learned and zealous, and has been a most successful administrator. He brings to his new office the experience of years, and will doubtless prove a worthy successor to Archbishop Macdonald. The latter, during a pontificate of twenty-five years, did herculean work; and few Bishops have such an enviable record. He studied the entire diocese with churches and schools, and leaves the scene of his labors in a most flourishing condition. A zealous worker and keen man of business, he personally supervised the church building of the entire diocese, and to-day the diocese of Harbor Grace, Nfld., is without encumbrance of any kind. His Grace will probably spend his declining years at the old homestead in Picton County, N. S. The consecration of Bishop March took place on Sunday, November 4th, and the ceremonies in connection therewith were most elaborate.

San Franciscan Falcons.

The fact that it has been necessary to increase the number of police and to take other measures for public safety since the re-opening of the saloons in San Francisco demonstrates why the movement for the restriction of saloons has the endorsement of thoughtful men everywhere. Not only in San Francisco, but in every other city it is true, as a contemporary puts it, that "there is a class which can be kept decent so long as it cannot get liquor, but becomes a menace as soon as it does get liquor."—Catholic Universe.

CARDINAL NEWMAN MEMORIAL CHURCH.

FORMAL OPENING OF THE HANDSOME EDIFICE ERECTED AT BIRMINGHAM, ENG. A GREAT CONVERT'S MISSION. ARCHBISHOP BOURNE'S TRIBUTE TO HIS COUNTRY'S GREATEST MODERN WITNESS FOR THE FAITH.

On Tuesday, October 9, the sixty-first anniversary of John Henry Newman's reception into the Catholic Church, the handsome church which has been erected at Edgbaston, Birmingham, England, to his memory, was formally opened. The proposal to build the church was first made at the time of the Cardinal's death in 1890. In 1901 the Oratory Fathers revived the project and addressed an appeal to the Catholic world for funds to build an edifice that should be a fitting memorial of the life and work of their illustrious founder. The appeal met with considerable success and made it possible to put the work in hand. The church, of which only the nave and aisles have been completed, is a fine example of Italian architecture. With certain modifications it has been designed upon the model of St. Martino, in Rome, and one of the chief features of the interior, which is practically a copy of an early classical basilica, is a series of six noble marble columns which support the roof on either side of the nave.

The preacher at the opening sermon on October 9 was Archbishop Bourne, of Westminster, who took as his text, "The memory of him shall not depart away, and his name shall be in request from generation to generation." (Ecclesiasticus xlix., 3) His Grace spoke in part as follows:

"We are assisting at the opening of a church which is set up to give glory to God by recalling to men's minds a life devoted entirely to His Divine service, and which sixty-one years ago on this very day was given to the Catholic Church."

"Greater than all mere material blessings are the gifts of heart and of mind which God has been pleased to bestow upon chosen souls, making them to stand forth as prophets before their fellow men and enabling them to interpret the thoughts that were barely conceived, and in no sense expressed, in the minds of those among whom they moved. Such champions of truth and virtue, who do not intend to have live forever, and for all time to have to thank God for all that He has done for us through them. Among such we may place without hesitation John Henry Newman, priest and Cardinal Deacon of the Holy Roman Church. "The memory of him shall not depart away, and his name shall be in request from generation to generation."

"What, in brief outline, was the mission confided to him, and how did he accomplish it?"

"He was meant to be a witness to the supernatural in an age which, for the most part, was forgetful of everything but the concerns of the material existence. "Again, he was a witness to the necessity of faith to the great fact that if God exists, and if He has made us, there must be many things in His existence and in our creation and in the providence which is a continuing of that creation, which we can never understand, which we can never adequately explain, and which we must, therefore accept simply and humbly on the word of God Himself, Who has been pleased to make them known to us."

"Lastly, he was a witness to the supremacy of faith. No one, perhaps, was ever more sensible of the difficulties which may be urged against the truths of revelation, and no one could state them more cogently and put them in a form more difficult to refute. And on this account Cardinal Manning did not hesitate to call him "our greatest witness for the faith," because, in spite of the clearness of his perception of difficulties, he saw how God's own inspired word must prevail against all difficulties, and that when there is certainty that God has spoken, there can be no place for doubt. Thus he followed the guidance of Divine Grace step by step, he was led through images and shadows into the full light of God's revelation which is entrusted to the Catholic Church, and from that moment there was neither doubt nor hesitation, but perfect peace and tranquility of mind, in spite of all the difficulties and disappointments and contradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and in part to them his own steadfast confidence, so that to many souls his life and his teaching, and the mastery of their spiritual existence, while to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church.

PEACEFUL CERTAINTY.

"We have his own assurance often-times repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which perhaps, may help some hesitating soul even though more than fifty years have passed since the words were written. It was addressed to my own father, who, then a young man and a very recent convert from Anglicanism to the Catholic Church had been disquieted, like many others, by the persistent rumors that Dr. Newman was dissatisfied as a Catholic and was contemplating a return to the Established Church, and had written to ascertain the real truth from him to whose writings he owed under God his own reception into the Church. This letter is dated from Maryvale on June 13 1848:

"Dear Sir: I return an immediate, though necessarily hasty, answer to your inquiry, which made me more than smile. "It is wonderful that people can satisfy themselves with rumors, the slightest examination or even attention, would dispel them, but I have had experience of it long before I was a Catholic. At present the very persons, who are through and reprobated the evangelical misrepresentations concerning me, when I was in the Church of Eng-

land, believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing.

"I can only say, if it is necessary to say it, that from the moment I became a Catholic I never have had, through God's grace, a single doubt or misgiving on my mind that I did wrong in becoming one. I have not had any feelings, out of one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me had I not become a Catholic, and it pierces me to the heart to think that so many excellent persons should still be kept in bondage by the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings.

"This is my state of mind, and I would it could be brought home to all and every one, who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies. I am, dear sir, truly yours, JOHN H. NEWMAN.

HIS PROVIDENTIAL PLACE.

"It may be said, my brethren, that all these things which I have spoken could be affirmed about every great preacher and every great writer of the Catholic Church in every age of her existence: All without exception have been witnesses to the supernatural and to the faith, and all alike have continually set forth the same great argument, and have found peace and rest in the bosom of the Church. He should therefore, have a very incomplete view of the providential place given to Cardinal Newman were we not to dwell upon the personal and peculiar way in which he accomplished the mission which God had entrusted to him.

"I think that we may safely say that he was raised up to convey the old unchanging message new words and in a fresh setting which would be acceptable to the Englishman of his day. No voice has fallen on English ears so persuasively as his. Many have taken up his works, attracted solely by the beauty of the language in which he has clothed his thoughts, and they have been led to consider and to see the truth of the thoughts themselves. He has gained a hearing for the Catholic Church in places where no one else could have obtained audience, and he has broken down prejudices that were deep-rooted and centuries old. The Catholic Church has a different position now in the minds of thousands of those who do not accept her teaching, because Cardinal Newman has lived, and preached, and written. As Cardinal Manning said in his funeral sermon: "No one who does not intend to be laughed at will henceforth say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. * * * He has taught us that beauty and truth are inseparable, that beauty resides essentially in the thought, so that nothing can make that to be beautiful which is not so in the plainest words that will convey the meaning. The English people have read the thoughts through his transparent words, and have seen the beauty of Eternal Truth as it shone forth in his mind." A position has been given to the Catholic Church in the minds of Englishmen from which she can never be removed."

THE FRUIT IS THE TEST.

In the last report (1905) of the "American Board Missions in Papal Lands" we find the following pious speculations and aspirations relative to Austria:

"Who can estimate the far reaching leavening influence of these churches of Jesus Christ in that land of ignorance and immorality? In closing his report, Mr. Porter adds: "The work of God goes surely forward here in Austria. The Austro-Hungarian empire is slowly but surely being leavened with the Gospel. May God hasten the day when these heterogeneous people shall become one in Christ Jesus!"

While perusing this interesting document the shouts of the newboys in the streets came to tell of what was going on among some "heterogeneous peoples" otherwise. It was in the State of Georgia. For five hours, according to the Atlanta Constitution, a frenzied mob, ten thousand strong, ruled the city. During this time Negroes were shot down at sight and out or beaten to death. When at last the combined efforts of civil and military authorities had restored something of order, at least a score of innocent Negroes had been murdered, and more than a hundred wounded.

"In that land of ignorance and immorality," Mr. Porter. Where is the better land? Read this: "In every city are whiskey shops and brothels of the lowest description; and there congregate the fiends in human form, black and white, who, make all the trouble. And yet the policemen are comparatively few and are poorly paid. If necessary, there should be a policeman on every corner, and another in the middle of the block, in exposed localities."

This place is not in Austria Hungary, but in the Southern State wherein that saturnalia of murder was witnessed only a few hours before the church bells called people to worship God.

A few days later came news of more attacks on Negroes and the lynching of a large number in various places in the South. The cry is raised that the Negroes are again offenders in all such cases, and the fiery cross summons the clan, and in their track the mob. The nearest tree or lamp-post is the tribunal which decides the fate of the suspects. The question of guilt or innocence does not avail very much, either before or after the hanging or burning. Victims are demanded, and the mob will not be denied.

Now, here is a country of "heterogeneous peoples" for Mr. Porter's ex-

periment. They have for long been subjected to the influence of that Gospel leavening which re-desiderates so devoutly for the Catholic Slaves and Austrians, Baptist, Methodist, Episcopalian and Presbyterian have long had full sway there. Why do not the pastors of Georgia and other States raise their voices against the reign of murder, if they be preachers of the Gospel? Let Mr. Porter read what a writer in the Independent (October 4) has to say on the subject of the Atlanta massacre:

"Where were the conservative, good white people? That is not a question any one will ask when he knows that ten of the leading white pulpits in Atlanta are vacant because the pastors of moral courage have either been driven away or will not come to stifle their conscience in such service. On Sunday morning only one pastor stood up positively for law and order, according to statements published in the Atlanta Constitution, and that one was a Catholic Bishop—all the others said it was what you might expect."

Let us now turn away from the South and see what other missionary fields are open to the American Board of Missions in "Papal lands." Last week we gave an idea of the opportunities that offer themselves right here, in the State of Pennsylvania, among the superstitious believers in "Hexery," the goose-bone auguries and other degrading forms of fetish superstition. Here is another view of life just as it is, in the very same State. It is taken from the columns of the Record of October 2:

"Rev. Amos Sell, a missionary located in the mountains near Bendersville, created a sensation in the Adams County Conference of the Lutheran Church, now in session here. He said that "Savagery in its worst forms exists among the mountaineers located near my mission. Morality is unknown. Men and women live huddled together like beasts. Many of the children run about nude in summer, and a great majority are unable to read school in winter because they have not the proper clothing. On several occasions my meetings were broken up by drunken rowdies, who stood outside of my mission church and emptied their revolvers through the church windows."

The Mountains of the Moon in Africa, have more attraction for the American Board gentlemen than the Alleghenies, and the Apennines are decidedly preferable, in their estimation, to the mountains of Kentucky, or regions contaminated by the odor of "moonshine" distillation. There is a distinct flavor of the moonshine yarn in their reports, but, then, one must at least make a showing of some sort for the salary one gets.

Yes, these Gospel abiding critics of ours in Spain, in Italy, in Austria, Hungary live in lovely lands, and the result is a glowing richness of fancy and a tender pity for our poor Catholic shortcomings. To the rude realities of the home field it seems a pity to recall such exotics.—Philadelphia Catholic Standard and Times.

AFTER SCHOOL DAYS, WHAT?

A PLEA FOR THE CARE OF THE BOYS AT A DANGEROUS PERIOD OF LIFE.

At the general meeting of the Manchester, England, Council of the Society of St. Vincent de Paul, Rev. Goderic Kean made an address, which is reported in the London Catholic Weekly. The following extract will prove of interest not only to members of that society everywhere, but to those interested in our total abstinence cadets, boys' brigades, young men's societies and alumni associations.

"There is," said Father Kean, "one aspect of the society's work to which I consider special attention ought to be given and that is the one which comes under the heading of patronage work. That has for its object the interests of boys from the time they are likely to leave the elementary day school until the time when they have reached an age in which they may be entitled to be deemed by others—not by themselves—young men. This undoubtedly is the most dangerous period of life, and one that calls for special protection. It is the period in which the Church in England loses thousands. I am speaking the other day to a priest who has had over twenty years' experience in Manchester and Salford, and he asked, 'What becomes of our youth?' A couple of years or so after leaving school they seem in great part to disappear altogether from attendance at Church. Another priest had taken the trouble to reckon up from the registers of several years the number of those who had left school in a large parish, and who could no longer be counted as practical Catholics, and the result was appalling. Here was a great work for the society. It required apostolic spirit and self-sacrificing conduct, but it was one of the highest forms of both. During the years that a child was in a Catholic elementary school he was guarded with care and diligence to prevent the least spot of sin from entering into his boyish heart. As soon, however, as school days were over, and he is sent to employment, a new world opens itself out before him. All that he has been taught to love and reverence, he is likely now to be taught to ridicule and despise. The mystery of iniquity becomes unveiled before him: his faith is attacked, and thus, surrounded by evil influences day and day, week after week, after holding out for a time, he eventually succumbs, neglects his pious practices and religious duties and practically becomes lost to the Church. It is at such a period that the good and devoted brothers of St. Vincent might step in with their patronage work, and by saving the boy save the man, save the father, save generations yet unborn."

The same clouds which grew thick and dark to prevent the sun from shining, clothe themselves in sunpleteness and transparency when the sun has forced them to make way for him.—Abbe Roux.

When the Liver is out of Order

calomel, cascara, salts, strong liver pills and purging mineral waters would do any permanent good.

When a person is bilious, the liver is not giving up enough bile to move the bowels regularly—and some of the bile is being absorbed by the blood. In other words, the liver is in a weakened, unhealthy condition.

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THE WAYSIDE CROSS.

Sir Henry Bellingham recently inaugurated at Castle Bellingham, County Louth, the custom of setting up the wayside cross in Ireland. In ancient Ireland it was usual to have stone crosses erected in the market places, to remind all who transacted business there to be just in their dealings and to return to their homes in peace and sobriety. The termon lands, also, which were places of sanctuary and surrounded the churches and monasteries, were marked by high crosses, and afforded protection to fugitives from vengeance. About fifty of these ancient stone crosses still remain in various parts of Ireland, and some of them bear inscriptions with names of persons who have been identified as living at various times from 903 to the year 1150. Sir Henry Bellingham, who is so plausibly perpetuating a Catholic practice not uncommon in ancient Ireland, was not himself always a Catholic although it is now nearly forty years since he entered the Church.

Notable Converts.

The Benedictine Fathers at Fort Augustus have recently received into the Catholic Church two notable converts, Colonel Angus and Dr. Gordon Watson. Colonel Angus is the brother of the Rev. Angus, M. A., of St. Andrews, himself a convert of many years standing, one of the fruits of the Oxford Movement, whose reminiscences of that period and his personnel make the most entertaining and informative reading.

Dr. Gordon Watson is a South African physician at present resident in Scotland. His wife is a member of a well-known Catholic family in the Highlands, a fact which no doubt smoothed his way into the Catholic Church.

It is expected that Colonel Angus will take part in the coming Catholic Truth Conference at Aberdeen.—London Catholic News.

THE CATHOLIC CONFSSIONAL AND THE SACRAMENT OF PENANCE

We have much pleasure in publishing the enclosed notice of Father McKeon's book from a Catholic paper which is deservedly one of the most widely read in the United States. This book can be mailed to any address by the CATHOLIC RECORD office on receipt of 25c.

"The Catholic Confessional and the Sacrament of Penance" is the title of a pamphlet written for popular use by the Rev. Albert McKeon, S. T. L. St. Columban, Ontario, Canada. It is just the book that is needed now to meet the situation created by the infamous libel of such works as "The Devil in the Church." It does not confine itself to pen treatment of the subject, but presents some exceedingly touching and stirring scenes of the visible effects of contrition and pardon on the face and attitudes of penitents, the mode of hearing confessions and other related things in the Catholic system. These may well offset the vile and hideous caricatures which purveyors of filth have put forth on the same subject. The work is strongly recommended by His Eminence Cardinal Gibbons. It can be had in quantities from the author at a nominal price.—The Catholic Standard and Times, Philadelphia, Saturday, Oct. 21, 1906.

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