in a false position, and to day we have in this country a sect for every day in the year, each professing to base its religion on the Bible and the Bible only, and each interpreting it in a contrary manner. Well, the position to which I have referred is one that I have never have referred is one time? I have never select the Now with reference to the next position, which I have called the Moderate position, Moderate Anglicans believe all that the Low Churchman between They believe the Bible con lieves. They believe the Bible con tains the whole of the divine revelation and believe all that it contains. They go isrther and say that although the Bible contains everything it is not exactly sufficient that there must be some actly sufficient that there must be some authority to interpret it. They say that in the early centuries the Bible was interpreted by divine guidance: that the doctrines of Christianity were that the doctrines of Christianity were made plain; that all went fairly well for the first five centuries, and that then corruptions began to creep in. Even in the first century they say error began to creep in when the Bishop of began to creep in when the Bishop of Rome began to declare that he was the head of Christendom, and it was said that this declaration has ruined the whole course of Christianity. Then ambitious people, they say, began to invoke the saints, to teach a superstitious reverence towards the sacraments reverence towards the sacraments—
such errors began to creep into Christianity, and gradually the holy faith
was covered up and hidden, and the
revelation became almost entirely obsoured. Then they declare that there
came a glorious reformation, that the
Church washed her face, that above
all she had cast off the authority of
the Rishen of Rome, but that although the Bishop of Rome, but that although changed she was still the old Church.

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and I received the same teaching in my own home. Subsequently I went to read for Anglican Orders with Dean Vaughan of Llandaff, who was a Low churchman, but who held partly to the churchman, but who held partiy to the second or primitive theory. That was his position, and I have great respect for him. I was ordained in the Church of England, and I entered afterwards into a sphere of work in East London, where I remained for two years. At the end of that time my father died, the hold of the died, and I went the end of that time my father died, my health broke down, and I went abroad, visiting Egypt and the Holy Land. Up to that time I don't think any doubt had crossed my mind to shake my religious convictions, and it then seemed to me that the only decent, respectable theory regarding religion for anyone to hold was the one that I held myself. It was in Egypt that I held myself. It was in Egypt

THE FIRST SHADOW OF DOUBT as to whether my position was a really sound one crossed my mind. I remember at Luxor, where I was stopping, I went out one day for a ride, and passing through a little mud village I noticed standing at the side of one of the small streets a building of mud surmounted by a cross. Something mounted by a cross. Something prompted me to enter. I found myself in a Catholic church, the ugliest, most wretched, and one of the smallest I have ever seen, and it was a very ex traordinary thing that it was there that I felt the first faint touch of doubt about my religio. Near my hotel was a charming Anglican chapel, the music at which was good and the congregation excellent. But the chapel belonged to the hotel and it gave one saught and practised throughout the taught and practised throughout the world; the same ceremonies, the same altar, the same service, the same every thing. I was struck, and I said to myself then for the first time: "Is it possible that this Church to which I belong is only the Church of England,

NOT THE CHURCH OF CHRIST.

Well, my conscience was only just touched, and I tried to cover it up, for in reality I thought that the doubt that had crossed my mind was only a temptation, and indeed often atterwards I was certain that it was a temptation of the evil one. I left Egypt for the Holy Land, passing through Jerusalem, to the north, and proceeding to Greece, and from that country to Rome In the Holy Land another thing struck me, and that was that the Church of England appeared to have no right or position there. Although her clergy were allowed to celebrate the communion service in the chapels of the schismatic Eastern churches, they were not permitted to share the altars, but every little Eastern sect was. The Catholic priest went to the chapel altars to say Mass, but the Anglican clergyman never. And yet here was I, claiming to belong to NOT THE CHURCH OF CHRIST. clergyman never. And yet here was I, claiming to belong to

that was the same now as she was six hundred years ago, that had not been broken at the Reformation, but had continued directly from the time of the apostles. Why, then, had her clergy not a right to offer the communion service upon the alters at Jerusalem? I felt that my Church was nowhere; that she was not recognized; that she was not counted; but I tried to reasure myself of the soundness of my position. At Damascus I had a shock: I saw in an English newspaper that a distinguished Anglican friend of mine had been received into the Catholic Church. His name was Father Maturin. Well, I had great faith in him, and I am glad to think that I wrote to him at that time expressing sympathy with him and southing alsa. From THE TRUE CHURCH OF CHRIST, duction by Hon. Mrs. Maxwell scott of Abbotsford.

This book, which has been sent me Church. His name was Father Maturin. Well, I had great faith in him, and I am glad to think that I wrote to him at that time expressing sympathy with him, and nothing else. From Damascus I went on to Rome, but I must confess that I was not much interested in the Eternal City, because at the time I visited it I was going remained in Rome for a brief period, I returned to England, and set-

tled down to a second curacy in Kent. It was about this time that I began

with regard to the testing of Christian with regard to the testing of Christian doctrine by the primitive Church. I began to think that the theory of testing everything by the early Church was untenable. Who, I asked, is to say now what the primitive Church did teach? It is all very well to look back to the ancient Church for guidance in religious teaching, but did those who did that find the same teaching? For example, at a certain ecclesiastical parliament that was held six or seven years ago an appeal was made to the years ago an appeal was made to the primitive Church, and one Ritualist pointed to certain observances of the pointed to certain observances of the remitive Church in proof of the point he was urging. "Yes," replied the Archbishop of York, "but that is one of the points on which the primitive Church went wrong." Of what use, then, was an appeal to the authority of the primitive Church if, when that authority decided against you, you refuse to believe and say that the authority is wrong? Again, in appealing to THE ANCIENT CHURCH

THE ANCIENT CHURCH
why and by what right do you draw
the line at the sixth century, and say
that it was after that period that corruptions crept in? Who are you to say that up to that time it was pure, and that after that it fell into error? What was the primitive Church that was appealed to? Some appealed to its teaching of the first three primitive councils, others to the first four, whilst others accepted the first seven, and so men professed to appeal to authority, and they did not know what it was or where it stopped. They allow the Holy Spirit of God to speak for the first six centuries, and after that they silence it. On the hypothesis that at the end

by the Moderate Anglicans, and it was in this position that I was educated and brought up. In the school to which I went, if any theories of religior were taught at all, they were based on those that I have mentioned, and I received the same teaching in my guiding hand is not worthy of argument. Yet you know that it is stated in one of the Homilies of the Church of England that " for over eight hun-dred years the whole of Christendom was sunk into

of idolatry," and that homily is still accepted by the Anglican Church. Again I ask what became of the promises of Christ if for eight hundred years the whole world was submerged in damnable idolatry? To continue, I gave up the idea of appealing to the primitive Church, first, because I did not know what the primitive Church was, secondly, because I did not know was, secondly, because I did not know what reason I had for appealing to it, and lastly, what right had I to say that in the first century the Church was pure and that in the sixth it was not? Well, for two years I remained in the sphere of work to which I have re-ferred, and having recovered my health I felt that I should like to do more work, and so I left the parish not, however without great sorrow, for the however without great sorrow, for the vicar, the parishioners and myself were warm friends, and the worship was very beautiful and edifying. I then joined one of the few orders of the Anglican Church—that founded by Bishop Gore of Birmingham, whom I have the warm est love and esteem for. This order had a house in Yorkshire, and it was them that I went. I believed then in there that I went. I believed then in there that I went. I believed then in the theory of appealing to the agree-ment of Rome, Moscow and Canterbury, for I said that these three divisions of Christendom made the Church, that gregation excellent. But the chapel belonged to the hotel and it gave one the impression that the Church of England religion had been taken out in connection with the business. It was then that I thought of the humble little Catholic Church in the midst of the people, but for and belonging to the people; in which the same universal doctrines of the Catholic Church were taught and practised as they were taught and practised throughout the Bonson said: At that time I believed and Benson said: At that time I believed that we had the true priesthood, and we practised Catholic doctrine. We had what what we believed to be the Mass, we observed silence during the greater part of the day, we wore a certain kind of habit ith a girdle, and some wore a beretta. We used the Anglican Book of Common Prayer, supplementing it with a great part of the Catholic breviary, and I for months—I might say years—before I became a Catholic

Catholic RECITED MY ROSARY every day. We taught the doctrine of confession, and I can tell you at the conclusion of the missions which I con conclusion of the missions which I conducted as part of my public work I used to hear far more confessions than I have ever heard as a Oatholic priest. People came perfectly naturally to confession, and I thank God that I am able to say with cartainty that most of these made. came perfectly naturally to contession, and I thank God that I am able to say with certainty that most of them made true acts of contrition. I cannot bear those people who say that the Anglican Church is a mockery. It is not true, and to call it mackery is almost as much as to say but its clergy were playing a hypocritical part. We were not. We believed that we were true priests, and I may say that we kept the seal of confession exactly as it is kept by the Catholic priests. On practically every point except the supremacy of the Pope, we believed the teaching of the Catholic Church, taught most of her doctrines, as thousands of Anglican clergy are doing to day, and it is this High Church teaching that is building the bridge over which the Anglicans will come into the true fold.

### AN INTERESTING WORK.

Barrie, Dec. 2nd, 1907.

"Ancient Catholic Homes of Scotland," by
Domo Odo Blundell, O. S. B., with an introduction by Hon. Mrs. Maxwell Scott of
Abbotsford.

great mass of the Highland Catholics to the luckless Prince Charlie.

The progress of Catholicity is also traced from the days when Mass was celebrated in secret with scouts watching the approaches, till happier times. Each chapter affords pleasant reading, the more serious narrative being en-

the more serious narrative being en-livened by anecdotes which yet help to impress their lesson on the mind.

The book is gotten up in good style, being well printed, well bound and well illustrated. The history of the Church in Scotland resembles that of Ireland and England during the same period, though the persecution of Cathperiod, though the persecution of Catholics was not so violent in Scotland. This book affords interesting and edifying reading to every Catholic and especially to those of Scotch descent.

The homes referred to in these pages are principally the places where the priests took refu e during the years of persecution .- Com.

#### LETTER FROM ROME.

Every class in Italy has come to realize that the root of most of the dis turbance for which the peninsula is making for itself such an unenviable reputation before the world have their origin in Masonry. The Italian Government is hampered by it, because many of its officials are connected with the dark brotherhood; nearly every municipality in Italy holds some of them within its bosom. Of the present Roman municipality Masonry forms a

Roman municipality Masonry forms a large part, and thus arises anxiety for the coming year in the city.

Several journals, however, have initiated a struggle to combat the evil, and this in no unmeasured terms. The In Attesa, of Milan, says "the Roman elections teach Italy not to induce in any more illusions. Only by dulge in any more illusions. Only by a strong alliance, and with men hostile to Masonry and devoted to its subversion, can we hope to defend that order and that liberty that are indispensible to all honest aspirations for progress."

"Il Gazzettino del Popolo," of Rome, has set itself to rouse the masses against the fraternity. It calls upon them to root out the evil, if they wish for peace, fair-dealing or common rights; and points out the danger of entering its outer ring, no matter what may be the bait held out. dulge in any more illusions. Only by

bait held out.

THE USUAL RESULT.

A case of interest to Catholics came on for trial last week in Mileto, Italy. It goes to show how calumnies of Italian Socialists against the clergy, usually end when followed up. It seems that the Socialist journal, Il Pane, published several articles gravely defaming the character of Canon Agostino Laruffa. The aggrieved priest promptly bait held out. uffa. The aggrieved priest promptly took an action against the manager, Dr. Lombardi, and the editor, Pitto, of Il Pane, resolved to thresh matters out to their fullest extent. On the 17th inst., when the case was called in court, before an eager house, Canon Laruffa asked permission to read, before any evidence should be taken, a declara-tion to the effect that the present lawsuit had been entered upon merely to clear his character in the eyes of his

Bishop, brother priests and the faithful.

Then the journalists asked permission to read a statement of a very differen kind. Having obtained the necessary leave, the chief calumniator read a full

leave, the chief calumniator read a full apology, which we think worth giving in its entirety:

"Francesco Lombardi declares that he published in good faith in the journal directed by nim, Il Pane, a series of articles and correspondence, and particularly the one which has been the cause of the present action, concerning Canon Agostino Laruffa and the institutes of which he has control. And tutes of which he has control. And to day, since all the charges published have been found, after investigation, to be not only incapable of being sustained, but even absolutely false, he (Dr. Lom-bardi), through a sense of honesty, affirms the non existence of the facts published, and consequently recognizes the duty of not repeating such in hi-journal; moreover, he assures Canon Laruffa of his esteem and friendship."

As there was no further necessity for going into the case, the clergyman expressed himself satisfied, and withdrew the action.

A NEW JOURNAL BY THE POPES'S ORDERS A NEW JOURNAL BY THE FOURS A SUBBLES.

The increasing interest in journalism every day is due in no small measure to the influence of Pius X. As Blahop and Patriarch he was the life and soul of several papers, and as Supreme Pastor his zeal for Catholic journals has but increased.

increased.

At the end of this month the Unione shall appear in Milan for the first time. This publication, which is to be regarded as the chief Catholic organ of that city, owes its existence directly to the command given by Pins X. to the Cardinal Archbishop of Milan, who has declared that the Holy Father had the establishment in mind even as far back

as the first week of his pontificate.
"THE MARTYRS OF CHICAGO."
In consequence of the suppression of In consequence of the suppression of the demonstration intended to be made by the anarchists of Rome in memory of those men whom they term the "martyrs of Chicago," a private meeting was held by those "undesirable citizens" protesting against the arrest of their ringleaders, and promising a public gathering of their forces on the 17th inst. Everybody in Rome expected that the Government having already prohibited the first, would act similarly with the second demonstration. How ever, to the surprise of all, the anarchists were allowed an open air meet chists were allowed an open air meeting, and that of the most violent kind.

At the Orto Agricola the meeting composed of some four thousand anar chists and Socialists, was held on the date fixed. Two battalions of soldiers had been drafted the previous day from Florence and one from Genoa for the occasion; these, with the available troops in Rome, were told off for the

speeches of reckless men, decided to rold hostile demonstrations in front of the residences of individual minister and Government buildings. Things and Government buildings. Things then began to look dangerous for all sides, so the troops got the order to keep their bayonets in readiness and quietly march after the crowd. Going down towards the Pantheon, the rabble made a really savage de-monstration outside the French Col-

lege. Meeting then with two foreign priests, they attacked them with sticks, while the bearer of the banner tried to fell one of the strangers with his burden. A Government official coming along quietly on his bicycle, found himself suddenly in the midst of the band, and realizing his danger proceeded to cut a way through in a rather novel manner. Raising his rather novel manner. Raising his bicyle aloft, he lay about him in every direction, and thus made a passage as far as the military, who ran to his aid. By degress the crowd dispersed, after a few were arrested as the result of several scrimmages with the troops. And this is free and unite. Italy!

The action of the Archbishop of Munich in requesting the "Regio Placet" before publishing the Papal encyclical 'Placendi' is authorit atively stated to have taken place without the knowledge or approval of

without the knowledge of approval of the Holy See.

Notice has been given by Cardinai Feriatta that five miracles reputed to have been wrought by God through the intercession of Joan of Arc, Maid of Orleans, are taken under consideration by the Sacred Congregation in connection with the cause of her beatification.

tion with the cause of her beatification.

Among the American visitors to
Rome are Mr. and Mrs. Nolan-Murray,
of Philadelphia, who have arrived after
a protracted stay in Venice. Arrangements have been made for an audience
with the Holy Father for them within Another visitor of interest to Eng-

lish-speaking people is the famous Abbot Gasquet, O. S. B. There is a rumor about the elevation of this priest to the purple at no distant date. How-ever, it is only a rumor so far.—Roman correspondence of the Philadelphia Catholic Standard and Times.

#### THE "YELLOW PULPIT."

Dean Sumner's indictment of the 'Y-llow Pulpit' in his sermon last Sunday at the Episcopalian cathedral was a timely warning against the disastrous consequences which must inevitably result from the vulgarity and inaity to which our city Protestant min. anity to which our city Protestant ministers are resorting to-day as a desper-ate means of securing audiences and of justifying their profession. If we may judge from the copious reports in the daily press, the Protestant pulpit has degenerated to such an extent in our American cities that Christian truths are no longer explained and Christian morals have come to be tabooed as un interesting and unpopular, their place being taken Sunday after Sunday by lurid party politics, or by something else equally inappropriate to and unelse equally inappropriate to and the worthy of the preacter and of the temple. Only a few Sundays ago every prominent Protestant minister in Chicago, including one of their bishops, disgraced their profession, besides insulting the intelligence and decency of their congregation, by advertising sulting the intelligence and decency of their congregation, by advertising from the pulpit and recommending even to the children a novel written by an atheist and free love advocate as a popular medium of her unsavory and pernicious ideas. Is it ary wonder that not written ding the "tattractive" that notwithstanding the "attractive" sermon, or in the words of Dean Sumner, the "Yellow Pulpit," the Protestant churches of the city no longer invite. What a pity it is that our Protestant ministers cannot realize that by their "popular" sermons they have been the means of driving into the ranks of the agnostic and the atheists and the indifferent thousands of honest and well-meaning Christian men and women, incredulous of, if not embittered against, a Christianity that notwithstanding the "attractive"

embittered against, a Christianity which is caricatured and profaned even in its temples and by its chosen ex-ponents and ministers.

The worst of it is that a great many The worst of it is that a great many preachers, not content with "yellow" pulpits, are turning their attention to the services with a view to making them also "attractive," or in other words, "yellow." Only the other day we received from a correspondent in Springfield the following clipping from the Daily Journal of that town:

the Daily Journal of that town:
"Wh stling as a new wrinkle in "Wh stling as a new wrinkle in evangelistic attractions was introduced for the first time to a Springfield audience last evening at the Laurel M. E. church. A 'Whistler's Chorus,' composed of a dezen young men and women, assisting Evangelist Fred L. Buck of Texas, startled a big audience into enthusiasm with their novel religious airs and hymns."

dition of religious airs and hymns.'

Whistling may be just the thing at the street corner where the buns congregate. Elsewhere it is considered a mark of intolerable vulgarity and an act of disrespect on the part of whistler towards the company. When introduced into church and during divine service it simply makes of the church a cheap vaudeville house and of religion a burlesque.—New World.

### THE CONVERT'S STORY.

"Get thee to the woods !" "Get thee to the woods!"
"But, doctor." I protested, "I cannot leave my affairs at this critical—"
It was no use. The grim old practitioner was obdurate. So within a
week I found myself camping in the

week I found myself and the Maine forests.

The guide and I were rendered more or less uneasy by a prowling panther, whose thrilling cries could be heard at midnight as the willy beast crept caut-

When the children need a laxative, don't dose them with castor oil, salts, senna or calomel.

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are the finest medicine in the world for children. Pleasant to take-never 'grip.' Made of fruit juices and tonics. 50c a box. At druggists'. 128

tied his pony to a tree near where grass was plentiful, the man of God unfastened the saddle bags and began preparation

for Mass.

Having been taught in childhood that the Mass was a superstitious rite invented by the Catholic priesthood to lure the hard-earned dollars from the ignorant members of that Church, I determined to watch the new arrival very closely, and see if he really believed in what he termed the Holy Sacrifice of the New

Without the least knowledge of my presence in the vicinity, the priest erected a rude altar upon a rock in the centre of the clearing, then, donning the required vestments, began the prayers with the same reverence I have often noticed in crowded cathedrals. often noticed in crowded cathedrals. The sincerity and devotion displayed by that humble missionary came as a distinct shock to me, and I sat wholly absorbed in the impressive scene.

Just as the priest blessed the bread and wine, and washed his hands in preparation for what my extensive reading

anght me was the most solemn part o the Mass, I noticed the dark, graceful figure of the panther invisibly creeping upon the celebrant. In a moment my rifle was at my shoulder, ready for in-stant action. As I was about to take aim, however, the priest made a pro-found genuflection and elevated the Host. What it was that terrified the panther I am unable to say, but never-theless the beast suddenly paused. trembled violently, stepped backward about ten paces, turned and fled. In a few moments the service was

ended, and I, stepping down from my hiding place, congratulated the clergy man on his fervent celebration of the man on his fervent celebration of the Mass and upon his seemingly miracu-lous escape. Then I invited him to take breakfast at the camp. The meal finished, we retraced our steps to the spring, and while seated upon the rock which had previously served as an altar, the priest, at my request, carefully explained to me the doctrines of the Catholic Church. My reading along theo logical lines had been quite extensive, so that I humbly craved baptism at the hands of the forest missionary. Thus in the depths of the Maine woods I, a poor unworthy sinner, was received into the Church of my fathers by the

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humble missionary who had taught me less by word than by example.

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