Catholic Record.

"Christianus mthi nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

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The Catholic Record

LONDON, SATURDAY, SEPT. 8, 1906.

A DREARY VERBOSITY.

We suppose that Dreyfus, with his rank restored and the plaudits of the world ringing in his ears, would be thankful if the newspapers consigned his case to the archives. We have had so much of it, and the story is so old. Prejudice and perjury and hatred had their way with an innocent man, just as they have done, ere this, and will do here and there till the crack of doom, and, unlike Dreyfus, many an innocent man stumbles along, with a load of ignominy, as friendless, save for the God who sees that his honor is unstained. But journalists persist in weaving garlands of laudatory rhetoric for Dreyfus, and, incidentally, rhetoric of another kind for those who had him degraded and imprisoned. They expatiate on the ignorance and narrowmindedness of certain people, and hark back to Leo Taxil to show that some Catholics are very credulous. It is true that Taxil's stories were of a sensational order, and were accepted in many walks of life as trustworthy narratives of Masonic infamy. When, however, Taxil told that his exposures were fiction, the world laughed at Catholic infatuation. It was sad that a monumental liar like Taxil should have gone unchalleuged for so long a time. But it is quite another matter to flout us as ignorant and credulous because we believe in the possibility of dealing with devil's and diabolic possession. Science may be appealed to to explain things that were regarded as supernatural by other ages. But, with due appreciation of what science has done, there are many ordinary phenomena for which it can vouchsafe no adequate explanation. Hence we are not so sure that devils that have ere this produced sensible effects in the world are altogether idle now a days, and that many things

A WORD FROM THE MEDICOS.

cribed to diabolic agency.

which are either passed over lightly or

dismissed as puerilities, may not be as-

Commenting on the fact that the drinking man now finds his opportunities for employment very seriously limited, The New York Medical Journal says that, whatever the effects of alcohol be on the physical system, there is no doubt whatever about its temporary effects on the mental. It leads to diffusion of mind, desultory conversation, a general sense of "What's the use of doing anything but enjoy one-And it goes on to say that the sharp, merciless competition of modern business methods tabooed drinking because it was found that the abstainers did more work, and so obtained better results. The change was rapid, till now drinking is for most part confined to purely social occasions, and is much less a feature of these than formerly. And we may add that in some quarters the drinking man is looked upon with suspicion, and this because some people consider that alcohol cripples a man, prevents him from doing his best work, and may put him in the "down and out" club. Young men who drink should be able to get some information and advice from the worn out caricatures of humanity who have sacrificed health and ambition for the "happiness of the saloons" that are at our own doors. Said the other day one of these battered selfish topers: "The best man is the man who does not touch liquor. " Exaggerated, mayhap, but not devoid of truth.

ACCOUNTED FOR HOT WEATHER

The editor of the Christian Guardian is perturbed over the story of the wrecking of the steamer "Sirio." The heat, and not having the laws of perspective at hand, may account for the agitation which does credit to his kindness of heart. The Italians on board the steamer behaved badly. So ere this have others in the grip of fear. But why say that misgovernment and priestly ascendancy are largely responsible for this barbarism. We agree with our esteemed friend that the very thought of these Italians stampeding through fear is enough to make one shudder, and we can take a shudder on our own account at the sight of an editor stampeding through the ordinary rules of logic. We hope our readers will not ascribe the Valparaiso earthquake to the last assemblies of the Methodist body.

The C. T. U. A. convention at Boston gave, as usual, a great impetus to temperance work all over the country. The delegates were enthusiastic, the business was transacted with dignity, and the public prints, as a rule, echoed the right thinking citizens' approval of the union's work. Among the resolutions we note the following:

"We hold it as a simple truth that the aim of all legislation on the liquor traffic ought to be the reduction of the number of saloons to as low a minimum as possible. We remind the keepers of saloons that they can scarcely avoid playing the tempter's part. The Cath-lic who remains in the liguor business against the admonitions of the Third Plenary Council of Baltimore cannot expect the blessings of heaven, and he certainly will not receive the blessthe multitude whom he has ings of the mu helped to ruin."

THE PASSING OF FICTION.

Thanks to the labours of Dr. James Gairdner, F. W. Maitland and others, our non Catholic brethren are begin ning to learn true history anent the Reformation. Lingard did essay to teach them, but, being a Catholic, he was looked upon as a special pleader. and ignored by those who had to make out a case against Rome. One thing certain is that with gard for truth have eliminate. from their stock of anti Catholic literature the fiction that has masqueraded too long as history. With the atmosphere cleared, the non-Catholic may see a gammering of the "kindly light."

As an indication of the belief in some quarters that dissension and division are opposed to the unity for which Christ our Lord prayed, we may cite the editor of the Lamp, who tells us that the Church of England commanded far greater respect under the Popes than she has ever done since, and, alluding to the enemies who are attack ing her vitals through the Education bill, he goes on to say that the question of the Papacy is of more vital importance to the future of our Church than any other at this time which we can possibly consider, and this is our justification for pressing home to the attention of our fellow churchmen the claim of the Bishops of Rome to have universal jurisdiction as successors of blessed Peter over the entire Church of God. Wycliffe the morning star of the Reformation, is also, to the eye of the non-Catholic historian, not the brilliant luminary English Protestants have fondly imagined him to have been. It is an old story, oft repeated by the Catholic, but from the lips of historians who are not of the household it may help our separated brethren to see Wycliffe but a poor priest, battening with pride and uncharitableness and learning and wealth against the imperishable Church of God.

KEEP COOL.

Replying to a correspondent we ould say that criticism of the proposed Catholic Federation in Canada is premature. When the call for action omes our friend can contribute his quota of advice. At present it serves no useful purpose to allow his critical acumen to roam afield in pursuit of plans which may or may not be discussed by those who are in favour of Federation. We believe, however, that with united forces, we could achieve more success than we have to our credit, as upholders of every movement in the interests of truth and justice. Catholic activity would be concentrated and quickened, Catholic young men might be lifted out of the rut and encouraged to regard the development of muscle as not the most worthy object in life. In a sermon preached by Bishop Canevin, of Pittsburg, at the convention in Buffalo, we note that, ecording to him, the whole policy of the American Federation of Catholic Societies is constructive. They wish to build rather than to destroy. They aim to be zealous in doing good rather than petulant or narrow by complaining of grievances. In the great movements which are exerting their forces round about us Catholics should be the first to recognize and encourage what is true and good and to point out and condemn what is false and evil.

NOT DANGEROUS.

We are informed that sundry good people are somewhat timorous of Federation. Without venturing to peer into the reasons for this fear, we may say that Federation, groomed and guided properly, would be as gentle as a

THE C. T. U. A. CONVENTION. thing that might arouse the animosity of our neighbors. It might, of course, enter upon a line of action which might not be received with kindly eves by some of us. Then the layman who is anxious to be an apostle, and who knows some things better than the cleric, might emerge from the obscurity of the parochial hall and give us the benefit of his wisdom and experience. And they who bemoan the wasting of Catholic youth and energy might show us how to transform it all into beneficent activity. But let us begin. We should remember also, in the words of Bishop Hedley, that practical demonstrations of fraternal ttachment and loving help to fellow Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous or the abandoned who will neglect them. They tend towards the realization of that ideal of peace, unity and co-operation which Our Blessed Lord prayed for. Let us all seriously reflect whether there is not the danger that by our indifference, our fastidiousness or our prejudices all are actually living in state of disloyalty to our only Lord and

AN ENGLISH PILGRIMAGE TO THE TOMB OF ST. PATRICK. CARDINAL LOGUE ON THE EDUCATION

King.

BILL. A p rty of pilgrims from Bradford, Eng., under the leadership of their parish priest, the Rev. John Earn-shaw, visited St. Patrick's tomb at They brought with them a beautiful banner of St. Patrick, which the reverend leader of the pilgrims pre-sented, in an eloquent address, to Car-dinal Logue, Archbishop of Armagh, for the beautifying of his cathedral.

The Cardinal welcomed the pilgrims right heartily, and thanked them for their gift. He knew that Ireland has no truer lover than the Englishman, Father Earnshaw. His Eminence dwelt on the bond of a common faith.

It is in this spirit and for this reason that we here in Ireland have felt, and felt deeply, and sympathized with the struggle which the Catholics of Eng land are making at the present day for the Christian education of their children. It is no mere struggle for som temporal or political advantage no mere struggle for the highest and dearest interests which can have here on earth, those interests which are not confined in their consequence to the world to There is no other cause so other cause so worthy of enlisting all the efforts and all the sympathies of men as the cause for which the Catho-lies of England are contending present day. And, as Father Ernshaw has truly said in the beautiful address which he has read, there is one thing certain — that they have the sympathy of the Catholics here in Ireland, an that they may count upon any assist ance which the Irish Catholics can give them in the struggle for the spirit-ual welfare of their little ores in Eng-land. They have had a proof of it al ready. Our Irish Nationalist members have fought this battle, I think, with greater skill in the House of Commons than ever I knew them to fight any battle, even for the temporal interests of Ireland (applause). They are now representatives in an alien Parliament which we wish to get rid of as soon as we can (applause), and bring our members home to do some good here for our own country. They are our represent atives, and there is nothing that they have done—and certainly they have worked hard and worked well—in which they have not the support and the sympathy and the earnest desire for success of their constituents here in Ireland (hear, hear). It is a delight to us to know that we have been able to give some little assistance to our fellow-Catholics in England, and it is a greater delight, if possible, to know that our fellow Catholics in England appreciate what has been done for then by the sympathy of our Irish

Irish members. only to day that there has appeared in the paper a letter from the illustrious Archbishop who is the head of the Catholic Church in England, thanking our Irish members for the hard, uphill fight which they have had in endeavoring to assert the rights of their Catholic fellow-countrymen and of the Catholics generally in England (applause). And still, though it has been a hard fight and a well-fought fight, I am sorry to say that all the efforts of our zealous Irish members have failed so far in achieving success It is certain that, notwithstanding all their efforts, the concessions made to them were very few and very unim-portant, and that if this Education Bill passes into law as it stands at present the Catholics of England will be thrown back to the need of either abandoning their little ones to the danger of losing in the future, as they have done to great extent in the past, the schools in which they are educated.

SACRIFICES OF ENGLISH CATHOLICS. That is a sad thing after all the sacri-fices which the Catholics of England have made. They are not rich. There may be a few of the Catholics in England among the nobility who are well off : but the great bulk of the English zephyr, and extort praise from those who Catholics are like our own people here, descant on the necessity of doing no- struggling workingmen and working-

women : and, notwithstanding that, it is a marvel to find what they have done for education in England. In every town, and in every hamlet almost in England where a few Catholics were gathered together, they have built schools, and they have made these schools effective for the purpose of giving good religious and secular education to their children. And it is a sad thing that after all their sacrifices and all their efforts they find that these schools are swept away and put into the pos-session of those who, though a rich session of those who, through the body, have hardly ever made any sacrifice for the cause of education. There are in England outside the Cathering followings. olic Church various religious followings. You have the Church of England, which has done a great deal for Education; and you have the Nonconformists, our friends (laughter). And this must be said for the Nonconformists, that though generally, I believe, they are a rich body, apart from one small section of them—I believe the Methodists—I don't think they ever spent a shilling for the promotion of education. And these are the people who are stepping our schools, schools that have been built from the sacrifices of our poor Catholics in England, who spared from their very scanty wage some little weekly dole which enabled the priests there to build those beautiful schools and make them most useful institutions These are the people who never sacri Board Schools as long as there were Board Schools, and when the Board Schools were put aside two years ago they went a little beyond that and wished to seize upon all the schools.

These are the people who are to reap the fruits of all the sacrifices and all

the efforts of the poor Catholic people of England. Now, such a thing is not just, and such a thing could hardly suc seed. I firmly believe that it will ucceed, because even though that iniquitous Bill—and it is nothing short of an iniquitous Bill and an unjust Billeven though it becomes an Act and is placed on the Statute Book, I believe that the Catholics of England will cling to their schools. We Catholics are accustomed to make sacrifices, and especially sacrifices for our faith. We have made them here in Ireland. We are fighting now for some little measure of justice, fighting, if you will, for Home Rule, for some little control in our local affairs here in Ireland. But if, in times past, we had been prepared to sacrifice the faith which we received sacrifice the faith which we received from St. Patrick, we should have no fight to make at the present day. We would be like the Scotch and the English people themselves; we would be the white haired children of the Em pire ; we would be sure to have all the advantages that were within reach, with very few of the disadvantages. Still we have made sacrifices, and I be lieve that there has not been in the past, and there is not at the present day one single child of St. Patrick who regrets that sacrifices. (loud applause.) And what we have done here in Ireland I am perfectly sure our fellow Catholics of England are prepared to do. made sacrifices there, too, for the faith They not merely gave up their worldly possessions, but they shed their blood for the faith, and what they have done in the past, I am perfectly sure they are prepared to do in the future; and hence, I think, it does not require the spirit of prophecy to foretell whatever egislation may be passed in the pres ent session of Parliament, the No rmists will never g the Catholic schools of England.

I know that the Catholics will cling their schools, and if they be put into very serious difficulty of selecting the alternative of either going to po erty and misery and struggle, or going on with all the means which would en-able them to keep their schools flour-ishing, I know that they will stick to eir schools, and keep their children gether, and that they will not have eir children placed under either her ical or free thinking teachers, n matter what the cost may be to them And hence, my dear friends, I think if this present Bill becomes law the struggle is only commencing, and if I am not mistaken in the grit, the determination and the love of the Faith which exists among our Catholic friends in England, that fight will finally end in a triumph for them. I said a moment ago, and I say it with pleasure and with gratitude, of our Irish members who fought very hard very difficult circum stances to secure some measure of jus-tice for their Catholic brethren in Eng land, many of whom are their own countrymen, either by birth or descent -I say they never can be sufficiently praised for what they have done, and pecially the leading members among em. . Still, there is a conviction
my mind—and I gave ex ression to it before, I gave expression to it when it was not too late if it had been attended to—that the field for the fight was not well selected : that the battle field selected necessarily entailed failure. The fight should have been at the polls, by the ballot box in England. I think that if the people had kept the interest of their children more to the forefront, and had refused to cast their votes for these men that went prepared to rob them of the dearest inheritance they have, to rob them of their faith and the opportunity of instruction in their faith, we would not have the state of things that we have at present. If may be, of course, that the present Ministry would have gone in with a large majority, but they would have got a fright from the proceedings. They would have the proceedings. They would seen that if they have a large majority

it is depending to a great extent on the

votes of Catholics, who could turn their majority in the other direction if a strong agitation were got up against them. There is an opportunity of fighting the battle still, and hence if I were asked my opinion about a by election in England at the present day, if the Catholic constituents asked me how they should vote I would say to them, "Wherever you see the head of a Radical or a non Conformist hit it." And I say that, not because I have any sympathy with the Tories—they are a terrible pack these same Tories—but I say it because I know that whatever we get we must fight for, and we will never succeed in the fight if we tie ourselves to the tail of any political party in England. We must be independent; we must go in for our own hand in that conflict, and whether it be Whig or Tory, or Conservative or Radical, it is only those who give us justice that we should vote for (applause). It is pretty much the same with us here in Ireland. Whether we have Conservatives in power or Liberals in power, it is much the same. We are treated just as badly by one party as the other. They come over here and make all kinds of promises of reform in Ireland, and they amuse us here with these promises for a number of years nutil they get their turn out of us, and they go back, leaving us a worse position than that in whi they found us. And so it is with the present Government. They came over with all possible professions on their lips, but so far as we can see from their actions they are just as bad as the Tories are, and, therefore, I think we Irish Catholics, and you, Catholics of England, should look, in the first place, to your own interests, and treat all these political parties in England with indifference. They endeavor to make us, poor Irish people, mere pawns in their political game, and that is a thing we must guard against If they do any good for the country here, all right, we will help them; but if we find that our position in the future is to say, that we are to be governed not by the king, lords and Commons of England even, but that we are to governed by a small clique here in the north of Ireland, the predominant body here-predominant, not in numbers, bu influence-if we continue to be governed well as Tory Government, our only chance is to fight around us, and to strike hard to the right and to the left as long as we find anyone to hit that does not sympathize with Ireland and is not prepared to act honestly by her. Father Ernshaw, I am afraid you have drawn me into a whole lot of things that I will get a good deal of abuse and a good deal of censure for, by mention ing in your address the educational struggle in England. But I may end

LEARNING THE GREAT TRUTHS.

Catholics here in Ireland.

as I began, by assuring you that among the Hierarchy of Ireland and among the

people of Ireland, and I believe, among

our Irish politicians, in all your struggles for justice and fair play in

the matter of the education of the Catholic children of England, you can

always count upon the sympathy and

Educated Catholics often say that although they know the great truths of their religion, they have not a thorough insight into its spirit. They are strangers to what is generally called the philosophy of the Catholic religion. The Sunday sermon must be adapted to the capacity of the entire congrega-tion, and such is the intrinsic power of Catholic truth, so overwhelming is the cumulative force of its appeals vast majority of Catholics eagerly embrace it without any inclination give an explicit account to their own minds of the reasons for their convi tions. But those who mingle freely with non Catholics and those whose course of reading has familiarized them with the objections of heretics and infidels to the claims of the Church feel the need of a deeper study religion. Moreover, every Catholic who has traveled much has had experi ence of the intense interest and curios ity manifested by non Catholics in re Except ard to our faith. byterians and professional A. P. A.'s, rejudice against Catholicism is fast disappearing. The religious nature of man is never absolutely dormant, and ening to a recognition of the fact that the only form of Christianity that is worthy of serious consideration is that which Jesus Christ Himself established. namely, the Catholic Church. Now, one of the clearest evidences of the divine origin of our religion is the daptation of its doctrines, worship and moral principles to every grade of mind, from the old woman in her mountain sheeling to the profoundest philo-

sopher.
Our purpose in writing this editorial is to direct the attention of educated Catholics to certain works that may b easily procured in which the philosophy of the Catholic religion is admirably and clearly set forth. Cardinal New-man's "Apologia pro vita sua," besides being one of the most fascinating books in the English language, is one of the most convincing dissertations on the Catholic religion Catholic religion ever written. Father Dalgairns, who, like Newman, was a distinguished convert, is the author of a work on " Holy Communion, a work on Holy Communion, which is a marvelously clear study of the great doctrine of the Real Presence in the light of the various systems of philosophy. The "Essays of Domso Cortes" are too well known in this country to need any commenda-

votes of Catholics, who could turn their majority in the other direction if a strong agitation were got up against them. There is an opportunity of fight lead have a few and the strong th lies in this country as they deserve.
One of his books, "Problems and Persons," should be in every Catholic library. We are confident that any intelligent Catholic who familiarizes himwith the books we have mentioned will have a thorough insight into the spirit of the Catholic Church ave a new delight in life by the agreeable surprises which will meet him at every step as he discovers the wonderful barmonies, the sublime significance the practical values of all the great system of Catholic truth. The New World.

FATHER VAUGHAN ON SOCIAL LICENSE.

The Rev. Bernard Vaughan, S. J., concluded his series of sermons on "The Sins of Society," which have been bringing immense congregations to the Church of the Immaculate Conception, Farm street, London, on Sunday, July After a startling picture of the misery of the lost woman of Mayfair. this for the present, said Father Vaughan, was his concluding discourse on the sins of society, and he would direct his congregation's attention to a few points. In the first place he found fault with the up-to date parents, who gave their daughters liberty to go where and with whom they chose. Was it prudent or right or even fair for parents, after an elaborate dinner and an adjournment to a somewhat questionable play, and a supper at some restaurant, to allow their daughters to be driven are by young men who had been paying them attention during the

"Human nature," he said, " being constituted as it is, these tremendous liberties between young people that are now countenanced by the smart set are fraught with consequences that are only too often as shocking as they are inevitable. It is no easy thing to keep sweet and clean and good when shielded from harm. What then must happen to the bloom and beauty of our country when they are tossed into the arms of

"Not only in London but in country houses also, parents are to blame. Ought not young ladies to retire to when their mothers bid the company good night? horse play and bear fighting between men and girls at bed time that has sprung up of late years in some fast country houses can end only in the same disastrous way as the home drivings after supper to which I have referred. I venture to hope and pray that this coarse romping, and these illicit in timacies between the sexes may timacies between the sexes may be stamped out of existence, and de-nounced unmercifully by both host and hostess in every Christian home in England. Thank God, nothing that I have here condemned have I ever seen in the typical homes of the best people in this dear, dear land."

Father Vaughan concluded with the emark that he was gratified to notice that the energetic and enterprising Bishop of London was making use of his great and responsible position to de-nounce the life of irreligion, luxury, and frivolity that characterized a se tion of the great Protestant community of England. He hoped that from every Christian pulpit in the land a crusa might be preached against the self-

FATHER VAUGHAN'S TRIBUTE TO THE IRISH PARTY.

Father Bernard Vaughan, S. J., lately in Ireland, giving a retreat to the Bishops and clergy of the diocese of Sligo, preached in the cathedral, dealing with Christ as the Savicur of Society. He gave an address in the Public Hall on "The Irish at Home and Abroad." In the course of it he again referred to the Irish Party in the House of Commons. He said it had been his privilege more than once to raise his voice in praise of that splendid body of men who on the floor of the House of Commons had made such a noble act of faith. During the present session the Irish members had stood before the whole world as uncompromising Catholics, forcing their Catholic principles to go in the very teeth of their Liberal interests, and to assert themselves in the cause of the Catholic Education in England. Not Catholics only, but Protest-ants, who wanted a definite form of religion for their little ones, had been all put under a lasting debt of gratitude to the Irish members as a party, but notably to Messrs. Redmond, Dillon, and T. P. O'Connor, who had watched the Bill day by day at no small personal inconvenience and had made themselves not only heard but felt by the whole House. Nor could be fail to mention the name of his dear friend, Tim Healy, as he was familiarly called, for his elequent act of faith before a House held spell-bound by fervent ad-vocacy of Catholic education for Catholic children.

A Distinguished Southern Convert.

Among prominent Southern converts to the faith is Judge Walter Lampasas, Texas, who was recently received into the Church and baptized. Judge Acker is one of the foremost lawyers of Texas. He served as a judge on the Supreme bench of the State, and has been mayor of Lampasas for a number of years. The coming of the Dominican Sisters to Lampasas has lone much to disarm prejudice against, and destroy ignorance of the Church, and the first fruit of this enlarging liberality and knowledge, is the icon version of the city's mayor.

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A VICTIM TO THE SEAL OF CONFESSION.

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER XV. CONSULTATIONS

Four weeks had elapsed since the events related in the preceding chapter took place, four long weary weeks for Father Montmoulin in his prison cell, and for his mother and sister, we were also kept in solitary confinement. They had been brought up for examination almost daily, but nothing of any importance for the prosecution had been elicited from them. [The entire exemption from interrogation enjoyed by the prisoner awaiting trial in Eng-land is in striking contrast to the con-stant cross-examination and brow-beat-ing by the judge to which he is subjected in France. In many respects French criminal law differs from English ; for instance, in France, the Eaglish; for instance, in France, in right of the pury in a criminal case find their verdict by a majority, without unanimity of the jurors.] The priest reiterated continually his protestations of innocence. "I cannot do otherwise than cence. "I cannot do otherwise cence." I cannot do otherwise cannot other was I am unable to say." two women also gave the same account of the "large sum of money" of which the children had spoken, saying it con-sisted exclusively of the £20 which Mrs. Montmoulin had received from her But even thus the matter looked suspicious, and the prisoner was subjected to severe cross-examination about the alleged gift. He kept to his original assertion, that Mrs. Blanchard, knowing his pecuniary difficulties, had of her free will presented him with money, to enable him to furnish his more comfortably and take his mother to live with him. The examining magistrate who had

convinced himself that the priest was guilty when he made the first judicial inquiry at Ste. Victoire, and who had never since swerved from his opinion, persisted that the whole story was fictitious, and that the £20 were part of the stolen property. But what had become of the remainder? The most thorough search of the convent at Ste. Victoire had failed to throw any light on the subject. Mr. Bartheiot was in clined to consider this corroborated his view, which was that the priest's old mother had taken the whole sum with her to Aix. Nothing that was the least suspicious had been found in the house she occupied, though it had been rigorously searched under Mr. Bartherigorously searched under Mr. Barthe-lot's own supervision. The £20 had, it is true, not been entered in the ledger containing the account of the daily receipts and expenditure, carefully as it was otherwise kept; but this Mrs. Jardinier explained by saying she considered that as her mother's private property, and the remainder would be found in her possession. So it proved, for the change given her by the money-lender was discovered in the desk where she had placed it. himself, who was at first sus pected of being an accomplice in the receipt of stolen property, declared that Mrs. Montmoulin only paid an outstanding debt, that she had brought hank note for £20, from which he took the sum owing him, giving her the change in gold and silver.

The two children were again ques tioned as to the "large sum of money they had seen, but nothing further was elicited from them; Julia had seen the note in her grandmother's hand, and Charles had seen a couple of sovereigns; this was in the evening, so it was probably the change given by the Jew. I was useless to pursue this point further nothing could be discerned as to the whereabouts of the stolen money.

In another direction Mr. Barthelot's investigations were more productive of The idea that Loser had sec retly returned home and committed the murder might possibly be correct; this would doubtless be urged for the defence, for the sacristan had disappeared from the day of the murder, and every attempt to trace him proved futile. The prosecution would have to bring witnesses to prove an alibi on be-half of the missing sacristan, and this seemed to be a matter of no difficulty. The inquiry was therefore closed, and the acts handed in to the Public Proseentor on the Friday preceding Passion

Sunday.

The Public Prosecutor, Mr. Joubert by name, had already studied the min-utes of the preliminary investigation; he interested himself all the more in the case because of his strong anti-clerical opinions, and he was delighted to avail himself of the opportunity of striking a blow at the opposing party just before the elections took place, as they would do in Easter week. Justice too, seemed to be on his side, for ne was possible to be on his side, for ne was possible to the persuaded of the priest's guilt. "The persuaded of the priest's guilt." he said to be on his side, for he was personally case appears most complete," he said when all the facts had been laid before him by the judicial inquirer : "I con gratulate you and the mayor of Ste. Victoire on your prompt and wise action, which resulted in the immediate apprehension and conviction of the criminal. A few points of secondary importance are not yet made quite clear, but whe nd it otherwise in these criminal cases. The chief thing is to prove that this pious ecclesiastic was the perpetrator of the deed, and I think if you rator of the deed, and I would work in concord with us, the jury will work in concord him guilty. I will at be certain to find him guilty. I will at once make arrangements for the trial to come on during Holy Week, on the Monday perhaps or the Tuesday. I anticipate no trouble as to this arrangement, for the presiding judge will doubtless be desirous to have it brought on before the elections. By the bye, who is the Counsel for the defence?"

" That old fellow Meunier." "Is it possible? I heard so but I did not believe it. Why has not Raboux been retained?"

"He is not half religious enough for these pious people. If he said his beads and went to Mass as regularly as the other man, they would certainly

"Well, it is all the better for me. The good man will not give me nearly

as much trouble as that sharp rascal Raboux would have done." Thereupon these two members of the legal profession parted company, the Public Prosecutor repairing at once to Public Prosecutor repairing at once to the President of the Criminal Court After some deliberation, the trial was finally fixed for the Monday before Easter. Notice of this was sent to the Prisoner's Counsel, and summons to appear were issued to the witnesses.

The solicitor who was to undertake Father Montmoulin's defence went immediately to the prison to confer with his client, "Thanks be to God," the latter exclaimed, when he heard that latter exclaimed, when he heard that the trial was not to be any longer postponed. "The sconer this wretched affair is ended the better. And no more suitable time could have been chosen than Holy Week.

"Your Reverence appears to have had little confidence in that I shall succeed in proving your innocence."

solicitor remarked.
"I wish it with all my heart for your sake, and for that of my poor mother and sister; still more for the sake of the Holy Church, as this scandal will be most prejudicial to the cause of religion, if my innocence is not in-dubitably proved. Unfortunately I cannot shat my eyes to the fact that ap pearances are all against me

"We must trust in God, and hope He will assist me in my exertions. Courage and confidence are important factors in a struggle and without them

one can scarcely hope to win the day."

"Most assuredly I put my trust in God, and pray to Him day and night to grant us His assistance. Yet in spite of this I cannot help feeling a presentinent of evil."

"A presentiment of evil! Nonsense! Why all the clergy are praying for you, and a number of the laity, and in all the convents in the neighborhood they are praying for you as well. And yet you talk of a presentiment of evil! You will put me out of patience!" rejoined the cheerful old man. "Again say; Courage and confidence! there is this question to be settled; had we not better apply for a postponement of the trial? It can hardly be refused, the interval is

unusually short."
"I have already said that the sooner the matter is concluded the better pleased I shall be. Of what service would a postponement be to us! The few witnesses for the defence, who will be called to give evidence of my good character in the past, are all in this neighborhood: those of m who are still living, the of my teachers the Very Rev. who are still fiving, the value priest in whose house I lived and under whom I worked for ten years during my first curacy, besides a few of my parish there are not ashamed to curacy, pesides a few of my parish ioners, if they are not ashamed to speak a word on behalf of their Pastor under present circumstances, that will be about all. You see we have no be about all. You see we have no direct evidence for the deferce."

"That is true. The witnesses you have mentioned shall all be sub-poen aed for Monday in Holy Week, and I will go bail that their evidence will be will go ball that their evidence will be so convincing, that the jury cannot fail to see how impossible it is that such a man could commit such a crime. But we must go further in our defence, and make it apparent that this sacris tan Loser, whom I fully believe, from all I hear of him, to be a real criminal, might have been in the convent at the time of the murder. If we succeed in this, the victory would be ours. But we want more time, and unhappily nore money, than is at our disposal

At the mention of the sacristan Father Montmoulin betrayed a certain uneasiness which did not escape the notice of his interlocutor. After a moment's silence he said: "Is it necessary that for my own defence suspicion should be cast on one of whose guilt or innocence we know nothing? Is it in fact permissible? Let us confine ourselves to our own justification, endeavoring to incriminate

third person."
"I have no intention of bringing an accusation against this sacristan. You are right in saying it is not the business of an advocate to do so, but of the Public Prosecutor. Yet it is my duty to show, if I possibly can, that there is someone else on whom the guilt may rest. And you are bound to uphold me in this assertion to the utmost; for it is not only your own good name and your life which are at stake, but the credit of your class and the welfare of the Church are involved in this affair. To be open with you, I must acknowledge that you have sev eral times made on me the impression that there is something more which you could tell me regarding this sac Whenever I begin to speak of him. you appear embarrased, and break off short, as if you had something to conceal. Perfect frankness and complete confidence on the part of the client towards his Counsel is the defence.

client towards his Counsel is the first requisite for a successful defence. I must beg you then, if you have any grounds for con-jecture that the sacristan, or any other individual acquainted with the place and the circumstances, was in the house at the time of the murder, tell it to me. Everyone must perceive ho

valuable this would be to us."

Father Montmoulin, who had reovered his composure, merely shook his head in reply, saying: "I can only repeat what I said to the Mayor that night in my cross examination. I will not, and I feel that I ought not to, say anything which will cause any one person in particular to be suspected.

If by no other means can I escape a entence of death, it must be as God wills. It must be left to His good pleasure to make amends for the scanas I am concerned I beg that no post ponement be applied for. Holy Week is the time of all others that I should have chosen. But if my ecclesiastical superiors think otherwise, and con sider further delay to be desirable, I am willing to endure the torture of these endless examinations and this But if my ecclesiastical wearisome confinement for some time longer. Consult my kind old friend, Father Regent; he will tell you what the Archbishop wishes, and that will decide the question."

said: "I quite understand why you think Holy Week so suitable a time for your trial. You are thinking of our Lord Who stood in His innocence before the judge, and was unjustly condemned. But I hope at any rate, that the latter part of the comparison will not hold good in your case; it shall not if our efforts will avail to prevent it. Once more, courage and confidence, and pray that a blessing may attend our exertions on your behalf."

On the evening of the next day, whilst the Counsel for the defence was busily engaged in a close study of the case he had taken in hand, and was making notes of the questions he pro posed put to the witnesses, a servant informed him that Father Regent and another priest were waiting to see him. He immediately laid down his pen, and went in person to receive his visitors and respectfully conduct them into his private room, where he installed them in two comfortable arm chairs. Then taking a seat at the table, he informed them at some length how matters stood in regard to Father Montmoulin's case, finally coming to the point at issue "I took the liberty, Reverend Sirs,' he said, "of troubling you to com round this evening, to discuss the question about which I wrote to you yesterday, whether or no it was advisable to ask for a postponement of the trial. Our unfortunate friend, of whose innocence there can of course no doubt, does not wish it, but he expresses his readiless to yield to the pinion of his superiors. am most anxious to trace this sacristan and subposes him, but this requires both time and money. The sum which your Reverence placed to our credit is already exhausted, in fact, overdrawn believe, and as yet no clue to his whereabouts has been obtained."

A short pause ensued. The stranger, grave, rather stern looking man, whom the Archbishop had empowered to act in this affair, first broke the silence. "Are we to understand that you have but little hope of clearing the character of this unhappy priest,

the character of this unhappy priest, who has caused so much grief and anxiety to the Archbishop, unless you can manage to unearth this sacristan?"

"I hope that we may succeed in doing so, but we must have something more definite than hope to trust to. So much depends on whether the feeling of the internal postile or favorable. ng of the jury is hostile or favorable must be acknowledged that in the first place circumstantial sevidence is very strong against us; and secondly, we have a very formidable antagonist in the person of the Public

"That is rather a bad outlook. But what use would this sacristan be to us As far as I have heard, all your re-searches have only confirmed the fact of his absence at the time of the

"There appears, it is true, every reason to believe that the man took a ticket for Marseilles the evening be ore. But did he make use of ticket? And where did he put up at Marseilles on that eventful 20th Feb ruary? These and many other ques will have to answer, and be confronted with the witnesses. And if he failed to give an account of himself on one point, he could not succeed in proving an alibi. In fact it would b vidence against him, for why should everyone that he was going on a journey if not as a blind, to avert suspicion from himself. If I can only prove that this sacristan, or some other person acquainted with the circumstances and familiar with the premises, may have been concealed in the house, we may count on Father Montmoulin's acquittal as certain.

"I think our learned friend is quite right there," observed Father Regent gently, his eyes resting on the Archi episcopal delegate, who sat toying with whilst pondering his snuffbox, what the solicitor had said. Seeing a reply was expected from him, he re-joined: "Of course, it is much to be lesired that this man should be forthcoming. But how do you propose to

accomplish this?" "The first thing is to find out where he is. Happily we have a photograph of him, and he is easily recognized or account of a cicatrix across his face. He was seen in the company of a party of sailors in Marseilles, and it is pre sumable that he embarked on board one of the vessels that left the harbor be tween the 22nd and the 26th of Febru ary. I have a list of the vessels happily they are not very numerous We ought to send a description by telegraph to the police at the ports for each of them was bound, and in quire if anyone answering to the description had landed there, and if so, have him kept under surveillance And if an affirmative answer were re turned from either of the places, it would be necessary to send out an agent, to collect information on the spot. In a word, as I said before, both time and money would be required."

The stranger from the palace took pinch of snuff; then he asked: " Supposing your agent actually found this wretched sacristan, say in New York or Rio de Janeiro, would he be able to compel him to return and appear as a witness? One can hardly imagine that e would come without compulsion, if your surmise is correct, and he was

the real perpetrator of the crime."
"He could not oblige him to appear, but it is probable that a man who understood his business could contrive to get something out of him when he was o this guard which would warrant him in arresting him on suspicion, and that we, or rather the Government, when the evidence was submitted to the proper authorities, would demand his extradition. I freely admit that all the trouble and outlay might be in vain, but at any rate we should have the satisfaction of knowing that we have done everything within our power to avert an unjust sentence and prevent a terrible scandal."

"Would it not be as well for us to confer with the Archbishop on the sub-ject, and acquaint him with this gentlenan's proposal ?" Father Regent said

might very possibly be futile?" in-quired the official, without paying the least heed to the remark addressed to him.

"It would be difficult, more difficult, impossible to name any figure beforehand. All depends upon how and where we come upon some trace of and where we come upon some trace or the man. Twenty or thirty pounds might be enough, or we might want three or four hundred. Good detec-tives must be well paid, then there are tives must be well paid, then there are travelling expenses and the like. Be-sides we might have to offer a reward for the man's apprehension."

"Three or four hundred! And all

on a bare chance. No, I should not feel warranted in advising His Grace to go to such an expense. You know, Father Regent, how many claims there are on the funds at his disposal, poor convents, or phanages, missions, not to mention the rebuilding of the seminary. It is out of the question; our means will not allow of it.

"Another collection might perhaps Another collection might perhaps be made amongst the clergy," Father Regent suggested somewhat timidly. The official shrugged his shoulders. "The first brought in very little," he

"The clergy are as a rule very cheir salary is small, and a part of their scanty pittance goes of neces-sity to the destitute. But cannot we make the Government find and produce this witness-whom you think indispensable—at the public expense? Yes, I certainly might

demand, but I am sorely afraid the prosecutor would put a spoke in wheel. In order to do this, he himself prove an alibi for the sacristan, himself prove an alibi for the sacristan, thus placing me, I fear, in an awkward and unpleasant position. If we could undertake to make all enquiries on our account, I could easily apply for a prolongation of time, on the plea that the interval was too short to allow me to prepare the defence, and we should thus gain some months, until the next thus gain some months, until the next thus gain some months, until the lexi-assizes. The Easter recess commences on Holy Thursday. But I see Sirs, that you do not feel disposed to stake so large a sum on an uncertainty, and it is not for me to say that you are to blame for it. So it is no use discussing the subject any more. Can you spare me a few minntes longer? You see the accused—I am speaking to you in confidence, and only for the purpose of asking your counsel—Father Montmou-lin has several times, in fact as often as have mentioned this unlucky sacristan betrayed a strange embarrass which he attempted in vain to ment which onceal, and appeared intentionally to avoid saying anything definite about him. Now it occurred to me that his night be sealed by some profession al obligation, the secrecy of the con

"That is most improbable," said the Archbishop's envoy. "I happen to know that the sacristan in question has not fulfilled the Easter precept for a great number of years. Complain; was made by the ordinary to the mayor on account of this, and his dismissal was

arged, but of course to no purpose That may be, resumed the solicitor, but I have met with case; in the course but I have met with cases in the course of my practice, when criminals who are not utterly hardened, have been so alarmed and filled with remorse after committing murder for the first time, as to act in a very unaccountable manner. They have not unfrequently been driven by the stings of conscience to seek relief in telling what they had done. Many, as is well known, have Many, as is well known, have given themselves up to justice. Now suppose that Loser actually did the deed, and afterwards, improbable as it may appear, confessed the crime to Father Montmoulin; doubtless, the latter would, under no circumstances be justified in disclosing what had been to'd him in confession-

"Under no circumstances whatso-ever!" both the priests exclaimed with one breath. But would it not be permissible for him at least to say that Loser had been confession to him?

"By no means," answered Father Regent emphatically; "Under the present circumstances it would be violation of the seal of confession." " An indirect violation, at any rate,

interposed the official.
"That I can understand," the solicitor continued. "But surely he might go so far as to say that he saw Loser on the day of the murder ?"

Neither of the two priests answered immediately. Then the official said that he hardly thought that the fact of eeing him came under the seal of ' If the man came to the priest for

no other object than that of confession. I can readily imagine that he feels him self bound to keep silence on that point, for fear of revealing too much, Father Regent remarked.

"To tell the truth, the same idea suggested itself to me, but in a somewhat different form. I thought it might

what different form. I tabugate might be possible that the murderer, fearful that Father Montmoulin might point him out as the probable criminal, thought to close his lips by means of a pretended confession. The fact that pretended confession. The fact that the good priest only the day before, preached, as I am told, on the stringent nature of the seal of confession, put the idea into my mind."
"A false confession is no confession

at all, and therefore cannot bind

at all, and therefore cannot contact as secrecy," objected the official.

"True, if one can be quite certain that the penitent has the intention to deceive. But as long as the confessor only thinks that this is probable, he is obliged to consider the confession as valid, and consequently he is bound to secrecy. A confession of such a character would in any case cause much perplexity to a priest, and I can quite conceive that a man like Montmoulin, who is inclined to be somewhat scrupu lous, would rather make most heroic sacrifices, than infringe in the slightest degree upon the sacred obligation of secrecy. Perhaps, moreover, he promised the man not to let it be known

promised the man not to let it be known that he went to confession."
"I can see the justice of what you say," Meunier replied. "But the practical point for us, on which I wanted your opinion, is this: Cannot this surmise be made use of in court? decide the question."

The solicitor rose to depart, and as he shook hands with the prisoner he searches, which, as you yourself say,

the effect of the prosecutor's evidence Perhaps your reverence may have met with instances before now in which priests were condemned unjustly in consequence of their inability to reveal the secrets confessed to them in the confessional?"

confessional?"
"Such instances have certainly occurred and that comparatively recently. Not long ago there was an account in the papers of a priest in Poland, who was sentenced wrongfully and exiled to Siberia on account of a murder which one of his servants, a gardener I fancy – the case is singular. y like our own—committed and sub-sequently confessed on his deathbed. We must try to obtain an official report

The solicitor caught at this idea eagerly. "Capital!" he exclaimed. Univers, which is sure to have given a full report of it, and it possible, a report of the legal proceedings must be obtained from Russia. The case of this Polish victim to the seal of confession Polish victim to the seat of contession, will strengthen our cause immensely, if brought forward in court. Do you not think so, Father Regent? You shake your head doubtfully."

"To speak plainly, I do not quite like the notion of this subject being depended into the law courts. You are

dragged into the law-courts. You are aware how greatly unbelief has spread f late amongst the educated class in of late amongst the educated class in this country. One dreads seeing any-thing so sacred handled by the profane. Be-ides I fear lest we should place our poor friend Montmoulin in a very perplexing situation. Is there not every reason to except that the judge or the prosecutor will put this que to him : Has the seal of the consional anything to do with this case? And he would probably feel himself obliged to say it had not, for fear of in any way endangering the secret."

"This question might be forestalled, by objecting to it beforehand, as one which the obligations of his sacred calling did not allow the prisoner to answer. We must depict very forcibly the embarrassing position in which the vow of secrecy places the priest, and the immense sacrifices it may demand of him under certain circumstances. I do not doubt that a favorable impression will be made upon the jury, and it is that with which we have to deal. And as for any profane remarks about con-fession, I do not see that they are to be apprehended, the judge would silence m. There is too much good feeling on the bench to permit religion to be openly insulted in court.

openly insuited in court.

'I fully agree with our learned friend," said the ecclesiastic from the palace. "I believe that the possibility the seal of confession closing the lips of the prisoner will impress the jury very favorably, and influence public opinion in our behalf, although I conless it does not clear up all difficulties o my mind. However it is always well to bring into prominence the solemn obligations which the confession al lays upon the priest. And I hope the Polish story may produce a good effect. If it is possible to prevent direct questions being put to the pris oner, I see no reason why the supposition should not be brought forward in

the defence."

"You are right," responded Father Regent, "I gladly yield to your better judgment. We take leave of you Mr. Meunier, with a good hope that your skill will avail in rescuing the inneent and preserving the bottom. the innecent and preserving the honor of our clergy. You may rely on our prayers and holy sacrifices to assist

"Thank you, Father, I never had more need of them in conducting a case. When I think what is at stake, and how weak our defence is, I am almost in-clined to despond. But I say to myself as I do to the prisoner: Courage and

The two clergymen shook hands with the solicitor and departed. As they were descending the stairs, Father Regent's companion said to him am afraid there is little chance for us; the counsel seems obliged to buoy him self up with false hopes.'

"I trust it will come right in the end. It is God's concern, after all, and He will in some way or other make all turn out for the best," was Father

Regent's rejoinder. TO BE CONTINUED.

CORPORAL McILROY.

It was only a year ago last May that first saw him, a tall, manly young figure in his soldier's uniform, hand-some and debonair. He had stopped outside the railing of our convent garden, and was following with bright, in terested eyes the May procession of our poor people through the grounds. It was something of a wistful earnestness in his gaze that first caught my attention as I passed him by, and set me wondering many a time afterwards who he could be. I knew every Catholic soldier of his particular company, for our church is situated near military barrack, and, though the diers have of course a chaplain of their own, many of them prefer for some another, to come to the white robed Dominican Fathers whenever they need the Sacraments or any

spiritual advice. I met him sometime later in the streets of the town, and the bright, kindly look in his boyish eyes, and the regulation military salute which he never failed to accord me, awakened periodically a fresh interest in this friendly young stranger. On enquir-ing about him from some of his Catholic comrades, I learned that he was of Scotch parentage, and a Presbyterian by religion; also that he had only re-cently arrived home from South Africa, where he had been through the whole of the Boer war.

It was exactly a year later that I first spoke to him, and again it was May, Mary's month, the sweetest, loveliest time of the year. It was the first Sunday of the month, and we were having a procession and Benediction of the Most Blessed Sacrament in the pretty grounds attached to the church. These processions are very well attended, not only by the townspeople,

evening from the outlying country dis-tricts and down from the steep, almost inaccessible hills, so that, when all joined together in the procession, it nade a very solemn and imposing spec

On this particular Sunday, as I on this particular Sunday, as I walked with my brother-priests, it was not without a feeling of real gladness and satisfaction that I saw my young friend waiting with a Catholic comradein arms to join the procession and take part in the solemnities. Our convention of the procession are a presented in the solemnities. garden is a very beautiful one, and on this exquisite May evening it was look-ing its best and loveliest with the great old trees all newly in leaf, and the chestnut blossoms aflame in the the chestata. The procession wound branches. The procession would slowly in and out by the long, shady walks, under the pink and white blossome of the apple trees, through golden archways of flowering laburnum, past lilacs and syringas fragrant and sweet whilst the late daffodils and pale nar-cissis bent their frail hands in reverence as we passed them by. It often seems to me that the birds in the trees hushed their songs to listen to the voices of the little children, rising and voices of the little cintrels, rising and falling on the air, as they sang the Litany of our Blessed Lady.

At a little altar in the shady "Friar's Walk" the Benediction was given,

whilst the people all knelt reverently on the fresh green grass, starred all over with daisies and buttercups, and every sweetest blossom of the early summer days. It was here that I caught another glimpse of my young friend, who was kneeling at the end of the long row of people, looking towards the altar with, it seemed to me, as rapt and as devotional a gaze as the hol

est among them.
I noticed then what I had not noticed before: that he was looking tired and ill. He had lost his fresh color and had grown quite thin; the thinness was especially noticable about his neck and behind his ears, and it did not seem to me a good omen. I felt strangely in-terested in the poor lad, strangely stirred by that wistful look, and I de-termined to make his closer acquaintance without further delay. not to make it on that Sunday evening for when the ceremonies were came out to the garden again, I found to my disappointment that he had al-

ready gone. However, I met him a few days later walking slowly along the river-side, little way out from the town; and was glad to see that he was this time alone. As I came up to him, he gave me the old bright smile, out of a very wan face, and stood aside to let me pass; standing "at attention," and giving me his usual military salute as he did

"Good morning," I said to him, and perhaps some of the kindly interest I felt in him may have shown itself in my face, for he flushed a little, and looked up at me in a grateful way. "I should like to make your acquaintance, my lad, particularly since I saw you on Sunday last attending our May procession. You are not a Catholic are you?"

"No, sir, I am not," he said, "but my mother is one."
"And where does she live?" I asked

him. "My home is in Paisley, in Scotland, with my father and sisters. My father is a Presbyterian, and all of us have been brought up in that religion.

And your mother? How does she feel about it?" "Oh, she is a Catholic, as I told you,

sir. She goes to Mass, and confession and all that. My father does not mind as long as she lets us be his way of thinking. She is very fond of him, and he of her, but I'm afraid she frets about our not being of the same Faith.

Why did you come to the proces-?" I asked. "And did you like sion ?

His face glowed. "I thought it eemed like a little bit of Paradise, there in that lovely place, with the trees and the blue skies over us, and the little children scattering flowers, and the voices all singing together, and the voices an singing together, and the incense floating to Heaven with the prayers'—he stopped at last, out of breath, and panting a little. I noticed even then that he put his hand to his side, as though suffering a sudden twings of pair.

twinge of pain.

I had to smile at his enthusiasm, and indeed could not but feel grateful at his evident and sincere pleasure. "I hope you will come often," I said. "Are you strong? You don't seem to be as well as when I first saw

'I'm not, sir. I think it was the South African climate, perhaps the hardships out there, that did it. I went through the whole of the war without a scratch, I felt fairly well when I got home; but latterly I don't eem able to stand much exertion, and the cold of last winter nearly broke me up completely. But," with a smile, "there are lots of other fellows worse, and it's no use complaining, is it?
And the colonel of my company has been no end decent to me since I went

off color. "You'll have to be a good ' soldier," of course," I said with a smile, though I felt sad as I said it, looking at the oinched expression of his pallid face.
But I hope you'll come to see us often

again."
"That I will, sir, and I'm thankful to you," he said, cheerfully. "I feel drawn towards your religion somehow in a way that I can't explain. I suppose it's because of the poor little mother at home, who, I think, sometimes frets about it."
"I'll he looking out for you my

times frets about it."

"I'll be looking out for you, my lad," I told him, "and will always be glad to see you. Remember that."

I bade him good bye, and went on my way, but not before learning his name, which he told me was Allan McIlroy—Corporal Allan McIlroy, to give him his rightful title.

Several times after that I saw him, at the June processions, or else kneel-

at the June processions, or else kneeling in the lowest bench of the church during Vespers or Complin. He just knelt there, looking towards the altar with that rapt, intense expression which had lately grown habitual to his face, listening to the deep voices of pors face who O'N AN gare We

log; but wit tion won mea fou Wo ing nev it Sci gro

passari phi per hoo passari phi per hoo passari pri to testi pri eventi in pri stati Bi sa el Ekr

the community as they chanted the Gregorian music, and that most tender and heartaching of all devotional pieces, the "Salve."

pieces, the "Salve."
One evening a couple of months later,
as I was saying my office in the garden,
new golden and crimson with the fading now golden and crimson with the fading leaves and ripening fruits and berries of autumn, the brother brought me word that a young soldier wished to see me. As I was used to such summonses I went off unthinkingly, and was somewhat surprised to find my young friend Corporal McIlroy awaiting me.

"You wish to see me," I said.
"Yes, Father." I noticed that he called me "Father" now, instead of "Si." "I wish to become a Catho-

called me "Father" now, maccan

lic."
"Why, Allan? What are your reasons? Is there a girl in the case?"
I said this with a smile, half-jokingly, for he looked very dejected, and I wanted to see him laugh; and it was quite a common experience to be called upon to receive into the Church young fellows who had made up their minds to "turn" as a preliminary to marrying a good Catholic girl. They generally had no religious belief before, and God made use of this circumstances to draw them into the Church and make them sincere and devoted Catholics.

He flashed a bright smile back at me, answering my mood, then shook his head seriously, sorrowfully. "No, Father, nothing like that. It's

"No, Father, nothing like that. It's just because of my mother. These last few nights I keep dreaming and dreaming of her, and it's always the same thing. She wants me to be a Catholic. She was always very set on me, was my mother, me being the eldest, you see. And though she never pressed her wishes against my mather's, or spoke to us about it, I always felt that she was unbappy over our not that she was unbappy over our not being of her own religion."

talked the matter over there and then, and I arranged that he should come up to the convent for regular re-ligious instruction with a view to carry-

when he came to me a couple of evenings, I saw at once by his face that he had some bad news. He was deadly pale, almost ashen-grey, and again I noticed that he put his hand to his side, as if in pain, every now and then

'It was just as I feared, Father,' he said, in answer to my look of in-quiry. "My poor mother is dead. I knew there must be some meaning in her coming to me like that. It was surely her spirit came, for she was dead three days before the evening I spoke to you, dead and buried that very morn-

ing, Father."
"What do you intend to do?"

He looked at me blankly.
"Do? I can't do much now, can I except to carry out her wishes. I thought of going home, but what would be the use, now that she is gone? Besides, I'm not very strong for the journey. It's my heart, you see. Ever since I came home it has been queer. I've known for quite a long time now that I might drop dead at any moment." He blurted out this last sentence quickly, sbyly, as though half-afraid of showing emotion. "And this news had not made it any better, I think."

No, it had not made it better, I thought, too, looking at his ashen face and the spasm of pain that crossed it. I spoke some words of consolation to him, and gave him at his own request (for I would not have suggested it at moment) a long religious instruction. He was a very eager, intelligent disciple, and took in everything I told him with a bright understanding that was quite refreshing by comparison with some others of my pupils. His was indeed an innocent, bright mind; a pure,

In a very short time I had the happiness of receiving him into the Church, and not a day too soon, for that very week he was seized with the first of those terrible states he was seized with the first of

week he was seized with the first of those terrible attacks of heart failure which were to cost him his young life. To night, as I finger my breviary, alone in my cell, my thoughts are full of him. For only an hour ago I let the military hospital where poor Corporal McItroy sleeps his last sleep, a smile of inefiable peace on his young face. Let us hope that in God's mercy and goodness he has met the mother and goodness he has met the mother whom he loved.— Nora Tynar O'Maheny, in The Irish Monthly. Tynan

AN INCONGROUS MESS OF RELIG-IOUS OPINIONS.

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What strange notions some men of excellent attainments entertain regarding what is meant by religion! We see this demonstrated in a termino legy which looks well and sounds well but which is not always in harmony with even inaccurate dictionary definition. True, there is to day a great deal of specializing in definition of terms. Men are not only coining words but they are also coining new

An illustration of these facts is found in the current issue of The World To-Day magazine. Comment-ing on the recent dedication of the new Christian Science edifice in Boston new Christian Science edifice in Boston it is referred to as the Christian Science Cathedral. Speaking of the growth of the Church of Christ (Scientist) it remarks that the body "has passed beyond the stage of mere sectarianism." Again we are told "its philosophy is unintelligible to most people," and the writer concludes hoping that "in course of time it will pay more attention to its critics."

What a beautifully incongruous mess

(Scientist) "has passed beyond the stage of mere sectarianism." This is an impossible fact. In a religious sense a sect means a party that has segregated itself from a parent body. The fact that it grows into powerful proportions numerically and financially does not change its essential character. does not change its essential character. It still remains a dissenting fragment. Hence the unchanging fact, once a sect

lways a sect. How amusingly interesting it would have been if the writer had given us something in detail on his theory of progressive sectarianism! The evolu tion must be a strange process. If it is not, then, one must conclude that the writer is possessed of some wonder fully incongruous notions of what is meant by the Birth, Death and Resur of our Lord and Saviour Jesus church, not churches, to perpetuate His doctrines.—Church Progress.

DANIEL O'CONNELL AS A CATHOLIC.

The name of Daniel O'Connell is known of in every civilized land in the world and is immortalized in history in connection with Catholic Emancipation in Ireland and Great Britain, an achievement mainly if not wholly due to him and his wonderful powers as an organizer, orator and political leader, referring to which a Protestant writer of our own time, Thomas W. Russell, M. P., in his Ireland and the Empire, thus notes the great qualities of the

great agitator:
"The hour had come and with it the man. O'Connell sprang into existence as a great political force. Catholic Ireland rose as one man. A great and just cause, a magnificent personality, oratory that swayed and moved great masses of men as they have been swayed and moved before or since swept all opposition like chaff before the wind."

But great as was the illustrious Liber ator as a political force, it is probable that it is his greatness as a Catholic and his devotion and power as a Catho lic leader that will remain permanent in history as his most prominent char ecteristic. This at least was the view presented by an Irish Catholic prelate Bishop Lyster of Achonry-in ar address at the recent Annual Confer ence of the Catholic Young Men's Society, held in Dundee, Scotland, from which we quote some interesting

"In the fallest sense his (O'Connell's

was a busy life; in the highest sense it was a Catholic life. His religion domin ated his life. It was the Alpha and Omega of his existence. For its sake he shirked no duty; in its practice he shunned no public stare. No one in sulted it and escaped unscathed; no one belittled it without repenting of his daring. The highest judge on the bench, the ablest member of the Ministry, the most powerful favorite from the steps of the royal throne, spoke with respect of the decried decree when O'Connell's ear was near. Sixty years are gone since he was laid in his grave. His memory is fair and fresh and green; but men think of him as a great Catholic first, all things else came afterwards. He was Catholic amidst the few, around his family fireside; he stood out as Catholic in the wide world's glare. He was Catholic within his demesne at Derrynane and in the little chapel at Cahirciveen ; he was Catholic we Cahirciveen; he was Cathonic wending his way through the throngs of Fleet street (London), and pleading his country's cause, in the Palace of Westminster. He went to Mass with understanding the country is caused by the country in the country in the country is the country in t broken regularity—always publicly, at times ostentatiously—when he saw snivelling, weak kneed Catholics ashamed to go down the muddy lane where the country stood. He often to Communion, when that was no common custom. It was a pathetic sight to see

for Rome — to die! There was his re-ligion, still dominating to the end. Even when disease had stopped his journey, and the Angel of Death, with rustling wings, hovered around him in the home of the stranger, propped with pillows he looked out at the white sunpillows he looked out at the white sunshine, dancing on the glistening waters of the beautiful bay of Genoa the Superb; he bade those he loved 'Gcod bye' and, great Catholic that he was, he gave his last command: 'Bring my body to Ireland, but bear my heart to Rome.' It was the grand Catholic death, ending a grand Catholic life.''

Yet this was the man who in the in-tensity of his desire for self-government for his country said he would rather have Ireland ruled by a parliament of Irish Protestants sitting in Dublin than by the British parliament no matter how benevolently disposed towards the Irish people.—N. Y. Freeman's Journal.

OBLIGING A FRIEND.

An interesting story has leaked out an interesting story has leaked out in connection with the Orange celebra-tion of the twelfth of July in County Armagh. An accident, it appears happened to the drum belonging to the Orange Lodge in Newtownhamilton. The master of the lodge however, solved the problem. He obtained the loan of the drum of the Nationalist "Robert Emmet" Band of Newtown

What a beautifully incongruous mess of religious opinion this evidences. There may be excuse for the term used to describe the exercises which characterized the opening of the building to public use. Strictly speaking, however, it is misapplied. But it is positively riddeulous to speak of the building as a cathedral. The word means the principal church in a diocese, and the structure is so called because in it the Bishop has his official chair or throne, say the lexicographers. All of these elements are wanting unless "Mother Eddy" has been a Bishop without her knowledge.

More mongrel still, however, is the opinion that the Church of Christ

MEMORIES OF CARDINAL NEWMAN.

GREAT THOUGH HUMBLE MAN.

REVIVED BY THE DEMOLITION OF THE OLD ORATORY AT BIRMINGHAM-A

The Church of the Oratory, Birming ham, England, in which first as a simple Oratorian and later as a prince of the Church. Newman for so many years was so familiar a figure, will scon be a thing of the past. Already the foundations of the new church that will take its place have been dug around its walls, and the foundation stone itself was solemnly laid on the Feast of the Ansolemnly laid on the Feast of the Annunciation of Our Blessed Lady last year. The new church will grow up outside the old one, which, when the building is almost finished, will be taken down from within.

The general plan and design have been based on those of the Church of San Martino di Monte in Rome. This has been ghosen as a model, because

has been chosen as a model, because the Cardinal had always intended that such a church should be erected at Edgbaston, and with this object in view, caused an exact ground plan and elevation of San Martino to be made for him as far back as 1850. Hoping moreover, to have been able to begin Hoping the building of the church at once, Viollet le Duc even executed plans for it, and these are still in possession of the Fathers of the Oratory. But in consequence of the great generosity of the public in defraying the heavy ex-penses of the Achilli trial, funds to carry out the work were not asked for, and so what was then a temporary church has had, with alterations and additions, to do duty for the last fifty

But unpretending as this building of humble brick undoubtedly was, never-theless its intimate association with the life and work of the Cardinal and of the early Oratorians, gave to it an historical and personal interest that will not belong to its magnificent suc-

The sanctuary on which till recent years stood the Cardinal's pontifical throne, the confessional he used before his elevation to the princely rank, the pulpit from which he preached so many soul-stirring sermons, the very walls themselves that have so often echoed the sounds of his quiet, melodious voice, are precious relies of that gracious presence that for fourteen years has been gone from among us, that has passed as his own words tell us "et umbris et imaginibus in veritatem into the full vision of truth that is be

yond the grave.

And now when old memories of him are about to disappear doubtless it will be of interest both to those who remember him as a leader of thought, and those of a younger generation to whom he is but a great figure moving in a history of an age that has just gone by, to make a pilgrimage to those places which are associated with his life as a Catholic, and gather a few such recollections of him as yet linger around

In 1890 he had been very ill, and one he asked as the evening grew on, that Faber's hymn, the "Eternal Years," raper's nymn, the Eternal Years,"
might be sung to him. Accordingly
a harmonius was carried to the pas
sage outside his room, and Fathers
Anthony Pollen and Lewis Bellasis

Antony Polien and Lewis Deltasis, played and sang the hymn for which he had so tender an affection.

"Some people," he then remarked "have liked my 'Lead, Kindly Light.' It is the voice of one in darkness asking help from Our Lord. But this (the 'Eternal Years') is quite different; this is one with full light, rejoicing in suffering with Our Lord, so that mine compares unfavorably with it. This is what those who like 'Lead, Kindly Light ' have to come to-they have to

Then they played and sang it over gain. And he said at the end : again. And he said at the end:
"I thank you with all my heart.
God bless you. I pray that when you go to heaven you may hear the angels singing with the genius that God has endowed them with. God bless you."

Of Newman as a Cardinal there is not much to be said. The reception of his great dignity did not disturb, to any great degree, the old still life at the Oratory. Men have wondered that the Oratory. Men have wondered that a thinker of such great power should have been content with so humble a sphere of action. They have tried to solve the difficulty by saying that he lived apart from the world because he was misunderstood and disappointed. Only those who really knew the Car-dinal could tell how wrong such asser-tions were. When, in 1879, Leo did tions were. When, in 1879, Lee and that most gracious act, an honor to the English people, of singling him out for the dignity of the cardinalate, to the astonishment of many he accepted the gift with quiet thankfulness. Wonthe gift with quiet thankfulness. Won-der and profound gratitude came upon him, he said, at the condescension of the Holy Father. It had been a great surprise. Such an elevation had never come into his thoughts and seemed to come into his thoughts and seemed to be out of keeping with his antecedents. He had passed through many trials, but they had been overcome, and now the end of all things were at hand, and he

was at peace. Though scrupulously particular that Though scrupinously partornar that the due respect should be paid to his dignity, he would have no ceremonial, and wished to retain the simple familiar title of "the Father." In his Or aterian life he was undistinguished in most things from the others, and but few exceptions were made. His bedfew exceptions were made. His bedroom was separate from his study—the
others had but a single room each. It
is customary for the Fathers to wait by
turns upon the community in the refectory. Till extreme old age prevented him, the Cardinal insisted on
taking his turn in this duty of humility.
Only once did he sing pontifical High
Mass and that was on the feast of St.
Valentine, on the occasion of his sigh-Valentine, on the occasion of his eightieth birthday. At all great functions except when prevented by ill-health, he assisted from the throne.

he assisted from the throne.

His sitting-room has been left untouched since the day of his death.

There is but one thing left to describe, and that is his grave at Rednal, a little hamlet some seven or leight miles southwest of Birmingham.

hearted and a social favorite. She was possessed of everything that ordinarily insures happiness.

She was possessed of everything that ordinarily insures happiness.

She was graduated from the Immaculate Conception Academy four years ago and later from the Academy of Notre Dame. To day she called in

It is one of the picturesque spots in the Midlands. Its pine clad hills form one of the most southern spurs of the Pennine chain. The Birmingham road runs in a miniature pass be-tween the high ground which slopes down precipitously towards it on both sides. The country house of the Fathers of the Oratory lies some distance from the road, and is approached by a narrow hilly lane, leading past the royal fields which slope up to the wooded hills which bend round and en-

close the estate on two sides. Rednal is indeed redolent of memories of Newman. It saw much of his quiet, contented life, it charmed him by its beauty, it soothed and sheltered his grief when he came thither to lay in its last resting place the body of his beloved friend, Ambrose St. John, the friend of whom he wrote so touchingly in the "Apologia": "Dear Ambrose St. John, whom God gave me when He tock everyone else away; you who are the link between my old life and my new : who have now for years been so devoted to me, so patient, so zealous, so tender; who have let me lean so hard upon you; who have watched me so narrowly; who have never thought of yourself, if I was in question. And in you I gather up and bear in memory those familiar affections and companions and counsellors, who in Oxford were given to me, one after another, to

be my daily solace and relief." We direct our steps towards the little cemetery where he came at length to lay his bones with those of his friend; we pass the chapel with its steep flight of moss-grown, weather-

worn stone steps, and we are there.

A small patch of level grass, very green by contrast with the dark foliage around it, is before us. On our left is the chapel walk, while on other sides except when we stand at the little wicket gate, are the woods on the hillsides that rise sharply from the edge of the

gate. At the head of each of the eight or nine graves is a simple stone similar to the rest except that it bears two names, is the one that marks the place where Father Ambrose St. John and John Henry Cardinal Newman sleep their last sleep together.

HOW MY GREAT-GRANDUNCLE MADE A FRIEND.

"Is it not terrible, grandmother," I said, that the religious Orders s have been turned out of France? Grandmother mildly assented. Her needles clicked in and out for a while;

then she resumed the conversation. "English people are proud of their plerance," she remarked, "and of the tolerance," bospitality their country shows to for-eigners. They are apt to forget that, a century ago, Catholics in England were oppressed by cruel laws."

Now, grrndmother's words recalled

Now, grramother's words recatied to my mind the family hero, old Major B. He had died at the ripe age of ninety nine, when I was a tiny tot.

"Your uncle, the Major, was in the British army. How did he enter, being a Catholic?" I asked.

Grandmother shook her head.
"A few did manage it—that much know. But so carefully were they beliged to conceal their faith that two I know. Catholics were sometimes together in regiment without being aware that they professed the same creed."

grandmother smiled reflectively. "A story!" I cried. "Tell me the story, please!" And the sweet old lady went on, no-

thing loath:
"The regiment was encamped near Quebec at one time, and my uncle's tent was shared by another young officer. The two men had known each other for some months, but no confi dences had hitherto been exchanged between them. One night my uncle, unable to sleep, lay listening to the breathing of his more fortunate com-panion, when the latter began to mut-ter in his sleep, and words fraught with significance reached my uncle's ears. 'Hail Mary full of grace, the Lord is with thee,' that was all he heard, but that little was enough.

"'The man is a Catholic!' my uncle

thought jubilantly. He resolved, nevertheless, to frighten him a little;

and next morning he addressed the young officer sternly: "'Sir,' he said, 'I heard you mutter prayers in your sleep. How is it that you are in the army? Are you not a Papist?'

"He read confirmation of the sup-position he had made in the sudden paleness which overspread the young an's features.
"'You are a Roman Catholic,' con-

"You are a Roman Catnolic, continued my uncle. 'I can denounce you to the authorities if I please.'
"' Do so if you will,' the young man retorted bravely. 'God forbid that I should deny my faith!"
"He had turned and faced my uncle

y this time; the two men stood con-ronting each other for a moment. Then my uncle's hand came down on the other's shoulder. "'Never mind, old fellow!' he cried

n a hearty voice, and his eyes were as and now as before they had been stern. If you are a Catholic and amenable to the law, why, take courage; for so

"And that was how your great-granduncle made a friend," said my grandmother. "Their intimacy lasted until fifteen years later. Captain S. was killed at Waterloo."—Ave Maria.

"CALL OF THE CONVENT."

Cincinnati, Aug. 21.—Miss Celeste O'Shaughnessy, the beautiful daughter of the millionaire Newport, Ky., dis-tiller, tired of worldly life just as she was stepping upon the threshold of it, has entered Mount St. Martin's Convent for life.

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her intimate friends and relatives, distributed her jewels and other valuables among them and bade each good bye and was driven in a closed carriage to and was driven in a closed carriage to Mount St. Martin's Academy in the hills back of Newport. She left her friends with a laugh and a wave of her pretty hand, from which all rings had

been removed. Ir quiry at her home for a motive for her act elicited only the fact that she yearned for the atmosphere in which she had been educated.
"It was the call of the convent, and

she answered it," her relatives said.

Great minds are commonly humb'e ones; for humility is, after all, but a ones; for numificy is, after all, but a clear, comprehensive view of the gulf that divides self, as we are supposed to see it — as the Christian or even the philosopher sees it—from the ideal self that we are aiming at. The grandest minds are apt to realize this test, as the finest natures are sure to suffer most from the sense of failure, in virtue of their finer sympathies and Higher aspiration—Kathleen O'Meara.

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The subscribers change their residence is important that the old as well as the new address be sent us. LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa. June 13th, 1905. To the Editor of the Catholic Record, London, Ont.

London. Ons.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all that it is imputed with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

homes.
I therefore, carnestly recommend it to Catholical families.
With

amilies. th my blessing on your work, and be es for its continued success. for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Editor of THE CATHOLIC RECORD

London, Out:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervadestithe whole.

Therefore, with pleasure, I can recommend its to the faithful.

Ble ging you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, SEPT. 8, 1906.

THE INDIANA HICKSITE QUAKERS.

t a meeting of the Hicksite Quakers of Indiana, held on August 22nd., strong resolutions were passed that the Quakerism of the present day had degenerated from the primitive teachings of Quakerism. This departure from the original faith of Quakerism was much regretted, especially the disuse of thee and thou by modern Quakers, and a pronouncement was made that the Church is gradually diverging from the original conceptions laid down by the founders of the sect. The delegates of the convention also blamed severely the pompous style of dressing which had been adopted in practice by modern Quakers, who now rival in dress the gaudiness of worldly people. According to this pronunciamento, the Church of Christ has gone wrong, although the promise was made to it that the gates of hell shall never prevail against it. Might not the delegates have arrived at the more likely conclusion, that heir Church, in departing from the faith of the early fathers, has proved that it has no claim to the title of "Christian Church," and that it had substituted the doctrines and traditions of men for the teachings of Christ.

For what purpose was the Church of Christ instituted, if not to teach mankind with certainty the saving doctrines and precepts which Christ committed to His Apostles, ordaining that they should baptize their converts in the name of the three Persons of the Adorable Trinity, and teach them to observe the precepts and accept the teachings they had received from Him and which are called by St. Paul " the faith once delivered to the Saints? "

In the due performance of their work and to enable them to do this work effectually, He promised to remain with this duly commissioned Apostolic body to the end of the world. But the Hicksite Convention now admits that the Apostolic Commission which they claim to have received has not been fulfilled by them even for the comparatively short time they have existed and what claim can they now put forward to be the active Church which Christ established?

As regards the Baptism which Christ absolutely commands to be administered the Hicksites equally, with other Quakers, reject it altogether, as well as other Sacraments, which were certainly administered by Christ's Apostles under His direction; for we are told in (St. John iii. 22.) "After these things came Jesus and His disciples into the land of Judea, and there he tarried with them and baptized."

Elsewhere we are told that Jesus while tarrying with His disciples bap tized many, "though Jesus Himself did not baptize, but His disciples." All this may, and most probably does mean, that our divine Lord did not make a common practice of baptizing.

an office which was fulfilled usually by the apostles and disciples, while He was engaged in teaching and healing. But it is certain that it signifies that Baptism was the door appointed by our blessed Redeemer whereby the multi tudes were received into His Church, while the teaching of our Lord was the neans whereby they became earnest and fervent Christians.

With all their searching of the Scriptures, the Quakers did not discover this, and though we do not deny that this sect is composed chiefly of people of kindly disposition and naturally honest conduct, they have not discovered that a supernatural lively faith in all things which cur Saviour has taught, the conversion of those who have fallen into evil ways, the enlight. enment of those who do not know God fully, and the worship of God after the manner in which He has commanded, are the chief purposes for which the Church of Christ was instituted. It is by seeking the lost sheep, and bringing it back to the works of self-denial and mortifica tion of the passions implied in Christ's command for us to bear His cross and follow Him, loving God above all things, and our neighbor as ourselves, that t e purpose of Christ will be best fulfilled. Hence, those who have fallen away from the love of God should rather be induced to return, if this be possible, than that they should be treated as castaways without hope, because they do not strictly avoid the man-created sins of using ye and you instead of thou and thee, and of attiring themselves in other than the conspicuously plain garments which these quiet people insist their brethren shall wear.

These denominations generally boast that statistics prove their sanctity, as but a small percentage of their brethren are convicted by the courts of serious crimes. There is some truth in this, but this would not be the case if like our Saviour they sought earnestly to bring grievous sinners back to bear their cross after our Saviour's example, instead of excommunicating them from their society for not having worn broad brimmed hats or dowdy bonnets of the peculiar form which Quakerism requires, or for neglecting to make use of the obsolete Quaker grammar.

These sects are, of course, the result of setting up private judgment as the only tribunal of Christian faith and practice, and to this great first principle of Protestantism these eccentricities must be attributed. A principle is responsible for all the absurdities which arise from it, and it is for this reason that the public sense has oper ated so as to bring Quakerism in all its forms, "New, Old and Wet," to the brink of dissolution. It is reported by statistics of Quaker localities that short lived as the sect is, it is fast dying out in Canada and the United States, and must soon disappear entirely. These statistics are fully confirmed by the resolutions of the Indiana Hicksites referred to above.

DISCOVERY OF A MARE'S NEST.

amination of the Vatican building. which is showing signs of decay, a secret prison has been discovered be- land. tween the garret and the roof of the Sistine prison. The statement is made that the cells resemble the Plombi of Venice, and are supposed to have been a place of confinement for "recalcitrant Cardinals and other high ecclesiastics who offended the people of olden times.'

In a building like the Vatican, which has been for centuries one of the residences of the Pope, and at times has included the departmental offices of State, even when the Popes had been temporarily driven out of Rome, there were plenty of uses for the thousands of rooms which were there; and whereas the residence of the Pope was sometimes changed to other quarters, as the Quirinal, while still the Vatican was used as offices for the departments of the temporal government, it is difficult to say to how many different uses its

numerous rooms were applied. It will be noted that the press cor respondent at once adopts the theory that the alleged prisons were intended for the punishment or at least the seclu sion of "recalcitrant Cardinals and other high ecclesiastics who offended

the people of olden times." It must be remembered that the Catholic Church has a history of nineteen centuries and is world-wide; and being made up of men, has necessarily passed through more varied vicissitudes than the so-called Churches which, like mushrooms, spring up in the morning and pass away with the evening twilight - the oldest among them being not four centuries in existence,

and being all merely local institutions. The Popes have also been temporal rulers for the greater period of the Church's existence, and there is nothing very extraordinary or cruel if these

at some time really prisons for distinguished personages either of Church or State. But the whole matter is nerely hypothetical, though some Alexander Dumas, or Emile Zola or Eugene Sue might make use of the conjecture to erect thereon many romances of horribly tragic character, They have done this already with muc less truthful data, and what has been done once may easily be done again.

And what is the foundation for such romances in the present case? The rooms are said to be " not exactly luxurious, and decidedly cramped in size.' Small rooms are, after all, not neces sarily places of torture, even when they are "not exactly luxurious." And vet, the alleged fact is already sug gested by the ever alert Roman cor respondent as the basis of many a story of ecclesiastical tyranny.

The supposed prisons are not, after all, "dark dungeons," since they are close to the Sistine chapel, and the sagacious correspondent who imagines that Cardinals and other distinguished ecclesiastics were immured there, has a very vivid imagination indeed.

THE CHURCH AND THE VERNACULAR. CONTINUED.

Hugh Latimer preaching on this subject expressed himself thus: "The mind of the Evangelist, when he declared Christ to be the first son of Mary, was to prove that he was the son of a virgin, according to the prophesy that was of him, and not to declare that Mary had more children after him, as some doe phantasy. For we in our English tongue have such a manner of speaking, when we say, 'I will never forgive so long as I live,' or when we hee ill intreated in a city, we say 'I will come no more thither so long as I live. By which manner of speaking we de not signify that we will come thither after our death, or forgive after our death. No: so likewise it is here when he sayeth, He knew her not till she had brought forth her first begotter son, it followeth not, ergo, he knew her after, and here you may perceive foolishly and fondly these heritic andled the Scripture. Mary was a clean virgin before she brought forth, and after she brought forth him she remained a virgin, and therefore these heretics do wrongfully violate,

foolish minds. " It is certainly consoling to find Protestants that are willing to grant so much in favor of the Blessed Virgin. for it has always been the universal aim of Protestantism to dethrone her from the high pedestal on which God placed her. The Breeches Bible was never officially approved of by the Church of England, although it was sometimes used in the divine service.

toss and turmoil the scriptures of God,

according to their own phantasys and

King James, who had the reputation of being a scholar, said that the Geneva or Breeches Bible was " the worst translated of all English Bibles, and that its notes were partial, untrue, seditious, and savoring of dangerous and traitorous conceits." Yet, despite A sensational despatch comes from all these faults, or perhaps rather on the Associated Press correspondent at account of them, the Breeches Bible into nearly every Protestant home, and many copies can yet be found in Eng-

When Edward the Sixth ascended the throne in 1547 A. D., all the injunctions and proclamations which were eracted by Henry, prohibiting the reading of the Bible, were repealed. And although no new versions were made under Edward, yet several editions of all the fore mentioned ones were printed, and the Bishops were ordered to supply all the churches with Bibles, and to enforce the study of the Scriptures.

Some time after the accession of Queen Elizabeth in 1558 A. D. it was again deemed necessary to make another version of the Bible, owing to the fact that the German Bible was gaining a strong foot hold, and with some success sowing the seeds of German Protestantism in Britain, to the great detriment of the Church of England. Accordingly Archbishop Parker, on perceiving this danger, decided to have an authorized version made which should be free from all party spirit and represent as much as possible the Biblical knowledge of the day. We have no desire to criticise Parker's intentions, but we do believe his desire to have a Protestant version "free from all party spirit," was a sweet Utopian dream and one of those things that fit most beautifully in the category of square circles. For we must not forget how difficult it is for translators, who have their own pecaliar religious views to satisfy, to translate the Sacred Scriptures in an unprejudiced manner. This applies also to those who would sit in judgment on the merits of Catholic and Protestant recently discovered small rooms were Catholics to yield to us or do us justice tion

in this particular, no matter how scholarly and correct our views might be, than we could expect the defenders of a beleagured city to yield to the enemy especially when such surrender earried nothing with it but death.

Parker gathered around him several

Anglican bishops and a few ministers to execute the translation, and when it was ready he requested Cecil to obtain from Queen Elizabeth that the version be licensed, and recommended to be everywhere read in the churches, as that some uniformity might be estab lished. In the preface, after referring to the various translations which pre ceded this one. Parker asks his readers not to be offended with the diversity of translators or with the ambiguity of translations : since of congruence, ne offence can justly bee taken for this new labour, nothying prejudicing any other man's judgment by this doying, nor yet hereby professing this to be so absolute a translation as that hereafter myght follow none other that myght see that which as yet was not under standed."

As is well known, the Bible has al

ways been the Rule of Faith for Pro testants, their last court of appeal in matters pertaining to religion. Now a rule of faith must be permanent, clear, certain and universal, otherwise it can no more be a rule of faith than a rule of etiquette can. It is admitted by Protestants themselves that from Wycliffe to Parker no two versions of the Bible can be found that agree with each other, and they also admit that it is even difficult to find any two editions of the same version that are exactly alike. Hence since it is continally undergoing changes and modifications, not only in the language but also in the text, it lacks permanency, which is the first necessary quality of a rule of faith. Mr. Parker also admits that the translations are ambiguous, that is, that they are hard to be understood, and in this he agrees with St. Peter, consequently he admits that the Bible is not clear. Hence it follows that it does not possess the second quality neces sary to a rule of faith. Parker also admits that every man has the right to translate and interpret the Bible according to his way of thinking, which undoubtedly destroys the certainty necessary to a rule of faith; for those who interpret it by their own private judgments can have no certainty that the sense they put upon it is the true one. The Scripture itself declares that the unlearned and the unstable wrest it to their own destruction.' And how can any man be certain that he is not of this number? He may think that he is right, but of this he can have no certainty. It may be that his own friends and acquaintances, men just as learned and honest as he is him self, differ from him in this matter. And more than that, all those who follow the Bible as their rule of faith have the weight of the whole Roman Catholic Church against them; and what security can they have of being right when such a numerous and respectable body of Christians, ves. when the Apostolic Church itself condemns them? And since the Bible is not universal or comprehensive, that is, since it does not contain all the truths of Christianity, it cannot by any possible means be the rule of faith.

Mr. Parker also very candidly admits that his translation might be erroneous, yet we have seen that he asked Cecil to have Queen Elizabeth make it obligatory on all the churches to adopt it, "so that some unity might be established." We must confess that we are non plused when we consider what little logic Mr. Parker was endowed with, not only, but what little regard he had for the word of God.

The above extract from Mr. Parker's preface means this: that he did not care whether the people read God's word or devil's word, whether they read truth or error, so long as they did not read the German version of the Bible. Hence it is evident that it was not love for the purity of God's word that actuated Parker to make a translation of the Bible, but rather the temporal emolument accruing to him, to his brother bishops and to the Anglican clergy in general, from the exis tence of a purely national church.

So many and considerable were the alternations that were made in the subsequent editions of this Bible, that numberless objections were raised against it, and in fact against all the versions hitherto published, that when James I. ascended the throne in 1602 A. D., a memorial was presented to him at Hampton Court Palace, asking him to command that a new version of the Bible be made. Acting in accordance with the petition, he enjoined that a new translation of the scripture should be undertaken and executed with the greatest care and exactness. Fifty-four persens were appointed to make the translation, seven of whom essays regarding the correctness of relinquished the task for one cause or certain versions of the Scriptures. We another. They were divided into could no more expect a body of non- six companies under the direcof Bancroft, and

the translation in 1607, A. D., and published it in 1611 A. D. with a most servile dedication to King James. When this version made its appearance Protestant ministers grew white with rage and openly denounced it as perverting the original text in a most shameful manner. Hallam, the English historian, after criticising the literary style of this version in a manner anything but complimentary to the transla tors, says: "On the more important question, whether this translation is entirely, or with very trifling exceptions, conformable to the original text, it seems unfit to enter. It is one which is seldom discussed with all the temper and freedom from oblique views which the subject demands, and upon which, for this reason, it is not safe for those who have not had leisure, or means to examine for themselves, to take upon

trust the testimony of the learned.'

Reading Mr. Hallam's thoughts through this thin veil of words we see that he was neither prepared to assert that the translation was entirely con formable to the original text, nor that this lack of conformity was due to trivial defects, consequently we are forced to conclude that in his implied judgment, the defects were not trifling, but ones that vitiated the translation From the very fact that Hallam, learned English Protestant as he was desisted from expressing his candid opinion on the matter, we can safely conclude that, had he explicitly stated it, it would be adverse to the translation. To say the least, his silence is ominous and must make honest, though less able Protestants doubt the correctness of King James' version.

Now it is permissible to ask, wa there any necessity for this version? Men should not be condemned without first being heard, so St. Paul says, and of this God Himself set the example in the garden of Eden.

Now we must give to those represe tative Anglicans, who requested King James to command that a new version of the Bible be made, the credit of having at least ordinary common sense, and the same must be conceded to his royal Msjesty, for we have no desire to deprive them of what even lunatics claim to possess. On this assumption we reason as follows: Either the Church of England had a true version of the Bible or it had not, if it had, of course, there could not be any necessity for a new version, and on our assum ption that the king and the representa tives of the Anglican church were endowed with common sense, would not be true. That these gentlemen enjoyed that very desirable faculty, at least in the present question, is beyond all doubt, for the attitude of the most learned and respectable co-religionists, towards all the translations hitherto made, justifled them in their demand for a true version of the Bible. Add to this the condemnation of all Protestant translations by the Catholic Church, and you have an argument that infallibly sustains the correctness of their judgment. Therefore we are forced to take the other alternative, viz., that the Church of England had no true version King James' version was condemned as grossly perverting the original text by competent, trustworthy and respects self was the criminal. He had then able laics and clerics of the Church of the purpose of acknowledging his guilt competent, trustworthy and respect-England, as well as by the whole Catholic Church, hence, even after the publication of King James' version the Church of England had no true trans

lation of the scriptures. A certain Protestant writer says: "A careful comparison of the Bibles published recently (1876) with the first and other early versions will show great differences, but, by whose authority these changes have been made, no one seems to know. It is difficult to find a chapter in which they read together. Not only do these variations exist in spelling and punctuation, but in the summaries and text itself," This testi mony proves that the Church of England has nothing but a corrupt Bible and it is all the more forcible since it is the testimony of one who had at heart the success of Protestantism, who lived and labored for its advancement and died in its bosom.

TO BE CONTINUED.

HAS GOLD BEEN FOUND IN IRELAND?

It is reported in a telegram from Dublin that at Bolio, near Castlerea between two layers of rock, a lump of virgin gold was discovered of about the size of a goose's egg. A Dublin analyst is said to have pronounced the find to be really the precious metal : but some doubt is thrown upon the reality of the discovery by the fact that it was not discovered earlier, while gold discoveries were being found in so many other regions which have been so omparatively lately peopled.

If the gold has truly been discovered in Ireland, it will open up a new industry, and will enrich the country to a new degree which has not hitherto began been dreamed of. The Irish people will arouse their smpathy.

must not be too confident that everything which glitters is gold, but if the Simon Pure article is found in paying quantities the country will have a new source of revenue at the very time when the rights of the peasantry to the soil of Ireland are being begun to be recognized and the people are becoming owners of the soil surely, even though the purchase of the soil by the people is taking place slowly. If such discovery should prove to be the truth, it will give Ireland a new lease of life and prosperity which will be all the more welcome if it comes at a time when the rights of the people to the land on which they were born and on which they have spent their life's work are properly recognized.

THE CONFESSIONAL

REMARKABLE CASE OF A MARTYR TO ITS SECRECY.

Blessington, Wicklow, Ireland, July 15, 1906.

Dear Father Lambert – Some months ago I read in the Freeman an article about the secrets of the Confessional where reference was made to a case in Russia. You regretted you had not the exact statement. I had it, but was unable to put my hand on it until today. I clipped it from the London Tablet some twenty years ago. (March 6, 1880.) Enclosed is the clipping.

Very truly yours, T. CURRAN, P. P. In the year 1853 the cathedral church of Zitonmir, in Russian Volhynia, was the scene of the most mournful of all Church ceremonies, the degradation of a priest. The church was filled to overflowing by persons who lamented aloud; the Bishop who lamented aloud; the Bishop whose painful duty it was to perform the sad rite, Msgr. Borowski, could not restrain his grief, all the more because the priest who was subject to it was uni versally known, and hitherto universally respected. His name was Kobzlowicz, and he was a Catholic priest at Oratov, in the Ukraine. From the time of his ordination he was regarded as one of the most pions and zaalone priests of the dispious and zealous priests of the diocese; he had considerable reputation as a preacher, and was greatly esteemed as a confessor. He rebuilt his parish church and decorated it, and from the time he was placed in charge of the parish he seemed to redouble his zeal. All at once, to the amazement of every-one who knew anything about him, he

was accused of having murdered a pub-

was accused of naving murdered a pub-lic official of the place. The chief piece of evidence against him was a double-barreled fowling piece, which was proved to belong to him, and one barrel of which had been lately dis-

charged. He was convicted of the murder, and the court sentenced him to penal servitude for life in Siberia. Conformably to canonical rules, he was degraded from the priesthood before this sentence was carried out; and then his hair was cut off, he was clad in convict apparel, and then incorporated in the chained gang of criminals who made their march to Siberia. Years passed away, and everything about the occurrence had been forgotten, except by a few persons. Then the organist of the church of Oratory, finding him self at the point of death, sent for the principal persons of the district, and in their presence confessed that he was the murderer of the official. He added that he had done so in the hope of being able to marry his widow. After committing the crime, he took the gun with which he had shot the gun with which he had s the unfortunate man, and hid where, upon his suggestion, the police found it, and he ingeniously managed to direct suspicion on the priest. But, of the Bible up to the time of King the strangest part of his story remains

James. But we have seen that the to be told. After the arrest of the priest, being torn with remorse, he visited him in prison and went to confession to him, disclosing that he him-

> before the tribunal, but his courage failed him, and he allowed things to proceed on their false course. Thus the poor priest, Kobslowics, knew well who was the genuine mur-derer, but he knew it only through the confessional. A word would have set him free from the terrible charge. But this would have broken the seal of the confessional, and he preferred to undergo degradation, and penal servitude for life, and lose his good name and be regarded as a shameless criminal. The confession of the organist was subsequently taken in regular legal form, and then the Government sent directions to have the priest sought out and set at liberry, his innocence being oublicly proclaimed. But he was be publicly proclain yond the reach of human compensation, and had gone before a tribunal where error is impossible, and where ample ustice will have been done to his heroid let the slightest sign transpire of the real condition of things .- Freeman's Journal.

before the tribunal, but his courage

Can't Stop Scandal.

Remember the newspaper story about an entire New England congregation seceding from the Church a few years All the papers printed it. ago? All the papers printed it. Last week the offending pastor and flock begged to be taken back, professing sincerest loyalty to Rome. The dailes that published the first report have not heard of the return of the erstwhile seceders. Scandal travels on the wings of the wind; its reparation has lead in its heels.—Hartford Transcript.

Thoughtful non Catholics are beginning to notice that, like drops of oil upon troubled waters, Catholic religious ideas can be poured upon the troubled waters of our modern social unrest and upheaval.

Individuals who are not generous to God usually have their hearts barred against all mankind. If they refuse to give back to God a portion of their abundance it is not likely that even PIUS X., POPE.

Venerable Brothers, Health and the Apostolic Benediction :

We are about to discharge to-day a ery weighty duty of our Office which assumed towards you when, after promulgation of the law severing the relations existing between the French Republic and the Church, We nounced that at an opportune time We ould indicate what might seem to Us should indicate what inight seem to Us ought to be done in the way of defending and conserving religion in your country. We have deterred to the present the realization of your wishes not only on account of the gravity of the que tion involved, but on account of the very special ties of love that bind Us to you and your interests as well as on account of the never to-beforgotten services rendered to the Church by your Nation.

After condemning this iniquitous law, as it was our duty to do, We made a very careful examination to see whether the articles of said law would permit in some manner the organization of religisome manner the organization of religious life in France without jeopardizing the sacred principles on which Holy Church is based. With this object in view it seemed well to Us to take the opinion of the Episcopate assembled to only the and to call attention to the and to gether and to call attention to the points gether and to call attention to the points which should constitute the main subject of your deliberations. Now having learnt what are your views and also the views of many Cardinals, and having bestowed much thought on the subject and after offering most fervent prayers to the Father of all light, We see clearly that it is our duty to confirm by our Apostolic Authority the almost unanimous decision of your assembly. It is for this reason that We decree absolutely that associations for religious worship, as prescribed by the law, may not be formed without violating the sacred rights which are the very life of the Church. Putting aside then these associations, which our conscience forbids Us to approve, it is not out of place to examine whether it is permissible to try to sub to examine ganization which will be at one and the stitute for them some other form of orme time legal and canonical and which will thus safeguard the Catholics of France against the grave complication now menacing them. Rest assured that nothing so engrosses our thoughts, noth ing causes Us so much agony of spirit a dees the possible results of these com-plications. Would to Heaven We could ntertain a feeble hope of the possibility of making this attempt without detri-ment to the rights of God and thus re lieve our well beloved sons of the dread of so many and so great trials. But as there is no room for entertaining this hope so long as the law remains what it is, We declare it not permissable to make a trial of these other kinds of association unless it be made evident, in an unequivocal and legal manner, the divine constitution of Church, the immutable rights the Roman Pontiff and of Bishops, as for instance, their authority over the temporal affairs of the Church, especially over sacrel edifices, shall be safeguarded irrevocably in these associations. We cannot wis otherwise without betraying our sacred charge and without bringing about the of the Church in France. It therefore devolves upon you, Venerable Brothers, to devote yourselves to the work of establishing and organizing religious worship by adopting such means as the law permits all citizens to In an undertaking so important and so arduous We shall never be slow in rendering you our assistance. Absent in body, We shall ever be with you in thought and spirit and on all occasions will aid you with our council and authority. Take up manfully the burden We impose upon you, urged to do so by our love for the Church and and for your Fatherland. As for the

good time.
It is not difficult to foresee the recriminations which the enemies of the make against our present Church will make against our present decree and orders. They will endeavor to persuade the people that We do not seek solely the salvation of the Church of France, but have other decreases signs unconnected with religion, alleging that the form of the Republic in France is odious to Us and that We are aiding and abetting the efforts of its enemies to overthrow it. They will assert that We refuse to grant to the French what the fuse to grant to the French what the Holy See has freely accorded to other nationalities. These and similar recri minations, which from present indica-tions it can be foreseen will be spread broadcast in order to inflame men's minds, We herewith indignantly de nounce as false. It is incumbent upon you, Venerable Brothers, and upon all well disposed persons, to refute these lies so that they will not deceive the

rest, have confidence in the providen-tial goodness of God, Whose aid we are

convinced will not fail France in His

simple and the ignorant.
As to the special accusation brought against the Church that she has acted differently in other countries from the way she has acted in France, showing way she has acted in France, showing herself more accommodating in similar cases, you should explain that the Church has acted in this way because the situatron was wholly different and especially because the divine prerogatives of the Hierarchy were in a measure safeguarded. If any state separates tiself from the Church, leaving to her the benefits of the liberty shared by all and the unhampered control of her pro-perty, such a state doubtlessly has perty, such a state doubtlessly has acted unjustly for many reasons. But nevertheless it cannot be affirmed that But such a state has creased for the Church

a situation entirely intolerable.

Now in France the situation to day is

doubtedly they will strive to place upon
Us the responsibility for this conflict and
for the evils which will result from it.
But whoever will examine honestly the
facts to which Wereferred in the Encyfacts to which Wereferred in the Encylical Vehementer Nos will lear a whether We have laid ourselves open to the least reproach. After having endured patiently injustice after injustice out of our love for France, We are finally asked to overstep the last limits of our Apostolic duty. We declare our inability to over step these limits. Let the representiality step these limits. Let the responsibility upon those who in their hatred o the Catholic name have gone to such ex

tremes. Let the Catholics of France who lesirs to give us proofs of their submis sion and loyalty fight for the Church perseveringly and energetically according to the instructions We have already given them, taking care, however, to do nothing savoring of sedition and vio-lence. Not by violence, but by assuming a firm attitude, whilst entrenching themselves in their acknowledged rights as in a citadel, will they succeed in breaking the resistance of their enemies. Let them, as we have said before and now repeat, thoroughly

said before and now repeat, thoroughly realize that their efforts will prove unavailing if they are not united in defense of the Church. They now know what is our verdict in regard to this nefarious law and they ought to this nefarious law and they ought to yield to it a hearty submission. Whatever may have been the various opinions entertained up to the present, whilst the law was under discussion, We entreat them all that none of them permit them selves to wound the feelings of others under the pretext that their view of the under the pretext that their view of the situation was the best. Let them learn from their adversaries what can be ac

rom their aversaries what can be accomplished by a mutual understanding and a union of forces. By the employment of the same means by which the latter have been enabled to impose upon the nation the stigma of this unjust law, Catholics will be able to have the law repealed. In this hour of trial for France if all those who desire to defend the supreme interests of the Father land with all the resources at their command will work as they ought in the cause of religion, united among selves and in the Bishop and Ourselves, there will be no reaso for despairing of the salvation of the Church of France. On the contrary

there will be good grounds for hoping that she will be raised to higher dignity and will regain her former prosperity We entertain no doubts in regard to Catholics rendering full compliance with Our instructions and desires. We shall avor to obtain for them, through the intercession of Mary, the Immac late Virgin, the aid of the divine good ness. As a pledge of divine favor and as a token of our paternal benevolence We bestow upon you Venerable Brothers and the entire French Nation the

Apostolic Benediction. Given at Rome at St. Peters's on the Feast of St. Lawrence, Martyr, August 10, 1906, in the fourth year of Our Pon

THE ANARCHY OF PROTESTANT-ISM.

VIGOROUS INDICTMENT OF A CHURCH WHEREIN IS NOTHING BUT THE GERMS OF DISUNION, WEAKNESS AND

RUIN. A Protestant newspaper, the Nord Deutsche Correspondenz (North German Correspondence), published lately the following article, which shows the sects are disintegrating. rapidly and which, at the same time, an elequent tribute to the unity and strength of the Catholic Church.

"We are Protestants," it asserts, by birth and education. But how can we remain in a church wherein is nothing but the germs of disunion weakness and ruin? Such is the state of the Protestant church at the present day. Let us prove this assertion :

I. ANARCHY IN BIBLE INTERPRETATION " We pretend to base our faith on the counter to it. So far so good; but everybody admits that the Bible is a book full of obscurities and difficulties. People say, it is true, that these arise the fact that God, infinitely power ful, is always with us, but, while He reveals Himself to us, He remains always incomprehensible in some point or other. And it is for this reason that we accept the Scriptures, not with stand-

ing the difficulties of interpretation. "There should be, however, for the greater number of the texts an inter retation within our reach. should be some means of getting at their true meaning. The Catholic Church possesses a sure, unchanging source of interpretation, which is lack-

ing in the Protestant churches. Not only do our theologians dispute, rightly or wrongly, this way and that way, over the genuineness and authenticity of certain books of the Bible, but with one stroke of the pen

Bible, but with one stroke of the pen they blot out sometimes a chapter, sometimes a verse, even in passages whose authenticity they recognize.

"When one teacher has shown 'as clearly as daylight' that a passage should be taken in one sense, another appears and shows also 'as clearly as daylight' that the interpreter is in error and that the passage must be error, and that the passage must be understood in a new sense. When theologians are themselves ignorant of the art of penetrating the sense of the Bible, how much are we poor laymen to

be pitied!
"We are sent to the Bible, and no where in it do we find a means of under standing it or reaching a unity of faith from it. What kind of church must this one be which is always appealing to the book without being able to furnish any solid interpretation of its. contents ?

II. ANARCHY IN DOCTRINAL TEACHING.
"We have Lutheran, Orthodox,
Pietist and National Church preachers. Now in France the situation to-day is quite different. There the framers of this unjust law have aimed not at enacting a law of separation, but a law of oppression. Whilst affirming their desire for peace and promising harmony they make atrocious war upon the religion of the country, hurling broadcast brands of discord and arraying citizen against citizen to the great detriment of the public welfare, as is evident to all. Un-

point we have reached in our religious

teaching.

"Again, where there is question of doctrine, what is fundamental and what is not? Evidently contradictory doctrines can not both be true. Which is the true? The Protestant Church, in this respect, gives us neither principles nor decisions. On the contrary, she leaves her ministers free to choose for themselves, and the faithful wander in a labyrinth of contradictions."

III. ANARCHY IN THE CEREMONY OF

WORSHIP. less in everything relating to external worship. Uniformity exists rowhere with us. Our liturgical books, as well as the clothing of our church dignitar-ies, are given over to individual cap-rice. The order of divine service, the formalities to be observed in the con-ferring of baptism, during the Last Supper, in the marriage service, in the burial service, all differ according

to the locality. Very often, even within a short distance, one fails to recognize two churches professing the same religion. What then must be the church which what then must be the church which cannot succeed in establishing unity in matters of such importance? The spectacle tends only to engender division, indifference and disgust."

IV. ANARCHY IN ECCLESIASTICAL DIS-

"The deplorable source of these variaties is the absence from our Church of an organization founded on the principle of authority. Our ministers are free to do, or let be done, whatever they please. Our synods see no harm in this as long as the pastors are not the objects of serious complaint. Vis-iting has fallen into disuse; nobody seems to care whether or not divin service is carried on with zeal, intelli-

gence and exactness. "The pastors furnish reports, but they make them for themselves and their flocks. The government of the Church is in the hands of incompetent men, who are so completely absorbed that they thank heaven that the state of things is at least bearable. If it happens that men of zeal start out to work, they are bound down by circumat they have neither the power nor the means to change.

"Our schools are under the direction of teachers who had neither faith nor knowledge; the pastors are lazy and indifferent and no longer command our confidence. There is no longer respect for Sunday, nor sanctity in the mar riage state, nor religion in families. The spirit of discipline is found no because no one is willing to submit to the Church.
"This is our Protestant National

Church, a tree trunk despoiled of its leaves, hollow, rotten and worm eaten, with its roots ready to give way at the first blast of the storm. And it is to this trunk that we stay attached, simply for pleasure of being soon crushed by it. We can never give it back its life; our hearts shall never find peace under its shade, nor shall our desires ever be appeased."

V. WHAT IS THE ONLY REMEDY ? "We desire to save our Christianity; and for that purpose we shall go there where the Church knows what the Scriptures contain; where the Church prescribes what her pastors shall teach, prescribes what her pastors shall teach, and what her faithful shall learn; where uniformity in worship is guarded; where everything is solemn, elevated and in harmony with the aspirations of heart and mind; where a powerful spiritual head will not bend before the great cost of this carth, but only before God. ones of this earth, but only before God; where parishes still preserve faith, and discipline, and morality; where that Church is which has been really built upon a rock and against which the

es of hell shall never prevail.

It is very much against our sentiment to separate ourselves from the Church of our fathers, but it must come. Let us, then, start on toward Rome.'

A PRESBYTERIAN EDITOR ON

AYS NOTABLE TRIBUTE TO THE POSI-TION OF THE CATHOLIC CHURCH.

In an article entitled "The Corner-stone of Civilization," J. T. Hemphill, editor-in chief of the Charleston News and Courier and a Presbyterian, pays the following notable tribute to the Catholic Church with regard to divorce. "The American Federation of Catho lic Societies held a convention at Buffalo, N. Y., last week. The most important subject discussed at this meet ing was the question of divorce, and upon this subject the Federation declared its position in no uncertain clared its position in no uncertain terms. All good Catholics are stead-fastly opposed to any form of absolute divorce under any legislation by the State, and the position which is taken by the Catholic Church is the position which all other Christian communions should take. We believe with the con-recution at Buffale that so one or later should take. We believe with the con-vention at Buffalo that sooner or later the truth of the Catholic doctrine upon the subject must be brought home to

the community.
"The position of some of the other churches on this question has been nothing short of shameless. Ministers in good standing in these churches have freely married those who have been separated by the courts, and who could not under the judicial decrees of separation lawfully marry again in the States in which their divorces were granted. The Roman Catholic position on the question of divorce is the only true position. In that Church marriage is a sacrament, and if the institution is to be preserved and the society securely highest interests of protected, it must be regarded as a sacrament. Every now and then some convention is proposed with the object of obtaining uniformity in the divorce laws of this country. These conventions are generally proposed by persons living in States in which the divorce business has been overdone. There has been talk from time to time of national legislation, but so far all efforts have failed to reach a plan which while conceding great freedom

South Carolina. The law in this State is the only law that can be adopted with safety to society and with proper regard to high religious teaching.

WHO IS THE WORLD'S MASTER ? (Brownson, Quoted by Holy Family Church

Who are they who command men-touch the human heart, and make the race work with them and for them— who but the heroic? And what form who but the heroic? And what form of heroism is comparable to the Christian? What are your Alexanders, your Hannibals, your Casars, your Napoleans, by the side of St. Peter, St. John, or St. Athan asius, St. Leo, St. Basil, St. Ambrose, St. Augustine, St. Gregory, St Bernard, St. Dimping St. Farners, St. Thomas St. Dominic, St. Francis, St. Thomas, St. Ignatius, St. Vincent de Paul, and thousands of others, who rose above the world while in it, sarctified the earth, and exalted human nature to commun. ion with the Divine? It is the Christian hero, he who count nothing dear, who holds his life count nothing dear, who holds his life in his hand, who fears not the wrath of man nor the rage of hell, that, under God, overcomes the world, and wins al minds and hearts to the faith and love of Jesus Christ. He alone who fears God, who fears sin, who fears nothing else, is the world's master, and able to do whatever pleases.

THE CATHOLIC SALVATION ARMY

THE JESUATES OF THE FOURTEENTH

CENTURY.

The Salvation Army is not a very recent feature of religious activity.

Contrary to the knowledge of many, its methods were not first applied in the nineteenth century. Such an institu-tion took germ within the Catholic church five centuries ago and flour isted for three centuries under the fostering care of the Popes. To-day it is only a chapter in the day it is only a chapter in the long life of the church, having been suppressed in the seventeenth century for reasons that reflect naught upon its holy founder, blessed John Colombini.

as the Jesuates " Tne Brigade. were called by their founder, came into being in Italy, in the province of Tuscany. In the genertaion of Colombini social conditions in Tuscany were Tuscany. similar to those of our own Business was the passion of the Sien nese and it is not surprising to find Colombini in his early youth entering npon a mercantile career. He was born of noble family and the nobles did not consider it unseemly to be in busi ness. In the preceding century the Siennese were known as the nation of shop-keepers and Sienna, Colombini's birthplace, occupied the foremost posi-

tiod in the financial world. Amid such prosperity the Siennese gave way to prodigality of luxury to the extent that the state was invoked to check the extravagance of the women, and it was decreed by law the length of woman's train, the amount of gold and silver ornaments and the Where the women were vain, the men were avaricious, vying with some of our Finance " in the Princes of modern accumulation of wealth and perhaps outdoing them in wasting their money on luxury.
Colombini lived in the very heart of

such a society till past the meridian of life. He followed the career of a wool merchant, grinding the poor for every extra farthing he could win. The in-cident that turned his life's course was He had married when he was forty, at the solicitation of his and an other noble family. The couple lived on happily enough for worldly people, but the irritations of the close pursuit of money-getting began to tell on the head of the house. His temper became violent, and one midsummer's day in the year 1355 he was given a book to read, which happened to be the Lives of the Saints, while he should wait until dinner would be served. In a flash of dinner would be served. In a hash of impatience he flung the volume across the room, after his fleeing wife. Left alone, he had the grace to be ashamed. He picked up the book, casually opened it and began reading the page, which told the hercic story of the life of St. Mary of Egypt. He forgot his hunger. He read undisturbed till the morning, fascinated by the marvellows lives of sacrifices and beauty of God's titled

servants. His conversion was consummated in those few hours. He took account of stock and declared himself ready to give back all that he had taken unjustly hack all that he had taken unjustry.

He gave great alms, visited the sick and the poor, took the vow of chastity together with his wife and from the day of his conversion used for his short sieep a simple plank. He became the butt of his luxurious friends, but after a time some were attracted to him by the sincerity of his heroic conduct. Old companions of his follies joined him in his faith, until the families of nobility began to murmur about the seducfathers by this enchanter, and Colom bini with twenty-five of his most promin ent followers was exiled from his native

This little band of Christians then assumed a definite organization. Columbini titled them the "Chevaliers of Christ," and as a body he addressed them as "The Brigade." They marched from city to city, preaching the gospel of Jesus Crucified from every point of vantage, from city squares, from the road side, in the meadows and on the mountain-side. Columbini com-posed militant hymns, which he himself sang in direction. Others accompanied the singing on a popular instrument of the time,

the time, the viol.

Thus the Brigade swept over the country, drawing the listless to itself by the singular manner of its working.

The Pope of the time, Urban V., struck by the simple faith and zeal of the men, approved of the Order in 1367, even selecting the garb they should wear and

their preaching function, they cared for the sick, buried the dead, and supplied remedies to the poor. In 1606 they were admitted to the priesthood.

As time went on, however, the Order ceased to remember the simplicity of its founder. It became too wealthy, and that was its undoing, for it is said the Venetian Republic demanded its suppression in order to obtain its wealth suppression in order to obtain the Turks. However that may be, Clement IX. in 1668 suppressed the Order for reasons which tarnish not the deeds and aims of its saintly founder.—Central Catholic

THE CHURCH AS A MERGER. TIME WILL SOLVE THE DIFFICULTY OF

RACIAL REPRESENTATION IN THE HIERARCHY.

Catholic Universe. From authoritative sources we learn that Archbishop Weber, the Polish pre late who will shortly arrive from Rome to take up his residence in Chicago comes not in his episcopal capacity, but as the head of the Resurrectionist Fathers, a community of priests estab-lished in this country for general missionary work among the Polish people. The appointment, therefore, is only a partial response to the efforts of the Polish clergy to secure a Bishop of their own race in America. The Archbishop will have no episcopal jurisdic but his office will enable him to preside at confirmations and other eremonies among his countrymen in various dioceses with the permission of

the ordinary in charge.

This answer to the petitions of the Poles, which Father Kruska has so in-dustriously kept before the Church authorities, is another manifestation of the far sighted wisdom of Rome. It is desirable, no doubt, that the Catholic coles and the Catholics of other nation alities that are rapidly gaining strength and influence in this country should have the ministration and direction of prelates who speak their language and nderstand their character and customs, but it would be very undesirable, as well as impracticable diocese, to create a Polish Bishop for no other reason than because he is a Pole. There will certainly be Polish Bishops in this country, but it will be because in the growth and evolution of the race the merits and ability of its priests will naturally suggest them for

episcopal preferment.

In the constant influx and merging of races taking place in the United States, it is inevitable that in time there must be Bishops of all the pre-dominant nationalities — Bohemian, Hungarian, Polish, Italian—just as their priests are taking an increasingly prominent place in diocesan affairs and s their young men are becoming more and more la gely represented among the graduates of Catholic colleges and the students in the seminaries. But as a man's fitness and not his nationality must be the reason for his vation to the episcopal dignity and responsibility, those in highest authority in the Church are very wise in decid-ing, as apparently they have decided, that the appointment of a Polish or Bohemian or Italian Bishop must be deferred until in the process of natural selection, a Pole or Bohemian or Italian becomes the choice of those in each diocese entrusted with nominations to

the episcopate.

The Church in this country has met and must meet many racial difficulties. But they are all transitional. The demand of to day is not the demand of yesterday, and the demand of tomorrow s not the demand of today. Every where the need of priests for the grow ing flocks of immigrants from countries is real and pressing, but the second generation so quickly pletely absorbs the national spirit, and is absorbed in it that to organize any people by supplying it with a distinct would be to make a perman ent provision or a merely temporary demand, as well as to run counter to that sagacious policy of the Church which aims at the obliteration rather than the emphasis of national lines.

Unity is the Catholic ideal. The Church is a great merger. Provisions to preserve the faith of immigrants must increase as their must increase as they increase, but there is no need of provisions to preserve the differences which delay that merging of the races into a great conglomerate but united Catholic body which is their natural and hopeful tendency.

CLERICAL CELIBACY.

New Zealand Tablet. "Was celibacy of the clergy author itatively enjoined by First Lateran Council in 1123?" Reply: The form of the question

seems to imply that the disciplinary law regarding the celibacy of the clergy was first devised or enforced 1123. But (a) the principle out of which the discipline arose is laid down in the Scrip tures—that the clergy may serve God with less restraint and with undivided heart (I. Cor. vii., 32); that continence is a holier state than that of marriage (Matt. xix. 12; I Cor. vii., 8, 38, 40; rev. xiv., 4). The Church is not of course, absolutely bound on this account to impose a law of celibacy. But as a matter of fact she has always done so. In the early days of the Church (as Paphnutius admitted) the mmemorial tradition was that a cleric must not marry after ordination. This was embodied in the Apostolic Constitutions (vi., 17, 27) and in the canons of the Council of Neocaesarea (between A. D. 614 and 325). This is the distance of the canons of the Council of Neocaesarea (between A. D. 614 and 325). cipline at present in force in the East. The Councils of Elvira (A. D. 305 or 306), Carthage (A. D. 390) and Toledo (653) and others made the discipline (653) and others made the discipline of celibacy more rigid in the West. Pope Gregory VII. merely enforced the existing law of celibacy under severe penalties, and made the marriage of persons in holy orders not only unlawful (as hitherto), but invalid. The First General Council of Lateran (1123) simply confirmed the existing legislation on the subject. The law of celibacy is of course, not a mat-ter of doctrine, but of ecclesiastical dis cipline, which varies according to the circumstances of various times and countries. The noted Protestant mis-

sowel Troubles

of Childhood

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sionary authority, Dr. Needham Cust, is strongly in favor of a form of clerical celibacy. "Let no male missionary," celibacy. "Let no male missionary," says he, "marry till he has had ten years' service in the field" ("Missionary,") years' service in the field " ("Missionary Methods," p. 294, ed. 1894). We have a decided impression that such a rule of celibacy is either encouraged or enforced by some of the American Protestant mission societies.

A NATIONAL NUISANCE,

All advocates of religious education All advocates of leaguest that the increase of juvenile crime is beginning to tistics showing that criminals in this country have increased from one in every 3,442 in 1850 to one in every 715 in 1890, have long been before the public. But many persons seem not to be much impressed by statistics; they demand snother kind of evidence, which of late has been abundantly produced. The editor of one of our leading news-papers lately referred to rowdyism as "a national nuisance." A correspondent of the same paper bears this testimony: "Rowdyism by Joung men and boys is on the increase. I have lived in this city about thirty years, and I have never known it to be so bad as at the present time." Another indignant citizen writes: "Any one who has been abroad even in South America, in the so-called half-civilized countries, has noticed at once the striking difference in the behavior of the children there elders and are careful of their conduct in public. Even in the interior of Paraguay I never saw a suggestion of the rowdyism one meets every day in our public transportation lines."
"Nuisance" is to euphemistic a term

to describe so great an evil. young rowdies are the future criminals of the country, and the ever increasing number of them ought to set people thinking. A generation of law-break-ers is the natural result of a purely seculiar system of education, under which it is inevitable in many cases that animal instincts should become the sole principle of conduct, and the fear of detection and punishment the only deterrent force. - Ave Maria.

AN IRISH COUNCIL.

BRITISH GOVERNMENT'S LEGISLATION IS FOR MASTED.

London, Aug. 28—The Daily Chronicle this morning, forcasting the Govern-ment's proposed devolution scheme for Ireland, says legislative union will not be touched, and that Irish represen-tation at Westminster and the powers of the Imperial Parliament will not be changed. The chief feature will be the establishment of an Irish Council at Dublin directly elected, consisting of 103 members, the same as the Irish representation in the House of Commons, with the addition of 48 Councillors directly elected for larger areas having ratable coeding \$100,000, peers and clergymen being eligible.

This is almost the same as the Legis-

lative Council and Legislative Assembly of Gladstone's bills only they form one body and not two. The Nationalist party as now organized would not easily gain a large majority in the Council. The Chief Secretary for Ireland

would under the new scheme be ex-officio Chairman of the Irish Council and as representing the Lord Lieuten-ant would consult with the leader of the majority in the Council regard-ing the appointment of the chief heads of departments, the head of Finance Department occupying a position analogous to that of Pre nier, who, with his colleagues, would hold their posts dependent upon the vote of the Council When the stork brings

the baby-and you can't

nurse the little one-

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tute for mother's milk.

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they did so in the name of the Cross."
Thus we see that while France is losing her place amongst the Catholic

nations of the globe, the people of the New World are making up for her de-

"MISSIONARIES."

Why do some zealous missionary directors send their agents to Rome,

o Mexico and to the Catholic populations in big cities like New York

while there are such magnificent fields for their pious energy right here

at home? Who ever hears of the spreading

of the missionary net on the "dark and bloody ground" of Kentucky, where feud ists and "moonshiners" hold undisputed

and traditional sway over the law the Baptist and the Methodists are

strongly in evidence in the South generally, and red is the harvest. South Carolina seems to claim the evil pre-

eminence in the dark record of savage

eminence in the dark record of savage crime as we learn from the "Notes" in the July number of the Southern History Association's papers. Let those altruistic writers who have been

in the habit of expatiating on the law-lessness in Italy and Russia take up this chronicle of anarchy in one of our

States and say if we should not cry "peccavimus" before indicting any outside government or people. Here

ture.

months.

feed only

mothers.

FIVE-MINUTE SERMONS.

Fourteenth Sunday after Pentecost.

RELIGION FOR WEEK DAYS. No man can serve two masters. . . You nnot serve God and Mammon.

many people who, in spite of our Lord's statement to the contrary, divide their service between God and Mammon. statement to the contrary, divide their service between God and Mammon. They hire themselves out to the devil, or at least to the world during the week, and when Sunday comes round, and they put on their good clothes, they change their master at the same time, and, at least for the time that they are in church, read certain words out of their prayer-books, in which they offer their service to God. And they do not appear to think that there is anything strangs about this. They think that, of course, decency requires that God should want part of their time for His service, and that He is quite reasonable in only asking for one day out of seven; but that He should have any claim on them during the part of any claim on them during the part of the week that he does not specially rethe week that he does not specially re-serve does not seem to occur to their minds. That is the time engaged to the other master—that is, to their the other master—that is, to their worldly interests or pleasures. They find no difficulty in reconciling the ser-vice of God and Mammon at all; they can be good Christians and also men of the world like others without the slightest trouble.

But I seem to hear some one say, "Father, are you not pushing this matter rather too far? Surely one can matter rather too far? Surely one cannot be in church or saying his prayers at home all the week. Some people may find time to come to early Mass and all the devotions, and live what I may call a pious life generally; but I have to go to my business or my family will starve. What would you have me

Will starve. What would you have he lo?"
Well, I will tell you. I dare not find fault with any one for attending to his business during the week, and working as much as he is obliged to provide for himself and his family properly; but I must say, by the way, that many people, under this excuse, fall into the snare of avarice, and work early and late to hoard up riches which neither they nor their family need, and which, left to their children, is only too likely to be an occasion of sin. However, I repeat, no one is to be blamed for attending to the proper duties of his state of life; for working at his business, if it is a legitimate and usoful one. But what one is to be blamed for is for attending e is to be blamed for is for attending to it as if, instead of being God's business, as it ought to be, it was no business of his at all; as if he had nothing to say about it, and his laws did not to it. The delusion that too many Christians are under is that their religious life and their life in the world religious life and their life in the world are entirely separate concerns; that religion, morality, God's laws in general, have nothing to do with politics, business, buying or selling, or what they call practical affairs. They say, "If we did not do as others do about these things, we could not get on at all; so they calmly take for granted, even, perhaps, in the confessional, that such in the confessional, that such

hings have no moral aspect whatever. This is a great delusion and a fatal blunder. A Christian has got to be a Christian first, last, and all the time; tholic on Sunday and to all intents and purposes a Protestant or an infidel during the week If you cannot get on on the principle of serving God and trying to find out and do His will on Monday as well as Sunday, then all I have to say is, "Don't get on." I dare say there is some truth in your complaint; a man who meages his business and daily life. who manages his business and daily life generally, as if there was no God in the world, will probably make money faster. and have in some ways a better time, than one will who believes in God and tries to do his will. Very well, then, if you prefer this world to the next, act according to its standard Sunday, Monday, and all the time ; but don't try to cut inside of it and get a pass to heaven on the ground that you have used another standard now and then.

TALKS ON RELIGION

SATISFACTION FOR SIN. Prayer first puts us in the dispositions by which we may obtain remission of our guilt, and be restored to the favor of God, and then it is able, in a great measure, to pay the debt which our sins had left. "By prayer, sup plication and thanksgiving, let your petition be made known to God."

Almighty God constantly refers to almsgiving as a most powerful means of paying our own debt. How strong good with fasting and alms; more than to load up treasures of gold; if alms delivereth from death, the same is that which purgeth away sin, and maketh him to find life ever asting. * * * When thou dost pray with tears, and bury the dead, and dost live without dinner to hide the dead by day in thy house, and bury them by night, thou offerest that prayer to the Lord."
(Tob. xii, 8) We read in the New Tostament that "whosoever shall give a drink to one of these little ones, a cup of cold, water only, in the name of the disciples, amen, I say to you, he shall not lose his reward."

forgiven her because she hath loved much." (St. Luke vil, 47.) The martyrs who laid down their lives for Christ paid at once the whole debt of former transgressions. "Greater love than this no man hath; that a man lay down his life for his friend." (St. John xv. 13.) We may also recall the suprement of faith and of charity of the peni act of faith and of charity of the penitent thief on the cross, for which he received a full and complete pardon for all past offences. "This day thou shalt be with Me in Paratise." As fire consumes dross, or separates it from the metal, so great charity obliterates, as it were, the debt which we owe to Almighty God.

Our Lord has left to His Church the most unrestricted power of forgiveness.

Our Lord has left to His Church the most unrestricted power of forgiveness, not only forgiveness of sin, but the punishment due to sin. "Whatsoever you shall loose upon earth shall be loosed also in heaven." The Church was to represent on earth both the justice and the mercy of God, and therefore had two offices to perform: first, to punish the sinner in God's name by requiring so much satisfaction for sin as to be salutary for the sinner and editying for the community; secondly, edifying for the community; secondly to facilitate the payment of the debt make terms, if we may so say, on which sinners may be released from their liabilities in the speedlest and easiest way possible. We may get a glimpse here of the use and benefit of indul-

In the olden times those who had committed great crimes were obliged to submit to severe public penances, to submit to severe public penances, and were not allowed to enter the church until they had done the penance assigned to them. This penalty was incurred by the Emperor Theodosius at the hands of St Ambrose, Archbishop of Milan. St. Ambrose said to him: "Let not the splendor of those purple robes hinder you from becoming acquainted with that body which they cover. You are of the same mould as the subjects whom you govern. Attempt not by a second govern. Attempt not by a second offense to aggravate your former course but quietly take the yoke upon you

which the Lord has appointed for you.

It is sharp, but it is medicinal, and conducive to your health." The Emperor said, by way of extenuation, that King David had sinned. St. Ambrose replied: "You have followed him in his crime; follow him also in his repentance." Theodosius submitted to repair his fault and spent eight the state of the months in mourning clad in penitential

months in mourning clad in pentiential garments.

It is well for us to remember that "night cometh when no man can work." This is well realized by considering the souls in Purgatory. They could tell us how fearful a thing is the justice of God even to those whom He loves. "Amen, I say to thee thou shalt not go out from thence until thou repay the last farthing."—St. thou repay the last farthing."—St. Matt. v. 25.—Catholic Universe.

RESTORING THE CRUCIFIX.

MAGNIFICENT DEMONSTRATION IN BRAZIL Quite recently in Brazil, writes a correspondent of the Liverpool Catholic Times, a magnificent religious manifesta-tion has taken place on the occasion of the official reinstatement of the crucifix in the Law Courts of Rio de Janeiro. The Journal de Bresil has a full account of the ceremony, from which I take the following passages: "Yesterday an imposing ceremony took place in our capital at which nearly all the inhabit ants took part, thus attesting in the most striking manner the love and zeal for the Catholic religion which is so deeply engraved in the hearts of our people. It was truly a manifestation never to be forgotten and one which proved not only the fervor of our people, and the sentiments of faith in-herited from our ancestors and pro-foundly rooted in our national character, but also the innate love of justice which animates all classes of society of which the image of the Divine Crucified One is the most perfect symbol. It is calculated that
"TEN THOUSAND PERSONS

took part in the cortege, without counting the crowds in the streets, nor the spectators in the balconies. The whole city was brilliantly decorated with flags and draperies, and several hours before the time fixed for the ceremony the people began to assemble in the vicinity of the church. Then gradually the various corporations and associations began to appear, with the Confraternities of St. Vincent de Paul, the Children of Mary, and the Apostleship of Prayer. Each parish sent its contingent of clergy and its banners. One group of young girls carried ribbons of the national colors, each ribbon being emblazoned with the name of a State. At about 3:30 o'clock, after a short allocution by the Cure of the parish, the procession emerged from the church, the Cure carrying the crucifix beneath a rich canopy, surrounded by six of his vicaires; the cords of the canopy were carried by Catholic notables, either military officers or magistrates. The procession was accompanied by two bands, that of the 22nd battalion of cavalry, and that of the police; and the cortege com-prised all sections of the population, from the humble workman to the most illustrious functionary of the State, all classes being eager to render homage to the Divine Redeemer of the world. As the canopy appeared the air was rent with long and loud acclamations and how consoling are the words of the from the crowd, and not a single dis Archangel Raphael, which we find in the history of Tobias: "Prayer is of the tribunal of cortege was met by " RECEIVED THE CRUCIFIX FROM THE

and kissing the feet with profound reverence placed it in the position prepared for it above the seat of jus tice. When that was accomplished the President gave the word to Pere Jules Marie, one of the most distinguished preachers of Brazil, who pronounced an eloquent discourse on the event of the day. The orator showed how fitting was the appearance of the crucifix in the tribunal of justice, and confirmed his argument by referring to the national history, showing that it was in The best of all ways by which men may pay the debt which they owe to God on account of their sins is by an ardent love of God. "Many sins are It would be an extravagant statement to say that the leading French politicians are afraid to speak their minds to the people. For beyond doubt the Masons are rash to an extreme in France. Yet it is a fact that many of them have very little moral courage.

There is M Loubet, for instance, who did not hesitate to sign the Separation Bill and who insists that a rigid Catholic discipline prevail in his own home, And M. Jaures and M. Groedidier, apparently most bitter enemies of Church and of the teaching orders, who see to it that their sons

enemies of Church and of the teaching orders, who see to it that their sons and daughters are educated in a religious college or convent. How shall we account for such inconsistency?

If there French gentiemen compel their wives and children scrupulously to practice the Catholic religion and force their children to attend Catholic schools, it is hard to see how they could lead their and in the banishment

at the hands of the infidel government.

There are men, however, who say one thing and do another even in the most serious questions of life. They will arrogantly insult God by day in the presence of their companions, and fall upon their knees in terror at night to ask the eternal pardon only to repeat the same offenses the next day.

to repeat the same offenses the next day.

Is it a species of insanity that is responsible for these varying moods of some of the great men of the world? Hardly. Rather it is a kind of villainy which is a puzzle to those who are honest and sincere, because they have not experienced it themselves and cannot understand it in others. Scripture tells us that the fool hath said in his heart "There is no God." And we have yet to find the logical and sincere atheist. Men deny God with their lips and in secret adore him and fear His everlasting anger. Not and fear His everlasting anger. Not conviction, therefore, but wickedness is the reason why these Frenchmen

is the reason why these Frenchmen expel God from their country and try at the same time to keep him in their homes. They are true poliricians telling lies to all parties in order if possible to keep in the good favor of all. But it is a terrible thing to fall into the hands of the living God: and sooner or later the French politicians and France herself must pay the penalty of denying God before men.—Providence Visitor.

of the control of people. Here is what the editor says.

"For a civilized community in a state of peace, South Carolina is perhaps the bloodiest on the face of the earth for its population. According to the research of the Atternor Goreal made report of the Attorney General made to the Legislature, in the early part of 1906, 259 homicide cases were treated in the criminal court of the State, not in the criminal court of the State, not counting other killings that did not get into court records. To show how appalling these figures are it is only necessary to state that Chicago with a little larger population had only 143 murders during the same year, 1965. To make this contrast all the more howible. Chicago had only one killing counting other killings that did not get into court records. To show how appalling these figures are it is only necessary to state that Chicago with a little larger population had only 143 murders during the same year, 1965. To make this contrast all the more horrible, Chicago had only one killing to 12,000 of her population, while South Carolina had one to every 5,800. The Carolina had one to every 5,800. The shame appears all the darker when other cities are brought into the pic-Thus New York had one to ture. Thus New York had one to every 48,000; Philadelphia, one to every 100,000; London one to every 275,000. Some of the counties in the State would seem to have reached the depths of barbarism, from these statistics. Greenville which has the statistics. Greenville which has the third largest city in the State annually had one killing to every 2,500 of the population, while Aiken, the city of the northern winter colony actually had one killing to every 1,900 of the population. Neither urban centres, nor fashionable resorts, nor cultivated tourists seem to have any influence upon this riot of passion and lawlessness. This was not an exceptional year, either, as the same showing is made by the officials every twelve

and most degrading, no steps are taken to stem this tide of savagery." From this showing, it is quite clear that "The Reign of Law" is a book that needs to be written again and that there are even worse places than the Chicago "Jungle."—Bishop Colton in Catholic Standard and Times.

But most incomprehensible

Action, thought, speech, are the three modes of human life. The artis an, the savant, and the orator, are all three God's workman. To do, to discover, to teach-these three things are all labor, all good, all necessary.- Henri Frederick Amiel.

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MORAL COURAGE.

could lend their aid in the banishment of the teaching orders from France and in the humiliation of the Church at the hands of the infidel government.

LEST WE FORGET.

Sacred Heart Review.

"One touch of nature makes the whole world kin." Here in this favored land of ours we are not without race prejudice. The Italian immigrants are victims of the supercilious Anglo-Saxonism of the native American. Even those who are not Anglo Saxons have a great deal of contempt for the "dago," forgetful that the poor Italian laborer is the descendant and the representative of the greatest race of presentative of the greatest race of which we have any account in history. Though he is today clad in unkempt garments, his forefathers have worn the toga of the Cresars. Suspicion of the Italian's readiness with the knife is implanted deep in people of other races, and he is not given credit, usually, for any of the kindly human feelings which move the kindly human feelings which move the rest of us. All this is a mistake. There is not a kindler man on earth than the poor Italain laborer; and his good heartedness is far above that of some of the people who criticize him.

some of the people who criticize him.

An instance of this was given at the recent disaster in South Framingham by Governor Guild. But the Italian laborers who dug desperately in the ruins trying to save the lives and rescue the bodies of those who were entombed.

the bodies of those who were entombed, deserve also to be remembered. One of the daily papers of this city, describing the work of the Italians, says:

For eight hours at a stretch, without rest and without eating, they labored in the ruins. The soldiers had a mess tent in the street. There was food and drink for them at all hours. There was nothing for the Italians. No one was nothing for the Italians. No one thought of them, and until they were dropping from exhaustion they kept at their work. Then they were relieved by others. They went home to eat and came back to work. In South Framingham to-night there is nothing but praise for the Italian laborers.

The Church no Enemy of God. It is often said, and repeated until it almost comes to be accepted as an axiom, that the Church is the enemy of axiom, that the Churca is the enemy of progress—a sufficiently false contention, if we only look at the facts. It is well, therefore, that some explicit repudiation of this view should be put forward in language that cannot be misunder stood, and at the last Australasian Catholic Congress the following resolu tion was passed:

"That this Congress, in the name of God and His Church, heartily welcomes the many results of sound scientific truth in our own age; and recognizes in all its triumphs the goodness of Almighty God. This Congress is assured that both theology and human science, when pursued with a single eye, and in a reverent spirit, are intended in their several spheres to lighten the path of life for man, and in perfect harmony to reflect the glory of " That this Congress, in the name of perfect harmony to reflect the glory of Almighty God."—The Lamp.

Yield once to temptation and the second time is easier. "Get thee be "Get thee be -Catholic Union and Times.

"Bad cooking makes drunkards," says a temperance orator. Bosh? The drunkard is such because he hasn't the backbone to say "no." — Catholic Union and Times

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Success brings satisfaction, but it also discovers the venom of the small mind. When "She Stoops to Conquer," a play that has charmed millions and is delight a leave are far thest. delight always, was first put on the stage, unfortunate Goldsmith, though generally praised, was called arrogant and his play "an incoherent piece of stuff." The successful man too often is a well-hated man. — Catholic Union and Times.

The pleasant things of life are not at all eager to swarm around us, and the st. Anthony.

St. Anthony.

St. Anthony.

St. Anthony.

St. Anthony. fail in striving to be happy.

Beautiful Photos of following subjects:

Immaculate Conception.

Infant Jesus.

effort to even entice them to us. Pon't CATHOLIC RECORD, LONDON, CANADA

CHATS WITH YOUNG MEN.

w to express One's Thoughts. Mr. Frederick Harrison, a man of letters, whose literary judgments are as right as his philosophical judgments are wrong, tells us that the making of many books and the reading of periodical sheets obscure the preception and benumb the mind. "The incessant accumulation of fresh books must hinder any real knowledge of the old; for the any real knowledge of the old; for the multiplicity of volumes becomes a bar multiplicity of volumes becomes a bar upon our use of any. In literature especially does it hold that we can not see the wood for the tree. "I am not about to advise you to add to the num ber of useless leaves which hide the forms of noble trees; but, if your re-solve to write outlives the work of preparation, you may be able to give the world a new classic, or, at least, something that will cheer and elevate. This preparation is rigid. Two impor-tant qualities of it must be keen obsertant qualities of it must be keen observation and careful reading. It is a pity that an old dialogue on "Eyes or No Eyes" is no longer included in the reading books for children. The modern book-makers have improved it out of existence; nevertheless, it taught a good lesson. It describes the experience of two boys on a country road. Common things are about them wild flowere, weeds, a ditch, — but one wild flowere, weeds, a ditch, — but one discovers many hidden things by the power of observation, while the other sees nothing but the outside of the common things. To write well one must have eyes, and see. To be observant it is not necessary that one should be critical in the sense of fault finding. Keen observation and charitable electricies out the graph to get the graph. finding. Keen observation at the together table toleration ought to go together. We may see the peculiarities of those was a mused by them: but we shall never be able to write anything about character worth thing about character worth withing unless we go deeper and pierce through the crust which hides from us the hidden meanings of life. How tired would we become of Dickens if he had confined himself to pictures of surface characteristic! If we weary of him, it is because Mr. Samuel Weller is so constantly dropping his w's, and Sairey Gamp so constantly talking to Mrs. Harris. If we find interest and refreshment in him now, it is because he went deeper than the thousand and one little habits with which he distinguished

To write, then, we must acquire the art of observing in a broad and intelli-gent spirit. Nature will hang the East and West with gorgeous tapestry in vain if we do not see it. And many times we shall judge rashly and harshly if we do not learn to detect the heartedness that hides behind the face which seems cold to the unobservant. We are indeed blind when we fail to know that an angel has passed until another has told us of his passing.

" The Art of Living Long.

"I am certain I, too, should live to that age (a hundred and twenty), had it been my good fortune to receive a similar blessing (a perfect constitution) at my birth; but, because I was born with a poor constitution, I fear I shall not live much beyond a hundred

So wrote Louis Cornaro at the age of ninety five. He was a Venetian noble man born in 1464. At the age of forty, through luxurious and intemperate habits, common in his time, he found his health badly impaired. Thereupon he turned over a new leaf, followed certain rules of life and lived to the age of one hundred and three. He is the author of four discourses, entit ed, "The Temperate Life," which outlines the ways and means by which he pro

ged his earthly career. In his first discourse, Cornaro tells us that "three evil customs have lately gained ground in our own Italy. The first of these is adulation and ceremony, the second is heresy (for about that time, the middle of the sixteenth century, Protestantism was everywhere extending), and the third is intemper ance." These evils Cornaro observes, have "impained the sincerity of social

life, the religion of the soul and the health of the body."

Not a few men and women in every age have passed the century mark. According to the census of 1906, there were nearly four thousand centenarians in the United States. Cornaro, however, achieved fame by his preaching as well as by his practice. Gamba—in his scholarly address before the savants of the academy of the Fine Arts of Venice—well said: "Louis Cornaro is known to all cultured nations by the famous abstemiousness of his long career and by the golden rules he formulated concerning the temperate life." At eighty six he could mount his horse were nearly four thousand centenarians At eighty six he could mount his horse without assistance and at ninety-five he

without assistance and at ninety-five ne delighted his friends by his excellenct and sonorous singing, for he had taken pains to cultivate his voice.

He whom his physicians had pronunced a physical wreck, and whose early death was confidently predicted the street when the property of the street was confidently predicted the street when the street was confidently predicted. at forty, lived happily and healthily—
retaining throughout his old age the full possession of all his powers— until his one hundred and third year, and then died, as he had often foretold he should die, peacefully, and with his mental faculties unclouded to the last. One of his many culogists says: "The tranquil and restful end of our great man * * * was as sereme as the man * * * was as serene as the beautiful sunset of an unclouded day." His golden rules generally relate to diet.—Catholic Citizen.

Genuineness Gives Power. The man who is conscious of posing, of always trying to cover his tracks, is thas he is a fraud takes away his self-respect, and with it his self-confidence. Such a man is always a coward, because he is constantly full of fear lest he make a misstep that will leave something uncovered, and that will betray his deception. He is always afraid that he will be found out, hence he must carefully plan every step in advance in order to guard against it.

Being conscious of this effort to deceive, he loses the power which comes to the genuine man who has nothing to cover up, who acts naturally, who has such confidence in the truth that he has no motive for deceit.

The genuine man inspires confidence

The genuine man inspires confidence

The re is more of the same kind, after which the writer concludes in this elo-which the writer concludes in the strain:

"Every man was a boy—it seems trange, but it is really so. Wouldn't you like to turn time ba a weakling. The very consciousness thas he is a fraud takes away his self-

because he radiates the power of principle. The man of shame radiates his deception. No matter what his words say, we feel that there is something wrong, that he has not the genuine ring, that he is a counterfeit.

That Mysterious Person Waiting for Our

What a depressing, demoralizing influence there is in the very attitude of mind of always thinking that somebody is trying to get our place away from us. It creates distrust of our own ability to do our work as well or better than any-body else can do it. It is a constant depressant, which tends to kill our in-terest in our work and to strangle enthusiasm.

No one can do his best work with spontaneity and creativeness while he is full of fear lest some one else shall get his place. A great many people are standing in constant fear lest somebody below them shall get their place. They imagine all sorts of things which have no reality. They develop a sus picicusness which is fatal to the best work, to openness and largeness of

The great thing is to do our work s well, and so conscientiously, that our employers would never think of giving it to any one else to do unless to ad-

Fear is a great demoralizer, and it robs its victims of enjoyment and effic iency. Many a man has lost his job by fearing that he would lose it. This fear has changed his disposition and made him morose and moody.—Success.

How to keep a Position. You can hold your position if you fit yourself to its mould, so as to fill every crevice. Be like a cake. At first it is a soft, spongy dough, and is poured into a mould, which it but half fills. As it bakes it rises and crowds every dent in the mould. Not contented, it bulges over the top; it makes a cake larger than the mould will hold. So, young man, be larger than your mould After you have filled every crease and crevice of your position to advantage, work out at the top. It is the largest cake that brings the most money. Always keep your promises. Your employer will not ask you to do more than is possible. Remember that an unfilled promise is as bad as a downright un Live within your means.-Calcutta Witness.

OUR BOYS AND GIRLS.

The Key to It.

The story is told of a young girl who was not only homely, but awkward with it, and, being dull at her books, be came the butt of the school. Painfully conscious of her shortcomings, she fell into a morose state, withdrew into her self, and grew so bitter that all her school mates, with one consent, avoided

Her kind-hearted teacher, inquiring into the cause, was met by the words "No one loves me, I am so homely." After a moment of thought, the lov-

ing teacher said :
"Come with me, dear, leading the way to her desk, she opened the drawer and taking a small object from it, held it toward the girl.
"It is not beautiful now, but plant

it and watch it develop, dear child. Be sure to give it plenty of water and sunshine for a week or two." And so it was planted and carefully

tended: first came the green leaves, and later a golden Japanese lily budand later a goine ded out into perfect beauty.

With a heart full of happiness the with a heart full of happiness the ber friend, "Oh, see

with a heart tun of happiness the girl took it to her friend, "Oh, see what you have given me! she cried, her face aglow with joy.
"My dear child," was the loving answer, "that plant was not beautiful to begin with, but it took heart, and estined was perfection."

and attained rare perfection.

The lesson sunk deep into the heart of the young girl.
"My face must always be homely,"
she thought, "but I might be able

to light it up with a beautiful soul."
Then she set about her course in stead-Then she set about her course in steadfast purpose; where she had been care
less and indifferent, she became care
ful and solicitous. She found kappiness in doing for others. In school she
applied herself with untiring effort and
teachers and pupils alike recognized
the change, and meted out a respect
waich touched and quickened her sensitive soul into quicker action. As
the years sped by she became one of
the most kindly and lovable of girls,
eagerly sought as a leader by all.
"My dear," said one of her friends
to her, "there is a secret underlying
all this success of yours. I wish I
could find the key to it."

all this success of yours. I wish I could find the key to it."

"Ah, dear one," was the answer "the key is a simple one, and has unlocked the door to many a heart when all else failed. It was just a kind word, spoken to me at the very time I needed it."

On Boys.

On Boys.

Judge O. M. Spencer of St. Louis is one of the successful lawyers of Missouri, but few people were aware that he was a brilliant writer. A short time ago a St. Joseph paper asked him to write a letter to its newsboys. His response was short but eloquent, and shows that this busy man, despite the care of his professional work, has never quit noticing the youngsters about him. "There is nothing in the world nicer than boys, unless it's girls," he begins. "I love them all and although I have passed my fiftieth mile post in the On Boys. have passed my fiftieth mile post in the journey of life, I feel and act like a boy oftener than a bald headed man should."

There is more of the same kind, after which the writer concludes in this elo-

make before the Court of Appeals at Rochester. That boy from the "Patch" was the judge who wrote the opinion granting my petition.
"Yesterday, I rode horseback past a

"Yesterday, I rode horseback past a field where a boy was ploughing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awk ward, his bare legs and arms were brown and soratched and briar scarred. He turned his horses just as I passed by, and from under the flop ping brim of his hat he cast a quick glance out of dark, half bashful eyes, and modestly returned my salute. When his back was turned I took off my hat and sent a God bless you down

when his back was unfield I took of my hat and sent a God bless you down the furrow after him. Who knows! I may yet go to that boy to borrow money, or to hear him preach or to beg him to defend me in a lawsuit; or he may stand with pulse unmoved, bare of arm, in white apron, ready to do his duty, while the cone is placed over my and night and death come creeping

into my veins.

Girls and Careers. The twentieth century girl is ambitious for a career. She has a great desire to go out into the world and make a place for herself. The horizon of the home seems to her very narrow, and she is dis-satisfied with the opportunities which ome to her there.

She longs for the wide field, for con-tact with the outside world, for the right to stand shoulder to shoulder with her brother as a breadwinner.

There is many a home where there is

There is many a home where there is no necessity for the daughter to step into the ranks of wage-earners. There is enough and to spare for all her needs. Father and mother dread the thoughts of her leaving them, though they may yield reluctantly when they find her heart is set upon it

But many a girl who goes away from home, lured by the hone of what she

home, lured by the hope of what she calls a career, leaves behind her as noble a career as any girl could wish for. The girls of to day need to realize that the girl who stays at home may fill a post of honor as well as she who goes out into the world to do her

To be her mother's dependence and the comfort of her father's heart, to help in the training and guiding of the younger children, to brighten and sweeten the life of the home—what more could a girl ask for than this?

Seeking for Happiness

There is no duty we so much under-rate as the duty of being happy. By being happy we sow anonymous benefits in the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor. The other day a ragged, barefoot boy ran down the street after a marble with so jolly an air that he sent every one he passed into a good humor. One of those per-sons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with this remark see what sometimes comes of looking pleased." If the boy had looked pleased before, he had now to look both pleas d and mystified. For my part, I justify this enceouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere, but I am prepared to deal largely in the opam prepared to dear largely in the op-posite commodity. A happy boy or girl is a better thing to find than a five pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better they that they practically dem thing than that, they practically onstrate the great theorem of the live-ableness of life. How to Become Interesting.

1. Read-There is no better way to

gather new words and grow familiar with their use. Read aloud as much as possible. In that way you will beacquainted with

2. Talk-Listen closely to the conversation of good talkers and never talk yourself below your very best.

3. Look up new words. Use your dictionary freely. Never allow your self to hear a new word spoken with out jotting it down for reference; and when you know it use it yourself.

4. Write—Take every passi

Write-Take every possible op portunity to express your thoughts in writing. Many of the best writers of to-day learned to write through their social correspondence.

5. Memorize—Whenever you find

beautiful thought in words preserve it by committing it to memory. The thought and the language will each be seed in your garden.

A Protege of the Pope Orecte Chiesi, a poor boy of fourteen, with well developed artistic tendencies has just succeeded in obtaining an audience with the Pope, to whom he presented a portrait sketch of his own design in an elaborate gilt frame. The Pope was much pleased with the gift, highly praised the lad's artistic ability, gave him written permission to visit the Vatican museums and galleries at any time and make copies of the old masters, and gave him money for paints, brushes and canvas, making him promise to show His Holiness all his work as soon as finished.

A STRONGER CATHOLIC CHURCH.

Archbishop Ryan in an interview on the Pope's encyclical and the situa-tion in France says that all that the Catholics of France or anywhere else ask is the same freedom from government as they enjoy in the United States.

That must be the result," His Grace, "and that result will be attended by another, as an effect of persecution; a stronger Church than ever.

"The movement seeks to destroy the constitution of the Church. Some people imagine that the Pope could have done anything he pleased in the matter, but the Pope was powerless to do anything else than what he has

"He must uphold the constitution of the Church. He and all the bishops together have not power to grant a



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single divorce. He and all the bishops have no power to consent to the propositions of the French Government to overthrow the constitution of the Church. If there was disloyalty to

the Government anywhere they should punish the disloyalty. "It is difficult for minds accustomed to the complete liberty which we enjoy in this country to understand how a civilized government can, in the name of liberty, subject an entire Christian people to the yoke of official atheism.

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is "for Ireland's best interests" that England should persist in ruling her; nor is there a trace of that extraordinary altruism by which the "unco' guid" of a few decades ago were prepared to give to Ireland more than her share of spiritual blessings, if only she would rencunce all claim to a portion of those mundane good things which, after all, were not intended by the Giver to be monopolized by the "predominant partner."

"predominant partner."
All this, of course, is because the Irish members have fought the English Catholics' battle in the matter of the Birrell Education Bill, and because whatever concessions the government has made have been won by these stren-nous fighters They have awakened the Anglicans: their influence is felt in the House of L ords and when, after the renewed struggle next autumn, the bill finally emerges in a form possible of acceptance by religious minded parents and citizens, the honors will be with John Redmond and his followers.

The Duke of Norfolk, heretofore rampant anti Home ruler, traised the Irish Party in the first debates on the bill in the House of Lords. We know not whether the Duke has changed his mind on the Irish Nationalist policy, but at least he has had the manliness but at least no has had the manness to point out the disinterested courage with which the Irish members, "disre-garding a political temptation which must have been strong, fought a noble fight for the Catholic children of Eng-

Father Bernard Vaughan, S. J., brother of the late Cardinal, and himself the most talked about man in England, because of his attacks on "the Sins of Society," has declared that not only English Catholics, but English Protestants who wanted definite religione education for their children, are r a lasting debt of gratitude to the

Archbishop Bourne, Cardinal Manming's successor in the See of West-minster, has sent the appended letter to Mr. John Redmond, M. P.:

Archbishop's House, Dear Mr. Redmond.—Before you leave London I desire tolexpress to you once more, and through you to your colleagues, my sincere and hearty thanks for the earnest and able efforts that you have been which the state of the same and able with the same and the same and

In saying this I know that I am expressing not only my own feelings, but those of all my brethren in the Hierarchy of England.

I hope that you will have a good rest in preparation for the renewed struggle in the autumn. I leave England on Monday, and I shall be away until about the middle of Sentember.

nber, hing you every blessing, believe me, very sincerely, (Signed) Francis. Archbishop of Westminster.

This, however, is no more than might have been expected from Arch-bishop Bourne, who has always shown a friendly spirit to the Irish, and who in his seminary days had the inestimable privilege of the tutelage of a great Irishman, the Very Rev. John B. Hogan, D. D., so well remembered in Boston and Washington for his presidency of the Archdiocesan Seminary in the former city, and of Divinity College of the Catholic University of

America in the latter.

It should be pleasant to grateful English Catholics to know that there will soon be a way in which they can prove their appreciation of the Irish friend in need. There seems no doubt that the principal measure before Par-liament in 1907 will be an Irish Home Rule Bill, framed on lines at least as broad as the recent Home Rule Bill for the Transvaal, which the Irish members ardently supported. By that time the Education question will have found, it is expected, a fair solution, and the failures. h Catholics can unite with the Irish in the latter's just demand for self government just as the Irish Catholies united with the English to save the latter's schools. It would be a great thing to see the Duke of Norfolk and the Marquis of Ripon together at a big Home Rule meeting in London, and the former might feel that King Edward himself had blazed the way for

Cardinal Logue, Archbishop of Armagh, at the recent pilgrimage of English Catholics to the shrine of St. Patrick, while expressing the representative spirit of the Irish Members of Parliament in putting the religious in terests of their English fellow believers before all else, made clear, however, to his guests that it was Ireland's inten-tion to get rid of the alien Parliament as soon as possible, and bring her mem bers home to do son e good for their own country.—Boston Pilot.

HE IS PENITENT.

EX PRIEST BERGER ASKS TO BE ALLOWED REENTER THE FOLD OF THE CATHOLIC CHURCH.

The Courrier du Maine, a sparkling Catholic semi-weekly, which just be gun publication at Lewiston, Me., con tains in its current issue an interesting bit of news. Too lengthy for literal translation (the Courrier is published in French a summary will be gladly

received.)
It will be remembered that several years ago in the diocese of Springfield, Mass., that a French Canadian con-gregation at North Brookfield rebelled gainst episcopal authority and estab lished an independent church. They wanted a church and priest of their own and the Bishop would not grant their request, stating that there were not enough families to maintain a church and priest. They seceded, and at once Rev. Jean Berger, who pre

tended to be a regular priest, has-tended to them and began to officiate. This was in 1898. They builded a church of their own, but later it burned down. Right on the heels of this came an official message from Rome solemnly excommunicating both the priest and his people. After this a number of the dissidents gradually returned to the faith. Others clung to

POPULARITY OF IRISH M. P.'S

IN ENGLAND.

Never have the Irish members of Parliament enjoyed anything approaching to the favor which is now lavished upon them in Catholic circles in England. Past political disagreements are forgotten. No one intimates that it is "for Ireland's best interests" that England should persist in ruling her;

THE FAILURES OF BROTHER

Benzigers Magazine. In a great monastery, in the heart of the beautiful Rhineland, there lived once on a time, a good little monk named Brother Felix. He prayed long and fervently, he never lost a moment of all his days, and yet it had become a proverb among his brethren that Bro ther Felix never succeeded.

If he were given a plot to weed in the garden, he weeded the flowers all away, and left the springing thistles. If he were set at sewing a habit, he was sure to put one sleeve on inside out, of pointing backwards, so that only a cripple could wear it. If he were set at watching the grist-mill, he would have wheat flour and rye flour hopelessly mingled together before ever it was evening. And so it came to be a byword, whenever anything went wrong in the little man's care, "Another failure" they would say, with a smile, "for poor Brother Felix."

And yet, with all his misfortunes — which he tried with all his might to remedy, without ever succeeding—with them all, I say, it was wonderful to see what a cheery, patient, humble little Brother this Felix was. He never grew angry nor sulky when things went perversely wrong with him; nor ever complained of "ill luck," or "bad tools," or other convenient things on which men blame their shortcomings, But whenever anything turned out badly, or was spoiled, or mixed up, or misunderstood, or broken, Brother Felix would humbly beg everyone's pardon, and take all the blame, and pardon, and take all the blame, and solemnly say to himself with an air of stern admonition; "Stupid Brother Felix! When you get to heaven you will have nothing to offer to your Lord but two big handfuls of ugly failures!"

So his simple days ran on, until one morning every one missed a quick mov-ing step and a sunny smile along the sacred corridors. And one and all they guessed that Brother Felix surely must be ill, and hastened to ask leave to go and visit him in the infirmary.

There he lay, smiling still, even from the snowy pillow, and around him such a concourse of anxious faces that you would have thought it was the Father Abbot himself. "Brother Felix Abjung?" they asked, by their glances at one another. "Why, if he goes, there'll be no sunshine in the house."

The little man looked around on them smiling as cheerfully as if it were a fes-tival. You could see that dying was no very dreadful ordeal for him—he was almost merry about it. So the good Father Abbot came forward, and bent over his bed, and spoke very softly.

Brother Felix, " said he, " you "Ah, but last night, when they told me I was going," said the Brother, in thin, feeble tones, "I was not so joy ful, reverend Father Abbot—I was sad. "You blundering Brother Felix," said I to was left, but the said the said." to myself, 'what sort of a figure will you make coming up to the throne, with nothing at all to show for these many years but failures, and blunders and failures?' So most of the night I worried and tossed and worried and tossed, saying over and over again to myself: 'What shall I do, what shall I

say for myself, with nothing to show but only two handfuls of failures? "Then, after they had brought me my sweet Lord in the holy communion I asked Him with all my might, only to please let me know what I sho.ld say or do about all of my blunders and

" And wonderful, wonderful! Just as the sky was lighting pink in the west, and I had prayed my hardest prayer, a glorious angel, beaming and smiling, stood at my beside. Without ever a word, he held his bright hands towards me, filled with glittering jewels, diamonds and rubies, and emeralds, bigger than those in the great gold monstrance in the cathedral yon-

der. "'Oh, my dear angel, cried I, what are they? Whose are they? From

"' No,' said the angel, softly, ' they were dug out of very stony earth, by a brave little Brother named Felix. And brave little Brother named Felix. And they were ugly to look at, and men called them failures. But this is how they seem to angels' eyes—polished and cut by tears of penance, and blows of sorrow and humility. And so," the little Brother finished wearily, "you, Father Abbot, who are a learned man, will understand better than I all that the bright angel meant. But as for the bright angel meant. But as for me, I am content, for I have seen, and so, after all, I am content to die. For any one would be happy, I think, to get to heaven, and offer his dear Lord such pretty gifts; even if they are, after all, only two handfuls of shining failures!" all, only

EDWARD F. GARESCHE, S. J.

Roman Catholic was to name a bogy; they knew nothing about Roman Catholics; or knew only as much about them as they knew about fish in the midland counties of England. Before the time when fish were sent by express and by railroads throughout the country it was almost unknown in the midland counties. On one occasion there was a fisherman going through a midland county with a basket of fish on his back. A crab fell out. The villagers came out and saw this awful thing creeping backwards and forwards.

They turned and looked and wonder-

ed, and no one could make out what the monster was. Whereupon the

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schoolmaster was called out to give his opinion. He looked and studied. "Yes," he said, "I can tell you what that thing is—that is a Roman Catholic!" The villagers were quisatisfied; they heard what a Roman Catholic was, and now they had seen one!—Archbishop Agius, quoted by The Lamp (Angl'car).

BIBLICAL COMMISSION HAS IS-SUED PRONOUNCEMENT UPON THE PENTATEUCH.

In reply to inquires as to the correct attitude of Catholics toward the Higher Criticism relative to the Pentateuch, the Biblical Commission has is sued a document sealed with the Pope's approval, of which the London Daily Chronicle's Roman correspondent has elegraphed the following translation.

1. Despite the arguments formulated by modern criticism against the Mosaic authenticicity of the Pentateuch greater regard must be had for the witness of the Old and New Testaments, the constant persuasion of the Jewish people, and the uninterrupted tradition of the church equally with of the church equally with the eternal proofs derivable from the the sacred books themselves. It must be maintained that these books have Moses for their author and have not been composed of elements for the most part later than his time. 2. It does not follow, however, that

Moses wrote the Pentateuch entirely with his own hand, or dictated it to all copyists. It may be admitted that when he had conceived his work under

AMUSING STORY OF GONE BY PREJUDICE

Archbishop Agius illustrates the Archbishop Agius illustrates the Pontifi he was sent to Parma, and after Archbishop Agius illustrates the now happily declining prejudice of Englishmen toward everything Roman by the following story:

There was a time when to name a scrifice. By order of the Supreme Pontiff he was sent to Parma, and after ward to Germany to defend the doctrines of the Church against the reformers. At Worms, Ratisbon, Spires and Colonge he met his opponents in public debate:

New York Evening Post. "Possibly most men who handle church collections have had experience with the man who has mistaken a fivedollar gold piece for a penny," said the assistant treasurer of a Broadway church. "I have met the gentleman frequently myself. Sometimes he has given me trouble mixed with surprise, but the last time I had dealings with him he simply furnished the surprise minus the trouble. He came to see me early on a Monday morning.

"I attended service yesterday,' he said. 'I made a mistake when you took up the collection. I had a penny and a five-dollar gold piece in my pocket. I think——'
"The old gentleman stopped to take breath. Before he could go on I can in

breath. Before he could go on I cut in impatiently. I had heard the same complaint before, and thought it ust as well to shut down on him before he had a chance to commit himself.

"' I think you are mistaken,' I said.
"We had no five dollar gold pieces in Sunday's collection.'

"" That is just what I am trying to get at, 'said the old gentleman. You should have had one. I meant to put mine in the basket, but I made a mistake and dropped in the penny instead. I came back this morning on purpose to give you the five. "

DIOCESE OF SAULT STE. MARIE.

been composed of elements for the most part later than his time of part later than his time.

2. It does not flow, however, that when he had conceived his work under Divine inspiration, he confided its remains, nevertheless, be adimend that they have truly rendered his thought, and they have the his own the his most in they have believed by the his intentions; and that they have published their labors only have they have published their labors only have they have published their labors only have been been been been sensitively and they have published their labors only have been been been sensitively and they have published their labors only written decuments, or oral traditions, written be borrow ed conclumes the words, and at a supplying according to the circumstances.

3. It is likewise admissable that amplifying according to the circumstances.

4. It may further be admitted that the books of Moses in the long course of their composition have undergone some modifications; as, for instance, their containing so that be possible to the contain discovered the containing so that one of the containing so that of the containing so that of the containing so the containing so the containing so that of the containing so the containing s

save his money."---Andrew Carnegie.

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MARRIAGES AND DEATHS.

MARRIAGE.

TOWNSEND-WILSON-On Monday Aug. 27th, at St. Peter's Cathedral. by Rev. Father Aylward, John S. Townsend to Miss Isabel Wilson.

second to receive Hely Communion at least four times a year, with a recommendation to receive it monthly; and the third—a promise from the boys—act to drink intoxicating liquor before the sge of twenty one years, when they will probably be old enough, and have sense enough to keep away from it altogether.

The choral services throughout the Bishop's visit were sweetly reddered under the talented leadership of Miss Markie, who also presided at the organ which pealed its praises in music harmonious and inspiring.

His Lordship was obliged to leave by the lifs train in order to be at Cutler on Sunday afternoon, and the pastoral visitation was then brought to a close.

At Vespers in the evening Rev. Father Desjardins thanked all who had assisted in preparing the reception to Hie Lordship, particularly those who had sent in flowers for the altars Many of these flowers were from the gardens of Protestant neighbors, upon whom Rev Father Desjardins invoked the blessings of He ven and hoped that God would reward them for their kindness and thoughtfulness.

DIOCESE OF PETERBORO.

Last Saturday, Aug. 11th, His Lordship Bishop O'Connor, paid his official visit to Downeyville parish when he administered the sacrament of Confirmation to ninety-five chil-dres.

dren.

He was met on the way from Lindsay to Downeyville by the pastor, Rev. P. J. McGuire, and a large contingent of parishioners, who escorted him to St. Luke's Church, where an address of welcome was read by Mr. Mathews, on b-half of the congreation.

In replying to the address His Lordship referred in pleasing terms to the many improvements he noticed on all sides, notably to the two new separate schools recently established, and the improved condition of sheds and surroundings.

two new separate schools recently established, and the improved condition of sheds and surroundings.

Saturday afternoon was devoted to a critical examination of the children in Christian doctrine. His Lordship expressed his great pleas ure at finding the children so thoroughly prepared, and so well instructed, not alone in the letter of the catchism but also in its meaning, a fact which evidenced a careful training on the part of passed and so well instructed not alone in the letter of the catchism but also in its meaning. At first Mass on Sunday morning His Lordship gave Holy Communion for the first time to the whole class, and afterwards explained clearly and carefully to the children the significance of the great Sacrament they had received.

At the conclusion of the High Mass surgely the pastor, His Lordship again address? His dwelt at length on the great need of increased strength of faith, in this age of religious in difference, and exhorted the children to be good practical Catholics, and worthy of Years. His Lordship address to Holy Communion Confirmation, assisted by the past of and Rev. M. O'Lary. His Lordship address to the congregation was replete with fatherly advice and shows his deep solicitude for the moral training and Christian education of the youth of the parish.

In the evening His Lordship again assisted a Vespers and Benediction and the pastor of Ennismore, Rev. M. F. Fitzpatrick, preached a practical sermon on the gospel of the Suminer, Aug. 16.

Sisters of Charity Hospital, Suffern. There will be four vacancies in the Training school, between Ostober 1st, 1996 and February 1st, 1997. The course is two years and three months. Board, laundry and trat-books supplied. A renumeration of \$5 a month is given. Applicants must be over twenty two. of sound health at Good education. Suffern is thirty-two miles from New York city on the Eric R. R. Address Sisters of Charity, Good Samaritan Hospital, Suffern, N. Y.

A Pure Food.

Visitors to the Toronto Exhibition who are cognizant of the disclosures concerning the Meas's prepared and shipped into Canada and elsewhere by the great packers, will have a chance to see with their own eyes how "Stredded Wheai"—the cleanest and pure to creal food on the market—is made. The whole system, cleaning, washing shredding panning, and baking may be seen in left of Ma'n Entrance to the New Process Building. Very interesting are the ingenious devices for removing every particle of dust, sand, chalk, cockle, and other foreign substances. But nothing could be more interesting than to watch how the whole wheat is drawn into "the Sbreds" laid in the pans and then cut into oblong biscuit shape before baking. This in itself is wor his the price of admission, Visitors will be made welcome, shown every detail, allowed to sample both Biscuit and Triscuit, and given all information desired. This "making of bread without flour" as it is called, is part of the Exhibition, and those who are interested in food products will find it especially attractive and instructive.



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