The Catholic Record LONDON, SATURDAY, OCT. 13, 1906.

TOURISTS AND THAT KIND OF THING.

The man who journeys afar with a few pre-conceived ideas and his parish yard stick, is, when not too boisterous in his expressions of disapproval, a veritable storehouse of gaiety. At times he speaks the little piece that he learned at home : and then he must be borne with patiently. We can understand why the stranger from cold climes the impulsive and passionate who live under sunny skies. But we fail to comprehend the mental-make up of the tourist who, taking no heed of national temperament and customs, measures people by his own yard stick and in. variably finds them lacking in some quality or other.

Once in a blue moon an individual places things on their proper perspective and tells us about them. He may not convey anything that we did not know before, but his communication is, nevertheless, as refreshing to one as is an oasis to a desert wanderer.

So we note with pleasure that a Protestant minister, Rev. Robert Kerr. went to Quebec and found there much to praise. He tells the readers of the Baltimore Sun, "that in Quebec the Church possesses great wealth and a magnificent system of educational in stitutions. He finds a great reverence for law and for the Sabbath day : and there are twenty six times as many homicides per million of inhabitan s in the United States as in Canada. There is a similar ratio between the two countries in other criminal statistics." He saw, we may remark, the French-Canadian as he is, courteous and frugal, dowered with that spirit of reverence that abides in the hearts of the cultured, proud of his faith and conscious of his duties towards it. He may have noticed that the Quebec publications are in journalistic sanity far superior to some Ontario prints whose methods are, when dealing with things Catho ic, un Christian and uncharitable.

THE DANGER OF FORGETTING.

When the real good of life escapes us, says Bishop Spalding, money and what money buys seem to be all that is left. Then men become cowards, liars and thieves; they cringe and fawn and palter; they worship success-they call evil good and good evil. They have no convictions which are not lucrative, no opinions which are not profitable. Then all things are for sale; their dem agogues are heroes; their opportunities for plunder are welcome : then the best policy is that which wins most votes

Money indeed is power, but it is stars, for star different from star in glory.' Nor is there a single star that the wise and the good; for the foolish, the prodigal, the sensual and the miserly, it is a curse. A brave, honest and loving soul has higher worth than mountains of gold.

A CHRISTIAN'S PRAISE OF ATHEISTS.

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of

We have said before in these column that the little dailies are, on the question of the Pope and the French Government, but the echo of the great metropolitan newspapers. The most singular feature of the articles which come under our notice is the approval of every word and action of the men who trample on justice and aim at the extirpation of Christianity. This may seem to some people as the exaggeration of a special pleader, for in Canada we have had a blatant infidel called into the columns of a religious weekly to read us a lesson. We have heard a Protestant minister proclaiming in one of the Churches of Toronto that the French Government was but fighting the battle of democratic ideas. No word of the infamous declarations of the men who support it, but many to show that the Catholic Church was blocking the way to progress and hampering the Government ia its efforts towards the diffusion of happi-

It is not surprising, therefore, that the Papal Encyclical upon the French Separation Law is running daily the gauntlet of unfair and adverse criticism. The Pope's attitude is branded as reactionary — the action of the men who have brought about the crisis is hedged round about by fulsome adulation. And this from scribes who prate about fair play and call themselves Christians. We hope, for our own satisfaction, that were the Papal document read, we might not have the sad

spectacle of substantial citizens dancing puppet-like at the behest of the enemies of Christianity.

THE POPE FIGHTS THE BATTLE OF CHRISTENDOM.

The Pope in this matter, says the London Saturday Review, is fighting the battle of Christendom. The secul arist will, of course, be on the side of the French Government against the Church : so will the narrow and paltry type of Protestantism that can see no good in any form o! Protestantism but its own. This sort is quite conshould be surprised at the actions of tent that there shall be no Christianity at all so long as there is no Rome. Strange as it may seem to the ordin

> ary Protestant, the Pope is to-day fighting with far better justification and far greater moderation the very war that Chalmers and the other founders of the Free Kirk waged in Scotland sixty years for the " Crown rights of Christ.

FRANCE'S RULERS SHOW THEIR

The rulers of France take no pains conceal their hatred for Christianity. But the other day M. Aristide Briand, Minister of Justice and Education, told a congress of teachers at Amiens "that the time had come to root up from the minds of French children the ancient faith which had served its time and to replace it with the light of Free Thought. It is time to get rid of the Christian idea."

Is this the utterance of democratic ideas? Are the individuals whom M. Briand represents meet objects of hold sacred.

A century ago, says the London Saturday Review, when English Protestantism and English politicians still had some regard for the common heritage and common good of Christendom, English opinion, in the majestic tones of Burke, held up the sacrilege and atheism of the first Jacobins to the scorn and detestation of Europe.

DIVERSITY OF GRACES AND OBEDIENCE TO AUTHORITY.

TIMELY SERMON OF HIS EMINENCE CARDINAL GIBBONS, ON BANEFUL

DOCTRINE OF SOCIALISM. The following sermon of His Emi-nence, Cardinal Gibbons, should be

read and studiously considered:
"In studying the material world
around us, I have been deeply impressed with the fact that all the works of God are marked with the stamp of variety and inequality. The Almighty never casts any two creatures in the same mold. There are no two stars in the firmament of heaven of the same magnitude and brilliancy. As the Apostle says: "One is the glory of the sun, another is the glory of the moon, and another is the glory of the

glory.' Nor is there a single star that is independent of other planets. 'There are no two trees of precisely the myriads of leaves that clothe the trees in the forest there are no two

leaves exactly alike.
"There are no two grains of sand on the seashore in all respects of the same form. If you take a microscope you will observe in them some differ-

ence of formation.
"There are no two days and nights

throughout the year of absolutely the same precise length.
"This variety in the works of God is a source of unfailing delight to us.
What a dull, cheerless world this
would be if all trees were of the same size and shape and of the same length and if we lived in perpetual sunshine! After the night is over we welcome the birth of a new day. After the rain we exult in the sunshine. When the clouds have passed away and the storm has spent its fury, we rejoic

the presence of a serene, cloudless sky. "Passing from the inanimate world to man, we find that there are no two human beings identical in physical human beings identical in physical appearance. There are no two human faces alike. A close observation will disclose some shades of difference even among twins closely resembling They differ also in dispo-nind. Some are gay and there are grave and melaneach other. cheerful; others are grave and

choly. One is of a phlegmatic, the other is of a sanguine temperament. There are no two human voices which emit the same sound. Stradivarius, with all his musical genius, could not make a dozen violins not varying in tone. There are now seated before us more than a thousand persons and every one of you has a voice so pecu liar to yourself that a friend after years of separation could distinguish you by your accents from the rest of the congregation. Nay, more; of the 1.500.000.000 of people on the face of the earth, every one of them has an enunciation distinct from the rest of the human family. How wonderful, then, is the mechanism of the human voice, and how marvelous is the Hand

have framed and fashioned me!

"Ascending from the material to the spiritual world, from the order of nature to the order of grace, we know that there is not only variety, but that there are also grades of distinction among the angels in Heaven. The angelic hierarchy is composed of nine distinct choirs. There are angels and archangels, thrones and dominations, principalities and powers, virtues, cherubim and seraphim. These angelic hosts "scend in rank, one above the other. One order of angels excels in sublimity of intelligence, or in intensity of love or in the dignity of the

mission assigned to them.

"And in-like manner God is unequal in the distribution of His graces to mankind. He gives in large measure to one and in less measure to another. To one He grants five talents, to another He grants two talents, to another

He gives one talent. the Divine Husbandman hires His laborers to work in His vine yard He recompenses those who labored who have borne the burden of the day and the heats. The reward is alto-gether disproportioned to the toil. If ou complain of God's discrimination Christ will answer you in the words of the Gospel: "My friend, I do thee no Take what is thine and go thy wrong. Take what is thine and go thy way. Is it not lawful for me to do what I will? Is thine eye evil because I am good? What claim have you on my justice? Is not all that you possess of nature or of grace the

gratuitous gift of my bounty?"
St. Paul, answering the complaint of his countrymen that the gentiles were sharing in the spiritual heritage of the Jews, says to them: "O man, who art that answerest against God? Hath not the potter power over the clay of the same lump to make one sel indeed unto honor, and another unto dishonor? Is not God free to bestow honor on whom He pleases? May we not exclaim, with the apostle: "O the depth of the riches of the wisdom praise? Must we waste sympathy on those who flout Christ and give vent to blasphemous denunciation of all we blasphemous denunciation of all we or who hath been His counselor? Or who hath first given to Him and recompense shall be made him?

Again the same Apostle says There are diversities of graces, but the same Spirit; there are diversities of ministries, but the same Lord; there are diversities of operations, but the same God who worketh all in all. one is given the grace of ruling a diocese; to another the grace of the priesthood; to another the grace of being a devout member of a religious community; to others the grace of ful-filling the duties of the married state

and of bringing up their children in the love and fear of God.

"And thus we see that, as in the firmament above us, one is the glory of the sun, and another the glory of the stars, if the the stars, if the stars is the stars in the stars is the stars is the stars is the stars is the stars in the stars is the stars i for star differeth from star in glory,' so also in the Kingdom of Heaven the saints and angels of God shine with unequal splendor and are clothed with

" Nevertheless, among God's elect there is no jealcusy or discontent. Those who enjey a higher grade of bliss do not look with disdain on their inferiors. And those who are in a lower grade of felicity do not envy those above them. All are happy and content and praise the God of bounty for His gratuitous mercies.

"And now I come to the most practical part of this discourse, to which vite your special attention. It is in accordance with the economy of Divine Providence that in this world there should be, there has been in the past disparity and inequality of rank and station and wealth in every department of human activity. "Order is Heaven's first law, and this

confessed. Some are, and must be, greater than the rest.

"The good order, nay, the very existence of society, requires that some are destined to command and others to obey. Where this order is wanting, chaos, confusion and anarchy will reign. To begin with the individual man

You have a head to which many members are united. In every sound bedy the head where reason sits enthroned exercises supreme control over the members. By command of my head my feet conducted me to this place. The head commands, my knees place. The head commands, my knees bend in prayer, my head is uplifted, my tongue gives utterance to speech. If it is a sure sign that it is in a diseased

condition.
"In every family the father and mother preside. The children and the other members of the household obey. If they rebel against parental author-

ity, peace is banusand ity, peace is banusand mestic circle.
"In every well-regulated city the Municipal Council rule. If sedition Mayor and Municipal Council rule. If their authority is subverted, sedition will hold sway.

"The Government of the United States demands that the supremacy of the executive, the legislature and the judiciary be upheld and vindicated in their respective departments. Other wise there would be no stability or

protection of life or property.

"The army and the navy of the nation would become a huge mob and a menace to the peace of the country if of the generals and

Few sentences in the English language have been so much perverted and distorted from their true sense as this short proposition. Certainly t cannot mean that all men are cre ated with equal stature, physical strength, intellectual endowments or with equal opportunities. Its obvious import is that all men are born subt to the same physical and moral ws of our nature, that all enjoy the time air and rain and sunshine of eaven and that all are equal before he law. As long as the world lasts ome men will be rich, others will be oor; some strong, others weak; some al-nted, others of dull comprehension:

me will be enterprising and indus

trious, others will be apathetic and in

"Suppose there were seated before ne to-day a thousand young men equal n age and sound health, and to each was given the same amount of capital ith which they were sent forth to bark in some enterprise and seek eir fortune in the world. If, after a w years, I were to call the roll and investigate the result of these young mission, what would be the out? I would find that some had essfally climbed to the summit of mount of prosperity and distince. Some were still struggling up ward and onward; others had fallen on way, and the rest were groveling the base of the mountain after andering their capital. You might well attempt to stem the tide of the cean or to force back the mighty

Mississippi to its source as to oppose this law of social inequality.

"The most mischievous and danger us individual to be met with in the ommunity is the demagogue who is habitually sowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrine of cialism which would bring all men down to a dead level—would paralyze industry at d destroy all healthy compe tition. The demagogue is blaming the rich for the condition of the poor and the laboring classes. He has not the capacity to discern that, after all due allowance is made for human energy, this varied condition of society must result from a law of life established by an overruling Providence.

There is a tendency in our nature chafe under authority. Thomas Payne published a well-known work on the 'Rights of Man.' He had nothing to say on the rights of God and duties an. A certain clergyman wrote a · The Rights olume some years ago on of the Clergy.' From the beginning to the end of the work he said nothing on the duties and obligations of the clergy. The majority of mankind are so intent on their rights that they have no consideration for their responsibilities. If all of us had a deep sense of our sacred duty we would not fail to come to our

Let me now address a few words of exhortation and comfort to those of my hearers who are in a subordinate and dependent position and who have to work for their daily bread.

"Obey cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God. 'Let every soul,' says St. Paul, be subject to higher powers, for there is no authority but from God, and those that are, are ordained by God. Therefore, he that resisteth the power resisteth the ordinance of God, and they who resist purchase for themselves condemnation.

"Everyone in lawful command, whether he be civil magistrate or military officer, or employer, is clothed with divine authority, and is God's representative. In submitting to those set over you, you are obeying not man, but God. It is this principle that ennobled obedience, for obedience is no an act of servility to man, but on homage to God. Let your obedience be marked not by servile fear, but by reverence; let it be marked not by

constraint, but by genuine affection.
"Be content with your position in life. While earnestly aiming to better your economic and social condition, do not be devoured by disquietude and envy toward those who are more favor

ed than you are.
"Earthly happiness and real dignity do not depend on the accumulation wealth and honor. Socrates, one of the wisest and greatest of men, went barelooted and bareheaded through the streets of Athens and rejoiced in hav-ing no desire for those things which the world coveted.

"The Apostles were poor; they led precarious lives. Yet they rejoiced with exceedingly great joy in the midst of their tribulations; having enough to eat and wherewith to be clothed, with these they were content.' The Savior of mankind and the Model of Men had not the whereon to lay His head. Therefore it cannot be dishonorable to

be poor.

A word in conclusion to those among you who are in authority and command the service of others. Be just to your subordinates. Be kind and considerate to them, remembering 'that your Master and theirs is in Heaven, who has no respect to persons.'
"Though wealth is a source of temp-

tation, it is not an insuperable barrier to righteousness. If judiciously employed, it may be a powerful agency fo winning the divine favor. Abraham was rich, and yet was most pleasing to the Almighty. He was the father of God's chosen people. Zaccheus was rich, and our Lord singled him out

when you make it contribute to the comfort of your fellow being. The most rational and enduring satisfaction a man can experience is found in bringing happiness to others.
"By your benefactions to a struggl-

by your confined to a strugging brother and sister you confer a triple joy. You give joy to the recipiant of your gitt. You give joy to the heart of God and you bring joy to yourself. You possess a delight springing from the testimony of a good considered. You will have a chare in that cience. You will have a share in that dessing promised by the Psalmist. The Lord will preserve you and give on new life, and will make you blessed athe land of the living and will not leliver you up to the will of your ene

CHURCH OF ENGLAND

NTRADICTIONS IN DOCTRINE AMONG LEADING DIVINES MUST SOON CAUSE DISMEMBERMENT.

The following interesting article on the report of the recent Commission on Angelican Disorders appears in the Examiner, from the pen of Father Benson, son of the late Archbishop of Canterbury.
It seems as if the Church of Eugland

It seems as if the Church of England were really approaching that crisis, among its series of crises, which all those who are really acquainted with the prayer book and articles have long foreseen. According to the most modern historians, these formularies were drawn up with the deliberate intention of including as many shades of belief as possible, with the certain experience of "Papery" upon the one ception of "Popery" upon the one hand and the uncertain exceptions of Lutheranism and Calvinism upon the other. (I say 'uncertain' because the late Archbishop Temple asserted that consubstantiation might be taught while transubstantiation might not. The result of the policy of Cranmer and the Elizabethans was, as was natural, that practically every kind of professing Christian has been found in the communion of the Church of England-except Catholics; and that every school of thought has claimed, and truly, that its tenets can be discovered in the formularies in question. By the logic of circumstances, however, public opinion has been forced to recognize that these schools of thought are mutually exclusive. It cannot, for example, be the teaching of the Church of England at one and the same time that our Lord is really present in the sacrament and that he is really absent; that a child is regenerated in the sacrament of baptism and that he is not. Canon Liddon, the famous preacher, made this observation some years ago. It is pleasant, no doubt, to exclaim at the splendid comprehensiveness of a Church that includes teachers of these contradictory doctrines, but the price of this com-prehensiveness is that a church which possesses it forfeits ipso facto all right of presenting herselt as a divine or even a human teacher of her children.

Now, public opinion does not object to this comprehensiveness at all, but what, above all things, it does object to is anything that tends to narrow it. Public opinion holding that a national Church should be truly national, resents any attempt to make it o her-wise; and it is for this reason that, firstly, the education bill has been in-troduced, and secondly, the commission-ers have introduced their report on she respects her. It is true that she hates certain elements in Catholic teaching, but they are exactly those elements which appear to militate against her own ambitions. She hates therefore, Catholicism, properly so called. She does not at all agree with St. Paul that in Christ there must be neither Jew. nor Greek, Barbarian nor Scythian, bond nor free. On the contrary, she thinks there must be always English or French, European and Asiatic, white and black; and that Englist, European and white are re-spectively, always under all circum-stances and on all considerations, su perior to French Asiatic and colored. HATES RITUALISTS.

But far more she hates ritualists, and for this reason: that she sees in them an attempt to introduce a kind of Cath olicism by means of her own possessions—the national Church. The ritualist she thinks is aiming at exactly the wrong kind of exclusiveness and inexclusiveness; he desires to exclude non-Conformists and include French, Asiatic and black Catholics in the kingdom of Goo, and he is using schools churches, which she holds to be her own, in propagation of his idea. So far as she takes an interest in the National Church at all, she identifies berself with the Moderate Party-the party that is always allying itself more or less with those who have repudiated the established form of religion, and dissociating itself from her whom the Established Church has repudiated, and whose buildings and retains-namely, the Catholic Church.

Now, the Moderate party is making a very firm and skilful attack from two quarters. First, in the education bill it is seeking to reduce the national Christianity to what is called fundamental religion—by which is meant briefly an 'appearance of piety, but denying the power thereof;' and, secondly, in the ritual commission it is preparing an that still linger in the National church. If there is one thing that the ritualist holds firmly, it is that Jesus Christ meant His Church to be one. Catholics, while disagreeing with his methods of bringing this about-for, after all,

noblest tile is to be the steward of God. Never do you dispense your superfluous means more profitable than who love God united in the visible fold. In the pursuance of his desires the ritualist is rapidly introducing again into his worship many of those devotional practices and doctrines that his spiritual ancesiors rejected in the spiritual ancestors rejected in the sixteenth century. He observes Corpus Caristi; he teaches the doctrine of the Sacrifice of the Mass; he celebrates communion without communicants; he observes a form of 'benediction.'

ritual report, therefore, pub lished a few weeks ago, strikes sm at the ritualist in a number of ways. First, it puts out that a number of ritualistic practices and doctrines were designedly abandoned by the Church of England in the sixteenth century, adding, with scarcely any attempt to disguise the significance of the remark, that the objection to these practices lies not so much in the things themselves as in their tendency to assimilate the National Church to the Church of Peter. Those thing such as Tene brae, public prayers for the dead holy water, celebrations of the com-

monion without communicants it desires the Bishops to deal with immediately. Now, all this has one clear moral, and it is a very significant one. While the High Church party has for years been insisting that the National Caurch is a branch of the Catholic Church, and as such has no power or intention of legislating against uni-versal doctrine or practice, public opinion, as represented by the Royal Commissioners, is once more reitera-ting Henry VIII.'s and Elizabeth's contention that the National Church is an English and not a Catholic institution; that it has a power of reconstituting itself; of setting aside external interference, and of developing itself according to the temperament and preferences of its members, subject only to its own interpretation of 'Primitive Christianity.' As Catholics, indeed, it is exactly what we have always said, but it is no doubt that it is an immense blow to those who have hoped to restore the Church of England to at least a semblance of Catholic unity. The assault is the more serious as this time the com-missioners understanding that the ritualists will not in conscience obey Parliament pure and simple, propose to constitute the Protestant Bishops as a consultative court of final appeal in all matters doctrinal and ceremonial and it seems practically impossible that the threatened elergy will be any longer able to evade the logic of their own principles. For fifty years they have declared that spiritual courts; and at last it seems that their desire is to be granted, with what result those can say who know how entirely the ecclesiastical authorities are identified

with the Moderate party.

SOMETHING WILL HAPPEN.

It remains to be seen what will happen for that something will happen is certain.

The Archbishop of Canterbury in a strong open letter has declared his intention of taking action, and it is probable that during the autumn the first process will be-gin of asserting once more as clearly as possible that the National Church is free and independent of all Cath-olic tradition and authority regarded as compulsory. Probably the best chance for the disestablishment, in the hopes that when once the establishdisorders in the Church. England does not, I really believe, hate Catholic Church; in fact to the disinterested sincerity and determine that ment is reduced to the position of an votion, may prevail over the Moderate policy, and that they may be able to continue their work of ing the Anglican communion towards the lines of the Holy See.

IS THIS CIVIL AND RELIGIOUS LIBERTY?

WHY THE "BALLYKILBEGS" ARE "UNIONISTS."

A good illustration of fair play in Catholic Ireland as between Catholics and Protestants in the matter of appointments of magistrates (Judges of lower courts) is furnished by the fol-lowing question recently in the British

House of Commons:
"Mr. James O'Connor asked the
Chief Secretary for Ireland if he could state what is the Catholic and Protest ant population respectively of the county of Wicklow; the number of Catholic Magistrates and Protestant Magistrates, exclusive of ex-officio, in Magistrates, exclusive of ex-onics, in the same county; the number of Cath-olic and Protestant Magistrates appointed for the same county from the 1st of July, 1895, to the 12th of January, 1906.
"Mr. Bryce, Chief Secretary.—Ac-

cording to the last census the Catholic population of County Wicklow numbered 48 083, and the Protestant population 12,470. I am informed by the Lord Chancellor's department that the number of magistrates in the county is 129, of whom 22 are believed to Catholics and 107 Protestants. number appointed between 1st of July, 1895, and 12th of January, 1906, is 42, of whom 3 are believed to be Catholica and 39 Protestants.

ulation; the Protestants four to one, and sometimes ten to one on the bench of "justice"—that is a sample of what is called Protestant ascendancy in Ire-land; and apparently it is still almost as much a living and active institution. as before Catholic emancipation. But are the Catholics yet emancipated?— Freeman's Journal.

To thank God for the smallest gift an entire lifetime on one's knees would not be long enough.

ONCE MORE IN THE RUE DE LA COLOMBE. On Good Friday Mrs. Montmoulin and her daughter were released from detention, as the prosecutor deemed it unwise, seeing how little ground there was for suspicion, to prefer a charge against them, for inquiry had in fact heart advertageous rather than disbeen advantageous rather than dis-advantageous to them. "The Prison or," he said to the magistrate who the examination of the case, must have concealed the stolen money somewhere in the old building, or per-hans buried it in the garden. Either haps buried it in the garden. he has told his mother already where it is hidden, or he will do so at the last interview before his execution. Le the old woman and her daughter be strictly watched, and believe me, be fore very long you will have the evi-dence of their complicity, which is now wanting, marked out before you as

plain as can be."

The period of detention, combined with anxiety about her children, and heart-rending suspense concerning her brother's fate, had quite undermined brother's fate, had quite undermined Mrs. Jardinier's health. Her hair had become grey, and grief had traced deep lines on her kind and comely countenance. As to her aged mother, she was so broken down as to appear almost decrepit. On hearing that she was to be set at liberty, she could only throw her arms round her daughter's neck and between her sobs ejaculate the words:
"My son—your brother— condemned to death!"

"O mother," the daughter replied,
"he is less to be pitied than we are.
All will soon be over for him, but for
all the remainder of our lives we shall
be branded with the mark of his shame.

What is to become of us?"
"How can you think of us," the
mother answered, "it will be with us
as God pleases. But he, a priest, condemned to death as a murderer!" What is to become of us?"

"He will die innocent. But how are we to get along with this disgrace attaching to us? How am I to keep and educate my poor children?"

The Governor and other prison officials who witnessed this scene were ials who witnessed this scene were evidently touched, though they were pretty well hardened to tears and lamentations. The Governor endeavoured to console the unhappy women prisoner by informing them that the by informing them that the prisoner bore himself with serene, almost cheer-ful resignation. "And after all," he continued, "the guillotine is by no means a painful death, not nearly so much so as many a natural death. How one sees poor creatures writhing in agony on their beds, until death comes to deliver them from their sufferings. Now with the guillotine it is one, two. three; a man is strapped to the plank, pushed under the beam, down comes the knife, and before he has time to think about it, all is over. Hullo, what have I said? the old lady has fainted; bring some water quick, and a glass of

When Mrs. Montmoulin had recov ered, she still felt so weak that a cab had to be fetched to take her and her daughter to their home in the Rue her daughter to their home in the Rue de la Colombe. On the way they stopped at the house of the kind baker, who had been so charitable as to take the children in, to inform their good friends of their release from prison. The children were at Church, and Mrs. Mrs. Lenoir invited their mother to and await their return. But she declined, saying her aged mother was so unwell, that they had better go home at once, and asking her to send the children as soon as they came back. With heartfelt thanks for the great kindness that had been shown them, the two women went on their way to the home they had left a month before, them when they left the prison.

When they got there all looked deso Mrs. Jardinier made her late enough. Mrs. Jardinier made her mother lie down on the couch in the sitting-room, while she opened the windows and took down the shutters, so as to let light and air once more the rooms. Then she hastened into the kitchen to light the fire, in order to make a cup of tea for her mother. But when she looked around there was nothing of all she wanted. In the shop the police had turned every thing upside down. In the money box there was only a few shillings, and the poor woman did not know what to do. for the first time she realized the full extent of the calamity which had comupon them through her brother's mis fortune. They would lose all their friends, all their customers, for who would frequent the society or come to the shop of the sister of a priest who had been executed? She would be ashamed to look anyone in the face. She wanted all manner of provisions—a little wine for her mother, but she could not resolve to show herself out of doors. People would point the finger of scorn at her in the street. And then the money she had on hand was barely sufficient for present needs. Who would in future let the sister of a felon have the necessaries of life on Overcome by a sense of her misery, the poor woman sat down on a chair in the shop, and covering face with her hands wept bitterly.

Her mother heard her in the adjacent room, and calling her, attempted to comfort and encourage her. "We must bear the cross with Francis, my dear child." she said. "Remember this is Good Friday; Easter will come

in its turn."
"There will be no Easter for us again on earth," he swered amid her sobs. her daughter an-

"Who knows but there may?" re-joined the mother. "And if not, think how short time is compared with eternity. What if here on earth we have to bear the cross and shame with our Lord and His Saints, all will soon be

over!"
"I would sooner have died with him. It would have been easier than to bear the misery and disgrace that his death brings upon us and our innocent children. It is more than I have strength

to endure!" and her tears burst forth

to endure!" and her tears burst it it afresh.

She had dried her eyes and set to work again, when the door opened and in came Mrs. Lenoir, bringing the two children, and a large, well-filled basket. "There children," she said, as she set the basket down, "go and comfort your mother and grandmother, and if I can be of any service, you just come round and tell me." Then she turned to the two women, and expressed her round and tell me. Then she turned to the two women, and expressed her sympatry in a few kind words. Before bidding them goodbye she promised to come again that evening or the next morning, and bring a bottle of old Bordeaux, which she said was the medi cine Mrs. Montmoulin most needed.
"Do not thank me," she concluded "It has been such a pleasure to have the children with me, that I feel myself

the obliged party."

So saying the good little woman slipped away, thinking her friends would rather be alone just then, and also because she could scarcely restrain her feelings on seeing what a sad plight they were in. For meeting the children again under such circumstances was almost more pain to them than pleasure. "O Mother, how old you have got!" Julia exclaimed. "You look almost as

"O Mother, how old you have got!"
Julia exclaimed. "You look almost as old as grandmother, your hair is quite grey. And grandmother's hair has turned perfectly white."
"I wonder my hair has not turned white," Charles gravely remarked.
"They say anxiety changes its color, and I have been in the greatest anxiety about uncle and all of you the whole time."

The two women could not help smiling at this, and the boy's mother said he was now relieved of a great part of his anxiety. Then she busied herself with Julia's help in getting the dinner. In the basket Mrs. Lenoir had brought they found everything that was wanted they found everything that was wanted The children ate the simple meal with great appetite, but their mother could hardly swallow a morsel. For many years she had struggled to keep her elf, and it went hard with her to the charity of a baker's wife. During dinner Charles gave an account of his visit to the President of the Court of Justice, and announced his the Court of Justice, and announced his intention of paying him another visit, to beg him not to have his uncle ex-ecuted. But his mother told him he must not think of taking such a liberty; pesides the judge could not alter

sentence that was once passed.

By this time it had become known in the neighborhood that the mother and sister of the condemned priest had been released from detention, and had re turned home. They appear to have had no part in the crime, said some. Others shook their heads and said nothing had been proved against them, but one could hardly believe good of the mother could hardly believe good of understand sister of a priest who had been found guilty of murder and robbery. Many however felt for them the profoundest compassion. But all were curious to see the neighbors after their return, and hear what they had to say

about the execution.

Thus under one pretext or another all found their way to the modest house in the Rue de la Colombe. Some ex-pressed their sympathy with the clergyman who was unjustly condemned, or with the relatives who had to suffer on his account through no fault of their own. But whilst they spoke thus, their cold and contemptuous looks belied cold and contemptuous looks belied their words, and showed the true feel their words, and showed the true feelings that actuated them. Others repeated what they had heard this one or that say about the unfortunate priest and his relatives, while they professed to be themselves convinced of his inno cence, and only wanted to know if it was quite certain that he would be

One can imagine what Mrs. Jardinier felt when questioned on this painful subject by these heartless people. At length she could stand it no longer, and withdrew to the room where her mother was lying down to rest, leaving her their curiosity. But soon she found it necessary to protect herself from their ill-timed intrusion, so she put up the shutters, and fastened a paper outside with the words: "This shop will be closed for a few days," denying herself to all visitors on the plea of her mother's indisposition.
"Our position here is intolerable," she said to herself. "I can remain here no longer, we must leave Air. Yet what can I do? We must either beg or starve. Have compassion on us in our trouble, O merciful Father of the widow and orphan !"

Towards evening two visitors came against whom the door could not be hut. The first was Mrs. Lenoir. one who looked at her could doubt that her sympathy was unfeigned, and she expressed it by deeds as well as by expressed it by deeds as well as by words. She took in the situation at once, and understood how severely her frierds were tried. She asked Mrs Jardinier if she did not think it would be well for her to leave Aix for a time, until this unhappy affair had blown over. There were some relatives of hers living in Lambesc, who were good Catholics, and who she was sure would be pleased to help Mrs. Jardinier if she could open a little business there; and she herself and her husband would willingly lend her a few pounds on very lo interest, or without any interest at all. She would very much like to take the children to live with her permanently, as she had got very fond of them, but she thought it would be better for them

to leave Aix for at least a few weeks. Jardinier thanked the good baker's wife most gratefully, both for her past kindness, and the generous offer of help for the future; she said she should only be too glad to escape from her present surroundings, but she feared what had happened would be known in Lambese and indeed every where, and she would be shunned in Under these circum consequence. tances she could not venture to accept loan, as she saw no probability of

being able to repay it.
"There is nothing for me," she said, "but to earn my bread by the labor of my hands. Mother is so broken down by grief, that she cannot carry the cross much longer. But the childrenknow that I cannot support them if I have to go into service and yet I do not

know how I shall bear being separated

The two friends were still in consulta-tion when the door bell rang and almost directly Charles came in to say Father Regent was there. Mrs. Lenoir took leave at once, begging that her pro-posal might be thought over, and the reverend gentleman was shown into the

He inquired first in the kindest man He inquired first in the kindest manner after Mrs. Montmoulin, and on hearing how very much she felt the blow, he said: "I expected that it would be so. And for you too, this trial is a very heavy burden. I should not have intruded on you in your affliction were it not that I hoped to be of some comfort to you, if only by assuring you of my heartfelt sympathy."

He then saked if he could see Mrs.

He then asked if he could see Mrs. Montmoulin, and on Julia's being sent Montmoulin, and on Julia's supersisting sent to ask if her grandmother was well enough to receive him, the old lady came down, leaning on her granddaughter's arm, for she said she could not trouble so honored a visitor to climb the steep stairs to her little room. Father Regent began by telling her that he and all his clerical brethrer were fully and entirely convinced of her son's innocence, nor had the Arch-bishop the least doubt on the subject. all took the deepest interest the fate of the unfortunate prisoner and also in what concerned his mothe and also in what concerned his mother and sister personally. For himself, he said, he was persuaded that Father Montmoulin was not only innocent of the crime laid to his charge, he had not the slightest doubt that he was unable to clear himself because the obligations of his accord of the scaled his line. of his sacred office sealed his lips. How it was, he could only conjecture, as he knew nothing for certain, but he could confidently assert that if his friend-her confidently assert that it his friend—her son—were put to death through this unjust sentence, he would die a martyr's death and the crown of martyrdom would be awarded to him. Though his fellow-men might regard him as a murderer, the day would surely come when earthly shame would be changed into heavenly glory, and a cruel death would open to him the gates of eternal

life.

Then the pious priest spoke to them of Him who for our sake was unjustly condemned and put to a cruel and ignominious death, a death of expiation which they commemorated on that very day in common with the whol-Church. His words, inspired by faith and charity, fell like soothing balm on their wounded hearts; with tears in their eyes they thanked him for the solace he had afforded them, and they promised to bear the suffering and shame that must be their portion patiently in imitation of their crucified

After this Father Regent spoke the future, and Mrs. Jardinier told him how dark a prospect it offered. "I thought," he replied, "that after what had occurred it would be impossible for you to remain in Aix. But do not be downhearted. I spoke to the not be downhearted. I spoke to the good old priest of La Grange about you, and he said I was to ask you if you would like to go to him as his housekeeper; and as his presbytery is large, he would allow your mother to occupy a small room in it. I think it would be the very thing for you talk it over, you need not decide to-day. As for the children, you must make up your mind to part with them, a'most all parents must, when they a'most all parents must, when they send their children to school. I hope send their children to school. I hope to get Julia taken free by the Sisters of St. Joseph at Arles, a good education will be given her there, suitable to her station. And my little friend Charles, of whom his teachers give an excellent report, would doubtless be delighted to go to the missionary training college at Marseillas. He is too ing college at Marseilles. He is too young, but at a word from the Arch-bishop an exception will be made in his What do you say to this pro favor. posal?"

What could the two women say, but kind priest. The children too, when they were called, were delighted with the prospect. Julia said she would go anywhere, so long as she could go out of Aix, for she was ashamed to be seen out of doors. Charles said he should be a missionary very soon, and being at Marseilles, he told his mother, he would be able to embark on one of the ships going out to the West Indies whenever his Superior considered him

to be sufficiently prepared. Just as Father Regent rose to take leave, Mr. Meunier, the solicitor, came in. He begged the kind priest to stay few moments longer, as he was very desirous to hear what he thought about a matter which he had to lay before the

wo ladies. The matter was this: Mr. Meunier stated that after consulting Father Montmoulin, ane asking the opinion of some of his colleagues, he had decided against appealing to a higher court, as it would probably be useless, and would it would probably be useless, and would involve great expense. Father Mont moulin had negatived the proposal most emphatically. If the appeal were granted, he said, I should have to appear again in court, and that I have no wish to do. It is hish time that nothing more should be said or written about ing more should be said or written about this scandal with which I am connected A fresh trial, if an adverse sentence were given, as is most probable, would give the affair greater publicity only give the anar geater particles, and greater importance. I will not spesk of the torture that a second trial would inflict on me. I would rather die than appeal against the verdict; circumstances render it a matter of im some weight may perhaps be attached to my assertion when on the scaffold. That," Mr. Meunier continued, "is what our poor friend said, and I really think he is right. I asked him if be would not petition for a pardon, we could get many signatures here and in the neighborhood. He would not hear of this, but I have come to hear what you say to it, and I consider myself very fortunate to have found Father Regent here, as I should certainly have gone to ask his opinion."

Father Regent said he should like to hear first what Mrs. Montmoulin thought about the suggestion. After a moment's reflection, she said: "If

the pardon were granted, what would

be done with my son?"

The solicitor shrugged his shoulders, and said: "Of course he would not be executed, and if his life were spared, we might hope that some fortunate chance might render his innocence apparent. Anything is better than death."

"Would he be imprisoned for life?"
again inquired the mother.

"Would he be imprisoned for life?" again inquired the mother.
"I hardly think that," Mr. Meunier replied. "It is most likely that his sentence would be commuted to penal servitude for life, or transportation."
"To see my son in a convict's dress, dragging a chain, with fetters on his wrists, doing the hardest, most degrading work with a gang of the lowest convicts, and hear people pointing him out as a priest, is more than I could bear. No, it would be worse than death for my Francis. I do not call that a pardon. What do you say, daughter; should you like to meet your brother in the streets under such conditions?"

the streets under such conditions?"
"No, Mother, I think as you do about it. We will not petition for a about it. We will not petition for a pardon, especially as Francis himself does not wish it."

"I should not wish it in his place,"
Father Regent said. "A "A"

Father Regent said. "As I told you, I look upon his as a martyr's death. Who would refuse the crown when it is

placed almost within his grasp?"
From what Father Montmouli ulin said to me," the solicitor rejoined, "he appears to take the same view as his mother. Very well, as your Reverence approves of the refusal to appeal, we will abandon the idea, and not avert, or postpone the sacrifice of which her son is the innocent victim."

TO BE CONTINUED.

A FIGHT FOR A SOUL.

THE POWERS OF GOOD AND EVIL WALK THE NIGHT. By Robert Hugh Benson

Gathered together in a continental eminary, says the Ecclesiastical Review, a number of clerics listened with awe to the recital of an old pries

with awe to the recital of an old priest whose piety had given him many a victory over satan. This was his tale:
"About twenty years ago I had charge of a mission in Lancashire, among the hills. The name of the place is Monks well: it was a little village then, and there are only one street, of parhans a there was only one street, of perhaps dozen houses on each side. Me church stood at the head of the My little with the presbytery beside it. The house had a garden at the back, with a path running through it to the gate; and beyond the gate was a path leading

on to the moor.
"Nearly all the village was Catho lic, and had always been so; and I had perhaps a hundred more of my folk scattered about the moor. Of course I knew all my people well enough; but there was one woman that I could make there was one woman that I could make nothing of. She lived with her two brothers in a little cottage a couple of miles away from Monkswell; and the three kept themselves by weaving. The two men were fine lads, regular at their religious duties, and at Mass over Sunday. But the woman would every Sunday. But the woman would not come near the church. I went to her again and again; and before every Easter; but it was of no use. She would not even tell me why she would not come; but I knew the reason The poor creature had met shame and in Blackburn, and could hold up her head again. Her brothers took her back and she had lived with them for ten years, and never during that time, so far as I knew, had she set foot outside her little place. She could not bear to be seen, you see

"Well, it was one Sunday in January that Alfred told me that his sister was unwell. It seemed to be nothing serious, he said, and of course he promised to let me know if she should become worse. But I made up my mind that I would go in any case during that week, and see if sickness had softened her at all. Alired told me too that another brother of his, Patrick, on whom, let it be remembered I had never set eyes, was coming up to them on the next day from London, for a week's holiday. He promised he would bring

him to see me later on in the week.
"There was a fall of snow that after noon, not very deep, and another next day, and I thought I would put off my walk across the hills until it melted, unless I heard that Sarah was worse. "It was on Wednesday evening about

o'clock that I was sent for. I was sitting in my study on the ground floor with the curtains drawn, when I heard the garden gate open and close, and I ran out into the hall, just as the knock came at the back door. I knew that it was unlikely that any one should come at that hour, and in such weather, except for a sick call; and I opened the door almost before

the knockings had ended.
"The candle was blown out by the draught, but I knew Alfred's voice at

once. "'She is worse, Father,' he said 'for God's sake come at once. I think she wishes for the Sacraments. I am going on for the doctor.'

"I knew by his voice that it wa serious, though I could not see his face; I could only see his figure against the now outside; and before I could say more than that I would come at once he was gone again, and I heard the garden door open and shut. He was the doctor's house, I gone down to knew, a mile further down the valley.

"I shut the hall door without bolting it, and went to the kitchen and

told my housekeeper to grease my well and set them in my room with my cloak and hat and muffler and my lantern. I told her I had had a sick call and did not know when I should be back. Then I ran into the church through the sacristy to fetch the holy oils and the Blessed Sacrament.
"When I came back I noticed that

one of the strings of the purse that held the pyx was frayed, and I set it down on the table to knot it properly. Then again I heard the garden gate

open and shut.
"At first I supposed it was Alfred come back again for some reason. I put down the string and went to the door without a light. As I reached

wind burst in, as it had done five minutes before. There was a figure standing there, muffled up as the other had

"What is it?" I said, 'I am just oming. Is it you, Alfred?'
"'No, Father,' said a voice

man was on the steps a yard from me-'I came to say that Sarah was better and does not wish for the Sacrament
"Of course I was startled at that. I said.

"Why! who are you?' I said.

'Are you Patrick?'
"Yes, Father,' said the man, 'I am
Patrick.'
"I cannot describe his voice, but it

was not extraordinary in any way; it was a little mufiled; I supposed he had a comforter over his mouth. I could not see his face at all. I could not even see if he was stout or thin, the wind blew about his cloak so much. " As I hesitated the door from the kitchen behind me was flung open, and I heard a very much frightened voice

calling: "Who's that, Father?' said Han-

nah. "I turned round.
"It is Patrick Oldroya,' I said.

"He is come from his sister."

"I could see the woman standing in the light from the kitchen door; she had her hands out before her as if she were frightened at something.

"Go out of the draught," I said.
"She went had at these but her also." He is come from his sister.

"She went back at that; but she did not close the door, and I knew she was listening to every word.
"'Come in, Patrick,' I said, turning

round again.
"I could see he had moved down a step and was standing on the gravel

"He came up again then, and I stood aside to let him go past me into my study. But he stopped at the door. Still I could not see his face—it was dark in the hall, you remember.
"'No, Father,' he said' I cannot
wait. I must go after Alfred.

"I put out my hand toward him, but he slipped past me quickly, and was out again on the gravel before I could

speak. "'Nonsense!' I said. 'She will be none the worst for a doctor; and if yo will wait a minute I will come with you.' 'You are not wanted,' he said

rather offensively, I thought. 'I tellyou she is better, Father; she will not see you.'
"I was a little angry at that. I was

not accustomed to be spoken to in that way.
"'That is very well,' I said, 'but I
shall come for all that, and if you do
not wish to walk with me, I shall walk

" He was turning to go, but he faced

me again then. "Do not come, Father,' he said. "Too not come, Father,' he said.
Come to morrow. I tell you she will
not see you. You know what Sarah is.'
"I know very well,' I said, "she is
out of grace, and I know what will be
the end of her if I do not come. I tell
you I am coming, Patrick Oldroyd. So
you can do as you please.
"I shut the door and went back into

my room, and as I went, the garden

gate opened and shut once more.

"My hands trembled a little as began to knot the string of the pyx; I supposed then that I had been more angered than I had known, but I do not now think that it was only anger. How

now think that it was only anger. However, you shall hear.

"I had hardly begun to knot the string before Hannah came in. She bobbed at the door when she saw what I was holding, and then came forward. I could see that she was very much upart by competing.

et by something.
"'Father,' she said, 'for the love of God do not go with that man.'
"'I am ashamed of you, Hannah,' I
told her. 'What do you mean?'
"Father,' she said, I am afraid. I

do not like that man. There is something the matter.' "I rose; laid the pyx down and went to my boots without saying anything.
"'Father,' she said again, 'for the of God do not go.

I was frightened when I heard his knock. "Still I said nothing ; but put on my

boots and went to the table where the pyx lay and the case of oils.

"She came right up to me, and I could see that she was as white as death as she stared at me.

I put on my cloak, wrapped the comforter round my neck, put on my

hat and took up the lantern.
"'Father,' she said again.
"I looked her full in the face then as she knelt down.
"'Hannah,' I said, 'I am

Patrick has gone after his brother.'
"It is not Patrick,' she cried after
e; 'I tell you, Father—"
"Then I shut the door and left her

kneeling there.
"It was very dark when I got dow the steps; and I had not gone a yard along the path before I stepped over my knee into a drift of snow, that had

banked up against a gooseberry bush. I saw that I must go carefully; so I stepped back onto the middle of the path, and held my lantern low. "I could see the marks of the two

men plain enough. There was track on this side and one on that. "When I got to the garden gate I saw that Alfred had turned off to the right on his way to the doctor; his marks were quite plain in the light of the lantern going down the hill. But was astonished to see that the other man had not gone after him as he said he would; for there was only one pair of footmarks going down the hill; and the other track was plain enough, coming and going. The man must have

gone straight home again, I thought, so I determied to follow along the double track as far as Sarah Oldroyd's house, and I kept the light turned on to it.
I did not wish to slip into a snowdrift. " Now, I was very much puzzled. I had been thinking it over, of course, ever since the man had gone, and I could not understand it. I must con-

fess that my housekeeper's words had not made it clearer. I knew she did not made it clearer. I knew she did not know Patrick; he had never been home since she had come to me. I was surprised, too, at his behavior, for I knew from his brothers that he was a the threshold there came a knocking.

"I turned the handle and a gust of good Catholic; and well, you under-Sicily.

stand, gentlemen—it was very puzzling. But Hannak was Irish, and I knew they had strange fancies sometimes. Then, there was some thing else, which I had better mention before I go any further. Although I had not been frightened when the man came, yet, when Hannah had said that she was frightened, I knew what she meant. It has seemed to me natural that she should be fright-

to me natural that she should be fright-ened. I can say no more than that, "Well, I set out across the moor following carefully in the double track of—of the man who called himself Patrick. I could see Alfred's single track a yard to my right sometimes the tracks crossed. I had no time to look about me much, but I saw now and again the slopes to the north, and once when I turned I saw the lights of the village behind me perhaps a quarter of

a mile away. Then I went on again and I wondered as I went.

"I will tell you one thing that crossed my mind, gentlemen. I did wonder whether Hannah had not been right, and if this was Patrick after all. I thought it possible—thought I must say I thought it very unlikely—that it might be some enemy of Sarah's—some one she had offended—an infidel, per haps, but who wished her to die withou the Sacraments that she wanted. thought that; but I never dreamt of what I thought afterwards and think

"It was very rough going, and as I climbed up at last on to the little shoulder of hill that was the horizon from my house, I stopped to get my breath and turned round again to look behind me. I could see my house lights at the end of the village, and church beside it, and I wondered that I could see the lights so plainly. Then I understood that Hannah must be in my study and that she had drawn the blind up to watch my lantern going

across the snow.
"I am asbamed to tell you, gentlemen, that that cheered me a little; I do not quite know why, but I must confess that I was uncomfortable-I snow that I should not have been, carrying what I did, and on such ar errand, but I was uneasy. It seemed very lonely out there, and the white sheets of snow made it worse. I do not think that I should have minded the dark so much. There was not much wind and everything was very quiet. I could just hear the stream running down in the valley behind me. The clouds had gore and there

was a clear night of stars overhead.
"Now, gentlemen, I entreat you to believe me. This is what happened next. You remember that this point at which I stopped to take breath the horizon from my house. Well turned round, and lowered my lante again to look at the tracks, and a yard

in front of me they ceased.

"They ceased, gentlemen. I swear it to you and I cannot describe what I felt. At first I thought it was a mistake; that he had leapt a yard or two—that the snow was frozen. It was

"There a yard to the right were Alfred's tracks, perfectly distinct, with the toes pointing the way from which I had come. There was no conwhich I had come. There was no con-fusion, no hard or broken ground, there was ju t the soft surface of the snow, the trampled path of—of the man's footsteps and mine, and Alfred's

a yard or two away.
"If he had leapt he did not alight

again.
"Well, gentlenen, I confess that I hesitated. I looked back at the lights and then on again at the slopes in front, and then I was ashamed of myself. I did not hesitate long, for any place was better than that. I went on; I dared not run; for I think I should have gone mad if I had lost self control; b walked, and not too fast, either ; I put my hand on the pyx as it lay on my breast, but I dared not turn my head to right or left. I just stared at Alfred's tracts in front of me and trod

in them. "Well, gentlemen, I did run the Oldroyds' cottage was open, and they were looking out for me—and I gave Sarah the last Sacraments, and heard her confession. She died before morn-

"And I have one confession to make myself-I did not go home that night. They were very courteous to me when I told them the story, and made out that they did not wish me to leave their sister; so the doctor and Alfred walked back over the moor together to tell Hannah I should not be back, and that all was well with me.'

"And Patrick?" said a voice, after a pause. "Patrick, of course, had not been out

that night.'

History of the Rosary. October is so essentially the month of the Rosary that all thoughts turn to the beads during this month, when special devotions are held in all the churches. The history of this devotion carries us back to the time of Saint Domin'c, but of the precise date of its authentic record. origin we have no authentic record. It has been asserted that the devotion was in use prior to the time of Saint Dominic, and that the faithful were in the habit of repeating a certain number of Our Fathers which they counted on knotted cords, or strings of beads, whence these beads themselves were commonly called Pater Nosters. These instruments of popular devotion were sold in great numbers in England, and their name was applied to the localities where vendors of these goods congregated. Hence the title Pater Noster Row,

which still survives in London. "Christ's Prison" Discovered.

What is supposed to be the prison of Our Lord beneath the Via Dolorosa is a subteranean cell hewn out of the solid rock. The cell is connected with the series of underground chambers dis series of underground chambers discovered thirty years ago near the Ecce
Homo Chapel, but this was only discovered the other day by some Greeks
who were clearing cut the original cells.
'Christ's prison' is one of a group of
cells which appear to be ancient Roman
dunge ms; they are hewn out of rock
similarly to the Latomiae at Syracuse,
Sicily.

IN TO THE LIGHT.

A PLAIN TALE OF THE STEPS OF A CON-VERSION.

Numerous and varied as the charac-teristics of mankind are the ways God makes use of to bring them into His Church. Here is the history of the

Church. Here is the history of the conversion of an earnest man in one of our neighboring States:

"I am a convert to the faith and I cannot for the life of me see how some Catholics carry on as they do. It hurts the cause of religion more than anything also when a man pretends. anything else when a nan pretends to be a Christian and is not."

These are the sentiments of a man whose acceptance of the Catholic faith whose acceptance of the Catholic faith reads like a direct manifestation of the hand of God; leading him through friendship and love to the highest type of these virtues to God Himself. Here is the story:

In the first place, this convert had in him perspans the conder of faith as him.

In the nrst place, this convert had in him perhaps the seeds of faith as his mother had been a Catholie in her youth, but had married out of the Church and entirely forsaken and forgotten her early beliefs and practices. Not a prayer, not a trace of that be impart to her son; and in Not a prayer, not a trace of that be lief did she impart to her son; and in the township where they lived, isolated from all Catholic surroundings, there was nothing to lead that mother or her son back to the forsaken path.

But here comes in the power of friendship and of association. The boy had a chum, who at thirteen years of age had embraced the Catholic Church. We are not told the circumstances that led up to the conversion of this other boy and of his sister two years younger: we only know that they were converted and baptized and had "the benefit of a few years' education in a parochial school. Oh, how thankful I would be," he ssys., " if I had had the good training of the self-anticling Sixters"." sacrificing Sisters !"

The close and constant companion-ship of the two boys threw the non Catholic more or less with the Catholic friends of the other, and he shared in many of the social pleasures of a club which they had formed for mutual

One evening at the club the non met Father L--Catholic youth met Father L--:
visitor like himself, who, in the course of a rambling conversation, discovered the blank state of mind—as far as re-ligion was concerned—of his young companion and asked if he had no de sire to know something of that Church and faith to which his friends belonged. The young man said he had; but he said it carelessly and thoughtlessly, really indifferent to the matter, but willing to seem agreeable. The result was that he went through a course of instruction and was eventually bapti zed though he subsequently felt that his faith was merely an outward gar ment, not the white robe of the true believer. "I took no real interest in the instructions," he says, "and, of course, did not bear them in mind."

For eight or ten years he went to church faithfully enough, though he had no real faith ; he was a sort of doubting Thomas, yet at the same time could not help but see that there was a Great Power back of the Catholic re

'I would say to myself," he says, "there is Bishop Spalding, Cardinal Gibbons and thousands of great, mas terful men devoting their lives to Catholicity and they must have the faith. Why haven't I?"

He forgot that faith is a gift of God. Some six years after his baptism this make believe Catholic married a Catholic girl; and this was the beginning

of his real conversion.

With infinite sadness and amazement it soon became apparent to the young wife that her husband was a Catholic only in name and in semblance : and the knowledge was a shock that nearly broke her heart. The only thing that saved the wreck of that household was the deep and honest affection of the two and the wife's trust in "the prayer of faith." Not for days and prayer of fatth." Not for days and weeks alone, but for years did she beseech heaven that the scales might fall from her husband's eyes; and his co-operation helped, for he never misted a change to hear a good sermon.

sed a chance to hear a good sermon, and read eagerly for more light.

Meanwhile, his friendship for the chum of his boyhood continued; whose example and that of his sister were a constant incentive to the blind manual continued. constant incentive to the blind man struggling toward the light. These two, whose parents were not of the faith, were so practically and thor-ughly Catholic that their friend ughly Catholic that their says "they were the best possible examples of what the Catholic and to lead such a sible examples of what the Catalone
Church teaches; and to lead such a
life will do more for the conversion of
souls than anything on earth."

Little by little the light of faith

Little by little the light of faith dawned in this earnest and honest soul, until at length he felt the real depths of religion, at one with his wife and with his fellow worshippers. Four children have come to bless his

household; and of them he says: "I thank God I am the father of a Catho thank God I am the father of a Catholic family; and if it is His will that I live, I will see that my children will be brought up in good Catholic schools and receive the training that my chum and his sister had, as I know it was there they learned what has made them what they are."

Not content with his own and his

Not content with his own and his children's spiritual welfare, this earn est convert has made every effort to revive the early faith of his mother, to whose moral training he ascribes what ever good he finds in himself; but though he thinks she has a tendency toward Catholicity, he cannot rouse her to a full acceptance of her responsibilities in that respect. Prayer, however, may work the same effect in her as in his own case; and of that we feel sure there will be no stint.

"If Catholics," says this convert, "would only subscribe to the many good papers and books we have, they would be better informed on the Church's teachings. I think the Cath he thinks she has a tendency

would be better informed on the Church's teachings. I think the Cath olic Columbian has made many things Church's teachings. I think The Columbian Record has made many things clear to me. It is a grand paper, and it will come into my house as long as I live."

struggling to the light and gaining it through the force of prayer. Many a convert comes to the Church in a burst of sudden enlightenment after darkness This man, strange to say, came in dark-ness and has attained light.—Catholic Columbian.

THE WAYSIDE CROSS.

Sir Henry Bellingham recently in auguated at Castle Bellingham, County Louth, the custom of setting up the wayside cross in Ireland. In ancient Ireland it was usual to have stoncrosses erected in the market place to remind all who transacted business there to be just in their dealings and to return to their home in peace and sobriety. The termon lands, also, which were places of sanctuary and surrounded the churches and monasteries were marked by high crosses, and afforded protection to fugitives from

About fifty of these ancient stone crosses still remain in various parts of Ireland, and some of them bear inscriptions with names of persons who have been identified as living at various times from 904 to the year 1150. An exact reproduction of one of the most beautiful among them, namely the High Cross of Monasterboice, was an object of general admiration during the late Cathedral Fair. Sir Henry Beling. ham, who is so piously perpetuating a Catholic practice not uncommon in ancient Ireland, was not himself always a Catholic. In the book entitled "Roads to Rome" we have an account of his conversion in his own

ords. He writes as follows:
"The chief thing that attracted me to the Church was its universality, as opposed to the insularity of Episcopalianism, in which form of Christianity I was brought up. I felt this very was brought up. Helt this very strongly during my first visit to the Continent. Detail had never much difficulty for me, for once I had grasped the nature of a Teaching Church, all

followed as a matter of course. "My first impressions of Catholicism amongst the poor in Ireland, were where I was born. Brought up myself in a school of extreme Low Churchism of a deeply religious character, but or a deeply reinglous character, but surrounded by masses of practical, good-living Catholies, I was struck by the little impression the educated Protes-tant classes made on their poorer brethren, and was very favorably impressed with the simple devotion and faith of these latter. As years went by, and I mixed with Catholics of position and education, I found the same devotion and faith amongst them that I had admired amongst the poor. Previous to this my education at Oxford had thrown me more or less under th influence of the High Church party, and I drifted thenceforward almost insensibly into the bosom of the Church and had ceased to believe in Protestant episcopacy or any other form of Prot stantism some time before taking the

final step. The personal example and simple faith of the Irish poor were the first things that impressed me. I compared it favorably with the class of Protest-ants in Ireland amongst whom I mixed, and whose doctrines consisted more in hatred of Rome than in any definite belief. The language they used first irritated and then disgusted me, and pre disposed me to make inquiries. At Oxford I was still further impressed by the conversion of many of my ac quaintance, especially of the late Father Clarke, S. J., then a Protestant minis ter and Fellow of St. John's College, who lost his fellowship and sacrificed his career for his faith. He put things before me in an altogether new way, and I always consider that my conversion

and I always consider.
was largely owingto him."

After his conversion Sir Henry wrote

Active the conversion of the control of the conversion of the control of the contro an excellent book entitled "Social Aspects of Catholicism and Protestant ism in Their Civil Bearing Upon Nations," translated and adapted from the French of M. Le Baron De Haullethe French of M. Le Baron De Haulle-ville. The work was published in 1878. In the preface, which is written by the late Cardinal Manning he writes: "The following pages contain a copious array of facts and arguments to refute the shallow but plausible fallacy against the Catholic faith derived from an alleged superiority in civilization at-tained by non-Catholic countries. This tained by non Catholic countries. This fallacy belongs by especial right to the school of political economists, who for nearly a century have reduced all ques-tions of civilization and progress to tions of civilization and progress to production, wealth, material develop-ment, which are supposed to constitute human progress. The following facts are either studiously ignored or tacitly denied by this school of reasoners:

1. That the civilization of Europe i the creation of Christianity; that the germs of our civilization are: (a) The Christian household created by the acrament of Christian marriage; (b) the Christian people formed by Chris-tian education; and (c) the Christian state elevated by the higher law of

Christian morals. ... 2. That the highest civilization, therefore, has a twofold foundation, material and moral, has a two-fold progress, likewise both material and moral."

"Christendom, or modern Europe with all its civilization, of national and international law, and with all the purities and sanctities of its domestic and private life, is the offspring of the Chris-tian faith and of the Christian Church tian faith and of the Christian Church European civilization will survive while it is Christian. If it ever ceases to be Christian, it will die out—not all at once, but steadily, stealthily, surely, under a fair countenance of seeming health. Donoso Cortes was mocked as a dreamer in his day when he said, 'Christian Europe is moribund. It is dying because it is poisoned. It cannot live by matter alone, and it is poisoned by every word that proceed eth out of the mouth of its philosophers.'

ophers.'
"We are eye witnesses of this dissol-"We are eye witnesses of this dissolthurch's teachings. I think the Cath
the Columbian has made many things
thurch's teachings. I think The
columbian Record has made many
things clear to me. It is a grand paper,
ind it will come into my house as long
at I live."

"We are eye witnesses of this dissoltution. Materialists and doctrinaires,
and the
schoolmen of profit and loss, tare and
tret with their ignoble and unjyous
science, have dwarfed statesmen into
politicians. These are the pontiffs and
the prophets who are laboring to elimithe respective search and positivists, and the
schoolmen of profit and loss, tare and
tret with their ignoble and unjyous
science, have dwarfed statesmen into
politicians. These are the pontiffs and
the reflections
of love to our Blessed Lady. Think of
has given as the most potent means of
repressing human passions and preserving Christian morals.

Men do not naturally like to confess
their ains. Is it because they are
the "Angelus." "These calm, melodious
ashamed to confess them? We think it
sounds," appeared to him as so many

to make the nations conspire against the Catholic Church, the mother of their civilization, as the enemy of their welfare and the obstacle of their pro-gress. It is a sign of happy augury when we see laymen like Mr. Belling-ham and the Baron de Haulleville devoting their intelligence and their industry to the refutation of this great

In the concluding chapter of his book Sir Henry writes: "The Catholic Church has been not only the foster mother of all civilization for nearly two thousand years, not only the sole de-pository of Holy Writ and Christian truth in their integrity, but also the pure atmosphere in which human reason is preserved incorruptible and unshaken. Science, letters and art, were cultivated by her at a period when no one seemed to care for them, and when these divine plants were even unknown by the rest of the world. The Catholic Church is, even from a human point of view, the grandest and most noble institution manifested to the world in the histry

of earthly things, and at this day the most solid and substantial. "At every period in the history of the world it has shone forth resplendent by its faith and works, and its faithful disciples have walked in the first ranks, not only in the science of divinity, but also in the human sciences. Catholic nations are quite as well informed as others in the importance of capital and the value of labor, but they possess an admirable intermediary between these two sources of riches in the inexhaust-ible treasury of the Church, and if the economical development of our day is capable of being retained within bor certainly it will not find salvation else where than in the bosom of the Church.
"From St. Paul to St. Augustine,

from St. Gregory of Nazianzum to St Thomas of Aquin, from Dante to Perrarch, from Roger Bacon to Corneille, from Descarte to Malebranche, from Bossuet to Chateaubriand, from Balmes to Newman, and from Lamartime to to Newman, and from Lamartine to the ardent and noble youth that fill our schools, Catholic nations, invariable in the unity of their faith, have wa'ked with firm and unerring step towards the conquest of the secrets of nature

and created beauty.

"Let their opponents rival them if they can, let them mount up the scale of human knowledge with them, let them multiply the application of steam and electricity, let them analyze the properties of heat and explain the laws of light and penetrate the mystery of and created beauty. of light and penetrate the mystery of the unfathomable depths of created space, and assist at the apparition in our celestial sphere of bodies whose light has traveled with prodigious rapidity towards it since the commence ment of the world. They must still go higher. Let them resist if they can the admirable concert of the celestial bodies that bewilder our imagination.

"Let them mount to those indefin-ite but created heights wherein is the region of fixed stars that approach the infinite. And when they have become wearied by study and rendered trate by the contemplation of those dazzling wonders, the Catholic may still cry 'Excelsior.'" Sir Henry Bellingham was born in the year 1846, and it is now nearly forty years ago since he entered the Catholic Church.

ENGLAND'S DEVOTION TO THE BLESSED VIRGIN.

Amongst all the nations that have Amongst all the latters that have broken away from the Church of Rome, why is it that England is the principal, if not the sole object of the most fervent prayers of the Catholic world? Why these crusades of prayer and devotion in its behalf? Why this violence to heaven? Why this Archeonfraternity of Pity and Compassion created by the late Leo XIII. for the return of the English people to the faith of its fore fathers? England alone enjoys the fathers? privilege of attracting universal atten-

tion and religious love. Mary, that England always had before the Reformation? England has not been the isle of saints, it is true, but

Itaces of this title may be found in a letter of the Archbishop of Canterbury, written in 1399: "We English servants of Mary, who form her heritage and her dower, as one commonly calls us, we must surpass the others by the fervor of our prevers and of our devotion."

our prayers and of our devotion."

England has always had for her England has always had for her patroness the Immaculate Mother Mary. In 1893, the late Sovereign Pontif officially recognised this Patronage in ordaining that England shall be consecrated anew to the Blessed Virgin in presence of all the Catholic Bishops of the country. These consecrations are renewed each year on the feast of the Holy Rosary.

Holy Rosary.

The English people love to address their prayers and supplications especi-ally to the Mother of Pity and Compas-sion. Before the time of the so-called Reformation, her picture or her statue were to be found in almost every church or chapel throughout the kingdom; and many of these statues were of a surpassing beauty. The English soul has been so impregnated with this grand devotion to its Heavenly Queen, that, in our times, in spite of all that has been done in the past three centuries to destroy every vestige of this reverence for the Mother of God, everywhere this tender

Mother of God, everywhere this tender devotion is springing into new life, and England is fast returning to its loyalty and affection for its Dower Lady.

It is to this cult of the Mother of God that England owes those sources of delicacy and tenderness, and of real grandeur, and those sources of Catholicism which are ever to be found there often in the most unexpected there, often in the most unexpected

Unknowingly the writers of Great Britain have often exhaled reflections of love to our Blessed Lady. Think of the beautiful verses of Byron for ex-

heavenly voices speaking of Mary to the earth. Much affected by their mysterious touch he wrote

Ave Maria! Over land and sea "Ave Maria: Over land and stath this hour is the most celestial of the heavens and most worthy of you, O Mary. 'Ave Marie!' Blessed be this hour! Blessed be the time, the climate, the places where I have felt the influence of this moment carried to its highest power, and exried to its highest power, and expanded over the earth with so much sweetness and charm, when one hears in the distance, the sound of a bell swinging in some old town and the dying echoes of the evening hymn rising upwards to the skies, and the leaves of the forest seem agitated with

prayer although not a breath disturbs the rose tainted air." John Keble, who approached even to the doorstep of the church, but failed to enter, writes also some stirring stanzas to the Invisible Mother:

" Mother of God, oh! it is not in vain that we have long learnt to know your humble countenance. Willingly will we repose in your shadow, and we will kneel with you, and will call you 'blessed,' and with you we will learn

to magnify the Lord. What glory you have acquired up there in heaven, through the special grace of your dear Son we cannot see yet. We dare not lift our regards to our crowned brow. ontemplate your kneeling before the sweet crib, your brow veiled and hidden, or again at the moment when the angel salutes you in the name of the thrice holy God, and Jesus descends

Southey, Thomas Moore, Walter Scott, Edgar Poe, Rossetti; Thomas Davis—all Protestants—have chanted the grandeurs of the Mother of God, but to quote from their works would

In conclusion, as our Lord Jesus Christ when hanging on the Cross, commended us all in the person of His disciple St. John, to His most sweet Mother, that we might find in her our refuge, our solace, and our hope; let us implore her to look graciously upon our beloved country, and on those who are bereaved of so powerful a patron-age; that acknowledging once more age; that acknowledging once more the dignity of this Holy Virgin we may honor and venerate her, with all our honor and venerate her, with all our affection and devotion, and own her as Queen and Mother. May her sweet name be lisped by little ones, and linger on the lips of the aged and dying may it be invoked by the afflicted and hymned by the joyful, that this Star of the Sea being our protection and guide, all may come to protection and guide, all may con the harbour of eternal salva Amen.—C. R. I. C. in the Voice. salvation.

REMEDY FOR UNBELIEF.

Emphasizing, in the the Revue Generale, of Brussels, the point that the remedy against the present widespread and infidelity is at the disposal of the Catholic authorities in each country of the world, the well known publicist, M. de Woeste, says:

"The duty of every Catholic is to

study his religion better, in order that he may be the better able to defend it. We have 'sciences' about every conceiv ble subject, but no science of religion. the most important matter in the Christian's life. The working classes and the least educated must be first brought into line; this can be effected only by a popular union or unions with one central office. Even were the fight against atheism less fruitful than might be expected through the formation of such a union, the extension of the franchise in all countries of the world makes it necessary that such an organ ization should exist, in order that the Catholic vote may be properly con-trolled and directed. In other words, it is the duty of the servants of society, the priests, to fight the rationalist politicians. The latter work for their Is not the supernatural reason for this own personal ends; the priests are the great favor to be found in the intense filial devotion for the Blessed Virgin In this, the performance of their paramount duties, they are restoring on all sides the name of God, unmasking error, and strengthening the foundations of she has always been, and is yet, the special property of Mary. She is the Dower of Mary.

Traces of this title may be found in a letter of the first letter of the fir it into existence. It is but the first step that costs."

step that costs."

Reading the foregoing, one thinks, of course, of the Catholic Volksverein, or Popular Union, as a brilliant example of a thoroughly effective organization of the kind proposed. It is gratifying to know that the rapid development of the American Federation of Catholic Societies gives excellent property. Societies gives excellent promise of performing equally good work on this side of the Atlantic.—Ave Marie.

WHY CONFESSION IS DISTASTE. FUL.

The world does not like the confes sion of sins. The average man revolts against it. Our passions rise in reagainst it. Our passions rise in rebellion at the very thought of it. Hence you hear people say, people who are not Catholics, and the same may be said of many who are Catholics: "I like the Catholic Church; the ceremonies are beautiful; they speak to the soul; I feel when I enter a Catholic Church that, there is something divine thare, but there is one thing in the there, but there is one thing in the Church that I do not like and that is confession; I do not understand the fact of being obliged to confess." Yes, that is it. And so when men, animated by passions and pride rose up in rebel lion against the Church of God and lion against the Church of God and tried to get the people to follow them they appealed to the passions of men, which always revolt against the idea of the confession of sin. These men were cunning and they knew that by appealing to man's lower instinct they could gain a following. So they led millions of men away from the path of salvation through taking away from

ge! to acknowledge to our fellow-man that we have transgressed God's law. This is the reason that appears on the surface but it is not the real one. The real reason why confession is distasteful is because man does not wish to bring himself into subjection to the laws of Carist, because he wants to have own way and does not wish to have Carist rule over him. That is the reason why confession is distasteful.

In the confessional the priest is not swayed by human respect. He does not mince matters. He tells people the truth. It is the one place in the world where a man is sure of getting the truth of God. Wonderfully has God preserved it and made it a means of peace and comfort to the sinning and the sorrowing.—From a sermon by Rev. M. D. Connolly.

SCANDALS IN THH CHURCH. UNWORTHY CHILDREN WHO SHAME THEIR MOTHER.

The Church has scandals, she has a reproach, she has shame; no Catholic will deny it. She has ever had the reproach and shame of being the mother of children unworthy of her. She has good children-she has many more bad. Such is the providence of God, as de ciared from the beginning. He might have formed a pure church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's

His Church should be like a fisher's net, gathering of every kind, and not examined till the evening.

There is ever, then, an abundance of material in the lives and histories of Catholics, ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the deall gight to have some correlator. the devil, wish to have some corrobor ation of their leading idea. Her very prerogatives give special opportunity for it; I mean that she is the Church of all lands and of all times.

If there was a Judas among the Apos

tles, and a Nico'as among the deacons, why should we be surprised that in the course of eighteen hundred years, there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in Bishops households, nay in the seat of St Peter itself?

What triumph is it, though in a long line of between two and three hundred Popes, amid martyrs, confessors, doctors, sage rulers, and loving fathers of their people, one, or two, or three are found who fulfill the Lord's description of the wicked servant, who began "to strike the man servants and the maid servants, and to eat and drink and be drunk?" What will come of it, though we grant that at this time or that, here or there, mistakes in policy, or ill-advised measures, or timidity, or vacillation in action, or secular maxims, or narrowness of mind have seemed to in fluence the Caurch's action, or her bearing toward her children? I can only say that, taking man as he is, it would be a miracle were such offenses absent from her history. -Cardinal Newman.

He who respects his work so highly and does it so reverently that he cares little what the world thinks of it is the man about whom the world comes at last to think a great deal.

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rese be sent us. LETTERS OF RECOMMENDATION.

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

London Ont.

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

e best interests of the country.

following these lines it has done a great deal
good for the welfare of religion and counr, and it will do more and more, as its
iolesome influence reaches more Catholic

homes.

I. therefore, earnestly recommend it to Cath-blic families.

With my blessing on your work, and best my blessing on your work, and best for its continued success.

or its continued success, cours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate

University of Ottawa. Ottawa, Canada, March 7th, 1900

Ottawa, Canada, Marca vin. 1893.

To the Editor of The Catholic Record, London. Ont:
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 saily Catholic spirit pervades the whole.

Ble 2 ing you and wishing you success.

Ble 2 ing you and wishing you success.

Believe me to remain,

Yours faithfully in Jesus Christ

† D FALCONIO, Arch of Larissa.

Apost. Deleg.

LONDON, SATURDAY, OCT. 13, 1906.

MOST REV. ARCHBISHOP SBARETTI, APOSTOLIC DELEGATE.

A despatch from the Eternal City, dated Oct. 4, informs us that the Pope on that day received, in private audience, Monsignor Sharetti, and that His Holiness was much pleased with his report on the condition of the Church in Canada.

On September 14, His Excellency, the Apostolic Delegate to Canada, left New York for Rome. As rumor and report hover ever around the doings of important personages, we are not surprised to see that the reporter with his customary omniscience has taken the public into his confidence as to the reason of the voyage of Mgr. Sbaretti. His Secretary, Rev. Dr. Sinnett, says: " The Apostolic Delegate has not been in Rome since Pope Pius was elected. He is going there to pay his respects. then to visit his old home." Not con tent with this, the scribes must weave bits of airy fictions and label them " facts" for the benefit of those who get news ecclesiastical from the secular

needs not the X Ray eye of the journaiist to be discovered, is that prayers and good wishes of Canadian citizens | Church from doctrinal error, and keep accompany Mgr. Sbaretti.

As representative of the Holy Father and generously. He has been in various parts of the country and the manifestations of reverence, the joy of the Caththat Peter, who looks out from the Vatiour love and devotion may bring some aunshine into grey days. Mgr. Sbar-Father, a story of our broad acres and rapidly growing cities, of our atmosphere surcharged with liberty. of our citizens who live in amity and concord, and mutually respect each others religious convictions-all this, with the tale of our devotion, should find an attentive

listener. When we say that we are second to none in zeal, we are within the bounds | Churches are marching into the one of sober truth. And should one look askance at the assertion as that of a braggart, let him visit our laity and clergy and behold what they have done | see our own beloved Church of England for religion. The interior life he cannot see in its entirety, but he can and poor, etc. Then I see the non Conassuredly obtain some glimpse of it formist and other Reformed Churches from the institutions which mirror the following close behind. Then the self sacrifice of those who built them.

All this is proof of our fidelity to the Holy See, the guardian of the truth which gives us freedom and the divinely constituted centre of unity.

than loyalty; he has had and has our love, born of his kindly deeds, tact and unvarying courtesy, always approach able, grudging neither time nor care to any petition; lending his energies to the support of every worthy cause. His name is not writ in water on the church annals of this country. That he has chieved success in the accomplishment of his operous duties is beyond question. The chronicle of his administration is testimony to his qualities of mind and heart. And looking over it our respect for his ability is enhanced by the facthat problems whose solution demande a sureness of vision, a grasp of detail of more than ordinary degree, and s knowledge of many and conflicting elements, have been settled in such a manner as to exhort the admiration of all the parties interested. To the non-Catholic he is indeed the representative of the Holy Father, but he is also the supporter of the liberty and justice which are of the very lifeblood of civilization. That his sympa thies are not founded by class or creed is well known. Hence we need not set down here his graceful tributes to the Canadian who brooks no dallying with the irreligious follies which so often embitter social relations in other coun tries. May he come back to us with health and strength renewed, and pass many and happy years under the flag which is the aegis of our liberties, and

AN AMUSING VISION.

under which the Catholic has more

Assuming as correct the special cablerams of the Mail and Empire of Oct. 3. the Anglican Bishop John William Digle of Carlisle, England, on occasion of the opening of the Church Congress at Barrow-in Furness on Tuesday, Oct. 2, made a curious address on the subject of "the present opportunity of the Church of England." The daily papers reporting it call it "a striking pronouncement." If by this is meant that he made any new point in favor of the position occupied by the Church of England in the religious world, this way of stating the case appears to us quite a misnomer. He admitted that the most solemn fact about the Church of England is that so small a proportion of the whole population of the British Isles, and a still smaller proportion of the male population attend her services. And this is the result of almost four centuries of the existence of that Church.

The Bishop was in agreement with the general opinion of Church going people who condemn the indifference of the people to religion; but, he added, that " this condemnation is unjust if at the same time the shortcomings in the (Anglican) Church itself are to be condoned. "The world," he declared, is too much in the Church, and the Church too little in the world : and now the only choice is between reform and fresh development, or decay and certain ruin."

Is this the result of nearly ninetee

centuries of the Church of Christ's existence on earth? Nearly four hundred years ago we were told that all that was needed to regenerate the Church was to cast off the authority of One substantial fact, however, that | Church which should be completely independent of the divine head whom Christ appointed to preserve His constantly before the minds of the people the true way of salvation. The he has a right to the loyalty of the substitution of the King for the Pope Catholic, and this, we venture to was to be the panacea whereby the say, has been acknowledged constantly salvation of the nation was to be brought about, and this substitution was accordingly made. And what has been the actual result? The three olic in welcoming him, must have pleased | kingdoms were rent asunder by sect him even as the description of them may aries, every one of whom had comfort the sorely tried Pius X. Not a way of salvation of his own; each man was his own Pope, and a most can, is fearful of the outcome; but the lacomprehensible diversity was intraheart that has proved its worth through | duced into religion, and after three and years of kindness and compassion must a half centuries we find the national be sorrowed at the pitiful attacks of Church in dire confusion, with no bond the unjust; and hence the portrayal of of union save the loaves and the fishes which the civil law apportioned to an agglomeration of sects which boasted etti has a goodly story for the Holy that it had no special doctrines to teach which had been transmitted by Christ. but that every pulpit should have its own creed, and every hearer his own distinct body of doctrine which he claimed to be the real doctrine of the Church.

But Bishop Digle proclaims in his 'striking sermon' that he sees be fore him " a vision wherein all the fold of that one Church with its one Lord, one Faith, one Baptism, one All Father. In the van of the procession with a vast train of young and old, rich Greek and other Eastern churches were emancipated from their trammels and glowed with freedom. Then the Roman Church, purified by fire-and last of all the hosts that no man can

Lamb! And I awake and find it all a vision, yet not a vision of the black closing night, but of the red, opening

And in this vision, pray, what claim has the Church of England to lead the van? Is it because that Church was established upon the principle of di vorce, which its offshoots in Canada and the United States have solemnly proclaimed to be contrary to the law of God; for "What God hath joined tegether let no man put asunder ?" Is it because she is the largest independent organization in the grand proces But she is not so. She is far excelled in this respect by the Orientals, the Russian Church alone being far beyond her in the number of adherents. The Lutheran churches and the divers Presbyterian bodies or Calvinists will also outnumber her by many millions, while the Catholic Church alone will almost, if not quite, equal all the rest of the Christian part of the procession taken together.

In antiquity this boastful body is left far behind by many of the sects which compose the gorgeous array. To say nothing of the various smaller occidental Oriental Churches, some of which date back, as the Arians, who are practically identical with the Sociaians and Unitarians, to the year 313, the Millenarians began in 409, the Albigenses in 1115 and the Waldenses in 1160, and the Nestorians in 428, whereas the beginning of Anglicanism was prosperity and peace than in any other in 1534. The Catholic Church dates uninterruptedly from the Resurrection or Pentecost A. D. 33.

What a harmonious vision have we ere, with the Babel of doctrines and diversity of flags under which the

various bodies march! Of course the various churches must have still their specific doctrines, otherwise they would not preserve their identity. We would have Shakers and Quakers, New, Old, and Wet; Tunkers, Dunkers and Mennonites, with their specialties on the use of suspenders, buttons, poke-bonnets and other pecu liarities. Truly is this the vision of the red opening dawn, and the Catholic Church, with its history of nineteen centuries, is placed last in the catalogue, and is the only one which needs to oe "purified as by fire." The whole thing is too grotesque for further com-

LITURGIES.

Now that Presbyterians, Methodists, Congregationalists, etc., have almost nade up their minds to amalgamate. one would suppose that their readiness to change their doctrines and liturgies to suit the wishes of the followers of the creeds with which they are so very likely to combine, would make them fairly tolerant of almost any creed or liturgy at all, and indeed this seems to be the real state of the case, except that they appear still arxious to nur oure their old spleen against Catholics while they are learning to exchange lov ing expressions even with Baptists and Prelatists, for whom but a short time ago they had no good word to say.

The Rev. Marshall P. Talling, a the alumni meeting of Knox's College a few days ago, discussed three kinds of the Pope and establish a free and easy public worship which he designated the Ritualistic, such as that of the Russian and the Roman Catholic Churches; the liturgical, such as that of the Church of England, and the Free forms, varying from the orderly form of the Presbyterians to the extreme freedom of the Quakers, and the license of the Salvation Army. "

The speaker said that the form which he designated as the Ritualistic tends " to rely rather upon external ceremonial than upon inner experience, and

its worship is indirect and official. This is merely a fanciful flourish for there is no more elevation of the soul to God to be found anywhere than in the prayers and meditations used by the Catholic Church in its public and private devot ions. It is true the public officers are laid down officially or by the law of the Church, but thereby the example of the apostle St. Paul is followed, who laid down official rules, and ordained that they should be observed, and directed that in the public services of the Church " all things be done dc. cently and according to order." (I Cor. xiv. 40.)

Under the old law God gave full directions regarding the manner of offer ing up sacrifice, and how the objects sacrificed should be disposed of. Thus the only form of worship which was absolutely commanded by God was laid down in accurate official detail.

The Catholic Ritual was not thus absolutely commanded in all respects. but it was based upon the symbolism of Holy Scripture to excite devotion and reverence to the Sacraments and the Holy Sacrifice of the new law which was foretold by the prophet Malachy as the clean oblation which should be offered in every place from the rising of the sun even to the going down, "that in every place the name of the Most The Apostolic Delegate has had more number, all washed in the Blood of the High God should be great among surrounded them; when, in a word, the quently posterior to him in the order of

Under the new law also there from the beginning a settled liturgy of which we find traces in the ancient Churches and oratories which have come down from the earliest times. In

Gentiles." (Mal. i. 11.)

it. Clement's Church of Rome there are to be seen pictures of the ansient liturgy, and the description of the Son of Man given in the Apocalypse (or Revelation) i 12 20, in the midst of the seven golden candlesticks, with a garment down to the feet-and girt with a golden girdle, being part of the vision of heaven as revealed to the Apostle, is well in accord with the liturgies which have been handed down from the Apostolic days. Scripture and Tradition agree therefore that the early worship of the Christian Church was conducted with an orderly and symbolic liturgy very similar to that used by the Catholic Church to-day, and the ancient vestments of the Church were made on the same general

Moses: " And thou shalt make a holy ves ture for Aaron thy brother (the High-priest) for glory and beauty." But the Catholic Church by no mean

plan as was commanded by God to

neglects the true purpose of prayer, all her children are taught from the beginning in the catechism that prayer is an elevation of the soul to God, to adore Him, to bless Hls holy name, to praise His goodness, to return Him thanks for His benefits, and to petition Him humbly for all necessaries for soul and body."

We may here add that the Church of England Book of Common Prayer, which is so much lauded and boasted of, is nearly all borrowed from the Catholic liturgies and prayers, and even within the last few weeks the Northern Presbyterian General As sembly of the United States has deemed it advisable to issue a new optional Book of Common Prayer that is largely taken from that of the Church of En. land, and therefore, through this from the liturgy of the Catholic Church The Rev. Mr. Talling has, therefore, not much room to boast of the excelence of the Presbyterian form of pub lic worship over that used by Catholics, whereas even his own Church has deeme it advisable to go back again toward the Catholic pattern, which was considered the work of the Man of Sin between three and four hundred years

THE HEAD OF THE FAMILY.

It is not necessary to enter into the depths of philosophy to understand that God is the author of domestic so ciety. Now the very idea of a society implies the idea of authority, without which no society can exist. It may not be out of place even now, though we are living under the blazing light of a civilization that contains in itself the experience and wisdom of all the cen turies that have hitherto come and gone -when woman seems to be, if not the superior, at least the equal of man-to ask who is, or who ought to be the head of the family. The ends and purposes of the family are not the invention of man. No, they have been decreed and delineated by the same mind and hand that decreed and delineated the dimensions of the ark. The ends for which the society of the family was instituted are the peace and happiness of its members. This requires that they should mutually assist each other in order to procure that conjugal solace which materially aids in fulfilling the great end or duty of domestic life, namely : the procreation and education of children. But these ends cannot be obtained except there is a head, an authority in the family. Briefly then we shall consider which member of the family is vested with such authority.

We said that domestic society as well as its principal duties were instituted by God alone. Therefore he alone could determine who should be the authority, the ruling power and direc tor of such society. And whoseever he has determined cannot renounce that prerogative. He might as well try to divest himself of his own nature. Now it is stamped on every fibre and muscle of man's body, it is written on every page of the world's history, it is pro claimed in every line of divine revelation that man, and not woman, no matter how learned, refined or accomplished she may be, is the head of the family.

God, Who is wisdom itself, cannot do anything without having some definite purpose in view, either his own glory or man's happiness, or both. We are told that he created this earth for his own glory and for man's use and bene fit. As it lay before him in all its young beauty, when the sun shone out in all its splendor and gave light and heat to this more than earthly planet, when myriads of feathered throats filled the air with their music, when the fields, like a green carpet, lay stretched over nature, bedecked with a variety of colors; when the irrational animals played thereon, and seemed to understand and enjoy the happiness that

great heart of nature was overwhelmed with joy, and seemed to bewail its in ability to render thanks to its Creator, it was then that God created man, and made him master and ruler of the terrestrial paradise. "Let us make man," said God, "to our own image and likeness." And although man was created after all animate and inanimate beings, still by the priority of God's intention he may be said to have been created before them, for it was for him that God created all things in this world. Man then is the master-work of God's creation. Such cannot be said of woman, for it seems, according to the biblical narration, that she was, so to speak, only an afterthought of God, pordering on the accidental.

Man had intelligence, but the world

was inanimate and irrational and there

was no creature to whom he might communicate the thoughts that circled through his soul. God took pity on him and said, "It is not good for man to be alone. I will give him a help like unto himself." The loneliness of Adam's state was or seems to have been the cause that moved (lod to create woman Hence it would seem that she was not included in the divine plan of the creation except in a secondary way, that is, accidentally. This opinion i held by Duns Scotus, and by Aristotle, who says that woman is born into the world by accident. "Femina est mas occasionatus" said the great philosopher. And modern philosophers hold this to be true when they speak of nature in general, though they deny it in the individual. For, as they say, nature in general tends to produce that which is perfect (in its own order) and that hence nature always tends to produce man, since he is more perfect than woman, though in the individual it sometimes tends to produce that which is less perfect, and thus it produces woman. In this sense it is true that woman is an accident and an imperfection. And this proves her inferiority. Again, God is activity itself, and the creature who comes nearest to the divine activity comes nearest to the Divinity itself, and consequently is the noblest of creatures and is their superior. God's activity is seen in the creation, and since the nearest act to creation is generation, it follows that since man is the generator, he comes nearest to the Divinity and hence he is woman's superior and ruler.

Saint Paul says: "A wife is the glory of her husband," that is, she was nade for the glory of man from man he is the principle from which and the temporal end for which woman was created. After the fall of our first parents God said to Eve : "Thou shalt be under thy husband's power and he shall have dominion over thee." And Saint Paul, writing to the Corinthians, says: "I would have you know that the head of every man is Christ, and the head of every woman is man.' And again, writing to the Ephesians he says: "Let women be subject to their husbands as to the Lord, because the husband is head of the wife." And a little later he adds : " As the Church is subject to Christ, so wives should be subject to their husbands in all things."

Saint Thomas tells us that Christ is ly: 1. On account of the conformity of his nature to all other men, for Christ as an is head of the Church. 2. On account of the perfection of grace which he possesses. 3. By his ated othe Vulgate reading so completepre eminence over all creatures. 4. By his influence over all, especially over His Church. And the same angelic Doctor, explaining the words of Saint Paul, that "the head of every woman is man," tells us that since Christ is head of the Church in four ways so man is head of his wife in four ways also, viz: 1. Because he is nore perfect than woman, not only in body, but also by the vigor and strength of his mind. Ecclesiastes says: "One man among a thousand I have found, a wo nan among them all I have not found." 2. Because man is naturally superior to woman, for Saint Paul says : "Let women be subject to their husbands as to the Lord." Now women are paturally and by necessity inferior to the Lord, hence they are also inferior, to their husbands. 3. Because man, by governing woman, acquires influence over her. We must not understand the angelic Doctor to mean any undue influence, no, but an influence which flows from the obedience which a wife owes her husband in virtue of the natural and divine law, 4. Because man and woman have the ame nature.

Saint Paul, writing to the Corinthians, sums up all the scriptural arguments for the superiorty of man over woman when he says : " For the man is not of the woman, but the woman of the man. For the man was not created for the woman, but the woman for the man. " Here the Apostle points out the reasons of the inferiority of woman, in point of nature, having been formed from man, and having been conse-

reation. The purpose of her creation was to be a helpmate to man, and hence since she is in a certain sense from the man, as the man is from God and as she was created in a certain sense for the man, as man was in a certain sense, for God, she is the glory of the man and should acknowledge his anneriority.

TO BE CONTINUED.

RIBLE VERSIONS GALORES

Among the proceedings at the last ceting in Toronto of the alumni of Knox College, the Rev. Professor G. r. Robinson, D. D., of Chicago, spoke on the merits of the American Standard Revised Version of the Bible.

When the revision which was begun in 1870 was completed, there were many differences between the English and American revisers regarding the new reading. These were placed in the English version as an addendum, and an agreement was entered into according to which the American version should not be published until that which was issued jointly should have been in print for ten years before.

The time agreed upon having elapsed the American edition was issued; but even this did not please all on this side of the Atlantic, and another version has been made which is more American than ever and Dr. Robinson asserts that this is a better version than even the Anglo-American, representing as it does thirty years' study of the ablest American scholars of different denominations, and possessing many points of superiority over the Anglo American version.

It is to be remarked that these versions have all approximated to the Vulgate Version used by Catholics, the Latin Vulgate being almost entirely the work of St. Jerome, who was one of the greatest of linguists of his day, at least in the Oriental languages, as well

Dr. Robertson approves of the use of the purely American words which ought to become English, even if they have not yet been accepted as such. "Euphemisms," he says, " are used for expressions which are 'assumed to have become degenerate,' and which, when read in public, cause levity among coarse people and disgust among the more sensitive of a congregation." The Professor expressed a hope that this will soon become "authorized" by the acceptance of future Christian congregations.

We thus find that the great revision of 1884 (which is the version begun in 1880) has not superseded that generally known as "the authorized version." This latter, though called "the authorized version," was never actually authorized either by Church or State. It obtained this name, however, from the fact that it was used by the Church of England at the time when a determined effort was made in the reign of Charles II. and later to force the Anglican liturgy upon both the Scotch and Irish people. There is also a version much used by the Baptists, who have assimilated texts to their doc-

trines. The issuance of so many versions by various sects has merely created confusion, as the most modern of these versions have not displaced that James I.

On the whole, the versions which have been issued by the most learned of these new translators have approximly as to be more noticeably Catholic, even in passages which were purposely corrupted in the authorized version so as to sustain the Protestant against the Catholic doctrine. This is a remarkable testimony to the accuracy of the Catholic Bible. And yet there are well-known passages which were translated wrongly on purpose to weaken the Catholic doctrinal arguments, which have not been corrected by the revisers, showing that there is still among the Protestant translators the same anti-Catholic bias which existed while the King James' version was in

full vogue. An example of this is to be found in 1 Cor. xi. 27, where or is still used instead of and, the correct reading, in order to deprive Catholics of an undeniable proof that the penalty of a sacrilegious Communion is incurred by receiving Holy Communion under one for n, as surely as if the other form, or both forms, were received. This implies the presence of Christ under e ther form.

In St. Matthew xvii. 21 the word fasting is omitted, though it is in the original gospel as written by the Apostle, to insinuate that the practice of fasting is of no avail.

The facts of the case show that in practice it is now being admitted by Protestants that Protestantism has gone too far in its departures from the primitive Church, and is making some efforts to eliminate their errors without calling public attention to the facts.

Making the most of to day is the best way to be ready for to morrow.

OPPOSITE STYLES OF CIVILIZA-

A terrible picture was recently drawn by the Rev. Father Hayes in a lecture delivered in Australia having reference to the results of intemperance in the (amily, wherein it is the cause of poverty, lunacy, vice and crime of all kinds bes des isease and degradation, and its introduction into pagan nations by civilized Christians makes the Christian nations a mock and a jibe among pagans, who know but little of the vice of drunkenness until it is brought to them by the nations which profess to be the foremost in carrying civilization and Christianity to the attermost parts of the world.

He made special reference to what the pagans behold when they visit Eagland about Christmas, the greatest of Christian festivals, which ought certainly to be celebrated in the manner in which Christ would wish this to be done, but instead of this the visiting pagan beholds a dark, dismal an horrible picture.

Th police reports show that for two weeks previous to January 9th, 1904, there were in England 4,505 police cases, which included 5 murders, 3 manslaughters, 29 suicides, 62 deaths by violence and 2,640 cases of drunkenness. Nine tenths, or nearly the whole of this crime, was traceable to drink. In the face of these statistics, how can it be expected that the pagan how will be made to believe that Christian civilization is superior to his own, or will he be induced to believe that Christian civilization to which he has been accustomed.

Mr. Choo, the editor of a daily paper published in San Francisco, in Chinese, recently contrasted American with Chinese vices, and he is far from conceding that the Chinese are in any way inferior to the Americans, or that the Americans have any solid ground for objecting to the immigration of Chinese to this continent. He says : "Of course there are Chinese people of bad character. We have gamblers and opium smokers. But if I were a woman, and my husband insisted on taking some thing, I would rather he took opium every time than whisky. Whisky raises the passions which change a man into a brute, opium changes him into a living corpse. The American, filled with whiskey, comes home and kicks his wife. The Chinaman, under the influence of opium, goes home, and his wife

It is not a pleasant picture in either case, but from the Chinaman's point of view it is very likely that the position he occupies is really preferable to that of the unworthy and vicious Christian. There is really no Christianity at all in such a person.

A GOLDEN JUBILEE. We send our congratulations to His

Grace the Archbishop of Toronto and to his faithful clergy on the occasion of the Golden Jubilee of St. Basil's Church, which took place in that city on the solemnity oi the feast of St. Michael, patron of the diocese. The occasion was worthy the celebration. Fifty years is a long span. The recounting of the good work done in St. Basil's parish during that period would make a bulky volume. When we go back to the beginning of the parish and consider its condition to day, expressions of surprise and admiration naturally come to us. The same energy and the same holy resolve was there fifty years ago, but the beginning was poor and humble, as was the beginning of the Church itself. It was a day of joy and a day of pardonable pride, this festive day of St. Basil's, but to His Grace the Archbishop and to his elderly associates in the priesthood must come a feeling of regret that the faces of the long ago were not to be seen in the great throng. They, too, would have been happy beyond measure were they to behold this picture of the great work which has been performed since they laid down the burden. The Master has called them to their reward and may we not hope that from their eter nal home they beheld with great joy the progress that had been made in that part of their Master's vineyard. Distinguished prelates and priests from distant parts were present to do honor to the occasion and the sermon was preached by that most estimable priest the Very Rev. J. J. McCann, Vicar General of the Archdiocese. It was pronouncement that left a lasting impression on the great congregation. Rev. M. V. Kelly has been pastor of St. Basil's for the past two years. Under his prudent and zealous administration there is no manner of doubt that its prosperous condition will con-

Attendance at the Rosary devotions should be the aim of every Catholic during the month of October. Fathers and mothers of families should do all in their power to make this month memorable in the minds of their children.

tinue and increase.

LORD STRATHCONA AND THE POPE'S REPRESENTATIVE.

The celebration of the fourth centenary of Aberdeen University was begun at Aberdeen, Scotland, on 25th of September, with the reception of three thousand university delegates from all parts of the British Empire, France, Germany, Holland, Japan, Norway, Russia, Italy, Sweden, Switzerland, Chili, Denmark and Syria. A delegate from the Pope brought to Lord Strathcona a handsome presentation medal in bronze from the Pope to Lord Strathcona, the Chancellor of the university. The dignitaries present formed a long procession to Strathcona hall, which is a new brilding exected by Lord Strath.

a new building erected by Lord Strathcona for the public meetings of the university.

It is said that though Lord Strathcona is not a Catholic, he values very highly the presentation from the Pope.
We cannot but contrast the honorable

highly the presentation from the Pope. We cannot but contrast the honorable reception given by the educational dignitaries on this occasion to the epresentative of the Pope, with the surly demeanor which would have been accorded in Edinburgh to a representative of the Pope half a century ago.

MR. T. P. O'CONNOR, M. P. VISITS CANADA.

Mr. T. P. O'Connor, the Irish Nationalist M. P. for Liverpool, and President of the United Irish League of Great Britain, was greeted by a great gathering at a reception given him by the Municipal Council of the United Irish League of New York on Saturday evening.

Mr. O'Connor gave a glowing account of the success achieved by the Irish Nationalist party during the last thirty years, and these successes, as he declared, give promise of a glorious future which awaits Ireland at no distant day. He said that he was pleased to bring to America a message of hope in regard to Ireland's future. Thirty years ago the condition was very different from what it is to-day. Then landlordism ruled Ireland, with its power to evict, to rackrent, and to exile. Now that power is destroyed, with the exception of the price it will receive to leave Ireland to the glorious future that awaits her. The landlords are disappearing, and the people are becoming the proprietors of the soil, but they are paying the landlords the full worth of the land of which they are becoming the owners. "I believe," he added, "that in a quarter of a century Ireland will have all the rights that have been accorded to Canada and Australia."

A VERY USEFUL WORK.

We are pleased to be able to state that we have now on hand and for sale, (postpaid 25 cents) a very valuable pamphlet entitled "The Catholic Confessional and the Sacrament of Penance." The author is Rev. Albert M Keon, S. T. L., Parish Priest of St. Columban, Diocese of London, Ontario. That the book is one which should be given a wide circulation will be seen from the two very complimentary letters herewith appended, one from His Eminence Cardinal Gibbons and the other from the Lord Bishop of London, Right Rev. D. McEvay:

Cathedral, Baltimore,

Sept. 3rd, 1906.
To Rev. Albert McKeon, S. T. L.:
Dear Father,—I have your book "The Catholic Confessional and the Sacrament of Penance" examined, and it is a very worthy exposition of this much misrepresented mercy seat. Your apt selections from sacred scripture and common-sense cannot but remove prejudice, even where conversion does not follow. Such efforts as yours, little by little make the world better, because it accepts more and more the teachings

and practices of Our Divine Lord.

May your little book circulate, as I hope it will, owing to your wisely having had it printed in a popular inexpensive form. God bless you and your work.

J. CARD. GIBBONS.

St Peter's Cathedral, London, Ont., Sept. 29, 1906. To Revd. A. McKeon, S. T. L., St. Columban, Ont.:

My Dear Father McKeon—I have read with great pleasure your little book on the "Catholic Confessional and the Sacrament of Penance," and I hope it will have a large circulation and thus remove much ignorance and prejudice. Trusting you will continue the good work on other Catholic subjects.

I am, dear Father McKeon,
Yours very sincerely,
F. P. McEVAY,
Bishop of London

Devotion to the A forable Sacrifice is one of the surest signs of predestination. You should scruple seriously being any day absent without real necessity from daily Mass. The fact of being liable to distraction should not deter you from assisting at it. You must not forget that you are not of clay. No one knows your weakness better than that Great High Priest and Victim. Be as fervent as you can at the beginning, and gently draw your attention every time it wanders, and our Lord will be satisfied. Even if you do but touch the hem of His garment you will leave sustained and strengthened.—Rev. J. Cullen, S. J.

A WORD TO THE FRENCH EVAN-GELIZATION SOCIETY.

The election recently held in the east riding of the county of Elgin disclosed a condition of moral rottenness which brought astonishment and pain to the minds of all good citizens. It was stated by a magistrate that many of the public houses in that riding were simply places of disrepute. What can we think of the social conditions prevailing amongst the people in that dis trict? And, worse still, one of the daily papers declared that similar conditions would likely be found to prevail throughout the rural districts of the province. And this is that highly favored portion of the Dom inion which is by certain people held up to us, and, in fact, to the world at large, as a model of righteousness. This is the same province out of which goes yearly from the pockets of the members of some of our non-Catholic denominations thousands of dollars for the purpose of "converting" the Catholics of the sister province of Quebec. To is the province of Ontario wherein reside certain elderly persons endowed with very little common sense and much of this world's goods, who send money to what is known as the McAll mission in France, the object being to bring the light of the Gospel to the benighted Catholics of that country. Truly the race of humbugs and hypocrites and simpletons and bigots is far from being extinct.

THE SOCIETY OF JESUS AND THE HEALING ART.

The Lancet, Sept. 15, 1906. An Italian correspondent, writing under date Sept. 8th, says: "The event of the week, ecclesiastical and political, has been the election of the 'Black Pope,' as the General of the Jesuits is familiarly called, and the occasion may be utilised to remind us of what may be set down to the credit of a society not too favourably regarded by the non Catholic world — namely ; its services to the sciences in genera and to the healing art in particular. Founded by Loyola to counterpoise, and if possible to defeat, the Reformation promoted by Luther, it pressed in to its service every weapon that could reinforce it in the conflict, and, strange as it may seem in an organization accused of obscurantism, it enrolled the man of science and the medically under its banner trained missionary under its banner inscribed 'Ad Majorem Dei Gloriam. In nature study, as well as in mathema-tics pure and applied, the Jesuit in the early post-Renaissance period made his mark in nearly every department, and the missionaries of the society, mainly

Portuguese, in furtherance of its poet laureate's ideal— 'Loyola Lutheri triumphos,

over ran the new world and the unex plored regions of the old, making con the Church and enriching the scientific knowledge already theirs by concurrent observation and research What visitor to the Vatican has failed to be struck, in the Gallery of the Geographical Maps, with the sagacity of the missionaries who framed them the water shed of sub equatorial Africa for example, being given, hypothetically indeed, but with an approximate accuracy which it was reserved for the latter half of the nineteenth century to complete and to ratify? Again, what tudent of the medical past has forbeautiful story of the discovery of the quinine bearing cinchona and the introduction into the physi-cian, armoury of 'Jesuits' Bark, first exhibited in the seventeenth century. nd since t finements, developed into the salt which is to the European sojourner in the tropics what the Davy lamp is to the miner! Finely told in Sir Taomas Wation's 'Practice of Physic' - a 'pro fessional classic,' if only for the sch ly finish of its language and the artistic cadence of its periods — the story re dounds to the credit of the Society but for whose emissary the discovery might have had to wait, who knows how long? Even in the modern day the Jesuit re mains true to his scientific traditionswitness those worthy descendants of the Pere Boscovich, the Padre Seochi, famed for his 'Solar Physics,' and his successor in the directorate of the Vatican Observatory, the Padre Denza. The latter, indeed, besides his work in seismology perpetuated on identical lines by members of the Society throughout Italy, will always be re-membered for his demonstration of the origin of that scourge of the Mediter-ranean seaboard, the wind known as the 'scirocco.' Having surmised that the said wind was always coincident with a sand storm in the Sahara, he stationed a correspondent at the border land between the Tell, as cultivated Algeria is called, and the great desert, instructions to telegraph to him on the Italian littoral whenever a sandstorm was brewing 'Detto fatto'—the correspondent acted accordingly. On came the wind, the Padre Denza being duly prepared for its advent, at various points of the Italian shore, with huge facades of carboard wet with gum. And sure enough, as it passed oversea inland a thick layer of sand was de-posited on the said 'facades,' thus ex plaining what had been observed, but namely, the sense of heat, of weight, of general depression, and lowered vitality experienced during the prevalence of the scirocco - an experience not to be escaped till, by reclamation and crop culture, the Sahara ceases to be the 'sand ocean' it has been from time immemorial Inspired by the tradition I genius of the Society, the Padre Massaia in his thrilling record of

art the success of the enterprise which brought him the gratitude of the Pope and the title of Cardinal. Setting out as a simple monk about the middle of the last century long before the opening up of Egypt to civilisation and the pre-sent facilities for travel, he reached the scene of his labours with only the Bible and the crozier of St. Francis. First he began to make friends with the savage natives by teaching them
the 'arts of peace' and of civilised lite
—down to tenement structure, cooking,
and clothing. All this time he was
quictly matering their lenguage, till quietly mastering their language, til he constructed its grammar for them and finally translated into it portions of Holy Writ. Then he set up a print ing press (thanks to subsidies from the Propaganda) and taught the younger of ropaganda) and taught the younger of the natives to read. Still his progres -well nigh single handed - was slow till the periodical outbreaks of small pox gave him his opportunity. He vaccinated as many of the natives as he could prevail upon to submit to the operation and when the tribe at the ext epidemic of the disease found his patients 'immune,' while those who had held back from becoming so either died emerged from it disfigured, their or emerged from it disfigured, their liking for him deepened into love and a superstitious belief in his power. The access of his mission was then assured. Yes, the poet laureate of the society was warranted in typifying the mission

ing, beneficent giant:—

'Tellus gigantis sentit iter; simul Idols nutant; fana ruunt; miest Chrisi triumphantis tropaeum, Cruxque novos numerat clientes.

Videre gentes Xave ii jubar gni corusco nubila dividens, Coepitque mirans Christianos Per medios fluitare Ganges.'

But it was in the degree in which they reinforced religion with science, above all with the healing art in its widest sense, clinical and hygienic, that the Jesuit apostles effected their most salutary work — a work which made them the progenitors, so to speak, of Livingstone and Bishop Pattison and Dr. Stewart of Lovedale — a work which, if pursued in the spirit of these pioneers, will go far to conciliate for the Society an admiration and a sympathy hitherto withheld from it even among Catholics themselves."

FROM AN ANGLO-CATHOLIC.

DR. WIRGMAN PLEADS FOR PEACE AND

RELIGIOUS CONCORD.

Dr. Wirgman, of the Church of England, in South Africa, has recently published a book entitled "Tne Blessed Virgin and All the Company of Heaven; Some Words for Peace."
Coming at this time, such a book is full of significance, particularly inasmuch as it has been in a very special way commended by Canon Knox Little. The book is an irenicon, and it desires to extend the olive branch of peace and religious concord, particularly to the members of the Catholic Church.

religious concord, particularly to the members of the Catholic Church.

"Sirs, ye are brethren," are the words which express his mind and the mind which he desires to form in all whom he addresses. He attempts to answer the questions: Why should Christians remain divided? It is im possible to explain our differences in spirit of mutual forbearance? He would long that Canterbury, Constantinople and Rome manifested the fulfilment of Our Blessed Lord's Prayer, "Ut omnes unum sint." He desires especially that Anglicans (or Anglo Catholics, or whatever they would like us to call them) and "the rest of the Western Church" should set about understanding each other and removing every stumbling block in the way of union. Surely, all desires and prayers and efforts in that direction must be blessed by God.

every stumbling block in the way of union. Surely, all desires and prayers and efforts in that direction must be blessed by God. Canon Wirgman says most fairly that we ought not to accentuate our differ-ence, or to use special pleading for the sake of proving our brethren in the wrong. And the particular purpose of his present volume is to set forth how "the English Church" is in practical accord with the Primitive Church, in regard of belief and practice concerning the Blessed Virgin and the Communion of Saints. He main tains that the English at the " Reform the Protestants on the Continent, and that, if any "doctrina Romaxensium" came in for condemnation, mere abuse were aimed at, and not the officia teaching of the Roman Catholic Church. In long and learned and edifying chap ters Dr. Wirgman explains the Catholic and ancient doctrine concerning her whose greatness is unique. Mary In maculate, Mother of God, the Second Eve. altogether sinless, ever the Eless ed Virgin (virgo concipiens, virgo pariens, virgo moriens), and the Mother of redeemed humanity. He explains, too, the Catholic doctrine with regard to "All the Company of Heaven;" in her words, the doctrine of the Com munion of Saints. And he proceeds, step by step, to show how not only modern members of the Church of England, but Catholic divines, and even early "Reformers," have written what is quite in barmony with the Catholic doctrine. Dr. Wirgman's book reminds us inevitably of Tract 90 what a difference between 1841 and 1966! No hasty Heads of Houses will now accuse one who writes in an anti - Protestant sense of "evading rather than explaining" the sense of he official teachings of the Established Indeed the views so ably upheld by Canon Wirgman are almost official at this day. No wonder that when Newman died his old friend, Dean

general depression, and lowered vitality experienced during the prevalence of the scirocco — an experience not to be escaped till, by reclamation and crop-culture, the Sahara ceases to be the 'sand ocean' it has been from time immemorial Inspired by the traditional genius of the Society, the Padre Massaia in his thrilling record of mission work thirty—nay, forty—years ago in the Galla country (west of Abyssinia), ascribes to his nature study and his command of the healing

Church, wrote of him as the founder of

he Church of England as it now is.

reunion is too grand a dream to come

Another thought arises, too. May Another thought arises, too. May we give expression to it, with all delicacy, and with the greatest possible respect for the author of the admirable "Words for Peace," over which we have lingered? Dr. Wirgman, very justly and touchingly, dedicates his book, "Pacis et concordiae opuscu-lum," to the "Pia Memoria" of two venerable and resplendent names. For us there is no need to speak of New man. But who can stand over Pusey's tomb at Oxford, in the snadow of Christ's Church, with its Latin prayers for the eternal repose of his soul, or who can study his life, wit out reverencing in him a most conscientious and pious man, who was steeped in the doc rines of the Catholic Church? Never theless, we cannot forget by what a widabyss Newman and he were separated. Canon Wirgman has not, ciently considered that from the year 1845 Newman always looked upon "the English Church" as the veriest of non entities (from a religious point of view) and as having nothing what-ever to do (corporately) with "the Blessed Company of Heaven." When Pusey was thought to be on his death-bed in 1878, John Henry Newman sent message (which it was not judged well o deliver!) If his state admits of it I should so very much wish to say to my dearest Pusey, whom I have loved and admired for above fifty years, that the Catholic Roman Church lays claim to him as her child, and to lays claim to him as her child, and to ask him, in God's sight, whether he does not acknowledge her right to do so. * * * I cannot let him die, if such is God's will, with the grave responsibility lying upon me of such an appeal to him as I suggest; and since I cannot make it myself, I must throw that responsibility on some one else who is close to him as you are; and this I do."

THE PRIEST AND HIS PENITENT.

Father Price, in the Pittsburg Observer, answers the following question:
"Do priests treat persons differently outside confession on account of the sins they acknowledged in the tribunal of penance? Do they ever think of the sins they hear in confession?—Anxious."

1. It is strictly enjoined that confessors shall not by any sign, or mode of action, or treatment, by word, look, or behavior, manifest in the least that they are aware of what has transpired in the confessional. To do so would be a sort of revelation of the secrets confided them as "ministers of God and dispensers of His mysteries." It is only an ignorant or badly informed person, or one with a suspicious fancy, that would interpret the relations of confessor and penitent in any fashion that would seem to affirm that a confessor used the knowledge obtained in the tribunal of penance. The priest would die rather than reveal a sacra mental secret. He cannot speak of the sins confessed to him, even to the penitent outside the confessional.

2. The answer to the second question is embodied in the answer given the first one. But to satisfy curiosity about the physiological condition of the confessor, it would require the confession of a most luridly heinous and most inhuman sort of sin to cause him to give it a second thought. The priest's memory is taken up with too many important burdens to permit him to charge it with the recollection of the frailties, or immoralities of any poor sinner.

If any recollection should obtrude, it would be accompanied with admiration of the sincerity and humility of the poor penitent who had opened to his gaze the wounds of his soul; and, if any treatment of a penitent after confession be in question, the treatment would rather be accentuated by kindly rather than by repellent manifestation or

sign.

Never worry over such empty problems as are put herewith. When you confess, rest assured that as you confessed by God's ordinance, and to God, and to your spiritual father, God and your kindly confessor will keep silence and shroud the sin you whispered in sorrow under a veil impenetrable to mortal vision.—N. Y. Freeman's Journal.

POPE BLESSES WORK OF THE PROPAGATION OF FAITH.

HOLY FATHER EXPECTS UNITED STATES
TO SUCCEED FRANCE AS CENTRE OF

MISSIONARY ZEAL.

Pope Pius X. has always been interested in the Propagation of the Faith. When Patriarch of Venice, he organized the Society of his diocese and helped it himself as far as his humble resources would permit.

Soon after his elevation to the Supreme Pontificate, he issued an encyclical letter to recommend that charity of all charities to the faithful of the world. It was the first organization of its kind thus honored by Pins X. Since then he has repeatedly expressed his desire that this "most noble association" be organized everywhere for the greater glory of God and the extension of the Kingdom of Christ on

earth.

A few days ago, the Rev. John J. Dunn, Diocesan Director of the Society in New York, returned from a two month's trip through Europe, during which he visited Rome, and was honored with two audiences with the Holy Father. His Holiness showed himself to be thoroughly familiar with the progress of the Society in this country and its successes in some dioceses. He warmly thanked Father Dunn for his devotion to the cause and spoke very feelingly about Archbishop Farley, whom he had received in audience

some weeks previously.

At the first audience there were twelve other New Yorkers, but the second audience was a private one, there being no one present but His Holiness, Father Dunn and an interpreter. The audience continued for thirty-one minutes, which is a very long time, considering the many important duties with which the Supreme Pontiff's time is taken up. His Holi-

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ness expressed the hope that American Catholics would come to the help of Catholic missions with their proverbial generosity, and highly commended the people of New York for the magnificent example they are giving in their suprort of the missionary cause.

example they are giving in their support of the missionary cause.

"France," said His Hoiiness, "has heretofore been the main support of the missionary endeavor and even yet it gives most generously. The time has come, however, when we must look for help outside of France, which is today in the hands of the enemy. Our beloved son, Msgr. Farley, has given an example of disinterestedness and zeal for the spread of the faith. We told him a few days ago that we were fully confident that American Catholics would be the support of every good work."

Father Dunn explained to the Holy Father how the work had grown in New York within the short space of two years. In the first year of the Propagation of the Fath's organization the sum of \$18,000, and in the second year \$43,000, had been gathered for Home and Foreign Missions. The Holy Father replied that he knew of the generosity of the great Archdiocese and of the interest that Archbishop Farley had given to the work, and with an affectionate and warm enthusiasm, he exclaimed: "May God bless you and all the devoted members and helpers of this great work so dear to me!" He spoke briefly of how much interested he had always been in the Scciety for the Propagation of the Faith and how he had made it one of his first acts as Pope to commend it to the Catholic world. He encouraged Father Don to labor zealously for so holy a cause and assured him that he will have his support and his prayers.

WELL PUT.

Says Dr. Starbuck, in the Sacred

Heart Review:

"The natural result, thee, of our condition of things (in the United States), is our hit-and miss, happy-golucky system, or want of system, vibrating from atheistic indifference to religion and morality, to a slily disguised Protestant domination over Catholic, and occasionally over Jewish minorities, a domination sometimes finding loud-voiced heralds in the Dickinsons and Lansings, who would indulgently permit the Catholic children to go to Mass, and even to Confession, but who insist on their learning things that contain the inmost essence of the intensest Protestantism, thus reducing them to Mr. Dickinson's significant

phrase to 'unity of belief.' "
We have never seen the case better put against the school system which Catholics in England and America are expected to support for the general good of the country. Those who manage this system take care that the pupils of the schools, through their text-books and the explanations given by the teachers, shall always be "learning things that contain the inmost essence of the intensest Protestantism." And they express the greatest astonishment at our objecting to such a system.—Autigon sh Casket.

Unceasing Prayer.

The greatest and the best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when He comes to reckon with them at the end of this world is a life of prayer. And those servants best put their Lord's money to the exchangers who rise early and sit late, as long as they are in this world, ever finding out and ever forming more secret, more steadfast, and more spiritually fruitful habits of prayer; till they literally pray without ceasing, and till they continually strike out into new enterprise in prayer, and new achievements, and new enrichments.

The surest method of arriving at a knowledge of God's eternal purposes about us, is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—Father

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CHATS

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Nineteenth Sunday after Pentecost. WHITE LIES.

Wherefore putting away lying, speak ye the truth every man with his neighbor. (Epistle of the day.)

There is perhaps no sin, my brethren, real sorrow, or for which they so seldon make a practical purpose of amendment, as this miserable one of falsehood, of which the Apostle here speaks. You will hear it said: "I told lies, but there was no harm in them; they were to excuse myself, or to save trouble." They are myself, or to save trouble. They are matters to be confessed, oh! yes; the liar will perhaps even run back to say that he is a liar, if he (or quite likely she) has forgotten to mention it at the time. But as for correcting the habit, that is quite another matter. It would seem that the sacrament of pen-ance is expected to take effect on these

future.

But the liar will say: "I am sorry; I have contrition for these lies." Let me ask, however, what kind of sorrow have you? You are sorry that things were so that you had to tell a lie; but if things were so again to morrow, would not you tell the lie again? If you are sincere, I am afraid you will say: "Yes, I suppose I should." Where, then, is the purpose of amendment? Without purpose of amendment.

sins by mere confession, without con-trition or purpose to avoid them for the

Where, then, is the purpose of amend-ment? Without purpose of amendment contrition is nothing but a sham. Let us, then, my friends, look into our consciences about this matter, and get them straightened out properly. I do not want to be too harsh about it; for after all there are some expressions which people call lies, which are not really so, because the one to whom they really so, recause the one to when they are addressed is not expected to be deceived by them, but merely to be prevented from asking further questions. Some people, too, call it a lie when they do not tell the whole truth, but we are not always required—though we often are—to tell the whole truth; and when we are not, there is no lie, as long as what we say is actually true as far as it goes. But it would take too long to go into all the cases concerning what is or is not a lie; and as a general rule one ean by a little common sense find them out for himself. Find them out, then ; out for himself. Find them out, then i, if you cannot surely do so by yourselves, get advice; and when you are certain that you are all right, do not call it a sin to act according to your cience and reason, and do not make matter of self-accusation out of it.

But when you cannot see any way to make out that what you say really is not a lie, then do not fall back on the idea that, if it does not injure anybody, there is no harm in it. You are false to yourself in this; for you know there is harm in it, otherwise you would not feel

uneasy about it.

And what is the harm? The harm in a lie is simply that it is a lie, and there-lore an offence against God, Who is the truth. This is what St. Paul tells us in this very epistle of to day. "Put on," he says, "the new man, who, ac-cording to God, is created in justice and tholiness of truth. Wherefore," he continues, "putting away lying, speak ye the truth every man with his neigh-

Yes, my brethren, God is the truth, and He infinitely loves the truth, in Himself and in His creatures. He does not wish us to sacrifice it in the slight est degree, even to save the whole world from destruction. There is harm in a lie, then; harm, if I may say so, to God Himself and to His dearest interests. Do not think, then, to save His interests, or any one else's, by lying. Tell the truth and let Him look out for the consequences. Tell the truth for God's sake, because He loves it, and hates a lie; tell the truth, and love the truth, for its own sake. We are, as St. Paul says, "created according to God, in holiness of truth:" let us keep the pattern to which we have been made.

pose, which is but too common. But also be careful in what you say; try not even to fall into falsehood thought lessly. Let it be your honest pride that your word is as good as your oath.

TALKS ON RELIGION.

SATISFACTION.

In the law given to the Jews, it is clear that some sacrifice was always required for the remission of sin. This was called an "offering for sin." This, in a manner, represents "Our Lord's St. Paul, therefore, "And without the shedding of blood there is no remission." (Heb.

By every sin, then, which men com mit, they incur a debt to the Justice of The guilt of our sins can not be pardoned without true contrition and change of heart, and an acknowledgement of them in confession when we can. When the guilt of sin has been remitted, satisfaction is due to the injured Majesty of God, which must be paid in some manner.

Justice naturally requires the pun-ishment of the offender. The Mercy of God, however, has provided many ways in which the sinner can make atone ment. Sometimes this atonement may be made for us. Nothing that man can suffer, or do, would be a full and suffi cient reparation for mortal sin. sacrifice that he could offer would avail. Therefore, the Almighty has Himself offered a sacrifice for us, and His Justice accepts the reparation as if it were our own. The Almighty allows us to offer up satisfaction for our brethren, and to some extent accepts it as if from them. For instance, St. Paul "rejoiced in his sufferings to avail for those things that were wanting for the Church"—

that is, for his brethren. We have many instances in the Old Law emphasizing this teaching, that is, that Almighty God was pleased to receive the prayers and offerings of His faithful servants as satisfaction for sinners. When the Israelites had grievously offended God, fire was sent to destroy them. "Then Aaron put in to the midst of the multitude which

for the people, and the plague ceased."
(Num. xvi: 47.) And we read in the Psalms: "And he said that he would destroy them; had not Moses, his chosen one, stood before him in the breach, and turned away His wrath, lest He should destroy them." (Psalms

How many kinds of good works will God accept to supply the place of the punishment due to our sins? Our Lord dwells strongly on the efficacy of prayer. dwells strongly on the efficacy of prayer.

"And that servant, falling down besought him, saying: "Have patience
with me, and I will pay thee all."
And the Lord of the servant being
moved with pity, let him go, and forgave him the debt. . . . Thou
wicked servant, I forgave thee all the
debt because thou besoughtest me."
(St. Matt. xvii: 26, 31.) Hence we are

(St. Matt. xvii: 26, 31.) Hence we are told "by prayer and supplication with thanksgiving will your petition be made known to God."

Almighty God constantly refers to almsgiving as a most powerful means of paying our indebtedness. What stronger testimony could we find than that presented by the words of the Archangel Raphael, which are recorded in the history of Tobias: "Prayer is good, with fasting and almsgiving, more than to lay up treasures of gold; for alms delivereth from death, and the same is that which purgeth away sins, same is that which purgeth away sins, and maketh to find life everlasting. When thou didst pray with tears, and didst bury the dead, and didst leave the dead by day thy dinner and hide the dead by day in thy house, and bury them by night I offered thy prayer to the Lord. (Tob. xii:8)

The Prophet Daniel, in the same spirit, says: "Wherefore, O King, let my counsel be acceptable to thee, redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor; perhaps He will forgive thee thy offences." (Daniel iv: 24.) And then (Daniel iv: 24.) And then in the New Testament we find Our Lord referring to almsgiving, and express ing His acceptance of the smallest thing done in His name to one of our brethren. 'Whosoever shall give to drink to on of these little ones, a cup of cold water in the name of the disciples, amen, I say to you, he shall not lose his reward."
(St. Matt. x: 41.) Then St. Peter sums up the lesson in these beautiful words: "Before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins." (I St. Peter iv: 8.)—Catholic Universe.

THOSE WHO TOIL.

ALL IN VAIN UNLESS IT BE FOR GOD By Rev. Theodore C, Foote.

Many are toiling on and taking no thing worth having, because God is not in their thoughts at all. There are those who toil for pleasure and bodily gratification — worldly-minded persons and many uninstructed children. It is not that pleasures are wrong—far from it! They are even necessary, they are real blessings, but they are only bles-sings when they are received, as it were, from God's hand, with grateful, loving, understanding hearts. Other wise they may be an unmitigated curse stealing the heart away from God. especially children's hearts, indisposing them to any serious thoughts, render ing them a prey to temptation. Why is it not possible for a Christian boy or girl to learn that all his or her pleasures are God's gift to His child and re ures are God's gift to his chind and re-ceive them with loving gratitude? God's blessing will follow the work as well as the play of such a child. But the people who live only to have a good time are taking nothing, no matter how hard they work, and often they wear themselves out in the search for pleasure. Finally, they get only ennui, discontent, selfishness, light-minded-ness—very poor stock for the business of life.

Then there are those who toil for No longer children, they oliness of truth:" let us keep the attern to which we have been made.
Stop, then, deliberate lying for a purSurely, you will say, study must bring Surely, you will say, study must bring Surely, you will say, study must bring Surely. them something; this toil, so honorable so respected, so prized, must be fruitful: one cannot fish in the great sea of knowledge without taking something. Yes, but what? A mind trained to remember and classify a vast number of facts and theories and speculations; or an intellect disciplined to draw fine distinctions, to split hairs, to criticise, to doubt. Many are deceived by this sort of thing, it is so impressive. They peceive themselves and talk profoundly, but a few questions skillfully put reveal its essential shallowness. It is true this toil often leads to earthly distinction and makes a great name, but He that taketh the wise in their own craftiness reckons it as nothing unless all this knowledge begins with God. The facts of science are but the thoughts of God, and how can they be helpfully studied apart from Him?

Suppose, then, that a mind could ac quire all possible keenness and comprehension, if it does not bow before Creator with loving faith it would be nothing else than the mind of a devil rebelling against God.—Catholic Colum-

AN EDIFYING SIGHT.

In St. Joseph's Church, near Wilmington, Del., was witnessed a spec-tacle of notable and peculiarly edifying character. Accompanied by their eleven children, Mr. and Mrs. Denis Buckley, to mark the fiftieth anniversary of their marriage, approached the altar railing and there received Holy Communion in a body. In an age strewn with so many obstacles to long-continued nuptial felicity and fruitfulness, the event was indeed one to attract widespread attention.

Mr. and Mrs. Buckley were married in County Cork, Ireland, on July 12, 1856, by Rev. Dennis O'Sullivan. came to America and took up their abode on the historic banks of the Brandywine, near St. Joseph's church. The family and their progeny number thirty six in all, which includes eleven children and twenty-three grandchil-dren, who were present at the golden wedding anniversary.

the fire was now destroying, he of-fered the incense, and standing be-tween the dead and living, he prayed

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MARVELOUS GROWTH.

CHURCH IS RAPIDLY GAINING CONVERTS THE WORLD OVER.

Emperor William has decorated Carlinal Kopp, Bishop of Breslau, with the Order of the Black Eagle, the highest Prussian decoration. This is the first time the order has ever been conferred on a Catholic prelate. It is remarked that the relations between the German government and the Vatican have grown closer since the Church and State situation in France became acute. The headquarters of Cardinal Kopp are at Breslau, where he has steadily used his influence in bettering the relations between the Poles and the Prussian anthorities.

Contrasting the state of things Cath olic in the beginning of the nineteenth century with its condition now, the well known Jesuit, Father Forbes, of

west known Jesuit, Father Fordes, of Paris, says in his recently published book, "The Catholic Church in the Nineteenth Century:"
"Turkey has but 25,000,000 inhab itants to its 40,000,000 in 1800. From Afghanistan to China liberty has made it possible for Catholic missionaries it possible for Catholic missionaries to spread the faith among 300,000,000, the Catholic natives now numbering 2,250,000, as against 500,000 in 1800. In Indo China alone the indigenous Catholic population has risen from 300,000 to nearly 1,000,000. Australia and New Zealand, which were without priests in 1800, are now the home of 1,000,000 Catholic, and the islands of Oceania can boast 100,000 members of the faith in their population of 5,000,000. Japan since 1879, has added 50,000 to her original number of 4,000 Catholics, and Cnina proper boasts nearly 2,000,000 members of the Catholic Church. Africa, which was almost entirely Mos lem in 1800, except where it had come under English influences, and where the Catholics were persecuted, has now a following of the Church numbering 2 000 000 with six vicars and a splendid

hierarchy.
"Marvelous are the progressive re sults in both Americas. The Catholic churches of South Americas. The Catholic 40,000,000 members, have awakened from their torpor, and give promise of a splendid increase.
.. The Catholics in the United States

numbered in 1800:1 bishop, 40 priests and 40,000 Catholics. To day there are 94 bishops, 11,817 priests and some 14,000,000 confessed members of the Catholic Church. Finally, in Europe there is Germany, with its 18,000,000 of Catholic Church are a considered as the control of t Catholics strongly organized; Belgium, almost Catholic to an individual; Holland, which banished priests and persecuted Catholics in 1800, with 1,500,000 Catholics entirely free, and a rapidly-growing increase in Catholicity in Scandinavia and Switzerland. Even in the Balkan States in the last century the Church gained many new adherents; in Roumania nearly 150,000; Bulgaria,

26,000; Greece, some 15,000."
Father Forbes further states that in seventy years more than 16,000 conver-sions to the Catholic faith have taken place among the Anglican clergymen and that the Anglican Church "is only waiting for the opportunity to pass over

Cardinal Rampolla.

There is a substratum of truth in the reports circulated recently about the health of Cardinal Rampolla. Two or three times during the past year His Eminence has been obliged to suspen his studies for a week, and once at least he was confined to bed for a fortnight. But those who are intimate with him are sure that all that is necessary to restore him to complete health is change of air and scene for a couple of months. His Eminence has not spent a whole week out of Rome during the last twenty years.

OVER THE YEARS AWAY.

"O dear farm. O lost farm.
O fields that faced the sea!
O garden old, where the children stroll'd,
In the likeness of you and me.
How the dreams call'd, and the lanes call'd,
Till our feet must needs obey.
Over the beckoning roads, dear,
Over the long gray roads, dear.
Over the roads away.

"O sweetheart, O strongheart,
O dearest of all to me!
Our past is dead, our dreams are fl.d, ,
We stroll by a vaster sea;
But the storms call and waves call,
And we dare not say them nay,
Over the years we fare, love,
Over the lands of care, love,
Over the years away!"

Over the years away!'
-FREDERIC LAWRENCE KNOWLES.

The editor-in-chief of the Charleston (S. C.) News and Courier is a Presbyterian, but that fact does not precude his seeing, and, having seen, his proclaiming, the good points in other creeds, not excepting that of the Church. Witness this paragraph from his recent article on "The Corner-Stone of Civilization:"

"The position of some of the other churches on this question has been

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 marriage is a sacrament; and if the in-stitution is to be preserved and the highest interests of society securely 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 conven-tions are generally proposed by persons tions are generally proposed by persons living in States in which the divorce business has been overdore. There has been talk from time to time of has been talk from time to time of antional legislation; but so far all efforts have failed to reach a plan which, while conceding great freedom of action in obtaining divorces, would at the same time preserve at least the pretence of some high moral purpose. The tence of some high moral purpose. The only State in the Union in which divorce is not granted is the State of 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." It may be a long time yet before the

secular powers will adopt the attitude of the centuried and unchanging Church toward divorce; but adopt it they eventually must, if civilization is to be preserved from succumbing to the cancer whose ravages are constantly spreading throughout the social body.

—Ave Maria.

A COMMON-SENSE VIEW OF THE CONFESSIONAL,

The Rev. Father Fidelis (James Kent Stone) C. P., during a recent mission to non Catholics in Philadelphia said:

"Protestants so often think confes-

sion was invented by the priests in order to have the people under their order to have the people under their thumbs—'the poor priest-ridden people.' What bunglers these priests must have been to put this practise on Catholics and forget to leave the burden off themselves! Even the Pope has to go down on his knees before some humble friar or monk like myself, and, if he makes a bad confession, and doesn't repent of it and make a good one, he is damned. On if you only one, he is damned. On, if you only knew it, that burden of hearing con fessions is the most terrible thing a priest has to do! Sitting day after day, week after week, year after year, listening to tales of sorrow and crime and doing the marvelous work of loos

ing from sin!
"There is another objection, and I am almost ashamed to touch publicly upon it—the outery against the immorality of the confessional. Well, I was a Protestant once, my dear breth-ren, but I thank God I never said anything of that kind. There is something so low, so incredibly vulgar, not to say malicious, in respectable, well-educated cultured ladies and gentlemen listen ing to the vile tales of so called escape nuns, and unfrocked priests and friars! . . .

"I am speaking to you as an hones convert. When I was going to my first confession, previous to being received into the Church, I stopped off at the city of Newark to visit Bishop Bayley afterwards Archbishop of Baltimore, himself a convert and former Episcohimself a convert and former Episco-palian minister. I told him I was going to confession. 'You are going to the real thing now,' he said; and I thought of that general confession I had so often read when a Protestant: 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us, etc. I thought of that sweet, familiar pray r

It is upon my mind now and it all comes back to me. How delightfully general that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that When I got real thing, had grown in the garden. When I through I found it was the 'real thin and I felt so light and so happy that might, with a good run, have jumped across the Schuylkill River."

DECLARATION, REVELATION AND NEGATION.

There is nothing which so frequently shocks intelligent individuals as the religious inconsistency which prevails at the present time. It manifests itself among Catholics and non Catholics as well. But it is as we find it in the latter that we would now direct atten-If occasion requires these people

unhesitatingly assert themselves to be Christians. They believe in God. They believe in our Lord and Saviour They believe in our Lord and Saviour Jesus Christ. All believe in heaven; many reject the doctrine of damnation. A few read their Bible occasionally, and therefrom hope for salvation. While a great many seem to think that heaven is to be theirs as a natural right, hence their Christianity ural right, hence their Christianity consists more in declaration than in practice.

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tection of God finds no recognition in either. There are no blessings asked nor thanks returned for the gifts they have received. The beast of burden sinks to his rest for the night and rises to his labors of a new day more

reverently.
What a strange Christianity such conduct reveals! Is it not an absolute negation of every practical evidence of Christian sentiments? What could be more inconsistent with Christian life and Christian profession! Are we not told that it is not they who cry Lord, Lord, who shall be saved, but those who do the will of the Lord ? Where, then, is their hope for salvation? The will of the Lord is ex ternal as well as internal worship. These Christians render neither; and if a human judgment is permissible, it is against their enjoyment of eternal happiness with God.—Church Progress.

The wise and the good will never be heard to say, "I am too old to learn."

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CHATS WITH YOUNG MEN.

How to Express One's Thoughts. How 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 perception and benumb the mind. "The incessant accumulation of fresh books must binder any real knowledge of the old! sant accumulation of fresh books must hinder any real knowledge of the old! for the multiplicity of volumes becomes a bar upon our use of any. In litera-ture especially does it hold that we cannot see the wood for the tree." I cannot see the wood for the tree." I am not about to advise you to add to the number of useless leaves which hide the forms of noble trees; but if your resolve to write outlives the work of preparation, you may be able to give the world a new classic, or, at east, something that will cheer and elevate. This preparation is rigid. Two important qualities of it must be Two important quantum and careful reading. It is a pity that an old dialogue on "Eyes or no Eyes" is no longer insued of the modern book-makers have improved it out of existence; never theless, it taught a good lesson. It de scribes the experiences of two boys a country road. Common things on a country road. Common things on a country road. Common things are about them, wild flowers, 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. write well, one must have eyes and see. To be observant it is not neces ary that one should be critical in the sense of fault-finding. Keen observa-tion and charitable toleration ought to We may see the peculiar-around us and be amused s of those around by them, but we shall never be able to write anything about character worth writing unless we go deeper and pierce through the crust which hides from us hidden meanings of life. How would we become of Dickins if he had confined himself to pictures of surface characteristic! If we weary of him it is because Mr. Samuel Weller nim it is because air. Sandoi weller is to constantly dropping his w's and Sairey Gamp so constantly talking to Mrs. Harris. If we find interest and Mrs. Harris. It is because he went deeper than the thousand and one little habits with which he dis-

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one little habits with which he dis-tinguished his personages.

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 georgeous tapestry in vain if we do not see it. And many times we shall indee rashly and harsh times we shall judge rashly and hars if we do not learn to detect the true-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 Need of Good Manners. If a young man is invited to a dinner or to a great assembly in any large city, he must wear a black coat. A grey or colored coat worn after six grey or colored coat worn according to clock in the evening, at any assembly where there are ladies would imply where there are ladies would imply either disrespect or ignorance on the

In most cities he is expected to wear ne regulation evening dress the swallow tail " coat of our grand fathers, and, of course, black trousers and a white tie. In London or New York or Chicago a man must follow this last custom or stay at home. He has his choice. The "swallow-tail" has his choice. The coat is worn after six o'clock in the evening, never earlier, in all English speaking countries. In France and Spain and Italy and Germany it is worn as a dress of ceremony at all hours. No man can be presented to the Holy Father unless he wears the

"swallow tail," so rigid is this rule at Rome, though perhaps an exception might be made under some circum-In our country, where the highest places are open to those who deserve them, a young man is foolish if he does not prepare himself to deserve them. And no man can expect to be singled

out among other men if he neglects his manners and laughs at the rules which society makes. Speaking from the spiritual or intellectual point of view, there is no reason why a man should wear a white linen collar when in the society of his fellows; from the social society of his fellows, it out to point of view there is every reason, for he will suffer if he does not. Besides, he owes a certain respect to his neighbors. A man should dress according to circumstances: the base-ball suit or the Rugby flannels are out of place in the dining room or the church or the parlor, and the tall hat and the dress suit are just as greatly out of place in the middle of the game on the playground. Good sense governs manners but when in doubt we should remember that there are certain social rules which if learnt and followed, will save us many mortifications and even failures in life. No man is above politeness and no man below it. Louis the Fourteenth, a proud and autocratic monarch, always raised his hat to the poorest peasant woman; and a greater man than he, George Washington, wrote the first American book of etiquette.—From A Contents of the Manual of Francis Egan

Gentleman, by Maurice Francis Egan What Message Does Your Success Brirg? A man who has acquired much wealth writes me that he is a success, that he has at length attained his heart's desire, because with money a man can get about all the good things of this

But, my friend, what are you going to do with your money? How are you going to spend it?—upwards or down-

travel, of books? What opportunity to help others has it brought you? What chance for a widening influence, a larger usefulness? Does it breathe of gener osity or of meanness, of a broader man-hood, of larger aim, or of a self-centered

narrow life?
Your wealth is yet a block of uncut marble. What do you see in it, angel or devil, man or beast? Does it mean mere low, brutal pleasure, a life of seif ishness; or does it mean a larger opportunity to help others? Your money but an enlargement of yourself. It will mean just what you mean. If you are mean, your money will be mean; if you are stingy and selfish and greedy, your money will bring the same message

How are you going to use this new power which has come to you locked up in your dollars?—Success.

OUR BOYS AND GIRLS.

A few weeks ago finished the school days—finished them forever for many of our boys and girls. Real life begins with the closing of the school gates. The days or the months immediately follow ing the disbanding of the last class de cide the most important question of life here and hereafter—vocation.

What is my vocation? ask thousands of young people year after year. They have gone to the end of the school path, or as far upon the way as the eans of their parents allow, and now they must seek one of the many life roads. Which shall it be?

They yearn to succeed in the chosen line—of course they dc—youth is ambitious and hopeful. But how will they reach that goal toward which all hu-manity is eagerly striving? How will they prevent themselves from growing apathetic? How will they have strength to push forward when they see their elders supposedly wiser-resting by the wayside?

How have others attained success? By loving their work and by devoting all their energy to its pursuit. Too many take up an occupation at ran-dom, finding it utterly distasteful after dom, finding it utterly distasteril after the novelty has worn away. Yet they consider that they cannot give up the work when so much time has been spent on it, and as the years pass on they find it more and more irksome, until they are glad of any excuse to be away from the "daily grind."

away from the "daily grind. Do they "succeed?" Never. They keep their hands to the uncongenial occupation, while their thoughts are miles away. They lose all interest and ambition and become mere machines because they have chosen wrongly Genius strives to break the chains rircumstance and to soar unfettered The spirit of Burns could not be bound to the plough, the flax mill or the tax office, though his poverty had compelled

him to try them all. him to try them all.

Says George Eliot: "You must be sure of two things: you must love your work, and not be always looking over the edge of it, wanting your play to begin. And the other is, you must not be ashamed of your work, and think it wou d be more honorable in you to be wou d be more honorable in you to be doing something else. You must have a pride in your work. No matter what a man is, I wouldn't give twopence for him, whether he was the Prime Minis-ter or the rick thatcher, if he didn't do well what he undertook to do. If you feel that you can't do that, let it alone,

or you'll never be easy."

Each of us is especially fitted for some particular branch of the world work, and even a child of twelve may know his vocation.

A dear friend, a merry little curly. head of sixteen, tossed back her curls a few years ago and, showing at last the depth of her blue eyes, begged her parents to allow her to enter the relirious life. One of her friends, upon nearing of E's intention, remonstrated teen; are you sure you know your own mind?"

Her answer was beautiful. "I have been making up my mind about this matter ever since my eleventh birthday. For five years I have been praying and meditating upon my vocation. It is God's will. He has set me right. I am glad that I am so young for the sake of Him to whom I am offering my

vouth. It is not often that the question of voca-It is not often that the question of vocation troubles a child of eleven as it did this laughing voiced, merry-eyed, saint ly-souled little spouse of Christ. Such natures as hers seem to be set apart and privileged even in early childhood. Yet the growing time is the time to ripen for maturity. No one is too young to reflect in occasional seriousness. "What am I going to do with the life which God has given to me? Is it to be used or wasted? And if Is it to be used or wasted? And if used, how?" Natural adaptability, the used, how?" Natural adaptability, the direction of parents, the advice of friends, environment and opportunity—all these help the choise of life work, but blessed indeed is the vocation which is decided by years of daily

prayer.

A Little Secret of Cheerfulness Some one noted for her cheerfulnes under all circumstances was asked by a young girl one day how she managed to keep in such good spirits always. She replied, with a somewhat quizzical glance: "My dear, I learned early in life how to pick violets." Then seeing the girl's puzzled glance, she added,

the girl's puzzled glance, she added, more seriously:
"You don't understand? Well, I always had a passion for violets even as a child, and one Spring day when I had hunted in vain for the little dar lings in their accustomed haunts, I sought my mother, and almost wept in telling her that the violet season was past. She smiled and said to me, i Don't you know that if you wish you

What message does your success bring? What note does it sound? Does it ring in hope and cheer for others, a message of mailiness, and of nobility, or of greed and hard selfishness?

What message is there in your wealth for the world? What does it mean to those who have helped you make it?

—a wider or a narrower life? Are their hopes buried in it, their ambitions stifled, their opportunities crushed, their prospects ruined? Has your chance diminished theirs?

What does your success past. She smiled and said to me, 'Don't you know that if you wish you can find violets all the year around?

"'No, rather the violet so do mean?

"No, rather the violets of cheerfulness, of good temper, of little kindness, and of making the best of its humble lot; it doesn't repine because its home is in fence corners and in out-of-the-way places where none but those who seek may find; it blooms it way in its gentle beauty, lifting its shy blue eyes to the morning sun in heavy

times suffer because of their stateli

" She said much more along the same lines, and I never forgot the little talk. I resolved then to try my hand at picking violets all the year around, and have, in a restricted and sometimes very faulty way, always kept it up Try it, my dear, it will help you to be cheerful, which after all is woman's winning card.

Don't you think it is a pretty good A Good Lesson.

A boy was sitting on the steps of a house. He had a broom in one hand and a large piece of bread and butter in the other. Wrile he was eating he in the other. While he was eating he saw a poor little dog not far from him, He called out to him, "Come here, poor fellow!" Seeing the boy eating he came near. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose.

A gentleman who was looking from a window on the other side of the street saw what the boy had done. Opening the street door, he called out to him to come over, at the same holding a sixpence between his finger

Would you like this?" said the Yes, if you please, sir, " said the

boy, smiling.

Just at that moment he got so severe a rap on the knuckles, from a cane which the gentleman had behind him, that he roared out with pain. "What did you do that for?" said he, making a long face and rubbing his hand. "I didn't ask you for the sixpence."
"What did you hurt that dog for just now?" asked the gentleman. "He didn't ask you for the bread and butter.

As you served him, I have served you. Now, remember hereafter dogs can feel as well as boys."—Boston Budget. Don't be a Gabbler. The girl or boy, the brother or sister, who discusses the private affairs of their parents outside of the family circle have little respect for their parless for themselves. jealous, idle sister or brother is always

looking for a sympathetic ear, and everyone knows full well that the sons and daughters who bring the greates upon the father and mother who reared them are the selfish, crafty, idle ones. A gossiper in a household is a ones. A gossiper in a household is a viper, and the quicker they are denied the family hearthstore the sooner they will be taught what self respect means. "A dog who will carry a bone will gather one to bring home." A taleearer who attacks one friend will as readily besmirch the character of an other. Every family has had trouble meddling relatives and friends, and the vicious gossips in each family have much to answer for. Going about from relatives, gathering up the details of family affairs is the diversion of many an idle, gossiping woman. This class of females simply fattens on the rot they gather and spread, and whilst eating the bread of friendship are peering about with wide-open eyes and ears to gather more details of private affairs to

themselves upon. Shun the gossiper, man or woman, relative or friend, as His Golden Opportunity. A Baltimore man tells of an address made to some school children in that city by a member of the board of

amuse the family who they next shove themselves upon. Shun the gossiper,

trustees:

"My young friends," said the speaker, "let me urge upon you the necessity of not only reading good books, but also of owing them, so that you may have access to them at all times. Why, when I was a young man, I used frequently to work all night to earn money to buy books, and then get up before daylight to read them!"

PRESBYTERIAN ON DIVORCE.

In an article entitled "The Corner 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: Catholic Church with regard to divorce:

"The American Federation of Catholic Societies held a convention at Buffalo, N. Y., last week. The most important subject discussed at this meeting was the question of divorce, and upon this subject the Federation declared 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 conwhich all other Christian community should take. We believe with the con-vention at Buffalo that 'sconer 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 in 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 on the question of divorce is the only true position. In that Church marri age is a sacrament, and if the institution is to be preserved and the highest interests of society securely protected, it must be regarded as a sacrament. Every now and then some convention is promised with the object of obtaining uniformity in the divorce laws of this country. Those conventions are generally proposed by persons living in States in which the divorce business. Ones it ring in hope and cheer for others, a message of manliness, and of unbility, or of greed and hard selfishness?

What message is there in your wealth for the world? What does it mean to those who have helped you make it?—a wider or a narrower life? Are their hopes buried in it, their ambitions stifled, their prospects ruined? Has your chance diminished theirs?

What does your money say to you? What does it mean to this stifled, their prospects ruined? Has your chance diminished theirs?

What does your money say to you? The provement, of education, of eulture, of provement, or education in the provement in States in which the divorce business has been overdone. There has been talk from time to time of national legis lation, but so far all efforts have tailed nesses, of good temper, of little kindness, of good temper, of little kindnesses, of good temper, of little kindnesses of the wind the best of the wasy places where none its home is in fence corners and in out-of-the-way places where none who have helped you make it?

"Hot house violets, do you mean?

"No, rather the violets and the violet and sking the best of takk from time to time of national legis lation, but so far all efforts have failed to reach a plan which, while conceding great freedom of action in obtaining great freedom of action in obtaining its to reach a plan which, while conceding great freedom of action in

THE WORK OF GOD ?

SOME BLUNDERS OF THE "REFORMERS" BROUGHT TO LIGHT.

The great blunder of the Protestants throughout the world, was not so much in their attempts to destroy the Catho ic Church, but in preserving the Bible.
If they wished to establish their new
dostrines they ought to have burnt it, but by scattering it wholesale through out the world they have given hostage out the world they have given hostages against themselves with proofs of their own folly, and they have, in fact, done much to further religion; for there is no truth in the assertion of English Protestantism that the Church kept the Bible from the people; it is a mere pretence—in fact, a Protestant lie—for t has always been the aim of the Cath olic Church to impress it upon the faithful, and to instruct them fully in its doctrines. In Scotland the Reformers had not even this wretched pre ce, for the Catholics permitted the ise of the Bible and the catechism in the vernacular, although it was ad nitted and foreseen that it was danger ous to faith to put it into the hands of the very young and the foolhardy; for Bible is a danger without a proper teacher. The result of giving the Bible to the ignorant result of without a teacher, and in giving to each one the power to interpret it for himself has been to create a multitude of beliefs, or rather of errors and a like number of infidels. clearly shows that the Church must be

the teacher. The Reformers made themselves utterly ridiculous at the very outset by differing amongst them-selves; no two of them were in agree ment, just as at the present day the informist Bible Society paralyzes thers, and hence arose innumerthe others, and hence arose able and absurd sects, and yet the well-meaning and honest necessarily were in some sort of agree ment because they were hampered by the Bible, and had again and again to give up their crazy doctrines and hark back to it for inspiration : which they curiously and not inaptly, called divid ing the Word. And even on the great doctrine of the Blessed Sacrament, or the Mass, or the Communion service or the Last Supper, as it is variously called, though in their ignorant ver-biage they differed, in the main principle they were in accord; and although they all united, in ignorance of its history and meaning, in decry-ing the mass as idolatrous, 'they all practically held the same doctrine. The Scotch idea was that expressed in the words, the faithful do eat the body, and drink the blood of the Lord Jesus in the sacrament, so that He remained in them and they in Him, in such conjunction as the natural man cannot comprehend;" and what is this but the Catholic doctrine of the Mass. The Latin is: Caro mea vere est cibis et sanguis meus verus est potus, gui, man. ducat meam carnem et bibet meum sanguinem in me manet et ego in eum, Of course they rejected the Apostles' Creed. The Bible told them that the cockle must remain till the harvest, when it would be burnt. The Scotch tried to burn the wheat instead; they should have burnt the Bible which con-

demned them. It was a dispute about terms, the difficulty of unskilled men n applying finite words to infinite things. The idea was common to all; it was undoubtedly, as they asserted, idolatry, but it was the true ideal, for Christ Himself was the ideal. The difference between them was that the Protestants distorted the plain words of the Bible and applied them to themselves (improperly making each man a teacher.) . Mr. Lang has done immense service by exhibiting the true character of "the godly Reformer," John Knex, whom he proves to be a liar and a seducer. That Knox was practically a murderer and assassin is proved by his actual conduct in the foul murders of Cardinal Beaton, David Riccio, and others, as well as

-John Pym Yeatmar. Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unbappily you are overtaken by any sin. happily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him. His presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will.

a Jurill's

by his open advocacy of such methods.



HOW OFTEN ?

Our Methodist neighbor, the Pitts burg Christian Advocate, says that it would be in favor of having an occa-sional Catholic President of the United States if it were not for the fact that Catholics look upon the Pope as "supreme in temporal affairs." It "does not want to have a foreigner, however good he may be, to dictate the policy of our Government." often will it be necessary to inform non-Catholic Americans that Catholics do not regard the Pope as "supreme in temporal affairs?" As the head of the Church founded by Christ he is to them their leader in spiritual affairs; but the only way in which he exerts, owing to his position as Supreme Pon tiff, any authority over Catholics in tempo al affairs is by exhorting them to bear whole-hearted allegiance to the lawful government of the land in which they dwell, and to be honest in the dealings with their fellow . citizens. American Catholics, like their breth en in every other civilived nation, "take their religion from Rome, but their politics from home," as O'Con-nell once said of his fellow countrymen. Pittsburg Observer.

Re satisfied with doing what you can. Be not worried at the number of things you can not do. God does not intend you to do all the work. He has other s rvants. He gives to each his appointed task.



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HOW THE PROTESTANT REFORMA. TION WAS BROUGHT ABOUT.

Written for the True Voice by Rev. Charles Coppens, S. J.

III-LUTHERANISM PROMULGATED.

It was in the Lent of 1517 that Luther began preaching some of his new doctrines to the faithful in a church at doctrines to the faithful in a church at Wittenberg, where an enthusiastic audience ever hung upon his eloquent lips. He inveighed against those who had made the people believe that they were obliged to cultivate good will, good intentions. good ways of thinking, etc., etc. On July 25 he preached at Dresdan, teaching that the mere acceptance of Christ's merits insured salvation. On October 31 he seized a favorable opportunity to vent some of vation. On October 31 he seized a favorable opportunity to vent some of his views in public by attacking the teachings of the Dominican monk, Tetzel, who was collecting alms for the building of the grand Basilica of St.

a rich source of glory to God and of edification to mankind. It was fitting that the noblest edifice on earth should be erected for the most solemn func-tions of the Christian religion. But, of course, it required a vast amount of money, such as could not be collected at the time without appealing to the generosity of all Christian lands. To generosity of all Christian lands. To encourage liberal donations for this worthy purpose, Pope Leo X. had proclaimed a special Indulgence for all those who repenting of their sins, should receive the Sacrament of Confession, attend Church devoutly and contribute for the erection of Peter's contribute for the erection of refers church according to their ability. No definite sum was appointed, and those who had no money to give could gain the Indulgence by prayers and fastings offered for the success of the work. The preachers of the Indulgence were expressly enjoined to dismiss no appli expressly enjoined to dismiss no appli cant without the grace, as in this trans-action the welfare of Christians was no

This magnificent edifice is certainly

An Indulgence is a remission of the temporal punishment due to sin after the guilt has been remitted. That such punishment may remain after the par-don of a sin is taught clearly in Holy don of a sin is taught clearly in Holy Scripture, where we read that Na than said to David: "The Lord hath taken away thy sin; nevertheless— the child that is born of thee shall die." (2 Kings, xiil, 13, 14.) Now Christ commissioned St. Peter, saying "Whatsoever thou shalt loose on earth, it shall be loosed also in Heaven" (Matth. xvi, 19.) Hence the Popes, as successors of St. Peter, claim the power of granting the remission of whatever can keep us out of Heaven, both the guilt by absolution and the penalty of sin by Indulgences; provided all be done so as to promote the glory of God and the good of souls.

less considered than the building of the

Did any great abuse occur in con-nection with the Indulgence preached by Tetzel and his companions? What we now call "graft" was a pretty com mon abuse in Luther's time. It was perhaps almost as bad then as it is today. But it was a much greater scandal than it is now, because many rsons guilty of it were churchmen and not merely city or state officials. The crime of simony, that is selling sacred things for money or its equivalent, has often been a plague to the Church. It has done an immense amount of harm, chiefly by get ting unworthy men into sacred offices. Then those unworthy bishops or car-dinals disgraced their holy religion, and caused those very scandals which Luther gave as a pretext for his re-form. For instance, Albert, the Archbishop of Mayence at the time we speak of, had become Archbishop by simony; and when the Indulgence for St. Peter's church was preached, he strove to have one-third of the money collected in his province turned into his own pocket to reimburse him for This way a great abuse, but it did not

At the same time the Elector Frederick, Luther's friend and patron, did not wish any of the money to go from his domains to Rome, if he could prevent it. Luther and his brethren, the Augustinian monks, could do him no greater favor than to attack the preachers of the Indulgence. They had some additional motive to do so in the fact that this mission had been entrusted to the Dominican Fathers instead of their own more ancient order. The master stroke of Luther consisted in throwing

the odium of the graft on Indulgences. The occasion of inveighing against the preaching of the Indulgence was rendered more favorable by certain mistakes made by some of Tetzel's missionaries. It was not in explaining how persons could gain the Indulgence for themselves-for in this respect their teaching was correct—but in explain-ing the manner in which such Indulges can be gained in behalf of the souls in Purgatory. They supposed that a Christian did not need to be in God's grace himself in order to secure parted soul of his own choice. would take personal holiness out of the matter and it gave occasion to wicked men to call it a sale of Indulgences. Rome had made no mistake, but some of its missionaries had. Even these did not mean to sell Indulgences, but Luther thus interpreted their conduct.

for the purpose of making Indulgences odious, and indirectly to blame the Pope, who had granted them. The proof of this statement is found in some of the ninety-five theses which he posted up at Wittenberg, one of which asked.
"Why does not the Pope, who is as rich as Crossus, build St. Peter's with his own money, rather than with that of poor Christians?" Now the Pont ff was not building a private chapel for himself, but a basilica for the whole Christian world. Another thesis said:
"Christians should be taught that he who gives to the poor, or assists the needy, does better than he who pur-chases indulgences." It was the old argument of the traitor Judas, who

because he cared for the poor" (John,

es, Luther knew very well that Besides, Luther knew very well that the Church does not allow people to purchase Indulgences; but he skilfully turned the blunders of some underlings against the higher authorities, and thus gave currency to the slander which has been perpetuated to the present day that Indulgences can be bought for money.

Tetzel answered him on January 20, 1518, by posting up one hundred and six counter theses. But the dispute soon drifted into a wider field, Luther soon drifted into a wider field, Luther passing from one accusation to another. He afterwards wrote to Tetzel, whom many blamed for the beginning of the rebellion: "You need not trouble and distress yourself; for the matter did not begin with you; this child had indeed quite a different father." He himself was that father, and the Reformation would have taken place if no mation would have taken place if no

Indulgences had ever been preached.

Still Luther seems to have had no fixed purpose at that time of separating from the Church, but of reforming both the doctrine and the discipline of the Church after his own peculiar ideas. But until he felt secure of having sufficient support in secular princes, he carefully concealed his rebellious spirit. Thus on March 3, 1519, he wrote an humble letter to Pope Leo X., in which he swore before God that he had never dreamt of impeaching the Catholic Church, that there was nothing in Heaven or on earth that he preferred before her. And yet only ten days days later he wrote to his friend Spal-atin: "I don't mind telling you, between ourselves, that I am not sure whether the Pope is auti-Christ him-self or only his apostle."

self or only his apostle."

In the following year, 1520, Luther felt secure in 'he support of a large army of revolutionists, princes and nobles, and learned humanists and the common people, who would not have allowed any harm to befall him. Then he proclaimed aloud that the new Gospel truth had been revealed to him by the Lord, that he was commissioned to announce it to the neonle, and that to announce it to the people, and that there was no salvation by any bat his doctrine. The pith of that doctrine was Salvation by faith alone, without good works on the part of man, all good works on the part of man, an whose actions are only so many sins because human nature is utterly corrupted by the fail of Adam; but belief that his sins are covered with the mantle of Christ's merits is saving faith to any man who has it."

Evidently there is no room for indulgences or confession in this system of justification, nor for purgatory, nor for honoring any saints, since there are no saints, but all remain corrupt for all

saints, but all remain corrupt for all eternity, only the corruption is covered by the cloak of Christ's merits.

Luther taught besides that "whatever issues from Baptism may boast that it has been consecrated priest, bishop, pope," there is no difference among Christians except the offices assigned to some. Since all Chri-tians are priests, all have equal authority to interpret the Bible for themselves. As he wished chiefly to flatter the princes so as to secure their protection, he taught that "For as much as the temporal ower is ordained of God to punish the wicked and to protect the good, there-fore it must be allowed to do its work unhindered, on the whole Christian body, without respect to persons, whether it strike popes, bishops, monks, nuns, or whom it will."

The secular power, he maintained, should summon a free council which "should re organize the constitution of the Church from its foundation, and of the Church from its foundation, and must liberate Germany from the Romish robbers, from the scandalous devilish rule of the Romans." "It is stated," he adds, "that there is no finer government in the world than that of the Turks, who have neither a spiritual nor a secular code of law, but only their Koran. And it must he only their Koran. And it must be acknowledged that there is no more disagreeable system of rule than ours, with our canon law and our common. whilst no class any longer obeys either

natural reason or the Holy Scripture."
This, then, is the "Reformation," or new religion which Luther proclaimed to the world. We shall next consider how it spread like a swelling torrent

WORSHIP IN BARNS.

Alluding to possible developments in onnection with the persecution of the Church in France a correspondent writing in the London Daily Tele-graph gives reminiscences of his coldays as follows :

lege days as follows:
"During my college days in the
North of France between fifty and
sixty years ago I was taken by the
aged Cure of Coutiches near Douai, to lonely wood and shown the secret endezvous of Catholics for hearing Mass on Sundays during the worst periods of the Great Revolution. In the most obscure part of the wood the lower branches of an cak tree had been drawn together and covered matting, so as to form a shelter from sun and rain. There the Cure of Contiches had often heard Mass when a youth of twelve to fifteen years old.

At Barjols, on a branch line between may remark en passant, so beautiful as to be called the Tivoli of Provence, is preet this error, but to profit by it an old Carmelite monastry, built on the top of a grotto, which is filled with stalactites and divided into three stalactites and divided into three natural chambers. When the monks were driven out of their monastery they took refuge in the subjacent cav ern, and erected altars in the two innermost chambers. These altars, dated 1798, with defaced statues above them, may still be seen. Perhaps others of your readers may know similar cases.'

And perhaps similar cases may soon be again known in the same country, as the Paris correspondent of the Telas the Paris correspondent of the Telagraph suggests by the query "Will the faithful (in France) worship in barns?" adding the observation: "Even that will probably be denied them"—a sug which elicited the reminis the love of God are full of practical the property of the manufacture of the price of the manufacture of the manufacture of the puts it into the hearts of people to give it to them. It is an aid to the priest, for them they see that his sermons on charity and the love of God are full of practical them. argument of the traitor Judas, who asked: "Why was not this ointment sold for three hundred pence and given to the poor? Now he said this not for the E'dest Daughter of the Church."

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LIFE.

FATHER CHALEBOIS, O. M. I., RELATE-ONE OF HIS EXPERIENCES IN THE

NORTH WEST. Once during Holy Week an astonishing thing occurred. One of the most fanatic Indians, one who would almost eat up a priest, sent her daughter to me and asked me to come to her cabin. I went to oblige her, not knowing what he wanted to see me for.

In her cabin was a crowd of men and

women from all around the woods. She said: "Black Robe, my son and I are very sick. We could not go to your church to hear your good words, so I beg that you will SAY THE SAME WORDS TO OUR HEART that you speak to those who go to your church."

I preached to them on the Passion and death of our Lord, and they all and death of our Lord, and they all paid attention. The squaw cried over the sufferings of the Saviour. She had never before heard a sermon on this subject. Many of her prejudices against the Catholic religion were de stroyed. She thanked me and asked me to come again to instruct them. Her son, an invalid for six years, was delighted when I gave him a praver delighted when I gave him a prayer book in Cree characters. He read it over and over, and showed his mother how mistaken she had been when she

ed our faith. His sister, a deaf mute, begged me

His sister, a deaf mute, begged me by signs to give her a medal.

I gave her one of the Infant Jesus of Prague, and she was happy to wear it around her neck. At Easter I dee orated my poor little chapel with some ribbons, and all my Indians came to receive the Sacraments. A number of Protestants also came. There was a heavy snowstorm and the river was heavy snowstorm and the river was frozen, so that many Protestants could not cross it to come to Mass.

I preached twice on Sunday and twice during the week. The Indians

repeated my sermons to those who did not come. A poor squaw CAME TO ME SOBBING AND IN TEARS: "'Man of Prayer,' said she, 'you know that I have not been faithful to the Catholic religion for the past year. I will tell you why. One of my chil dren died and the Protestants put it into my head that it was because a priest had baptised it. I lost my spirit and listened to them, but since then and instened to them, but since then another child of mine, that a minister baptized, also died, and now I see that they told me lies. I am sorry that I gave up my religion, for I still love it. My husband threatens to kill me if go back to it."

I encouraged and advised her what to do, and she went home consoled. It was some time after that, one evening just as I had returned from a distant camp, that an Indian rushed into my house in great excitement.

"Come quick with me, 'Black Robe, he said, "my child is dying, and I wish you to baptize her.

ents.

STOPPED CRYING AND GOT WELL. This was a great consolation, for this man was precisely the one who, a few years ago, had accused me of causing the death of his child by giving it bap tism. He row told me the reason his change of view.

When I was married, " said he, "the good Pere Andre made me pro mise that I would not interfere with my wife's religion; also that I would let a 'Black Robe' baptize my chil-dren. After my wife left the Catholic religion, many times in my sleep Father Andre appeared to me looking displeased and sad because I had not kept my promise. Now I am sorry for what I did. I now love the Catholic Faith.

see was very feeble. I said to her:
"Do you suffer much?"

"No, Father," said she, "but my stomach is weak. I had nothing to eat but boiled fish, and for three days not a drink of water, only the tears that fall from my eyes.

I tried to console her, and hurried to my house to see if I could get her something to eat. Very often medicine is very useful to priest, amongst the Indians, for good accomplished by it leads to the good of the souls of those poor people.

In the same way clothing to

SHIELD THEM FROM THE BITTER COLD of this country does a great deal of good, for it encourages them to believe the teachings of the Catholic

Faith.

reality, not a meaningless discourse.

Those who wish to spread the Faith in this way become aids to the mission-

ary. Be assured that God will not let it go unrewarded. Whatever is good enough to wear for man, woman, and child will be acceptable to me, summer or winter. Pack it in a strong box, put you name inside and outside of it and address it as follows: "Father O. Charlebois, O. M. I., St. Michael's School, Duck Lake, Sask, Canada, care Canadian Pacific Railway. Charity Clothing." Ship by freight only.

An offering of money will be appreciated and acknowledged. AN INCIDENT IN A MISSIONARY'S ary. Be assured that God will not let

HOW TO SAY THE ROSARY.

While it is probably unnecessary to remind such professed clients of Our Lady as are the habitual readers of this magazine that the month upon which which we have just entered is dedicated in a special manner to the most common, the best-known, and best loved of Marian devotions, it does not at all follow that those readers have nothing to learn, or at least to be reminded of, in connection with the rev-erent and profitable recitation of the Beads. We ought not to let the month pass by, or rather we really ought not to let it begin, without seriously asking ourselves how we say the Rosary. The inquiry will probably disclose many defects and failings which we must resolve to remedy, and must find a means of remedying. Thus a salutary reform in the recital of the a salutary reform in the recital of the Rosary will be effected, provided we have both good will and a firm resolution. This reform, however, will be necessary only if we do not say our Beads as devoutly as we used to do. But is not everything which one does habitually, or as a part of one's daily work, apt to become a formal perfunctory act.

The examination to be made is a very The examination to be made is a very simple matter. It consists in the query: Do I say the Rosary with recollection and devotion? A spiritual writer has said, "Haste kills devotion."

tion," and this applies specially to the Rosary when recited in common and in public.

Distractions are the chief hindrances to devout prayer; they can render our recital of the Rosary almost, if not quite, worthless. What am I to do to avoid distractions? Theologians tell us that before engaging in prayer, especially if it is to last for some time, it is indispensable to recollect ourselves it is indispensable to recollect ourselves for a few moments, and resolutely banish from our minds all that may distract us during that holy exercise. This ought to be our invariable prac-

tice before saying the Rosary, whether we say it for ourselves alone or with

of vital importance if we do not, every time we prepare to say the Rosary direct our intention definitely, and also decide to whom we will give the Indulg ence. Not to do this is tantamount, so how it spread like a swelling torrent over large portions of Europe.

Grasping my surplice, I hastened to get on his dog-sled, and then at a gallop we started off. I baptized the child, and to the great joy of her partial tunes the soul to recollection and force. and fervor.

To be recollected, and remain recol To be reconcered, matter of chief im portance in all prayer, and especially portance to the Rosary. For it so in respect to the Rosary. For it can not be denied that, as every tree has some kind of blight peculiar to itself, which gives not a little trouble to the cultivator, so the Rosary has its drawback, routine—the repetition of the words from habit, while the thoughts wander far and wide. This is one of the objections frequently urged against this method of prayer; it is said to be a merely mechanical, aimless repitition of a form of words. Doubtless the Rosary is sometimes said in this manner; but it is an abuse, the result of human frailty, and must be struggled against if we desire our prayer to bear

against it we desire our prayer to bear fruit and our wreath of roses to find two you suffer much? "

'Do you suffer much?"

'No, Father," said she, "but my stomach is weak. I had nothing to eat to the lied fish, and for three days not a will do well to follow the following to the course of the course of the course our prayer to bear fruit and our wreath of roses to find tavor with the Mother of God.

Whoever, therefore, is desirous to keep his thoughts from wandering, and to recite the Rosary with devout fervor, will do well to follow the following course. counsel; it is that of an experience master of the spiritual life.

When saying the Rosary, pause for a moment from time to time, in order to collect your thoughts, and refresh your soul by raising your heart anew to Heaven. It is, besides, a good plan, at the beginning of each decade, to place the mystery upon which you are about to meditate before your mental vision; to cast on it, as it were, an admiring glance. This will intensify your interest, and enable you to keep your attention fixed on the subject when you proceed with the vocal prayers. Finally, it is of no slight importance to keep watch on the senses, particularly on the eyes, whilst reciting the Rosary; and to assume a respectful posture, as reverence for prayer enjoins. Unless these last two means are employed, we shall not easily be rid of distractions. These are very useful hints. Un-doubtedly a certain effort will be re

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quired if the Rosary is to be recited thus. Yet it will prove difficult only at first, and we know that what costs nothing is generally nothing worthan axiom especially true of prayer. If the Rosarv is to be "a wreath of roses to be laid at Our Lady's feet," our rose garden must be tended with a si-, sometimes arduous care, or else weeds will spring up and choke the trees, and the blossoms will be scanty and poor.—Ave Maria.

Wisdom is compared to the tree of life: it grows in the soil of a renewed heart, and yields the fruit of peace and joy.

DEATH OF MOTHER MARY OF THE ROSARY.

During the week just ended, an eminent religious, Mother Mary of the Rosary, Superirr-General of the Congregation of the Holy Names of Jesus and Mary, whose mother house is at Hochelega, was called to her eternal reward a Surrounded by her grief stricken Sisters and fattended by the Chaplain of the Community, the venerable Superior awaited her final summons with complete resignation and a childlike confidence.

Mother Mary of the Rosary, known in the world as Miss Henrietta Prefontaine, was early chosen by the Master for His special service. Left motherless at the age of eighteen months, she was brought up in her native village. Belocil, by an uncle and an aunt, the grand-parents of the Rev. A. X. Bernard, Bishop of St. Hyacinthe. After attending school for some years at a nearby convent of Belocil, Miss Prefontaine, in her relixious school for some years at a nearby convent of Belocil, Miss Prefontaine, in her gibteen to the River of the Convention of the River of the

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Provided however, that the rate for a beneal of 850e shall be one half of the above rates and where such division makes it necessary one-half cent shall be added in order to make such half rate even cents.

DEATH OF FATHER O'GORMAN

DEATH OF FATHER O'GORMAN

The unexpressibly sad news of the dea Rev. Father O'Gorman, of Gananeque Monday afternoon of this week, came great shock not only to the Catholic peop Kingston, but to all classes of our cit throughout the country. It had been keep the consultation of the best me should be compared to the consultation of the best me skill in Cansda was not of the best me skill in Cansda was not of the best me skill in Cansda was not of the best me skill in Cansda was not of the best me skill in Cansda was not of the best me skill in Cansda was not be the past few days seemed to warran hope of his ultimate received to warran hope of his ultimate received me condonaly afternoon that he had to change for the worse and was rapidly side of the worse and was rapidly side in the hopes of his dearest from swe then was it realized with the deepest so that the hopes of his dearest from swe then was it realized with the Cellege of Moc Cork, Ireland, and in the Cellege of he Cork, Ireland, and in the Cellege of the core of

RESOLUTION OF CONDOLENCE.

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At the last regular meeting of Branch 76, Belleville, held on Oct. 2, the following resolution was passed.

Moved by Chancellor C. J. Peppin, seconded by Bro. W. H. Geary, that having learned of the death of Rev. Father O. Gorman, a charier member of this branch and for some time curate of this parish, we desire a put on record our deep sorrow at the loss suitained by the Church and the Catholic society of the archidicese of Kingston; therefore by it. Reactived that out of respect to the deceased priest this meeting do immediately adjourn, and that the charter of this branch be draped for the period of thirty days; be it further Resolved that a copy of this resolution be sent to the Archbishop of Kingston and also the editors of The Caradian Catholic Register, for insertion in their respective papers.

WM.-R. J. RAGAN. Rec. Sec.

MARRIAGES AND DEATHS.

Marriage announcements and death notices in condensed form not exceeding five lines, fifty cents

DIED. McKeever—At House of Providence Dun-das, Oat. on Sept. 17, 1966, Arthur J. McKeever of Hamilton, Ont Aged nineteen years. May his soul rest in peace!

O'DONNELL - Drowned on Canoe Lake, Mis

TEACHERS WANTED. WANTED FOR R. C. SEPARATE SCHOOL Douglas, Ont. Male or female teacher for year 1907. Apply stating salary. Experi-ence etc., to John McEachen, Douglas, Ont. 1458 tf.

WANTED AT ONCE A FEMALE TEACH-er holding a first or second class profes-sional certificate to teach third book classes in the Pentanguishene Public School. Apply stating salary and qualifications and give references to W. R. Parker, Sec. Treas. Pene-tanguishene, Onb.

C. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every minth, at 8 o'clook, at their hall, in Albion Block, Richmond Street, Rev. D. J. Egan President; P. F. Boyle, Secretary.

WOMAN'S \$15 Fall - tailored Suits, \$6.95. Send for fashlons, ogue, showing everything you use, wholesale, SOUTHCOTT SUIT CO., Dept. 12, LONDON, ONT.

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