

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclian th Century.

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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 should be surprised at the actions of 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 invariably 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 institutions. He finds a great reverence for law and for the Sabbath day; and there are twenty six times as many homicides per million of inhabitants 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 Catholic, 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 demagogues are heroes; their opportunities for plunder are welcome; then the best policy is that which wins most votes and most money.

Money indeed is power, but it is power for good only when it belongs to 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.

We have said before in these columns 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 in to 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 in its efforts towards the diffusion of happiness and liberty.

It is not surprising, therefore, that the Papal Encyclical upon the French Separation Law is running daily the gantlet 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 secularist 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 of Protestantism but its own. This sort is quite content that there shall be no Christianity at all so long as there is no Rome.

Strange as it may seem to the ordinary 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 HANDS.

The rulers of France take no pains to 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 praise? Must we waste sympathy on those who flout Christ and give vent to blasphemous denunciations of all we 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 BENEFICIAL DOCTRINE OF SOCIALISM.

The following sermon of His Eminence, 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 stars, for star differeth from star in glory." Nor is there a single star that is independent of other planets.

"There are no two trees of precisely the same shape and proportions. Of 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 difference 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 unfeigned 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 exit in the sunshine. When the clouds have passed away and the storm has spent its fury, we rejoice in 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 appearance. There are no two human faces alike. A close observation will disclose some shades of difference even among twins closely resembling each other. They differ also in dispositions of mind. Some are gay and cheerful; others are grave and melancholy. 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 as peculiar 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 that named our vocal organs! What a proof that we are the work of the Divine Artist and that we can say with the Psalmist: 'Thy hands, O Lord,

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 ascend 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.

"When the Divine Husbandman hires His laborers to work in His vineyard He recompenses those who labor for one hour as much as He does those who have borne the burden of the day and the heat. The reward is altogether disproportionate to the toil. If you complain of God's discrimination Christ will answer you in the words of the Gospel: 'My friend, I do thee no 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? I will not 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 thou that answerest against God? Hath not the potter power over the clay of the same lump to make one vessel 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 and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways! For who hath known the mind of the Lord 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.' To 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 fulfilling 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, 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 variety.

"Nevertheless, among God's elect there is no jealousy or discontent. Those who enjoy 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. The happy contentment and praise the God of bounty for His gratuitous mercies.

"And now I come to the most practical part of this discourse, to which I invite 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 and there is now and always will be disparity and inequality of rank and station and wealth in every department of human activity.

"Order is Heaven's first law, and this 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 himself: You have a head to which many members are united. In every sound body the head where reason sits, the executive, the supreme control, the members. By command of my head my feet conducted me to this place. The head commands, my knees bend in prayer, my head is uplifted, my tongue gives utterance to speech. If any member refuses to obey the head 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 authority, peace is banished from the domestic circle.

"In every well-regulated city the 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. Otherwise 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 the commands of the generals and admirals and subordinate officers were set at naught. The Church itself would cease to be the great bulwark of social order unless the legitimate power of the Pope, the Bishops and inferior clergy were recognized.

"The Declaration of Independence says that 'all men are created equal.'

Few sentences in the English language have been so much perverted and distorted from their true sense as this short proposition. Certainly it cannot mean that all men are created with equal stature, physical strength, intellectual endowments or with equal opportunities. Its obvious import is that all men are born subject to the same physical and moral laws of our nature, that all enjoy the same air and rain and sunshine of heaven and that all are equal before the law. As long as the world lasts some men will be rich, others will be poor; some strong, others weak; some talented, others of dull comprehension; some will be enterprising and industrious, others will be apathetic and indolent.

"Suppose there were seated before me to-day a thousand young men equal in age and sound health, and to each was given the same amount of capital with which they were sent forth to embark in some enterprise and seek their fortune in the world. If, after a few years, I were to call the roll and to investigate the result of these young men's mission, what would be the outcome? I would find that some had successfully climbed to the summit of the mount of prosperity and distinction. Some were still struggling upward and onward; others had fallen on the way, and the rest were groveling at the base of the mountain after squandering their capital. You might as well attempt to stem the tide of the ocean or to force back the mighty Mississippi to its source as to oppose this law of social inequality.

"The most mischievous and dangerous individual to be met with in the community is the demagogue who is habitually sowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrine of socialism, which would bring all men down to a dead level—would paralyze industry and destroy all healthy competition. 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 to 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 of man. A certain clergyman wrote a volume some years ago on 'The Rights 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 rights.

"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. They are chiefly 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.'

"Every one 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 enabled obedience, for obedience is not an act of servility to man, but a 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 favored than you are.

"Earthly happiness and real dignity do not depend on the accumulation of wealth and honor. Scarcely one of our barefooted and bareheaded through the streets of Athens and rejoiced in having 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 wherewith 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 sits in Heaven, who has no respect to persons.'

"Though wealth is a source of temptation, it is not an insuperable barrier to righteousness. If judiciously employed, it may be a powerful agency for 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 from the crowd and became his guest. He blessed his household and praised him for his good deeds. Many Christian kings and queens, though possessed of royal wealth, have canonized saints.

"God has given you riches that you might use them in purchasing a home in His everlasting dwelling. Your

noblest title is to be the steward of God. Never do you dispense your superfluous means more profitably than 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 struggling brother and sister you enter a triple joy. You give joy to the recipient of your gift. 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 conscience. You will have a share in that blessing promised by the Psalmist, 'The Lord will preserve you and give you new life, and will make you blessed in the land of the living and will not deliver you up to the will of your enemies.'

CHURCH OF ENGLAND

CONTRADICTIONS IN DOCTRINE AMONG LEADING DIVINES MUST SOON CAUSE DISMEMBERMENT.

The following interesting article on the report of the recent Commission on Anglican 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 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 exception 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 it is the true doctrine of the Church in its entirety. 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 comprehensiveness is that a church which possesses it forfeits *ipso facto* all right of presenting herself 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 otherwise; and it is for this reason that, firstly, the education bill has been introduced, and secondly, the commission has introduced the report on disorders in the Church. England does not, I really believe, hate the Catholic Church; in fact 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 English, European and white are, respectively, always under all circumstances and on all considerations, superior to French Asiatic and colored.

BUT FAR MORE SHE HATES THE RITUALISTS, and for this reason: that she sees in them an attempt to introduce a kind of Catholicism by means of her own possessions—the national Church. The ritualist she thinks is aiming at exactly the wrong kind of exclusiveness and ineluctableness; he desires to exclude non-Conformists and include French, Asiatic and black Catholics in the kingdom of God, and he is using schools and 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 herself 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 revenues she 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 assault on those remnants of Catholicism 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,

they hold that our Lord Himself already brought it about—yet sympathized profoundly with his desire to see all who love God united in the visible fold. In the pursuance of his desire the ritualist is rapidly introducing again into his worship many of those devotional practices and doctrines that his spiritual ancestors rejected in the sixteenth century. He observes Corpus Christi; he teaches the doctrine of the Sacrifice of the Mass; he celebrates communion without communicants; he observes a form of "benediction."

The ritual report, therefore, published a few weeks ago, strikes smartly 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 those practices lies not so much in the things themselves as in their tendency to assimilate the National Church to the Church of Peter. Those things such as Tenebrae, public prayers for the dead, holy water, substitution of the communion 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 Church is a branch of the Catholic Church, and as such has no power or intention of legislating against universal doctrine or practice, public opinion, as represented by the Royal Commissioners, is once more reiterating 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 commissioners understand 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 clergy 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 in of asserting once more as clearly as possible that the National Church is free and independent of all Catholic tradition and authority regarded as compulsory. Probably the best chance for the disestablishment, in the hopes that when once the establishment is reduced to the position of an independent sect their own influence, which is growing every year, owing to the disinterested sincerity and devotion, may prevail over the Moderate policy, and that they may be able to continue their work of approximating the Anglican communion towards the lines of the Holy See.

IS THIS CIVIL AND RELIGIOUS LIBERTY?

WHY THE "BALDY LEGS" 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 following question recently in the Irish House of Commons:

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

"Mr. Bryce, Chief Secretary.—According to the last census the Catholic population of County Wicklow numbered 48,032, 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 be Catholics and 107 Protestants. The number appointed between 1st of July, 1895, and 12th of January, 1906, is 42, of whom 3 are believed to be Catholics and 39 Protestants."

The Catholics four to one in the population; 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 Ireland; 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.

A VICTIM TO THE SEAL OF CONFESSION.

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

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 been advantageous rather than disadvantageous to them.

The period of detention, combined with anxiety about her children, and heart-rending suspense concerning her brother's fate, had quite undermined Mrs. Jardiner'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 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!"

"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 evidently touched, though they were pretty well hardened to tears and lamentations. The Governor endeavored to console the unhappy women by informing them that the prisoner bore himself with serene, almost cheerful resignation. "And after all," he continued, "the guillotine is by no means a painful death, not nearly so much 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. Hallo, what have I said? The old lady has fainted; bring some water quick, and a glass of wine."

When Mrs. Montmoulin had recovered, she still felt so weak that a cab had to be fetched to take her and 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. Jardiner invited their mother to come in 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, the key of which had been given to them when they left the prison.

When they got there all looked desolate enough. Mrs. Jardiner 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 into 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. Now for the first time she realized the full extent of the calamity which had come upon them through her brother's misfortune. 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 necessities of life on credit? Overcome by a sense of her misery, the poor woman sat down on a chair in the shop, and covering her 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," her daughter answered amid her sobs.

"Who knows but there may?" rejoined 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 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 sympathy 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 medicine 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 obliged to do so."

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, almost more pain to them than pleasure. "O Mother, how did 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. 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 herself, and it went hard with her to be beholden 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 intention of paying him another visit, to beg him not to have his uncle executed. But his mother told him he must not think of taking such a liberty; besides the judge could not alter a 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 returned 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 and 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 expressed 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 what they spoke thus of cold and contemptuous looks belied 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 innocence, and only wanted to know if he was quite certain that he would be executed.

One can imagine what Mrs. Jardiner 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 little girl to serve the customers and satisfy 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 Aix. 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 shut. The first was Mrs. Lenoir. No one who looked at her could doubt that her sympathy was unfeigned, and she expressed it by deeds as well as by words. She took in the situation at once, and understood how severely her friends were tried. She asked Mrs. Jardiner 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 Lambese, who were good Catholics, and who she was sure would be pleased to help Mrs. Jardiner if she could open a little business there; and she herself and her husband would willingly lend her a few pounds on very low 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. Mrs. Jardiner 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 everywhere, and she would be shunned in consequence. Under these circumstances she could not venture to accept a 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 children—I know that I cannot support them. I have to go into service and yet I don't

know how I shall bear being separated from them."

The two friends were still in consultation 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 proposal might be thought over, and the reverend gentleman was shown into the little room.

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. In your all have intruded on you in a shield were it not that I hoped to be of some comfort to you, if only by assuring you of my heartfelt sympathy."

He then asked if he could see Mrs. Montmoulin, and on Julia's being 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 brethren were fully and entirely convinced of her son's innocence, nor had the Archbishop the least doubt on the subject. They all took the deepest interest in the fate of the unfortunate prisoner, 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 sacred office sealed his lips. How it was, he could not say, but he knew nothing for certain, but he could not but assert that if 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 whole Church. His words, inspired by faith and charity, fell like soothing balm on their aching 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 Lord.

After this Father Regent spoke of the future, and Mrs. Jardiner told him how dark a prospect it held for her. "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 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 to talk it over, you need not decide to-day. As for the children, you must not be for their mind to part with them, most all parents must, when they 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 do well to go to college at Marseilles. He is too young, but at a word from the Archbishop an exception will be made in his favor. What do you say to this proposal?"

What could the two women say, but that they were truly grateful to the 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 get 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 a few moments longer, as he was very desirous to hear what he thought about a matter which he had to lay before the two ladies.

The matter was this: Mr. Meunier stated that after consulting Father Montmoulin, and 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 involve great expense. Father Montmoulin 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 his habit that nothing more should be said or written about my scandal with which I am connected. A fresh trial, if an adverse sentence were given, as is most probable, would only give the affair greater publicity and greater importance. I will not speak 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 impossibility to prove my innocence. 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 he 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 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. "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 a pardon. What do you say, daughter; should you like to meet your brother in the streets under such conditions?"

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

A FIGHT FOR A SOUL.

THE POWERS OF GOOD AND EVIL WALK THE NIGHT.

By Robert Hugh Benson.

Gathered together in a continental country, says the Ecclesiastical Review, a number of clerics listened 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 Lanescaire, among the hills. The name of the place is Monkwell. It was a little village; then, and well: it was only one street, and there was only one church. My little church stood on each side. My little dozen houses at the head of the street, 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 Catholic, 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 nothing of. She lived with her two brothers in a little cottage a couple of miles away from Monkwell; and the three kept themselves by weaving. The two men were fine lads, regular at their religious duties, and at Mass every Sunday. But the woman, when she came near the church, and before every Mass, she would say to me: 'I do not come; but I know the reason. The poor creature had met shame and sorrow in Blackburn, and could not hold up her head again. Her brothers took her back and she had lived with them for ten years, and never once during that time, so far as I know, had she set foot outside her little place. She could not bear to be seen, you see. She was out 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. Alfred told me too that another brother of his, Patrick, on 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 the week."

"There was a fall of snow that afternoon, 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. I went out on Wednesday evening about 6 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 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 me to 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. It was serious, though I could not see his face; I could only see his figure against the snow 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 gone down to the doctor's house, I 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 boots 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 parson that I held the pyx was frayed, and I set it down on the table to knit 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 the threshold there came a knock. 'I turned the handle and a gust of

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

"What is it?" I said, "I am just coming. Is it you, Alfred?" "No, Father," said a voice—the man was on the steps a yard from me—and he said that Sarah was better and does not wish for the Sacraments. 'Of course I was startled at that. '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 hoarse, I supposed he had a cold, but 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 Hannah."

"I turned round. 'It is Patrick Oldroyd,' 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 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 now. '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 worse for a doctor; and if you will wait a minute I will come with you.' 'You are not wanted,' he said, rather offensively, I thought. 'I tell you 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 alone.' 'He was turning to go, but he faced me again then. 'Do 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 I 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 ever, 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 upset 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 in the matter.' 'I rose; laid the pyx down and went to my boots without saying anything. 'Father,' she said again, 'for the love of God do not go. I tell you I am frightened when I hear 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 going. Patrick has gone after his brother.' 'It is not Patrick,' she cried after me. 'I tell you, Father—' 'Then shut the door and left her kneeling there. 'It was very dark when I got down 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 one 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 lantern going down the hill. But I 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 determined 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 confess that my housekeeper's words had 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 good Catholic; and well, you under-

stand, gentlemen—it was very puzzling. But Hannah was Irish, and I know 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 frightened. I can say no more than that. 'Well, I set out across the moor following carefully in the double track 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 would say 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, perhaps, but who wished her to die without the Sacraments; that she who had thought that; but I never dreamt of what I thought afterwards and think now. '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 the church beside it, and I saw that then 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 glow across the snow. 'I am ashamed 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 know that I should not have been, carrying what I did, and on such a 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 gone and there was a clear night of stars overhead. 'Now, gentlemen, I entreat you to believe me. This is what happened. You remember that this point at which I stopped to take breath was the horizon from my house. Well, I turned round, and lowered my lantern 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 kept a yard or two—that the snow was frozen. It was not so. '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 confusion, no hard or broken ground, there was just 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 kept he did not alight again. 'Well, gentlemen, 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; but I walked, and not too fast, either; I put my hand on the pyx either; I gave my breast, but I dared not turn my head to right or left. I just stared at Alfred's tracks in front of me and trod in them. 'Well, gentlemen, I did run the last hundred yards; the door of the Oldroyds' cottage was open, and they were looking out for me—and I gave Sarah the last Sacraments, and I heard her confession. She died before morning. '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, and told 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 Dominic, but of the precise date of its 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 intricate beads 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, between the Via Dolorosa and a subterranean cell hewn out of the solid rock. The cell is connected with the series of underground chambers discovered thirty years ago near the Esco Homo Chapel, but this was only a greens covered the other day by some original cells, who were clearing out the original cells. 'Christ's prison' is one of a group of cells which appear to be ancient Roman dungeons; they are hewn out of a rock similarly to the Latomie at Syracuse, Sicily.

IN TO THE LIGHT.

A PLAIN TALE OF THE STEPS OF A CONVERSION.

Numerous and varied as the characteristics of mankind are the ways God makes use of to bring them into His 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 else when a man pretends to be a Christian and is not."

These are the sentiments of a man 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 perhaps the seeds of faith as his mother had been a Catholic 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 belief 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 says, "if I had had the good training of the self-sacrificing Sisters!"

The close and constant companionship 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 benefit.

One evening at the club the non-Catholic youth met Father L—, a visitor like himself, who, in the course of a rambling conversation, discovered the blank state of mind—as far as religion was concerned—of his young companion and asked if he had no desire 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 baptized though he subsequently felt that his faith was merely an outward garment, 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 dubbing Thomas, yet at the same time could not help but see that there was a Great Power back of the Catholic religion.

"I would say to myself," he says, "there is Bishop Spalding, Cardinal Gibbons and thousands of great, magnificent 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 man 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 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 missed 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 constant incentives to the blind man struggling toward the light. These two, whose parents were not of the faith, were so practically and thoroughly Catholic that their friend says "they were the best possible examples of what the Catholic Church teaches; and to lead such a life would be more for the conversion of souls than anything on earth."

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 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 children's spiritual welfare, this earnest 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 Catholic Columbian has made many things things clear to me. It is a grand paper, and it will come into my house as long as I live."

This is truly the chronicle of a soul

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 darkness and has attained light.—Catholic Columbian.

THE WAYSIDE CROSS.

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

About fifty of these ancient stone crosses still remain in various parts of Ireland, and some of them bear inscriptions with names of persons who have been identified as living at various times from 904 to the year 1150. An exact reproduction of one of the most beautiful among them, namely the High Cross of Monasterboice, was also the object of general admiration during the late Cathedral Fair. Sir Henry Bellingham, 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 words. 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 strongly during my first visit to the Continent. Details 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 were amongst the poor in Ireland, where I was born. Brought up myself in a school of extreme Low Churchism of a deeply religious character, but surrounded by masses of practical, good-living Catholics, I was struck by the little impression the educated Protestant 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 the influence of the High Church party, and I drifted thenceforward almost insensibly into the bosom of the Church, and had ceased to believe in Protestantism or any other form of Protestantism 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 Protestants 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 acquaintances, especially of the late Father Clarke, S. J., then a Protestant minister 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 was largely owing to him."

After his conversion Sir Henry wrote an excellent book entitled "Social Aspects of Catholicism and Protestantism in Their Civil Bearing Upon Nations," translated and adapted from the French of M. Le Baron De Hauleville. 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 attained by non-Catholic countries. This fallacy belongs by special right to the school of political economists, who for nearly a century have reduced all questions of civilization and progress to production, wealth, material development, 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 is the creation of Christianity; that the germs of our civilization are: (a) The Christian household created by the sacrament of Christian marriage; (b) The Christian people formed by Christian 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, and has a twofold progress, likewise both material and moral."

"Christianism, 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 Christian 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 at once, but steadily, stealthily, surely, under a fair countenance, as seemed 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 proceedeth out of the mouth of its philopophers.'"

"We are eye witnesses of this dissolution. Materialists and doctrinaires, sceptics and positivists, and the schoolmen of profit and loss, care and science, have dwarfed statesmen into politicians. These are the pontiffs and the prophets who are laboring to eliminate Christianity from civilization and

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 progress. It is a sign of happy augury when we see laymen like Mr. Bellingham and the Baron de Hauleville devoting their intelligence and their industry to the refutation of this great deceit."

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 depository of Holy Writ and Christian truth in their integrity, but also the pure atmosphere in which human reason, 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 history 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 inexhaustible treasury of the Church, and the economical development of their lands is capable of being retained within bounds certainly it will not find salvation elsewhere 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 Petrarch, from Roger Bacon to Corneille, from Descartes to Malebranche, from Bossuet to Chateaubriand, from Balzac to Newman, and from Lamartine to the ardent Catholics, invariable in the unity of their faith, have worked 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 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 commencement 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 indefinite heights that approach the region of fixed stars, that fill our eyes, and when they have become wearied by study and rendered prostrate by the contemplation of those dazzling wonders, the Catholic will 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 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 to heaven? Why this Archconfraternity of Piety and Compassion created by the late Leo XIII. for the return of the English people to the faith of its forefathers? England alone enjoys the privilege of attracting universal attention and religious love.

Is not the supernatural reason for this great favor to be found in the intense filial devotion for the Blessed Virgin Mary, that England always had before the Reformation? England has not been the land of saints; it is true, but she has always been, and is yet, the special property of Mary. She is the Dowry of Mary.

Traces 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 dowry, as one commonly calls us, we must surpass the others by the fervor of our prayers and of our devotion."

England has always had for her patroness the Immaculate Mother Mary. In 1893, the late Sovereign Pontiff officially recognized 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.

The English people love to address their prayers and supplications especially to the Mother of Piety and Compassion. 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 devotion is springing into new life, and England is fast returning to its loyalty and affection for its Dowry 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 places.

Unknowingly the writers of Great Britain have often exhaled reflections of love to our Blessed Lady. Think of the beautiful verses of Byron for example. The author of Don Juan was at Raet, when one evening he heard the bells of a neighboring convent ringing the "Angelus." "These calm, melodious sounds," appeared to him as so many

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

"Ave Maria! Over land and sea, 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 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-tinted 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 I it is not in vain that we have long learnt to know your humble countenance. Willingly will we repose in your shadow, and 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 your crowned brow. We prefer to contemplate your kneeling before the sweet crib, your brow veiled and hidden, or again at the moment when the leaves of the forest in the name of the three holy God, and Jesus descends into your virginal womb."

Southey, Thomas Moore, Walter Scott, Edgar Poe, Rossetti; Thomas Davis—all Protestants—have chanted the grandeur of the Mother of God. But to quote from their works would occupy too much time and space.

In conclusion, as our Lord Jesus Christ hung on the Cross 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 patronage; that acknowledging once more the dignity of this Holy Virgin we may honor and venerate her, with all our affection and devotion, and own her as Queen and Mother. May her sweet name be blessed by 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 the harbour of eternal salvation. Amen.—C. R. I. C. in the Voice.

REMEDY FOR UNBELIEF.

Emphasizing, in the Revue Generale, of Brussels, the point that the remedy against the present widespread atheism 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 conceivable 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 organization should exist, in order that the Catholic vote may be properly controlled 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 own personal ends; the priests are the guardians of the people's real interests. 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 the family. This task requires a legion of workers, and yet a dearth of them is felt. Organized energy can alone bring it into existence. It is but the first step that costs."

Reading the foregoing, one thinks, of course, of the Catholic Volkverein, 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 promise of performing equally good work on this side of the Atlantic.—Ave Marie.

WHY CONFESSION IS DISTASTEFUL.

The world does not like the confession of sins. The average man revolts against 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 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 rebellion 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 the Church that which our Lord has given as the most potent means of repressing human passions and preserving Christian morals.

Men do not naturally like to confess their sins. Is it because they are ashamed to confess them? We think it is because we feel ashamed to be obli-

gated 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 Christ, because he wants to have his own way and does not wish to have Christ 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 mind 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 sinner and the sorrowing.—From a sermon by Rev. M. D. Connolly.

SCANDALS IN THE 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 declared 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 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 devil, wish to have some corroboration 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 Apostles, and a Nicodemus 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 influence the Church'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 altogether 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.

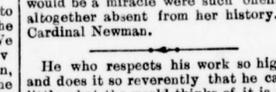
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Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obligatory and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa, June 13th, 1906.

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 noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strongly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

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

I therefore, earnestly recommend it to Catholic families.

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

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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 truly Catholic spirit pervades the whole.

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

Believe me to remain, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, Adoni. 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 Sbaretta, 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 pain into his confidence as to the reason of the voyage of Mgr. Sbaretta. His Secretary, Rev. Dr. Sinnott, 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 content with this, the scriber must weave bits of airy fictions and label them "facts" for the benefit of those who get news ecclesiastical from the secular prints.

One substantial fact, however, that needs not the X Ray eye of the journalist to be discovered, is that prayers and good wishes of Canadian citizens accompany Mgr. Sbaretta.

As representative of the Holy Father he has a right to the loyalty of the Catholic, and this, we venture to say, has been acknowledged constantly and generously. He has been in various parts of the country and the manifestations of reverence, the joy of the Catholic in welcoming him, must have pleased him even as the description of them may comfort the sorely tried Pius X. Not that Peter, who looks out from the Vatican, is fearful of the outcome; but the heart that has proved its worth through years of kindness and compassion must be sorrowed at the pitiful attacks of the unjust; and hence the portrayal of our love and devotion may bring some sunshine into grey days. Mgr. Sbaretta has a goodly story for the Holy 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 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 for religion. The interior life he cannot see in its entirety, but he can assuredly obtain some glimpse of it from the institutions which mirror 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.

The Apostolic Delegate has had more

than loyalty; he has had and has our love, born of his kindly deeds, tact and unvarying courtesy, always approachable, 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 achieved success in the accomplishment of his onerous 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 fact that problems whose solution demanded a sureness of vision, a grasp of detail of more than ordinary degree, and a 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 life-blood of civilization. That his sympathies are not founded by class or creed is well known. Hence we need not set down here his graceful tributes to the Canadian who breaks no dallying with the irreligious follies which so often embitter social relations in other countries. 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 under which the Catholic has more prosperity and peace than in any other land.

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

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 divorce, 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 together let no man put asunder?" Is it because she is the largest independent organization in the grand procession? 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 diverse 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 Socinians 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 in 1534. The Catholic Church dates uninterruptedly from the Resurrection or Pentecost A. D. 33.

What a harmonious vision have we here, 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 peculiarities. 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 be "purified as by fire." The whole thing is too grotesque for further comment.

Now that Presbyterians, Methodists, Congregationalists, etc., have almost made 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 anxious to nurse their old spleen against Catholics while they are learning to exchange loving 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, at the alumni meeting of Knox's College a few days ago, discussed three kinds of 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 devotions. 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 decently and according to order." (I Cor. xiv. 40.)

Under the old law God gave full directions regarding the manner of offering 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 Malachi 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 High God should be great among

Gentiles." (Mal. i. 11.)

Under the new law also there was 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 St. Clement's Church of Rome there are to be seen pictures of the ancient 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 plan as was commanded by God to Moses:

"And thou shalt make a holy vesture for Aaron thy brother (the High-priest) for glory and beauty."

But the Catholic Church by no means neglects the true purpose of prayer, a 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 His holy name, to praise His goodness, to return Him thanks for His benefits, and to petition Him humbly for all necessities 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 Assembly 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 England, and therefore, through this, from the liturgy of the Catholic Church.

The Rev. Mr. Talling has, therefore, not much room to boast of the excellence of the Presbyterian form of public worship over that used by Catholics, whereas even his own Church has deemed 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 ago.

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 society. 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 centuries 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 director of such society. And whosoever 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 proclaimed 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 benefit. 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 surrounded them; when, in a word, the

great heart of nature was overwhelmed with joy, and seemed to bewail its inability 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, bordering 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 God 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 is held by Duns Scotus, and by Aristotle, who says that woman is born into the world by accident. "Femina est mas occasio natus" 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 made 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 head of the Church in four ways, namely: 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 pre-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 more 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 woman 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 naturally 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 same nature.

Saint Paul, writing to the Corinthians, sums up all the scriptural arguments for the superiority 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 consequently posterior to him in the order of

creation. 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 superiority.

TO BE CONTINUED.

BIBLE VERSIONS GALORE!

Among the proceedings at the last meeting in Toronto of the alumni of Knox College, the Rev. Professor G. T. 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 as Latin and Greek.

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 doctrines.

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

On the whole, the versions which have been issued by the most learned of these new translators have approximated to the Vulgate reading so completely 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 I 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 form, as surely as if the other form, or both forms, were received. This implies the presence of Christ under either 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 CIVILIZATION.

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 family, wherein it is the cause of poverty, lunacy, vice and crime of all kinds, besides disease 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 uttermost parts of the world.

He made special reference to what the pagans behold when they visit England 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 and 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 man-slaughters, 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 will be made to believe that Christian civilization is superior to his own, or will be induced to believe that Christian civilization is superior to that kind of 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 something, 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 whisky, comes home and kicks his wife. The Chinaman, under the influence of opium, goes home, and his wife kicks him."

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 of 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 epergy 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 eternal home they behold 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 a 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 continue and increase.

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.

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 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 reception given by the educational dignitaries on this occasion to the representative 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 those 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.

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.

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. I. 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 EVANGELIZATION 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 district? 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 Dominion 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. This 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.

An Italian correspondent, writing under date Sept. 25th, 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 utilized to remind us of what may be set down to the credit of a society not too favorably regarded by the non-Catholic world—namely: its services to the sciences in general 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 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 trained missionary under its banner, inscribed 'Ad Majorem Dei Gloriam.' In nature sturdy, as well as in mathematics 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 post-laureate's ideal—

"Loyola Lutheri triumphos Orbs Novo reparavit uitore"

over ran the new world and the unexplored regions of the old, making converts to 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 student of the medical history—a forgotten but beautiful story of the discovery of the quinine-bearing cinchona and the introduction into the physician's armory of 'Jesuits' Bark,' first exhibited in the seventeenth century, and since then, by pharmaceutical refinements, 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 Thomas Watson's "Practical Physics"—a professional classic, if only for the scholar's finish of its language and the artistic cadence of its periods—the story returns 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 remains true to his scientific traditions—witness those worthy descendants of the Pere Bozovich, the Padre Sestini, famed for his "Solar Physics," and his discovery of the directorate of the Vatican Observatory, the Padre Denza. The latter, indeed, besides his work in seismology perpetrated on identical lines by members of the Society throughout Italy, will always be remembered for his demonstration of the origin of that scourge of the Mediterranean seaboard, the wind known as the "sirocco." 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, with instructions to telegraph to him on the Italian littoral whenever a sand-storm 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 gun.

And sure enough, as it passed overseas inland a thick layer of sand was deposited on the said 'facades,' thus explaining what had been observed, but not traced to its cause, by Celsus—namely, the sense of heat, of weight, of general depression, and lowered vitality experienced during the prevalence of the sirocco—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 Massia 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

art the success of the enterprise which brought 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 civilization and the present 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 civilized life,—down to tentment structure, cooking, and clothing. All this time he was quietly mastering their language, till he constructed its grammar for them, and finally translated into it portions of Holy Writ. Then he set up a printing press (thanks to subsidies from the Propaganda) and taught the younger of the natives to read. Still his progress was slow, and it was not till the periodic outbreaks of small-pox gave him his opportunity. He vaccinated a many of the natives as he could prevail upon to submit to the operation and when the tribe at the next epidemic of the disease found his patients 'immune,' while those who had held back from becoming so either died or emerged from it disfigured, their liking for him deepened into love and a superstitious belief in his power. The success of his mission was then assured. Yes, the poet laureate of the society was warranted in typifying the mission march of Loyola as that of a well-meaning, beneficent giant:

"Tollis gigantes sentit ter; simul Idola nutant; fana ruunt; micat Christus triumphans trapezum, Craxque novae numerat scientias. Videre gentes Xavarii Jubar cursum subulis divideret, Caequique mirans Christianos, Per medios Balfare Gaugages."

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 ennoble for the Society an admiration and a sympathy hitherto withheld from it even among Catholics themselves."

FROM AN ANGLICO-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 "The 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 irenic, and it desires to extend the olive branch of peace and 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: "Why should Christians remain divided? It is impossible to explain our differences in a 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 members 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.

Canon Wirgman says most fairly that we ought not to accentuate our differences, 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 much "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 maintains that the English at the "Reformation" did not follow the same lines as the Protestants on the Continent, and that, if any "doctrina Romanensium" came in for condemnation, mere abuses were aimed at, and not the official teaching of the Roman Catholic Church. In long and learned and edifying chapters Dr. Wirgman explains the Catholic and ancient doctrine concerning her whose greatness is unique, Mary Immaculate, Mother of God, the Second Eve, altogether sinless, ever the Blessed 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 other words, the doctrine of the Communion 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 harmony with the Catholic doctrine. Dr. Wirgman's book reminds us inevitably of Traugott's "The Difference between 1841 and 1906! No hasty Heads of Houses will now accuse one who writes in an anti-Protestant sense of 'evading rather than explaining' the sense of the official teachings of the Established Church. 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 Church, wrote of him as the founder of the Church of England as it now is.

Various reflections arise from the perusal of Canon Wirgman's beautiful work. As Catholics we cannot but thank God for the amazing change that has come to pass even in our own lifetime. Surely the finger of God is here. Such an "evolution," such a lifting up of a great mass of opinion above the level of the Protestant traditions of three hundred years, has not taken place without a special Providence and a special "Working of the Holy Spirit in the Church of England." Corporate

reunion is too grand a dream to come true.

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, "Paris et concordia," to the "Pia Memoria" of two venerable and resplendent names. For us there is no need to speak of Newman. But who can stand over Pusey's tomb at Oxford, in the shadow 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 doctrines of the Catholic Church? Nevertheless, we cannot forget by what a wide abyss Newman and he were separated. Canon Wirgman has not, perhaps, sufficiently 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 whatever 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 a message (which it was not judged well to 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 solemnly 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 sacramental 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 priest, it would require the confession of a most luridly heinous and most inhuman sort of sin to cause him to give 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 intrude, it would be accompanied with admiration of the sincerity and humility of the poor penitent who had opened 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 Pius 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 Holiness 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 support of the missionary cause. "France," said His Holiness, "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, Magr. 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."

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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 Faith'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 Society 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 Dunn 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, then, of our condition of things (in the United States), is our hit-and-miss, happy-go-lucky system, or want of system, vibrating from atheistic indifference to religion and morality, to a slyly disguised Protestant domination over Catholicism, and occasionally over Jewish minorities, a domination sometimes finding loud-voiced heralds in the Dickinsons and Lansings, who would indubitably 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 inmost 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 inmost Protestantism." And they express the greatest astonishment at our objecting to such a system.—Antigonish 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 usage 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 late, so 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 Faber.

FIVE-MINUTE SERMONS.

Nineteenth Sunday after Pentecost. WHITE LIES. Wherefore putting away lying, speak ye the truth every man with his neighbor.

There is perhaps no sin, my brethren, for which people seem to have so little real sorrow, or for which they so seldom make a practical purpose of amendment, as this miserable one of falsehood, of which the Apostle here speaks.

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 you not tell the lie again?

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 are addressed is not expected to be deceived by them, but merely to be prevented from asking further questions.

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 therefore an offence against God, who is the truth. This is what St. Paul tells us in this very epistle of to-day.

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 slightest degree, even to save the whole world from destruction.

Stop, then, deliberate lying for a purpose, which is but too common. But also be careful in what you say; try not even to fall into falsehood thoughtlessly. 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."

By every sin, then, which men commit, they incur a debt to the Justice of God. 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.

Justice naturally requires the punishment of the offender. The Mercy of God, however, has provided many ways in which the sinner can make atonement. Sometimes this atonement may be made for us. Nothing that man can suffer, or do, would be a full and sufficient reparation for mortal sin.

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.

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 cv: 33.)

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. "And that servant, falling down besought him, saying: 'Have patience with me, and I will pay thee all.'"

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, and maketh to find life everlasting."

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: 21.)

THOSE WHO TOIL.

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

Many are toiling on and taking no rest in their thoughts at all. There are those who toil for pleasure and bodily gratification—worldly-minded persons and many untrained children. It is not that pleasures are wrong—far from it! They are even necessary, they are real blessings, but they are only blessings when they are received, as it were, from God's hand, with grateful, loving, understanding hearts.

There are those who toil for learning. No longer children, they must think of something serious. Surely, you will say, study must bring 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 criticize, to doubt. Many are deceived by this sort of thing, it is so impressive. They perceive themselves and talk profoundly, but a few questions skillfully put reveal its essential shallowness.

AN EDIFYING SIGHT.

In St. Joseph's Church, near Wilmington, Del., was witnessed a spectacle 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.

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MARVELOUS GROWTH.

CHURCH IS RAPIDLY GAINING CONVERTS THE WORLD OVER.

Emperor William has decorated Cardinal 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.

Contrasting the state of things Catholic in the beginning of the nineteenth century with its condition now, the well known Jesuit, Father Forbes, of Paris, says in his recently published book, "The Catholic Church in the Nineteenth Century":

"Turkey has but 25,000,000 inhabitants to its 40,000,000 in 1800. From Afghanistan to China liberty has made 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 priest in 1800, are now the home of 1,000,000 Catholics, 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 China proper boasts nearly 2,000,000 members of the Catholic Church.

There is another objection, and I am almost ashamed to touch publicly upon it—the outcry against the intolerance of the professional. Well, I was a Protestant once, my dear brethren, 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 listening to the vile tales of so-called escaped nuns, and unfringed priests and friars!

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 attention.

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The Kyriale

Or Ordinary of the Mass ACCORDING TO THE VATICAN EDITION. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes.

Catholic Record LONDON, CANADA

VALUABLE TESTIMONY.

The editor-in-chief of the Charleston (S. C.) News and Courier is a Presbyterian, but that fact does not preclude 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 nothing short of shameful. 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. I think the Church marriage 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 proposed with the object of obtaining uniformity in the divorce laws of this country. These conventions are generally proposed by persons living in States in which the divorce business has been overdone. There has been talk from time to time of national legislation; but so far all efforts have failed to reach a plan which, while conceding great freedom of action in obtaining divorces, would at the same time preserve at least the pretence of some high moral purpose.

A COMMON-SENSE VIEW OF THE CONFESSIOAL.

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

"Protestants so often think confession was invented by the priests in order to have the people under their thumb. What bunglers these priests must have been to put this practise on Catholics and forget to leave the burden of it 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 the other hand, if that burden of hearing confessions 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 loosing from sin!

There is another objection, and I am almost ashamed to touch publicly upon it—the outcry against the intolerance of the professional. Well, I was a Protestant once, my dear brethren, 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 listening to the vile tales of so-called escaped nuns, and unfringed priests and friars!

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DECLARATION, REVELATION AND NEGATION.

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THE KYRIALE

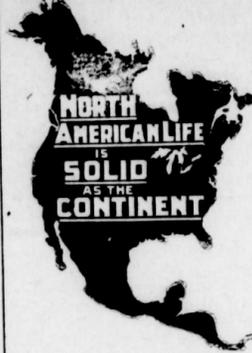
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THE CATHOLIC RECORD London, Canada

HOW THE PROTESTANT REFORMATION 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 Wittenberg, where an enthusiastic audience ever hung upon his eloquent lips.

This magnificent edifice is certainly 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 function of the Christian religion.

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 pardon of a sin is taught clearly in Holy Scripture.

Did any great abuse occur in connection with the Indulgence preached by Tetzel and his companions? What we now call "gratitude" was a pretty common abuse in Luther's time.

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's chief purpose was not to correct this error, but to profit by it for the purpose of making Indulgences odious, and indirectly to blame the Pope, who had granted them.

because he cared for the poor" (John, xii, 5, 6).

Besides, Luther knew very well that the Church does not allow people to purchase Indulgences; but he skillfully turned the blunders of some underlings against the higher authorities.

Tetzel answered him on January 20, 1518, by posting up one hundred and six counter theses.

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.

In the following year, 1520, Luther felt secure in the 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.

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 eternity.

The secular power, he maintained, should summon a free council which should re-organize the constitution of the Church from its foundation, and must liberate Germany from the Roman yoke.

WILL THE FRENCH HAVE TO WORSHIP IN BARN.

Alluding to possible developments in connection with the persecution of the Church in France a correspondent writing in the London Daily Telegraph gives reminiscences of his college days as follows:

North of France, between fifty and sixty years ago I was taken by the aged Cure of Coutiches near Douai, to a lonely wood and shown the secret rendezvous of Catholics during the worst periods of the Great Revolution.

And perhaps similar cases may soon be again known in the same country, as the Paris correspondent of the Telegraph suggests by the query "Will the faithful (in France) worship in barns?"

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AN INCIDENT IN A MISSIONARY'S LIFE.

FATHER CHALEROIS, O. M. I., RELATES 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.

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 paid attention. The squaw cried over the sufferings of the Saviour. She had never before heard a sermon on this subject.

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."

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 parents, she 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 baptism. He now told me the reason of his change of view.

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.

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 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 revered and profitable recitation of the Beads.

It is not to let it begin, without seriously asking ourselves how we say the Beads as devoutly as we need 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.

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 for a few moments, and that may distract our minds all that may distract us during that holy exercise.

When we begin with distractions, what wonder if we go on with distractions and end with distractions? Furthermore, we neglect something 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 Indulgence. Not to do this is tantamount, so to speak, to setting out on a journey without any definite goal.

To be recollected, and remain recollected, is a matter of chief importance in all prayer, and especially 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 and habits.

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 counsel; it is that of an experienced 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.

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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 us nothing is generally nothing worth—an axiom especially true of prayer.

DEATH OF MOTHER MARY OF THE ROSARY.

During the week just ended, an eminent religious, Mother Mary of the Rosary, Superior-General of the Congregation of the Holy Names of Jesus and Mary, whose mother house is at Hochelaga, was called to her eternal reward.

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