

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshesago, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper and I have been much interested in it.

Mr. Thomas Coffey. 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.

LONDON, SATURDAY, JANUARY 21, 1911

CATHOLIC PRINCIPLES

We return to the Rev. Mr. Mihm this time to see his explanation of Catholic principles. They are misleading, being neither Catholic nor principles. It will be better to take the report as it was given.

Protestantism makes the Christian community supreme over the priesthood. The Roman priest because of his ordination possesses miraculous powers. We must confess to a man and not directly to God.

As a theological argument the above is perille: too indefinite to be clear, too weak to be refuted and too limited to do justice to Catholicism.

The next point to which the Rev. Mr. Mihm refers is the miraculous power of the Catholic priesthood. To this he joins the obligation of confession, which he puts more emphatically than candidly: "We must confess to a man and not directly to God."

ARCHDEACON ARMITAGES

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A VULGAR NEWSPAPER

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THE GREAT INTEREST BEING MANIFESTED

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refers to the withholding of Home Rule from Ireland as the only blot on British statesmanship the same gentleman who withheld Home Rule from our sister provinces of Alberta and Saskatchewan and gave them a nice touch of Home Rule instead when he allowed the fine Italian hand of Mgr. Sparacetti to stab to the heart the best principles of provincial rights, sever the first cord in the British North America Act and in the presence of our Premier and his acolytes break off the handle and leave his knife in the wound, thus adding another foul stain to the many dark spots on the escutcheon of Liberalism under the Laurier regime." This newspaper, published by gentlemen for gentlemen considers it a violation of provincial rights that Catholic children should be permitted in school hours to be taught their obligations to the God Who made them. Here is another nugget in the paper published by gentlemen for gentlemen: "This disgraceful deed was the sequence of the Jesuitical trick of 'W' engineered by a Spaniard, one Merry del Val, when the Church sprung the school question on what our province chooses to call the Postage Stamp Province." But the worst is to come. In this paper, published by gentlemen for gentlemen, appears the following:

"The first grand case of Jesuitical intrigue in Canada was evidenced on the night of the election 'and ever since,' and driven home when Tarte and the Hon. John Costigan, Minister of Inland Revenue in the Conservative Cabinet, representative of the Irish Roman Catholics, and mover general of Home Rule resolutions, bolted for the Grit camp, where they, like Judas, received their reward, and a little later, when the Bishop of Baltimore referred to Sir Wilfrid as a dear friend of the Church, and last, but not least, at the great religious show in Montreal, where he proclaimed amid acclamations his ardent and steadfast adherence to the host and the elevation thereof, and according to evidence adduced at the different departmental investigations, the bulk of his followers are just as ardent worshippers of the dough."

(Italics are ours.) Our worthy Governor General lately drew attention to the bad manners of the children hereabouts. He did not include Quebec. Commenting on this pronouncement a writer in the Toronto Star recently said, amongst other things:

"If you meet a boy on the road in this Province and ask him where Mr. Spulpin lives, he says, 'Eh? What do you want to see him about? And when you have satisfied him that point he will want to know if it's Old Spulpin you're after. A man past thirty is always 'Old Smith or 'Old Robinson, as the case may be. Meet a boy of the same age in Quebec and he will volunteer to go with you and leave you with the house in sight."

Evidently in the management of the Toronto Mail and Empire may be found the grown-ups—the development—of the boys referred to by the Governor General, graduates of the little red school house where God is ignored and the dollar worshipped. It is a thousand pities that we have in the press of Canada reckless writers who do not a little to create and foster a depraved public sentiment. This vulgar and blasphemous reading matter in the Mail and Empire makes one ask: whether are we drifting? When we see in some of our papers printed thoughts which would bring shame to the cheek of the average bootblack—well, as the politicians would say, it is time for a change. It is a pity that the Mail and Empire management, as becoming gentlemen who pretend to publish a paper for gentlemen, do not copy the style of the Toronto Globe, a paper characterized by broadmindedness and elegance of expression. We hope no one will accuse us of political proclivities in this matter. Let the fight between Tory and Grit—the fight upon questions of public policy—be fought upon their merits, but let us have calm, judicial argument in chaste English. In this respect the Globe is a model. The Mail and Empire, published by gentlemen for gentlemen, the reverse.

A WAR IN WORDS ONLY

A press despatch tells us that there are fifty thousand Orangemen in Ulster and the other counties of the North of Ireland who will resist Home Rule by force of arms. Are we to take this as another sample of yellow journalism? If there is any foundation whatever for the rumor it gives us still another proof of the semi-insanity of the rank and file of the Orange Order and the criminality of the Grand Masters. As an example of this turbulent spirit on the part of the Williamites it is stated that their civil and religious liberties would be placed in jeopardy were Ireland's local affairs administered by a Partially well-informed and naturally excited in Dublin which would naturally contain a majority of Catholics. Past and present conditions in Ireland abundantly prove that such a claim is put forward by Unionist politicians for selfish purposes. The facts are altogether against the contention that Protestants would be unjustly dealt with under the new conditions. In fact in Ulster a force bigoted and unjustly practised by the Orange element against their Catholic fellow citizens; while in the South of Ireland, in counties almost exclusively Catholic, the small Protestant population is treated

with the utmost liberality and kindness. Any Protestant who has ever lived in the South of Ireland will acknowledge this to be the case. May we not take it that this outbreak amongst our Orange friends is one of their periodical exhibitions of bad temper. They are the apostles of civil and religious liberty—for themselves. For Catholics they are bent to deal it out in homoeopathic doses. If turbulence comes in the north when Home Rule is established the "rebellion" of our Orange friends would be short lived. To the county of Tipperary alone the War Department might assign the duty of putting down the little unpleasantness. The men in that county could settle the matter in about a week. It might be, however, that the Canadian Orangemen might show a disposition to take part in the fracas. But, alas! such action has already been forestalled. The Canadian navy, commanded by that "Jesuit," Laurier, would take up a position at Quebec, and Colonel Hughes, who would settle the South African war, would have to order his yellow brigade to beat a retreat.

A SPLENDID WORK

Toronto leads the van in the matter of debating societies, a work which means a great deal for the future of many a young man. We are getting better the period when golden hours were wasted in shuffling little bits of cardboard. There may be justification for a card social once in a great while, but the bulk of our leisure time should be devoted to exercises that will leave something healthy and valuable in the memory.

Some days ago the first debate of the Toronto Debating Union was held. It was a great encouragement to all who were present—a goodly number—some three hundred of the best Catholic men, young and old, of the city. A correspondent informs us that it was a delight to see so many interested in the debate. We congratulate the priests and Christian Brothers of Toronto upon the satisfactory outcome of their efforts to promote and extend this admirable object and before long we hope that other centres will establish like organizations. In this case a trial of literary capacity might be held between clubs visiting one another. Eventually it might be found feasible to establish a Provincial Debating Union, with branches in Ottawa, Kingston, Toronto, Hamilton and London. This would be to our mind a commendable work. All honor be to those who are engaged in this admirable undertaking.

ARCHDEACON ARMITAGE ON ANGLICANISM

To the Editor: You have done me the honour in more than one issue of "your paper to refer to my lecture: Did Henry VIII. found the Church of England?" and to the newspaper correspondence arising from the lecture. In the closing issue for the year 1910, you state that you believe that the Canadian editor is as a rule a fair-minded man, and that he does not wish his paper to be a "propagation of prejudice." I presume that you place yourself in this category, and your journal as well. I therefore ask for room in the Record for the discussion of the subject, and the spirit of fair-play in any controversy which may arise therefrom.

First, I wish to state that my reference to the colony of the Jesuits, that of the Church of England dates only from the Reformation, is far from being a malicious attack upon that order, but merely a simple, plain and indisputable statement of fact. If I wished to attack the Jesuits, I have plenty of ammunition ready at hand, and most of it from the very arsenals of Romanism: the statements of its own Popes, Bishops, priests and people, and the Holy Scriptures. Now before I turn the Papal guns upon the Jesuits, I wish to say that one may well admire the self-sacrifice of the members of the Order, and yet detest and abhor the system to which they belong. The Jesuit order is a very large and powerful organization with many solidities of men and women, directly influencing a membership of some twenty-five million people. It would be passing strange if it did not produce some devoted and earnest men full of the spirit of self-sacrifice.

What has the Papacy itself to say of the work of the Jesuits? Pope Clement XIV. was one of the ablest and best of the Popes. He suppressed the "Society of Jesus" altogether, by a Bull dated July 21st, 1773. He stated that the kings of France, Portugal and Sicily had been compelled to expel the Order, prevent Christians from rising against one another, and from massacring one another in the very bosom of their common mother, the Holy Church. The Pontiff declared that the Jesuits had produced "dangerous seditions, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, had excited the faithful to all the rage of party, hatreds and enmities. Pope Benedict XIV. denounced the Jesuits as "disobedient, contumacious, captious, and reprobate persons."

Mr. Frank Hugh O'Donnell, a well-informed Roman Catholic and a representative Irishman, claims that they have ruined education in Ireland, that they were the cause of the French Revolution, and of French infidelity, that "Voltaire, Diderot, D'Alembert, Helvetius, and Robespierre were the pupils of clerical schools, and mostly of Jesuits."

So much for the testimony of Romanists. Now for more independent testi-

mony, the Jesuits formed what they thought would be a model state in Paraguay. There they had their own way, used their own methods, and were completely in possession, without a rival of any kind. They were the soul masters in spiritual and temporal. What was the result? Let Mr. Washburn, an unbiased witness, from his experience on the spot, as United States Minister at Assunition, tell us. It was, says Mr. Washburn, "the worst government ever devised by the perverted ingenuity, selfishness, and bigotry of man. The Indians under it were abject slaves." And again, speaking of the Indians on the frontiers in their missions: "They were in great prison pens. The Jesuits, in fact, were the only further necessary is that of Webster in his article in the Encyclopedia Britannica: "Marriage has fallen so completely out of fashion that only three per cent. of the births are legitimate."

I leave your readers to judge how mild my statement was which you characterized as a "malicious attack." The first of the Jesuits' pretended growth of error was so easily traced we regret that the Archdeacon did not trace it for us, it gives me pleasure to throw light upon. The answer, however, will not be given in the CATHOLIC RECORD, if given in detail. You will be content I presume with a skeleton sketch, and some illustrations, but if not I hold myself ready to give you the fullest particulars.

Take as an instance the claim of Papal Supremacy, that the Pope is the divinely constituted Monarch of the Christian Church. There is not so much as a trace of it in the New Testament, or in the Primitive Church. Pope Gregory I. (A. D. 590) declared that even the term "Universal Bishop" was an un-Christian assumption, and that whoever allowed such a name to be applied to him was a profane, arrogant, blasphemous, superstitious, haughty transgressor of the law of the gospel, of the Church, and of the faith. Gregory's Letters to Sabinius, Eulogius, Anastasius and Cyrillus. Yet this monstrous claim of Papal Supremacy, which Pope Nicholas I. (A. D. 860) claimed the Papal Monarchy and it reached its height in the days of Innocent III, 1198, who made the blasphemous claim that he was the "viceregent of Christ on earth," a term the full significance of which can only be understood in Milton's noble lines:

"But whom send I to judge them? When but three Viceroyers ruled the foundations of the Papal Supremacy. Its historians showed that it was based upon the most impudent and outrageous forgeries. Aton after a time, with a result which can best be described in the sad complaint of Pope Pius IX. that there was not now a Christian nation in Europe, a confession of the failure of the Papacy to carry out its claims, and an aspersion upon modern Christianity.

As an instance of the growth of error the doctrine of Indulgences, which is one of the most glaring. It is opposed to revelation and to reason. It is founded upon a false and exploded system of philosophy (Realism) which no thinking man would entertain. It rests simply upon Papal authority.

The theory of Transubstantiation first invented in 831, formulated in 1215, and formulated in 1563. Its real author is the Council of Trent, a mark of Corbey in the ninth century. Paschasius has many novel and strange speculations, notably his view that the Lord Jesus Christ was without sin, and that he was "propagated of pre-judice." I presume that you place yourself in this category, and your journal as well. I therefore ask for room in the Record for the discussion of the subject, and the spirit of fair-play in any controversy which may arise therefrom.

A third instance of the growth of error is the invocation of Saints through the sixth and seventh centuries, until sanctioned by the Pseudo Council of Nicea in 787, and finally acknowledged by the Council of Trent in the sixteenth century.

A fourth instance is the use of images, a breach of the second commandment, but sanctioned in 787. Charlemagne in his Caroline books repudiated the invocation of Saints, and the Council of Frankfurt, but the Popes were in favour of it, and fastened it on the Papal system, contrary to all Scripture, and to such Fathers as Augustine who does the question of Indulgences, and the practice of Masses for the dead. It has no sanction in Holy Scripture. It grew out of some foolish dialogues ascribed to Gregory I, but it is probable that he was the author of anything quite so puerile. It developed from the dreams of the poor martyred Perpetua (if the acts of her martyrdom are not fictions); it received official sanction from the Council of Trent in 1563, but it has only reached its full bloom in modern times.

The second direct question you ask me to answer is: "How did the pretended usurpations arise?" The position of influence exercised by the Bishops of Rome was quite natural at the first, and for that matter proper. The Bishop of Rome was a brother among equals, but a rich brother, a powerful brother, and in the early days as a rule a generous and kindly disposed brother. Rome was the centre of civilization where men were coming from and going to all parts of the world. It was perfectly natural that the Bishop of Rome should have tremendous influence and power. It was not until the fifth century that the name Pope emerges as the distinctive title of the Bishop of Rome. It is still

the official title of the Archbishop of Alexandria. For that matter every Greek priest is called Pope. The title of the Roman Emperor, and it is one of the most harmless of words, in matter of fact only a baby-word Papa. Innocent I. (A. D. 402-17) was the first to dream of Rome's numerical supremacy. Leo the Great (440-41) was the first to grasp at power. The next stage is illuminating to a degree, the transfer in 476 of the seat of empire from Rome to Constantinople. This left the Pope in the seat of the figure in Rome and consequently in the West. Another striking feature was the over-throw of civil institutions by the invasions of the Barbarians, which led to the addition of power to the Church, the Pope and the Bishops. Then came the elaborate forgeries known as the Pseudo-Isidorian Decretals (A. D. 850) nearly a century after the death of the Pope. The forgeries for the first 400 years as supreme monarchs of the Church, and influencing in the dark days of ignorance almost all western Europe. The forgeries, marks the next great advance, for he attempted like a second Alexander to make himself absolute Master and Monarch of the world. The forgeries were reached by Pope Boniface VIII. in 1302, who declared that a two-headed Church would be a monstrosity, that the sword of temporal authority was wielded only by appointment of the Pontiff. It is a far cry to the days when these claims could be made good amongst civilized nations, but the Papacy, and its claims, have not, but rather reinforced them by the Vatican Council of 1870. Thus I do two things in this statement, I furnish the information, and I give you a succinct account of the growth of one particular error in the Church of Rome.

You have many hard things to say, Mr. Editor, of Henry VIII, and his part in the English Reformation. The kind and honest account of your columns in the twentieth century. Your own historian Baronius tells us of Popes who were far worse than the worst that has ever been said of Henry. It is strange that Roman Catholics do not stop to think that there must be another side to the argument. If the proceedings in connection with the divorce of Catharine of Aragon were disgraceful to Henry, they were disgraceful to the Pope. The facts are these: Henry's elder brother Arthur was married to Catharine. Arthur died, and Henry VII. wished to grant Catharine's simple request to marry the Emperor's good-will in one act. Henry VIII. applied to Pope Julius II. for a dispensation to allow his son Henry to marry his deceased brother's widow. The Pope refused the dispensation against the protest of Warham, Abp. of Canterbury that it was contrary to divine law as set forth in Leviticus XVIII. Henry was a boy of twelve when the betrothal took place on account of the urgency of Ferdinand. He carried out his father's wish, he married Catharine against his own conscience, for he was trained for the priesthood, and intended for the Primacy, but the Scripture warning: "If a man shall take his brother's wife, they shall be childless" (Lev. xx. 17) seemed to be literally fulfilled, and the Pope's dispensation was null and void. (See Lingard iv, 290; Hall: State Papers) The King in his own words said: "I doubt the punishment of God in that behalf." He was troubled by the Pope's refusal to grant the dispensation, and he was driven to "consider the estate of this realm," and to "despair of any issue male by her." (Cavendish, p. 230) All this was before he had seen Anne Boleyn. The man to suggest the divorce was Wolsey the papal legate. He did not hesitate to threaten the Pope, if his ends were not gained with an English army at the disposal of the King, he would go to Rome, and he would be "wily Winchester," the champion of Rome, who burned people at the stake for denying Transubstantiation, but who found it convenient to forsake his book, and the work of his own hands: "True Obedience," in which he denounced Henry's marriage with Catharine as incestuous, and impugned the Papal supremacy. Pope Clement VII. himself declared in his letter to the Pontiff: "according to your promises, but we have been so often deceived by your promises that we do not depend upon them." The Pope told Francis I, King of France, that the king of England was right, that his cause was good, that he had only to acknowledge the Pope's jurisdiction, and he would be given full effect, to find sentence immediately pronounced in his favor. (Letter of King of France, Legend, vol. 3) There was no question of anything in Henry's own mind. The question hung on state-craft, whether it would pay better to alienate the English King or the Emperor. There were presidents plentiful enough in the English royal family. Henry's own sister Mary was the third wife of Louis XII. of France. When left a widow, she married Charles Brandon, duke of Suffolk, made famous in "The Taming of the Shrew." Brandon had married a cousin by dispensation, but pleaded that the dispensation was invalid, because he had previously made a contract of marriage with a lady who was his wife's cousin, and because his grandmother was a sister to the father of a former husband of his wife. The marriage was declared null. Henry had another sister Margaret of Scotland, who divorced from the second, the Earl of Angus on grounds far more absurd, based on pure fictions, but decided in Italy after two years of litigation. (See State Papers Vol. IV, p. 491). Whatever blame is to be assigned to Henry, much more is due to the Papal Curia, which as Creighton, one of the greatest of modern historians says, had behaved as if "anything was possible." (Papal Dispensations). But there is worse to follow. Clement the Pope gave his legates a special commission, declaring the marriage of Catharine as Henry's second wife null and void, and he intended it to be a secret document, and gave instructions that under certain circumstances it was to be burned. The legates against orders of Catharine, and the King's Councilors. The paper was not burnt, and when the Pope heard this he was very angry and said: "They can do

as they please provided they do not make the drama is equally illuminating. The final decision was reached by an Ecclesiastical Court, composed of Bishops in full communion with Rome, who decided, as the learning of Europe had already decided, that the Pope did not possess dispensing power, that as there had been no marriage no divorce was necessary, and that the King was free to marry again.

Now as to your aspersions upon the King's Supremacy. Your position is as disloyal as it is unsubstantial and unscriptural. People of British blood have through all the centuries been impatient of an appeal to a foreign power whether it be Prince or Pope, or both under the same name as the claim made by the Pope to be above the sovereigns of the earth in temporal as well as spiritual. The Reformation took us back to the primitive practice, as witness Scripture and the Fathers, that the Sovereign is "Supreme Governor." We hold unwaveringly against all persons in all cases as well ecclesiastical as temporal." (See 55th Canon.) We hold unwaveringly against the King's Majesty had the same authority in causes ecclesiastical as in temporal. The Reformation was a goodly King had amongst his Jews, and Christian Emperors in the Primitive Church. (Canon 2)

All your jibes and sneers at the Anglican Church, Mr. Editor, fall harmless like spent bullets. They have been disproved so often that as a rule we pay no attention to them. If your readers can thrive on such an intellectual pabulum of wretched husks of false history, of appeals to prejudice, of constant shafts of calumny against the Church of England, a pure branch of the Holy Catholic Church at once Apostolic, Evangelical, Catholic and Protestant we are sorry for them.

The Anglican Church is as old if not older than the Church of Rome. It possesses a purer faith for it is based entirely on the Word of God. It enjoys a purer Liturgy the most spiritual and scriptural in Christendom. Its teaching is Evangelical; "the Faith once for all delivered to the saints." Its practices are Catholic based upon the justness of the Primitive Church. Its principles while conservative are yet broad and liberal with charity towards all. It was founded not by a "royal leecher" (if I

may sell this paper with your own words which border on the indecent) but by Apostolic men. Its supreme head is not of earth, no boy-king as you sneeringly say, (I do not stop to ask you about *Boy-Popes*) but Jesus Christ, Head over all, blessed forever. It is not a sect as the Church of Rome in England is, a schismatic body which went out of the Church of England in 1570, its present episcopate being an Italian mission created by Pius IX. in 1870. The Church of England, in the words of Gladstone is the same Church that existed from the beginning. There was no new Church in the reign of Henry VIII. The same clergy, nearly 13,000, remained in the Church, and officiated in its services during the reign of Queen Elizabeth, as had ministered under Queen Mary. Cardinal Allen is our witness that only 250 refused the oath, and separated themselves from us, because they were not of abuses, the cleaning it from error, the establishing of it in justice did not break its continuity. It is the same body, just as Parliament is the same organization, though rejecting in a larger measure of liberty.

The Church of Rome curses us, constantly pours the vials of her wrath upon us, stands ready to rob us of our priceless possessions of a free and open Bible, a Scriptural Ministry, a valid Sacrament as Christ commanded, and above all of our blood-bought liberties. The Church of England has nothing but charity towards all, and offers her prayers daily for all who profess and call themselves Christians. It is in the spirit she inculcates that I offer my fervent wish, that your readers may know the truth, and that the truth may make them free. Yours etc.

W. J. ARMITAGE
Halifax, N. S.

The people naturally like a sunny disposition—it is the hallmark of a good conscience and a patent of honesty. Some people act as though they had been bathed in crab juice in infancy, brought up on butter-milk and whey in their youth, and in their adolescence nurtured on a mixed diet of wormwood and gall.

CONVERTS OF A YEAR

INTERESTING FACTS ABOUT SOME LATELY RECEIVED INTO THE CATHOLIC CHURCH

The past year was a fairly good one in the way of conversions. I don't remember a year in which we have had such large confirmation classes of converts. For instance, in the archdiocese of Philadelphia, which seems to be a haven for converts, in the month of May, there were more than three hundred converts confirmed. This is indeed a wonderful record for one diocese, and speaks eloquently for the zeal of the clergy there. Of course the other dioceses of the country can show nothing approaching this record for one month, but from what I have learned, I should be disposed to the number of persons confirmed last year at three thousand. I think it would be a very good idea to have given in every instance the exact number of converts confirmed. Such a custom, if faithfully followed, would add greatly to the value of our statistics.

THE RECORD IN ENGLAND

England seems to have left us in the lurch this year as regards distinguished converts,—consequent on the reception of the two Brighton Vicars,—their clergy, and a portion of their flocks. These devoted men have had to bear the brunt of the usual attacks made upon men who leave the Anglican Church in obedience to conscience. At such a time your advanced Anglican is not a bit above making common cause with the most rabid Ecter Hall rafter, in protest of their common foe—Rome. In this connection it is painful to see a man like Father Maxwell, S. S. J. E., preaching in St. Bartholomew's church a sermon which he must have known was most injurious to the former clergy and the Catholic Church. This exhibition only goes to show to what lengths religious rancor will drive even good and earnest men.

From the letters of an English friend, I learn that about one hundred communicants of the Brighton churches have been received into the Church. Some of the converts were received

CONTINUED ON PAGE EIGHT

Midwinter Sale

OF
Used Organs

This Midwinter Organ Sale is "special" in every sense of the word—special in the extraordinary high character of the Organs offered—special in the wide choice of styles and makes to select from, and special in the unusually low prices asked.

Never before has there been a better bargain offering—perhaps never again will you have so excellent an opportunity to buy the very Organ you want and buy it right.

Terms of Sale { Organs under \$50, \$5 cash and \$3 per month, without interest.
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A discount of 10 per cent. for cash. Each safely packed without extra charge. A handsome stool accompanies each instrument.
IN ORDERING, better send your second and third choices, in case the first should be sold before your order is received.

<p>Thomas—5 octave parlor organ by the Thomas Organ Co., in solid walnut case with small extended top. Has 6 stops, 2 complete sets of reeds, knee swell. Sale Price \$33</p> <p>Karn—5 octave parlor organ by D. W. Karn & Co., Woodstock, in solid walnut case of attractive design with high top. Has 12 stops, 2 complete sets of reeds, knee swells, etc. An attractive organ. Sale Price \$44</p> <p>Bell—5 octave parlor organ by W. Bell & Co., Guelph, in handsome solid walnut case with bevel edge mirror top. Has 10 stops, 2 sets of reeds in treble, one set in bass, mouseproof pedals, knee swells. A handsome, modern organ. Sale Price \$47</p> <p>Dominion—A specially handsome parlor organ by the Dominion Organ Co., in solid walnut case with finished back. Has 10 stops, 2 complete sets of reeds, patent folding mouseproof pedal cover. A modern instrument in perfect order. Sale Price \$49</p> <p>Uxbridge—6 octave parlor organ by the Uxbridge Organ Co., in solid walnut case with extended top. Has 11 stops, 2 sets of reeds in treble, 1 set in the bass, couplers, knee swells, etc. Sale Price \$51</p> <p>Dominion—5 octave chapel style organ by the Dominion Organ Co., in solid walnut case with panelled and finished back. Has 11 stops, 3 sets of reeds in treble, 2 sets with an extra sub bass set in the bass, knee swells, etc. Sale Price \$59</p> <p>Uxbridge—6 octave piano case organ by the Uxbridge Organ Co., in walnut case. This organ is made without stops, designed to look as much as possible like a piano. Has 2 complete sets of reeds. Sale Price \$63</p> <p>Bell—5 octave organ by W. Bell & Co., Guelph, in handsome solid walnut case with pipe top. Has 14 stops, 4 sets of reeds in treble, 3 sets with an extra sub bass top, the bass, knee swells, mouseproof pedals, etc. Sale Price \$63</p> <p>Doherty—6 octave piano case organ by the Uxbridge Organ Co., in walnut case. This organ is made without stops, designated to look as much as possible like a piano. Has 2 complete sets of reeds. Sale Price \$67</p>	<p>Dominion—6 octave piano case organ by the Dominion Organ Co., in handsome mahogany case. Has 11 stops, 2 complete sets of reeds, patent folding mouseproof pedal cover. A modern and handsome instrument. Sale Price \$69</p> <p>Uxbridge—6 octave piano case organ by the Uxbridge Organ Co., in walnut case, handsome and attractive design. Has 11 stops, 2 complete sets of reeds, knee swells, etc. Sale Price \$71</p> <p>Karn—6 octave piano case organ by D. W. Karn & Co., Woodstock, in handsome mahogany case with mirror rail top. Has 11 stops, 2 complete sets of reeds, couplers, knee swells, mouseproof pedals, etc. A fine organ. Sale Price \$73</p> <p>Dominion—A very handsome Chapel organ by the Dominion Organ Co., in solid walnut case with finished back. Has 17 stops, 4 sets of reeds in the treble, 3 sets in addition to sub bass in the bass. Has lamp stands, automatic folding mouseproof pedal cover. Sale Price \$77</p> <p>Bell—5 octave organ by W. Bell & Co., Guelph, in handsome solid walnut case with particularly attractive pipe top. This is a large, finely built organ, with 17 stops, 6 sets of reeds in the treble, 3 sets and sub bass set in bass, knee swells, mouseproof pedals, etc. Sale Price \$79</p> <p>Dominion—6 octave piano case organ by the Dominion Organ Co., in handsome walnut case with mirror rail top. Has 12 stops, 3 sets of reeds in treble and 2 in bass, knee swells, mouseproof pedals, etc. A fine organ. Sale Price \$81</p> <p>Karn—6 octave piano case organ by D. W. Karn & Co., in specially handsome case with mirror rail top, modern in design and in perfect order. Has 11 stops, 2 complete sets of reeds, couplers and Vox Humanus, knee swells, mouseproof pedals, etc. This organ has been used a very short time. Sale Price \$89</p> <p>Estey—6 octave piano case organ by the Estey Co., Brattleboro, Vt. This organ is a splendid example of this celebrated make. Is in solid walnut case with carved panels, lamp stands and mirror top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Used less than a year. Sale Price \$102</p>
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THE READER'S CORNER

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If there is one calamity more than another that enemies of Catholicity...

CHATS WITH YOUNG MEN

ADVICE TO YOUNG MEN

To each of us, at times, the question comes vividly, "Why is it that so many clear-headed, intellectual, non-Catholics do not believe in the doctrines of the Church?"

Now, granted that Catholicity is an obstacle to industrial progress, how can our friends consistently complain of it? Catholicism does not profess to be a religion of men. Not till the state is blamed for not making saints, may it fairly be laid to the fault of the church that she cannot do more for the nation...

They are kind, considerate, helpful neighbors, and frequently are more staunch friends in time of our need, than many of our own race and faith. They are law-abiding citizens, devoted husbands, and generous providers for their families.

FOR TREASURERS OF SMALL CLUBS OR SOCIETIES THERE IS NO BETTER MEANS OF KEEPING ACCURATE RECORDS THAN OPENING A CHECKING ACCOUNT.

When all monies received are deposited and all payments are made by cheque, the bank book is a record in itself. The cancelled cheques are the only receipts required.

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after truth, but to be so well informed, that we may be a "light of revelation to the Gentiles," and of such an indisputable grand quality of Christian manly grandeur, that the practice of our religion, that, "they may see our good works and may glorify God."

OUR BOYS AND GIRLS

"ROSE OF THE SACRED HEART"

"Many years ago there lived a holy old missionary who brought the light of faith to the wild Indian tribe who occupied the beautiful Colorado valley.

ALCOHOL AND THE SENSES

THE NAME OF JESUS

CHARITY

cannot even give food for the sheep and had never wanted me in the meadow. All I can do is to look up cheerfully at everybody that passes by and be the best little daisy I can be.

A WISE LITTLE DOG.

The remarkable intelligence of a dumb brute, which saved two lads of the West End from suffocating, has been brought to light by the York (Pa.) Gazette.

The extreme sensitiveness of the organs of smelling, so useful in certain pursuits, is dulled, as almost destroyed, by the effect of consuming strong drink. It has been claimed that children of intemperate parents are liable to have a very dull sense of smell.

HELPFUL ADVICE

"John," asked father, "do you practise on the piano while I am away at business?"

"Yes, father, every day," replied the boy.

"How long did you practise to-day?"

"Three hours."

"Well, I am glad to hear that you are so regular."

"And the next time you practice be sure to unlock the piano. Here is the key. I locked the instrument last week and you have been carrying the key in your pocket ever since."

All the senses are injuriously affected by the use of strong drink.

Sight.—The effect of alcoholic drink on the eye is very marked. Acuteness of vision is weakened, and the use of the eyes becomes painful and fatiguing.

Hearing.—Very near to the brain, the seat of sensation, the ear is extremely sensitive. Situated at the most exposed portion of the head, it stands open to the elements from without, and is so constructed that these sounds are caught with greater precision than that shown by a wireless telegraph receiver, and through the extremely delicate adjustments with unerring skill. To accomplish all this a special surface, spread with consummate skill with in fit condition for its work. It must report accurately and exactly.

By the use of liquor the auditory apparatus is at length seriously affected. This has been shown in experiments on the human ear, the special click of a key being heard less readily after taking drinks.

Smelling.—The nose is sometimes so affected by the fumes of liquor that personal intoxication is experienced. Persons engaged in bottling intoxicants, and even if total abstinence, are seriously affected by inhaling. A liquid seller whose sleeping room was over a vat of brandy, with loose floorings, became eventually a paralytic. The habit of drinking is not infrequently formed through a desire which begins with inhaling the fumes of liquor.

After Escaping From Burning Home Doctor Advises Amputation

Mrs. Jno. Marks, of Cameron, Ont., narrowly escaped losing her foot. She tells the story this way.

"I had my foot so badly frozen after escaping from a fire which destroyed our home that the doctor in attendance advised immediate amputation. He induced to try Douglas's Egyptian Liniment, and it produced a most remarkable result.

"After four or five applications the frozen flesh dropped off, and the foot began to show signs of improvement. It advanced wonderfully under the treatment, and was soon completely healed."

"Egyptian Liniment saved me from being horribly crippled."

"Probably none of you family will ever be troubled by a common and painful enough experience. Egyptian Liniment takes out every bit of the pain, soreness and swelling, and quickly restores the injured part."

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The extreme sensitiveness of the organs of smelling, so useful in certain pursuits, is dulled, as almost destroyed, by the effect of consuming strong drink. It has been claimed that children of intemperate parents are liable to have a very dull sense of smell.

The Catholic Church holds matrimony to be a sacrament. Some of the "Tom Thumb Weddings" we read about, taking place under the auspices of Protestant church people, here is a description of such a "wedding" from the Philadelphia North American, Nov. 20.

"Five-year-old Jessie Adair and seven-year-old Albert Snyder were 'married' last night at a 'Tom Thumb Wedding' held by the children of the primary department of the Erie Avenue Methodist Church. The 'wedding' and entertainment that followed were given in aid of the building fund of the church.

"To the strains of 'Lohengrin's' wedding march, the bride walked up the aisle on the arm of her father, Edmund Coe, who boasts of seven years. They were followed by six flower girls, the oldest of whom is not yet five years.

"In front of the altar they were met by the 'bridegroom,' who was attended by six-year-old Mrs. C. G. Coe, who boasts of seven years. They were followed by six flower girls, the oldest of whom is not yet five years.

"Women who trained the children for the entertainment are Mrs. W. W. Henry, Mrs. A. Grettinger, Mrs. C. Henry, Mrs. A. Snyder and Mrs. S. Mackimmon."

All this, the dear ladies look upon as very 'cute' and 'enjoying,' no doubt. But to Catholics, such a scene would be just as offensive and repulsive as the parody of any other of the seven Sacraments of the Church.—Sacred Heart Review.

A RIVAL IN BLASPHEMY.—Viviani, the French minister for labor, who is just as offensive and repulsive as the parody of any other of the seven Sacraments of the Church.—Sacred Heart Review.

the roof that lasts long and leaks not

the cheapest good roof is one that

is so thoroughly locked together, unit by unit, that the hardest windstorm cannot penetrate; the heaviest rainstorm cannot penetrate; the severest lightning cannot harm. And that means Preston Shingles.

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of the French working man, has a rival in blasphemy. M. Trouillot, French minister for the colonies, presiding recently at a banquet given at the close of the congress of the Teaching League, said: "The lay school is the corner stone of the republican structure, and on this rock we will build our church." This, it will be noted, was meant to be a parody of our Divine Lord's words.

APATHY OF CATHOLICS

Father J. O'Mally a distinguished Jesuit of Australia, in a talk recently on the Catholic press spoke some plain words as follows on the apathy of Catholics in the matter of supporting the Catholic press:

"The apathy of Catholics with reference to the Catholic press is deplorable. Our Saviour tells us that the children of this world are wiser in their generation than the children of light—that is, that men seek with eagerness the temporal goods that fall under the senses, while the effort to look at things from a spiritual point of view is so infrequent that even those who profess to do so, do it only half-heartedly. The anti-Catholic paper that assails us day after day is paid for punctually, while the Catholic paper that defends us so faithfully is half starved. No matter how excellently it may discharge its high duties, there is no praise for it, while the slightest shortcomings are visited with the severest censure. It is specially painful to add that the gentlemen connected with the Catholic press do not always meet with the common courtesy so freely accorded to gentlemen in any other walk of life and which would be at once bestowed if they quitted the Catholic office to attach themselves to an anti-Catholic one."

In this connection it is well to recall a saying of that illustrious Archbishop McFall that "if you want an honest press you ought honestly to support it. Catholics should try to appreciate the force of this reference to the Catholic press."—Freeman's Journal.

We are all sowers every day of our lives. We are sowing seeds that will bring a harvest of some sort, and we are all sowing in full view of God and angels and men.

The time of seeming inactivity is laid upon you by God without a just reason. It is God calling upon you to do His business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you.

RHEUMATISM, NEURALGIA and all painful conditions promptly relieved by ABSORBINE JR.

A customer writes: "My wife has been afflicted with a severe case of rheumatism for 12 or 15 years—most of the time unable to get about. She has tried every remedy known to her, but without success. She has been advised to try ABSORBINE JR. and she has used it for several days. She writes: 'I feel much better. The pain is much less. I can now get about. I am sure that ABSORBINE JR. has done more for me than any other medicine I have ever used.'"

What a power in the world is that Name, unlike all others—Jesus! The toms of all time in bronze or marble perpetuate the names of emperors, kings and popes, and the names of heroes and saints, but we look not in the world's cemetery of celebrities for the Holy Name of Our Lord. He came out from the skies, came from His divine Father, and He should bear, and after His work was finished He returned to the skies. Earth did not pull His Majesty down. He lifted earth up. Its dust was blown away in His personality and now is all replenished in His glory forever and forever.

How vainly do kingdoms act, that raise their hand against me, Gath and Masiph, and may pass with it, but Christ's royalty outlives scepters and has seen a thousand thrones crumble. His gospel stands alone above all the parliaments of the ages, a standard whereby to grade the worth of human laws. His Church challenges the world's wrongs and stands as a miracle to attest the eternal durability of its Founder. His philosophy is unique as voted in the Sermon on the Mount. His theology will outlive all the assaults of heresy and infidelity, for St. John in his gospel wisely says, "In Him was life, and the life was the light of men." His poetry inspired a Dante, whose greatest glory is that he was a devotee of Christ's shrine. His wisdom fills the earth and is heaven's chief glory.

Such is the Name of Jesus that will cause some men to wonder who cannot explain, and others to explain while they wonder at Him whom Isaiah in prophecy called Wonderful!—Catholic Union and Times.

Father Maturin in a sermon recently in London remarked as to certain kinds of people in their connection with charity: "How often," said he, "do we see ladies who are devoted to the poor who are not on speaking terms with one another, and who are intolerant, censorious, and who hate each other."

Upon which The Catholic Herald thus comments: "The reason is that charity like politics, has its manipulators. There are strange things done in the

the roof that lasts long and leaks not

the cheapest good roof is one that

is so thoroughly locked together, unit by unit, that the hardest windstorm cannot penetrate; the heaviest rainstorm cannot penetrate; the severest lightning cannot harm. And that means Preston Shingles.

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These, then, who reproach the Church because it does not promote man's temporal welfare should, if consistent, place the blame on Christ. They must regret that he made no provision for commercial enterprise. He said nothing about the copper or iron trade in His sermon on the Mount, in fact that His principles tended to tear up its roots the very idea of Roman citizenship. So then if the Church profess to be with Christ against the world how can men who profess to be Christians condemn her? But of course they have forgotten that the Church is not Catholic, seeking light, has been offended by the suspicious, repellent, attitude of some wrong-headed Catholics. This incorrect light has been known to go still further. Converts, who are fully as sincere as any life-long member of the Church, have often complained, that they have been treated as strangers in their father's house; that no matter how earnest, sincere or devoted they may be to the practice of their new found treasure of faith, an indefinable wall of cold distrust is raised between them and the Church, and they are responsible for lukewarmness, and perhaps, even for loss of their faith. They are not regarded as natural members, but as converts, only in the light of tolerated adoption.

This is all wrong. There are two sides to the evil of race prejudice. It should be banished, especially by those who have been benefited by those who believe in the word of St. John. "He came into His own, and His own received Him not. But to as many as received Him, He gave the power to become the sons of God to those who believe in His Name." We should clearly understand that admission or rejection into the faith of Christ or into the fullness of the relationship of the "sons of God," does not come to us because we are Americans, Irish, French, Germans or Italians, but because of the fact that we receive and accept the faith of Christ.

It is brutal wickedness and presumptuous insolence for any man or class, to dare to limit full fellowship in Christ's Church to the members of his own race or nationality. He does not understand the true meaning of the word "Catholic." He does not realize that what comes to him as easily as the breath he draws, is filled with obstacles, difficulties, and intense hardships to many a sincere, honest, noble-minded man, whose life has been spent, through no fault of his own, in an environment either contemptuously indifferent to Catholicity, or deeply hostile to it. To us should be applied the words of our Lord, "Blessed are the eyes that see what you see, and the ears that hear what you hear."

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CONVERTS OF A YEAR

CONTINUED FROM PAGE FIVE
from that other nursing-mother of converts, St. Paul's.

The mother Superior and seven of her nuns, of an Anglican community of London, England, have arrived at Graymoor, Garrison, N. Y., to be received into the Church and to join the Society of the Atonement.

Among converts ordained during the year may be mentioned, Father Paul, superior of the Society of the Atonement; Father Fay, of the Catholic University; Father Paul Shafel, a Jewish convert, of the archdiocese of Milwaukee; Father Mills, of the Church of the Holy Comforter, Washington, D. C.; Dr. McGarvey, Father McFetrich, Rev. William E. Henckell and Rev. Maurice Cowl, of the archdiocese of Philadelphia.

ANGELICAN CONVERTS

The names of the convert Anglican clergy for the year follow:
The Rev. J. A. M. Richey, rector of the Church of the Good Shepherd, Quincy, Ill., founder and late editor of the American Catholic graduate of Nashotah, and a son of the late Very Rev. Canon Richey, of Fond-du-Lac Cathedral.

The Rev. James Ross Cormack, graduate of Edinburgh University; late curate of St. Clement's church, Aberdeen, Scotland.

The Rev. Philip Arnold Grogan, B. A., Jesus College, Cambridge, curate at Hackney, London.

The Rev. Philip Valentin, graduate of Salisbury Divinity College, and London University; successively curate at St. Clement, East Dulwich, London, and Cowley St. John, Oxford. His brother is a Dominican priest.

The Rev. S. E. L. Spooner, M. A., Mus. Bac., Hertford College, Oxon; curate at St. Augustine's, Kilburn, London.

The Rev. Arthur Reginald Carew Cocks, M. A., Exeter College, Oxford, Vicar of St. Bartholomew's church, Brighton, Sussex, England, since 1895.

The Rev. Henry Rufus Sargent, ordained two weeks ago by Bishop Anderson, of Boston.

The Rev. Henry Fitzrichard Hinde, M. A., Jesus College, Cambridge, Vicar of the Annunciation, Brighton, Sussex, since 1896.

The Rev. Oliver Partridge Henly, B. A., Keble College, Oxford, and Ely Theological Seminary; late Vicar of Wolverton St. Mary, and connected with the Church of St. Bartholomew.

The Rev. John Dilzell Knox, M. A., Balliol College, Oxford; curate of St. Saviour's Cathedral, Southwark, London, a lineal descendant of the Scottish "Reformer" John Knox.

The Rev. Henry Rides Prince, B. A., Oxon; curate at the Church of the Annunciation, Brighton, Sussex, and late of St. Barnabas's, Piccadilly.

The Rev. Ernest Reginald Shebbeare, B. A., Keble College, Oxford; and Ely Theological Seminary, late curate at Church of the Annunciation, Brighton, Sussex.

The Rev. Alfred George Schopp, B. A., Magdalen College, Oxford, and Cuddesdon Theological seminary; curate at St. Philip's, Clerkenwell, London.

The Rev. A. L. Senior, M. A., and Naden Divinity student, St. John's College, Cambridge; curate at St. German's, Cardiff. Mr. Senior has won several scholarships and prizes at Cambridge, including the Tyrwhitt Scholarship, and the Hebrew and Mason Prizes.

By the way St. German's has before now given several of its clergy to Rome, among them being Father Dix-Dix, of the Dominicans, and Father Lasseter, of the Redemptorists.

FORMERLY OF ST. BARTHOLOMEW'S
When I heard of the reception into the Church of the Brighton clergy, I looked up my friend Gordon-Gorman's book, among the following Catholic priests now serving at our altars, were formerly connected with St. Bartholomew's church: The Rev. Alfred Fawkes, M. A., Eton and Balliol, Oxford, (1870); the Rev. Joseph J. Gorman, M. A., Cambridge, (1876); the Rev. Henry Martin Parker, S. J., M. A., Lincoln College, Oxford, (1877); the Rev. Philip Fletcher, M. A., Exeter College, Oxford (1878); the Rev. F. X. V. Marber, B. A., Keble College, Oxford, (1897); son of Canon Marber, of Bristol. Canon Marber's church has given us Father Esckridge, of the Oblates of St. Charles, (1881), and Mr. W. H. Aymer Vallance, the writer on artistic subjects (1889), some curates there.

OTHERS OF NOTE
Other interesting converts of the year have been:
The Prince Frederic William of Prussia, eldest son of the late Prince-Regent of Brunswick, who has entered a religious order in Italy.

The Hon. Laura Lister, daughter of Lord Ribblesdale, and niece of Mrs. Asquith, wife of the British Premier; now Lady Lovat.

Mrs. Raupert, wife of the well-known convert lecturer and author, Dr. Godfrey Raupert.

James Reginald Morshead Glenross, LL. B., M. A., Trinity College, Cambridge.

Captain H. Ward, of the British Navy, Hon. Maynard Matthews, one of chief magistrates of Natal, prominent in Anglican and Masonic circles.

The Count Wenzel von Mitrovitz, descended from the second son of St. Wenceslaus of Bohemia.

The Countess Wratislav, daughter of John Lancaster, Esq., of Dunclunoch Lodge, near Warwick.

Fabian S. Woodley, University College, Oxford; son of William Augustus Woodley, one of the proprietors of the Somerset County Gazette and other papers.

Mr. Carlton Strong, President of the Anglo-Roman Union, and prominent architect of Pittsburgh.

Fannie Humphreys Gaffney, wife of Thomas St. John Gaffney, the Catholic

You can keep your kitchen clean, your bathroom inviting and your whole house fresh and sweet with SUNLIGHT

Actually saves half the labour on wash day and never hurts clothes. Keeps the hands soft and white.

We will give \$5,000 to anyone who can find adulterants in Sunlight Soap. 5c

Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as other soaps. 513

Consul-General at Dresden; extensive traveller in America and Europe; president of National Congress of women, 1899-1902; delegate to International Congress of Women, 1899; contributor to magazine on the advancement and higher education of women. She is a member of many American and foreign learned societies; formerly an Episcopalian.

Lady Paston-Cooper, of London, born the Princess Tatiana Dolgorouki, daughter of H. H. the Prince Dmitri Dolgorouki, of Russia.

Mrs. George Croel, Jr., New York. Henry Rasgorshek, of the Union Pacific Railway, Omaha, Nebraska, a Jew.

Charles Wright, late chief of police, Syracuse, N. Y. W. H. Fountain, Esq., Southcoate, Chester, England.

Henry A. Hammond-Spencer, Esq., of Chesterwood, Bournemouth. George Cecil Brown, Esq., of Westoning Grange, Ampthill.

Me. Jirijimoff, second secretary of the Russian Legation to the Quirinal, Rome, who has become a Jesuit; Russian Orthodox.

M. Komaroff, Consul at Bordeaux. France, brother of Countess Schvaloff, wife of the late Russian ambassador to Germany; Russian Orthodox.

M. Swetachen, first secretary of the Russian Legation, Paris; Russian Orthodox. The late John Wahl, prominent banker of St. Louis; Lutheran.

Mrs. Laura Gardner Edwards, Pittsburg, late a member of All Saints' Episcopal church, Ravenswood, Chicago.

Mrs. Hester Estes, Lake Forest and Chicago; now a nun in Italy. Mr. Anthony Bleeker Neilson, New York, member of old families.

Mr. Granville Ernest Palmer, Winchester, Mass. The late Rev. Albert Hudson Kayler, a Presbyterian minister and criminal lawyer in Kansas City, who became a Catholic on his deathbed.—Catholic Columbian.

PRESENTATION TO REV. B. J. GILLIS, D. D.

On the eve of his departure for East Point, to which parish he has been transferred, Dr. B. J. Gillis of St. Dunstan's College, was presented by the students with the following address, together with a fur coat and cap, as a slight token of the great affection which they have for him.

To the Rev. B. J. Gillis, D. D.:
Rev. and Dear Sir,—We learn with profound regret of your early departure from St. Dunstan's College, where during the short period of your professorship, you have succeeded in an unusual degree in directing towards yourself the affections of the student body.

Your devotion to duty, and your solicitude for the lessening of college monotony have, we assure you, impressed us with a sense of your regard for our welfare here, and led us to hope that you would not soon be transferred to other fields, which perhaps might not offer such scope for the exercise of the many talents you possess; and

THE ENAMEL THAT STAYS WHITE
Satinette
Exterior White Enamel Gloss

Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish. Satinette Exterior White Enamel is specially prepared for this purpose. It works with great freedom—dries with a high clear lustre, and is

Noted for its Durability
Satinette dries hard like porcelain, and is both sanitary and durable.

All Packages are Full Imperial Measure
INTERNATIONAL VARNISH CO. LIMITED
TORONTO WINNIPEG

DR. A. W. CHASE'S CATARRH POWDER 25c.
is sent direct to the diseased parts by the Improved Blower. It cures the urethra, stops droppings in the throat and prevents the urethra from becoming inflamed. It is the best remedy for Catarrh of the Urethra, Bladder, or Edman's, Bates & Co., Toronto.

which in the short space of three months we have so learned to appreciate.

We shall not dwell here on our recollections during the past few months. They have been cordial, eminently satisfactory and fruitful of happy memories. We merely wish to express our appreciation of those relations and to express the hope that your return to us may be looked for in the not distant future.

We trust that in your new sphere of usefulness you will have the good-will and kindly co-operation of your parishioners—which indeed you cannot fail to have—and that your life there will be as happy as it deserves to be.

In conclusion—for we cannot prolong the pain that the consideration of your parting gives us—we request the acceptance of this article, which faintly typifies the affection in which we hold you.

Dr. Gillis left on Saturday morning for East Point, to which parish he has been appointed as curate to Rev. Jos. A. McDonald.—Charlottetown Guardian.

NEW CHURCH IN SOUTH LONDON

The progress of the faith in London is a matter of sincere congratulation to all Catholics. Already we have one of the finest cathedrals in the province and a stone church in St. Mary's parish, ministered to by two Rev. Fathers McKoon and Tobin, which takes rank with the very best parish churches in the diocese.

For some years past the Catholic families in this portion of the city known as South London have been increasing to such an extent that it is now deemed advisable to undertake the erection of a church and to create a new parish in that section of the city. Some years ago a large plot of land was purchased by the then Bishop of London, now Archbishop McEvay, upon which was erected St. Martin's school. It is commodious and well equipped. Upon this property it is contemplated to erect the new church the construction of which will be commenced at an early date. Already liberal donations have been made by some prominent Catholics of the city and it is to be hoped that this generosity will extend to every Catholic family within the bounds of the corporation. His Lordship the Bishop of London has assigned to Rev. Father Laurendeau the duty of forming and administering the new parish. This good priest extends to the work youth and strength and apostolic zeal. Already he has done excellent service in other parts of the diocese which, may be taken as proof that in his new sphere of labor unbounded success will attend his efforts to spread the faith. We sincerely hope that the entire Catholic population of the city will extend his work in a couple of years we may hope to find in South London another flourishing parish added to the diocese.

MASONRY'S POWER
IN FRANCE IS SHOWN IN COMPLEXION OF NEW CABINET

"The reconstruction of the Briand Cabinet does not mean more justice for the Church and less persecution," writes the Paris correspondent of the Irish Catholic. "Of the seven new Ministers six are Freemasons, one of them the chief of the Grand Orient, and one is a Jew."

The Westminster Gazette says that M. Briand's selection of M. Lafferre as Minister of Labor strikingly confirms the contention of speakers in other recent dinners in London of the International Masonic Club—that every serious student of the world movement of to-day knows how widespread is the power of Freemasonry.

The same paper says that M. Lafferre is not only president of the "Republican Radical and Socialist Radical party" in the Chamber of Deputies, but of the Grand Orient, and is, therefore, the head of the Freemasons of France. On the 18th of July in formally substituting for its former declaration "that the basis of Freemasonry is a belief in God, the immortality of the soul, and the solidarity of humanity," the formula that "its basis is absolute liberty of conscience and the solidarity of humanity" the Grand Lodge of England promptly and with unanimity declined further to recognize its members as "true and genuine brethren."

The schism has become unquiescent ever since, for the English Freemasonry is rigid in its old determination to exclude the discussion of politics from and include a recognition of revealed religion in all its lodges and associations.

THE GOSPEL OF KINDNESS
We must give up the habit of backbiting.

We must speak no unkind thing of any man woman or child in the world. If you want to exercise yourself in backbiting, talk about yourself and let your neighbor alone. It matters not how much ill you speak of yourself, say no evil of your neighbor. Under no circumstances, under no provocation, permit yourself the use of one unkind word. That tongue was given you to praise God. That tongue was given you to pray. That tongue was given you to cheer your neighbor. Oh, do not make it an instrument of torture; do not make it a poisoned fang to gnash and wound and kill your neighbor. Do not make that tongue a source of poison that kills and chills the hearts and the hopes of that know you. Above all have a kind heart. Think kindly of everybody. People are not as bad as they look; people are not as bad as they are described; there is good in everybody, God loves everybody, and God loves only what is good. And if God can love people, why cannot we? If you find a man or a woman or a child in the world whom God does not love, then you can speak evil of that person; but first be sure God does not love him. And if God loves everybody, why should we dare speak evil of anybody?—Exchange.

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FAMILY AND DIVORCE IN JAPAN
Joseph Frieri, D. C. L., in the January Catholic World

Another New Parish
The mission of Brussels, London Diocese, which had been assigned from the parish of Seaford, has now with Wingham been formed into a new parish. Rev. Father Corcoran, who has had charge of this mission was, on New Year's day, presented with a very complimentary address by the members of the congregation. The address gave testimony of the good work which had been performed by him while he had their spiritual interests in his keeping. The Church had been improved and beautified and there had been established an Altar Society, League of the Sacred Heart and a Holy Name Society. Father Corcoran made a suitable reply to the address thanking the members of the congregation for the very kind sentiments of regard which they had expressed towards them. He assured them that in offering up the Holy Sacrifice of the altar he would ever remember his kind friends in Brussels.

With us marriage is the foundation of a family and divorce its dissolution. A violent rupture of family ties between married persons, and between parents and children, is abnormal and against nature, and the Catholic Church has always fought against it. Whatever may be the pretext to justify divorce, no one can deny that its consequences are disastrous—for the future and the honor of the woman, and for the moral formation and education of the children. The children, especially, are to be pitied. For if, on the one hand, divorce brings to parents hatred, discord, shame, remorse, and jealous disputes over the children; it is, after all, the children themselves who are sacrificed so that their parents may recover a shameful independence; the children find themselves in an unnatural attitude toward those who gave them life; their education is endangered and will be received from strangers. They are the chief victims of the rupture of the family ties.

In the land of the Rising Sun things are altogether different. Except when founded upon marriage, is not destroyed by divorce. Family is not there the natural group of parents and children. It is a collection of individuals who may have no ties of blood one with the other; it is a clan, a "house," a name, which must be perpetuated indefinitely, by artificial means if necessary.

Andrew Lang and Mary Stuart
All admirers of Mary Stuart will be interested in this extract from an article by Mr. Andrew Lang, contributed to the London Morning Post:

"If I am told that I will deny that I have a prejudice—in favor of Queen Mary for example—nature necessarily sways me to a bias toward saying—what happens to be perfectly true—that I am violently prejudiced in her favor, and know it. This was Sir Walter Scott's position. Asked to write a biography of the Queen, he refused, saying that his sentiments were in opposition to his reason. He could have done the work admirably. Except when under Protestant possessions, or under the bias of revolt from the helpless partiality of the Queen's too strenuous partisans, everyone is naturally on the side of the beautiful world without one true friend; with nothing but her charm and her feminine craft, daily insulted in her religion by the proachers and mob, deserted by greedy and selfish nobles; the court of the concentrated hatred and complicated intrigues of Elizabeth and her ministers."

Tables are Turned on Defamers of Church
Recently two defamers of the Catholic Church, a man and a woman named Williams, conducted a series of lectures in the town of Lebanon, near Esbon, Mo. In the little town of Lebanon there lives one Catholic family by the name of Ryan, who, hearing of the lectures those to members of the Esbon Knights of Columbus. They immediately consulted with their young and energetic priest, Rev. Father Roche, who drove to Lebanon and entered the church wherein the lectures were held, clad in a blue overcoat and a black hat, and took his seat. Hearing William quietly make a remark derogatory to a priest, Father Roche stood up, pealed off his coat and said: "I am a priest and feel proud of the fact. Will you please give the name of the priest you allude to?" The preacher became dumfounded, and could give no names. After that several members of the Esbon Knights

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of Columbus protested against the meeting. Next a large number of Catholics from the neighboring town poured in and made such a protest that the Protestants of the village offered them a hall and advertised the lectures to be given by the priest. The result was a mission to non-Catholics, which was much more effective than the lectures first arranged.

Mother's Influence
"THE influence of a fond mother has saved souls in the forming of character, and the memory of her and a happy home has always exercised a restraining power upon the passions of man," says a writer in the Catholic Herald. "Mother love has two elements; sacrifice and devotedness. The duties of the Christian mother are solemn. She was free in entering into the compact, but once entered upon her course she became a power for the full force of the natural law and its consequent obligations for the good of the race and the preservation of public order. Maternal love implies devotedness. The mother is the great priestess of the natural order, her altar the family fireside. While her husband is busy with the affairs of the world, into her hands is committed the care of an immortal soul, the most precious treasure ever fashioned by the hand of God."

New Books
"The Unfading Light." By a well known Catholic writer of prose, Caroline Davenport. Published by Sherman, French and Co., Boston, Mass. Price \$1.25.
"Back to Holy Church." Experience & knowledge acquired by a convert. By Dr. Albert Von Reubell, professor of modern languages. Published by G. Schoenemack and edited, with a preface by Rev. Robert Hugh Benson. Published by Longmans, Green and Co., 39 Paternoster Row, London, England. Price \$1.25.
"At Home with God." Familiar papers on spiritual subjects. By Rev. Matthew Russell S. J., author of "Mysteries of the Tabernacle," "Fidels of Kilmonee," etc. Published by Longmans, Green and Co., 39 Paternoster Row, London, England. Price \$1.25.
"The Cost of a Crown." A story of Donay and Durban. A Sacred Drama in Three Acts. By Robert Hugh Benson, author of "A Mystery Play," etc. With illustrations by Gabriel Pignatelli. Published by Longmans, Green and Co., 39 Paternoster Row, London, England. Price \$1.25.

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