





THE BLINDNESS OF DR. GRAY

By Rev. F. A. SERRANO, D. D. Author of "My New Sister," "Lola Delgado," "Lolita," "Gloria," etc. CHAPTER XXXV

ENGLIS AND NICE

The New Year dawned, cold and wet and chill. The Christmas snows had disappeared, except here and there in nooks and crannies, for the sea-air had come in and hovered above the drowsy drifts and breathed so softly on them that they had not the hardness to remain longer, but gently melted away and relieved the suffocation of grass and herb that had been pining in the darkness beneath. But the skies were lowering and heavy, and leaning too closely with their weeping burdens on the earth, and the whole landscape and sea vista was tinted in a melancholy grayness of color, that made men sit down and think rather than stir themselves to walk within or without of doors.

Gray was the old Dunkerkin kept against the steel face of the sea; gray were the granite walls without, where they held up their faces to be lashed by wind and waves; gray were the walls within, except where they were blackened with the smoke that crept out from the gypsies' fire and coiled itself round and round the hearth—gray, chamber and lined on the arched roof and left it darkened and grimy with its sooty pat. Gray, too, was the face of the wrinkled hag bent over the peat and wood fire upon the hearth—gray, with an ashen pallor as of a life that was consuming itself in a fierce struggle of overmastering passion.

The gloomy day wore on to evening, and the deep shadows drew down at their o'clock, shutting out all light from that dark chamber except a few feeble rays of twilight that lingered still about the narrow slits that served for windows. The dusky brood of children were still out upon the cliffs playing their noisy games; the old woman gazed musingly but anxiously into the fire. Cora, the ugly gypsy girl, was munching apples at the corner, seated on a kitchen table and swinging her legs to some imaginary Romyan ditty.

At last the old woman woke up as if from a reverie and without turning round she addressed her granddaughter: "The little father is late to-night, but don't hear any noise of his coming. Without moving or making a single sign of interest, the girl went on munching apples, just passing a little to numbly: "None. Wouldn't be surprised if he fell into the hands of the negroes and found the darbies on his wrists."

"Why dost thou say such a thing?" cried the old hag with the addition of an oath and an opprobrious name. "Because his pal or someone else has peached," said the girl, without moving from her place or resenting the insult. "His pal? Wyeberly, dost thou think?" said the old woman anxiously and turning round to face her husband grandchild.

"Yes; or I'm nashkado," said the girl. The old woman turned back, muttering something and looking steadily at the fire. A little later on the sound of hoofs was heard, as the great stone horse and the heavy cart jolted over the rough stones, or tore through the bushes and brambles that closed in its wild profusion across the narrow passage. The stable door was opened, the animal unharmed and housed for the night, and Pete came in, calm and unconcerned as usual.

The old woman received him so effectively that he expressed his surprise. She explained the suspicious of his hopeful daughter. "I didn't know but that you would be in the nashky to-night," she said. "And we—"

wouldn't trust him. But Kerins—I have watched him and I have little faith in him."

"No matter," said Pete airily. Nothing but the hangman's noose could hang over his head could disturb him. "We have only one or two journeys more. And then we quit. And granddaddy! We, the tinkers-gypsies, have not done so badly for ourselves."

"No!" she said. "We shall be remembered well! Go call that busy and the beebes from the cliff. She's only fit to be a Christian!"

And she spat into the fire with disgust. It was quite true that Jack Wyeberly was better and wiser. The violent hemorrhage that had come on in the early hours of St. Stephen's morning had been checked by powerful remedies, but he had been confined to bed and was suffering from great debility. And he was feverish and restless, partly because he saw that he could not well resume his studies, but principally because he craved and hungered after the presence of the nurse, whose light touch and sympathetic attentions seemed now to have become indispensable to his recovery. Since his recovery by his bedside all that dreary night, watching side by side with the old doctor, who was half-distracted with grief and terror, for the cessation of the dangerous symptoms. It was only after breakfast that she was allowed to return to her uncle's.

He was in no agreeable mood. Quite ignorant of the modern methods of medicine and science and still more ignorant of the etiquette that now obtains in the profession, he thought there was a certain impropriety in the summoning of a young girl to attend at night the bedside agonies of a young gentleman. Quite unaware of hospital practices, he rather resented the idea of her being summoned to a private patient; and he thought there was a certain want of fitness and delicacy in the whole thing that called for comment on his part.

"I don't know, Annie," he said when he had made some ordinary inquiries about the boy's condition, "what are your ordinary duties, but it seems to me that you have gone as far in this matter as maidenly delicacy will allow."

Annie opened her eyes in amazement. "I know I want a right good sleep, Uncle," she said. "But what in the world has maidenly delicacy to do in the matter? Why, it is my profession." "Of course, but surely there are distinctions in your profession. There are certain rules or laws," he said, reverting to his old ideas, "binding all professions, and in yours there must be distinctions. I mean you have no right to be called upon to attend patients indiscriminately."

"We acknowledge no distinctions," she replied with a certain independence. "I know I want a right good sleep, Uncle," she said. "But what in the world has maidenly delicacy to do in the matter? Why, it is my profession."

"Of course, but surely there are distinctions in your profession. There are certain rules or laws," he said, reverting to his old ideas, "binding all professions, and in yours there must be distinctions. I mean you have no right to be called upon to attend patients indiscriminately."

were crying for his mother—why, Miss, you'd go to the end of the world to help him."

"You know, Nellie, that I was up all night and an tired and worn out!" "Of course, you are, Miss, though you're looking as fresh as a daisy this morning; but sure, Miss, this is only for a few minutes. And the poor doctor, Miss, is heartbroken an' he said to me, 'Nellie,' he said 'I'm ashamed to be troubling Miss O'Farrell after such a long night, but what am I to do? It is his mother that is calling for her and not to please him.'"

Still she hesitated. She had given a spontaneous promise, as though it was exacted by affection, and she was torn by a conflict of feeling such as she had never experienced before. Suddenly she turned around and went straight to her uncle's door.

"The doctor has sent for me," she said, "and this poor boy is calling piteously for me. I must go!" "You can please yourself!" he said. So she went that day and every day until Jack Wyeberly was convalescent. And her uncle never alluded to it again, but she knew that a great gulf had yawned between them. And she was "old-fashioned" and that her long tongues were tampering with her name in the parish; and that her ministrations of mercy were tortured into deep designs of ambition, or at least taint of avarice, and that she had drawn the invisible but impassable line between delicacy and forwardness, or her uncle would say, the things that are within the neck, and the things that pass to their own retribution outside its impregnable pale.

CHAPTER XXXVI

CORA REWITCHED

Nowhere did these thoughts rankle more deeply than where these things were discussed so vaguely, as in the cabin of the Duggans. Every evening seemed to be leading up to an accumulation of disappointments, and she was hardly to be borne by such fierce and vindictive spirits; and these disappointments in some mysterious manner appeared to originate in the voluntary or unconscious actions of the priests. Things seemed to have reached a culmination of agony when all preparations were made for the marriage of Kerins to Martha Sullivan, and when under the very eyes of the Duggans a pair of furniture were brought from the railway station to embellish the home of the bride.

It was hard enough to lose Crossfields just at the time when Kerins' temperance seemed to make certain his ruin and their acquisition to the farm; and now he had actually swept from the side of Dick Duggan the fairest girl in the parish, which he had already regarded as his own. His grief and disappointment were so terrible that even the old woman, his mother, was won over to his side, and, though her deep religious convictions, which she never failed to take part in any unwholy remark about the priests, still she felt, in that strange instinctive but utterly irrational manner so common amongst the ignorant and uneducated, that they all bore an enmity against the clergy. Hence and matter was warmly and angrily discussed about their hearts these dark, wily days, whilst a few fields away Jack Wyeberly's life seemed ebbling softly onward towards the unmeasured shores of eternity.

"That's because he's never met his mate," said the man that would stand up to him and give him one bad lucky. If Ned Wyeberly had been more frank, he could as easy get Kerins to clear the darkness as I could smoke a pipe. "Is a pity we haven't a gentleman there instead of a skunk. And now I hear he's bringing in the bonniest lass we ever had in the parish."

"Well, good night!" he said. "There's enough of us to dance at the wedding." He hurried to reply to the salutation, but went out heedlessly into the darkness. He knew well he was followed. The dawn face, and the gleaming eyes, and the dry lips of Dick Duggan had not escaped his observation, for unto that were all his cunning remarks directed.

He had not gone far when he heard his name called huskily and cautiously. He turned round and waited. "Did ye mane all that ye said, Pete, about the Yank?" came the voice out of the darkness. "Who's this? Oh, Dick! Did I mean what?" "All you said about Kerins, damn you. You know well what I mane."

"No!" said the gypsy coolly after a pause. "Although he ought; or rather she ought to take him, for it was for her sake he got his death-blow!"

"That was interesting, so the whole party began to group themselves around the speaker, except Dick Duggan, who kept apart as if the subject did not interest him, but who nevertheless kept eyes and ears open for the narrative. But Pete was rather leisurely in his movements, at least in his hours of recreation, and only called his curiosity: "Have ye not heard it?"

"Don't your blood," said the old man in a passion, "you know dom well we didn't. You and them can keep yere secrets too well, although sometimes the best mended pot will leak."

"The allusion to his ordinary trade as a tinker and his extraordinary calling as a singer, which she rejected them, but that he followed her to the city and wanted Master Jack to tell him where he could meet her. Master Jack refused. There were hot words; and hot words, this doesn't concern me and so ye may have it. It is only this. That Ned pursued this young lady, and a very beautiful young lady she is, with his attentions; that she rejected them, but that he followed her to the city and wanted Master Jack to tell him where he could meet her. Master Jack refused. There were hot words; and hot words, this doesn't concern me and so ye may have it. It is only this. That Ned pursued this young lady, and a very beautiful young lady she is, with his attentions; that she rejected them, but that he followed her to the city and wanted Master Jack to tell him where he could meet her. Master Jack refused. There were hot words; and hot words, this doesn't concern me and so ye may have it. 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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 have been much interested in it. It is directed with intelligence and ability, and above all, that it is imbued with a truly Catholic spirit.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 27th, 1905. Mr. Thomas Coffey

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. The Romanist asserts at every point the soul's incompetency. Each lower grade must confess to a higher. The reader here dealt with the seven sacraments of Rome, and showed how by means of them all the Jewish and Pagan ideas had crept back into the church. But Protestantism takes the ground that the Word of God denies the need of human mediators. All believing laymen are competent. The priesthood is not a superior order. The clergy differ from others only because they are set apart to do special work. Authority is in the hands of the church, not of the priest."

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. In the first place Protestantism had not the making of the Church, or as the Rev. Mr. Mihm calls it, the Christian community. Even if it had the making it did not succeed. The only characteristic which Protestantism has brought into hold belief is division. When self-authorized men like Luther, Calvin, Henry VIII., are given the credit of making the community supreme over the priesthood, there is an absolute pretence which those giving never possessed and on the other side a cowardly acceptance which left the Christian community without guide or shepherd. What is meant by "the Christian community being supreme over the priesthood?" Henry VIII., of unblended memory, meant by it that the King and parliament are above the Pope and the Bishops. Henry could not receive any more than parliament could give, the power which Christ bestowed upon the priesthood. Again, we must observe that the British parliament is by no means coterminal with the so-called "Christian community," for it is composed of Jews and Gentiles. A Jew was for many years premier, and therefore adviser to her Majesty upon the spiritual affairs of her kingdom. Does the Rev. Mr. Mihm, in speaking of the Christian community, have before his mind Scotland or the United States? In the former country the community is divided, whilst in the latter country the United States as such ignores the Christian community altogether. Protestantism, having nothing but private judgment, cannot be said to have, or to form, a Christian community. There is no bond of union between the parts, nor any seat of authority which, being the centre of power, has the right to judge and to make laws and to exact obedience. Protestantism took its Bible, went out of the Church, without the sceptre of power or the robe of the priesthood. It had no jurisdiction to bestow. It left each individual by himself to be his own Church, according as it pleased him to interpret the Scriptures.

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 eminently than candidly: "We must confess to a man and not directly to God." This is no Catholic principle. It is not correct. Every penitent entering the confessional begins by confessing to God. Why does the reverend gentleman squint at

Catholic doctrine and practice? There is no doctrine in the Church teaching that we must confess to a man and not directly to God. The doctrine is that if a sinner wishes pardon of his sins he must use the ordinance established by our Divine Redeemer for this purpose. It does not belong to the rebel to lay down the terms upon which he will return a loyal subject and be forgiven his offences. Some plan there should be which, when properly adopted, would give the penitent sincere moral confidence that he was again restored to the friendship of God. The principal office of the Church was this reconciliation. How was the offender after Christ's ascension to obtain forgiveness in the Church? Either our Saviour should present Himself to each sinner and tell him as He had told the Magdalen, "Thy sins are forgiven thee," or He should delegate this power to ministers appointed for the purpose. The former was never promised nor has our Saviour presented Himself to every sinner. He appointed ministers of reconciliation to whom He delegated the tremendous power of binding and loosing, of forgiving sins. This is no self-assumed tyranny, the idea of a recluse or the fervor of some saint. It is the exercise of that judicial power which was conferred by our Lord upon St. Peter and again upon all the apostles. In the sixteenth and eighteenth chapters of St. Matthew our Lord addresses first St. Peter: "Thou art Peter and on this rock I will build My Church . . . and I will give to thee the keys of the kingdom of heaven and whatsoever thou shalt loose upon earth shall be loosed also in heaven." In the same masterly language in the eighteenth chapter St. John, chapter the twentieth, is clearer and more striking. After His resurrection Jesus says to His apostles: "Peace be to you. As the Father hath sent Me so I send you. Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven and whose sins ye shall retain they are retained." Forgiveness of sins is ordinarily to be obtained through the ministry of the apostles. This is evidently the order established by our Blessed Lord, as is manifest from His words. The power of forgiving sins involves the obligation of confessing them on the part of the sinner. Absolution is no indiscriminate power to be given to every one. The impenitent cannot receive pardon equally with the penitent. Nor is the habitual sinner to be too readily forgiven. Judgment is so necessary that without it the power cannot ordinarily be exercised. The key cannot be handed to every one for the mere asking. A priest cannot judge unless he knows the sins the penitent has committed; and he cannot know the sins unless they are confessed. If we follow tradition we find that all the Fathers of the Church, from first to last, insist upon sacramental confession as a divine institution. We quote only one, St. Ambrose. He writes: "The poison is sin; the remedy the accusation of one's crimes; the poison is iniquity; confession is the remedy of the relapse. And therefore it is truly a remedy against poison, if thou declarest thine iniquities. Art thou ashamed? The heaven shall avail thee little at the judgment-seat of God." We need not proceed farther. Confession is the heirloom and treasure left the Church by its Spouse, Who purchased the power of pardon with His Precious Blood. It determines the application of the heavenly asperge pronounced and bestowed by the priest. Flesh and blood may find it hard. It was not flesh and blood which revealed the Incarnation to St. Peter, but the heavenly Father. So is it with the poor sinner who gladly accepts the ordinance of our Blessed Lord and the simple obligation of acknowledging his faults to the duly constituted delegate in order that he may receive the kiss of peace. When the Rev. Mr. Mihm undertakes again to explain Catholic principles we strongly recommend him to study them more carefully and to state them more fairly. He says that each lower grade must confess to each higher grade. What nonsense! Folly on the face of it. Each priest in a diocese must confess to his Bishop. That would keep some Bishops busy, e. g. New York or Paris. Then we suppose he thinks every Bishop in the world confesses to the Pope. The most charitable view we can take of the Rev. Mr. Mihm is that he was joking his fellow-ministers. The venerable Pope confesses every week to a humble Franciscan monk. So Bishops go to one of their priests. Men who talk such trash as Mr. Mihm talks are rather to be pitied than laughed at. In any case they should be discouraged from displaying their own ignorance or playing upon the ignorance of their hearers.

ARCHDEACON ARMITAGES

LETTER

We publish elsewhere a lengthy letter from Archdeacon Armitage of Halifax. In giving space to this defence we may state that we have no purpose of entering into a lengthy controversy with the

Archdeacon, as the subjects which he introduces are too numerous to be discussed within reasonable limits. He has with him a barrel of herrings, too many of which he keeps drawing across the track. The first point we raised was that our controversialist was not justified in stating that it was a mere calumny of the Jesuits to assert that the Church of England was founded by Henry VIII. From the language and the context we gathered that the only authors who maintained that the Church of England dates no farther back than the reformation were Jesuits—and that in making this statement the Jesuits were calumniating some one, be it Henry VIII. or the Church of England or Cromwell or Cranmer or perhaps Elizabeth. There is no reason for getting away from the point, or of introducing questions quite foreign. The work of the Jesuits speaks for itself. The point at issue is: Are the Jesuits the only historians who make the statement alluded to? Secondly, is this statement untrue, because if it is a calumny it is false? Archdeacon Armitage thinks that his charge is far from being a "malicious attack" upon the Order. He may not have intended it so—but to charge an individual or a society of individuals with calumny, however plain the word, cannot be regarded as having any other prompting than malice. Calumny is an odious term whose use is hard to defend, and as employed by Archdeacon Armitage was inexcusable.

The Jesuits are by no means the only historians who state that the Church of England dates only from the reformation. All the historians who have treated the subject rightly hold that a lay parliament conferred the spiritual jurisdiction of the kingdom upon a lay king. Sir Thomas More and Bishop Fisher and the other martyrs who laid down their lives are the first historians upon the subject. The Blessed Thomas More when called upon to take the oath of supremacy refused, answering that his conscience was formed not by the council of the nation but by the council of all Christendom. Lingard is another historian, not a Jesuit, who tells how a new oath was tendered to the bishops by which they not only abjured the supremacy of the pope and acknowledged that of the king, but also swore never to consent that the bishop of Rome should have any authority within the realm. The English Church became a department of the realm. Henry began with schism, and his daughter, Elizabeth, terminated with heresy. There is evidence in almost every page of English history from Henry VIII. down to a few years ago not only of its anti-papal tendency but of its boasted Protestantism. By what change of position do Anglicans wish to be called Catholic? The term was ill-fitting. The few who were Catholics in England were obliged to be very quiet about it. Their places of worship were not churches but chapels, in some out of the way lane or alley. How many a convert from Anglicanism to Catholicism is made to feel the change, as if he were casting dishonor upon his family or as if he were no longer capable of doing the same quality of work. It may be fashionable to call themselves Catholic instead of Anglican, for there is less prominence of nationalism in the custom. Henry VIII. prevented it ever becoming a reality. Until the supremacy is returned to the proper authority, and the doctrine and liturgy be in agreement with Rome, England will remain what she has been for over three hundred years, Protestant and Anglican. We hope in our subsequent issues to see how the Archdeacon has answered our questions.

RELIGION AND WEALTH

From the Literary Digest we see that a New York religious journal takes scandal at what it is pleased to call the supine attitude of Christianity towards wealth. Whilst one rich man spends \$100,000 for a dinner set that he may feed his companions who are already overfed, thousands are laid die because they cannot get food. Bells and other luxuries are a shock not only to modest and refined Christian virtues; they are a menace to society by their extravagance. Boys with papers and messages on the winter nights hungry and shivering want for a meal and shelter. Is ever a word said, asks the religious paper in question, about such terrible evils? Does Christianity permit it without crying shame? We perceive from another source that a Congregationalist minister of Meriden, Conn., the Rev. Dr. Dubois H. Loux, has given up and turned Socialist. He proclaims openly his opinion that "organized Christianity is dissolute." It is playing fast and loose with truth. It must preach what is bent to earth lest wealth be offended at it. For this reason the gentleman throws up his pastorate with the view that he can be free to voice his protest. He mournfully counts the cost. Churches will be closed against him, professorial chairs refused and even business chances. For two months he has been reflecting, and hoping that some door would be opened—without success. We leave out of con-

sideration our own dear Mother Church. This is not the complaint made against the Catholic Church, at any rate, in most countries. Thank God, it is the Church of the poor. In union with its divine Founder it canonizes them. The Church bases its wealth upon the poverty of its chosen bands of workers and warriors. The Apostolic missionary starts out or distant coasts without purse or scrip—and God blesses his work. Religious build institutions and maintain them by the self-denial which poverty implies. Our churches are more frequently the work of small givers and zealous builders than of large donors. There would be double danger if the Church to-day were wealthy; for its enemies would hurry to its plunder and Socialism to the division of the goods. Is the Church afraid to speak strongly upon cases of misapplied wealth? We do not think so. The law of fraternal correction is that which should be applied. A bishop might easily prevent a second occurrence. There is little use in taking scandal. The picture of the rich man feasting while poor Lazarus lies in rags and starvation at the door is neither new nor faded. Modern cities present many such pictures. Things will go on as before. Both rich and poor will die. How transformed are the positions when the scene is changed. Supposing we cry shame, for shameful it is, who will hear it? Not the rich man in his palace. Shame it is that we pride ourselves in our wealth—that our enslaved energies are bent down with main and might to gather more and more. Shame it is that if there is anything we love with all our heart and might and strength it is not Almighty God but the almighty dollar. It is not the single instance of the crazy rich man who spent so much for his dinner-set nor of the minister who left his pulpit which scandalizes us; it is the spirit of pride and wealth which enchains society and makes one class hard-hearted and fills the other class with envy. Religion may, and will, do some good—not by crying shame, but by its own poverty, by its going down to Nazareth and by its continual remembrance that man's true wealth is to be placed beyond this world.

FRENCH PROTESTANT ASSOCIATIONS

Those who have followed the history of the Separation Law passed in France cannot but remember the associations outlaws for which the government made peculiar provisions. All church property was to be transferred to these companies which were to be formed "in accordance with the rules of general organization of the religion of which they are to maintain the exercise." To some this seemed fair for Catholics. On the other hand the language was too vague. There was no recognition in this law of the Catholic Church and its hierarchy; so that the article as it stood was an open gate for schism. What ever hopes that article may have raised were dashed by a subsequent article according to which the Council of State was to be judge of any dispute. The Pope would not accept these associations, cultuelles, so that Catholics were out of them. Not so with Protestants. They took the bait. Their action was applauded throughout the civilized masonic world; the Pope was equally condemned. Events have proved where lay true wisdom. Appeals were presented by two Protestant associations for worship before the Council of State. They found that they became legally incapable of receiving donations and legacies. The most important Protestant group of churches is the Union of Evangelical Reformed churches. This group consists of four hundred and three parishes whose pastors are paid from a central fund. Out of these parishes three hundred and forty are in deficit, forty-four can just make ends meet, and only nineteen have a surplus. This union last year was short 125,000 francs; this year the deficit is 263,000 francs; next year it will be nearly 400,000 francs. The associations can do nothing but administer the property whose value does not change much. It is proposed to form a central fund or capital tax, a portion of which will go to the parish. By reason of the law the associations cultuelles cannot handle this money. The chamber of deputies will be asked to give the churches the right to possess reserve funds. Whether Briand will remove the trap which he really set for Catholics and which caught only the Protestants of France remains to be seen. These associations were not rejected by the Holy Father on account of their economical sophistry, but on account of the latest schism they contained, although the financial objection did not escape Rome's notice.

ARE CATHOLICS ANGLICANS?

Now that Anglicans are discovering themselves to be Catholic we should not be surprised if they would hand over their old name to English Catholics and call them Anglicans. To think that we Romans are Anglicans. How novel it will be. The fashion will extend to the colonies, for the Church cannot be Cath-

olic at home and Anglican in Britain beyond the seas. If history were written on a slate this would be so easy. All that would have to be done would be to hold by the continuity theory and erase from the slate the historical fact that Henry VIII. erected a schism. We are baptized. Our Church is episcopal. It is within the British Empire. Are we not members of the Church of England? Who more so? An Anglican is a Catholic of the English race. Why call him an Anglican? Very nice, provided we ignore his separate Bishops—say the Bishop of London, England, from the Archbishop of Paris. If the Church of England is Catholic then there must be in the Catholic Church two or three hierarchies. All but one are irregular and unauthorized. They are only hierarchies within the ample folds of the Church of England, merely different schools of thought. Ignore the schism of Henry VIII. and Anglicanism opens into Catholicism like passing from one room to another. Anglicans are Catholics, and Catholics, at least English Catholics, are Anglicans. Two rival hierarchies contend for the rule of the Church in England. One must be invalid and illegitimate. One of the objections made by Protestants to the Pope is that there were rivals for the tiara. We cannot pass from one rival to another. That will not mend matters. The schism is there all the time scandalizing the deluded few who shut their eyes to it. Rome or Canterbury: which shall it be? It is not even Rome or Canterbury, it is the Pope of Rome or the King of England. Which is the head of the Catholic Church? Which of these is the source of jurisdiction in the limitless Catholic Church? Canterbury, although ambitious, is not a rival see to Rome, nor York, nor any other Anglican schism-founded diocese. Anglican the Church of England is and will always be whilst we keep our name of Catholic imprinted upon us by Rome and guaranteed us by St. Peter's primacy.

NOTES AND COMMENTS

The "Woman's Missionary Society" page of the Christian Guardian reproduces in its issue of 4th inst. certain remarks on South America by "Bishop" Hendrix before the Rochester Synod Convention, to the effect that the Catholic clergy of Brazil form one vast confederacy of moral corruption; that the Propaganda has seriously meditated making an exception of the law of celibacy in that country and permitting both bishops and priests to marry; that, as a matter of fact, a great many priests already have wives, and that "one bishop is known to have not less than four." A little farther down on the same page, a Miss Mary T. Pesud is quoted on the doctrine of indulgences as "still existing in Brazil." They can be bought, she says, good for an unlimited period, for a trifling consideration. She has one herself, good for sixty days, for which "she paid but 50 cents." She certainly at least cannot complain of the price.

WORDS! WORDS! WORDS!

This, to the casual observer at any rate, seems to sum up the proceedings of the "great revival" now in progress in Toronto. It is, we are told, to shake that city to its very foundations, and to usher in a new reign of unity and godliness. Evangelists of international reputation lead the way, and a score of assistants, with a small army of "personal workers," do the rest. The aim, certainly, is praiseworthy and the spirit of those concerned much to be commended. But a careful, and certainly not unsympathetic, perusal of the sermons or exhortations as published in the daily papers sets one to wondering what it is all about. Of any dogmatic basis or of any clear-cut statement of the eternal truths they seem to be entirely devoid. Stress, rather, is laid upon sweet nothings and, to those at least accustomed to the voice of "One sent with authority," upon aimless appeals to the emotions. Religion under such a guise is a matter of shallow sentiment and sunny ways, rather than a stern grappling with the real evils that are undeniably cutting at the very roots of modern civilization and aiming to make of life beyond the grave a myth and delusion. Would not these evangelists render a real service to their fellows by, for one thing, laying bare before them the essential iniquity of slander and mendacity? To expect them to build again what Modernism and so-called Higher Criticism have pulled down is of course out of the question. That is the prerogative of the infallible Church and no mere human authority, or no exercise of private judgment, can usurp her functions.

THE GREAT INTEREST BEING MANIFESTED

these days in aeronautics, and the rapid development of the heavier-than-air machine, is directing attention also to the pioneers in the science of a century or more ago. Amongst others has been recalled the name of Dr. John Jeffries, an American physician, who was the first to cross the English Channel in a balloon. The recent discovery of a hitherto unknown portrait of the aeronaut, a fine example, it is said, of the work of John Russell, R. A., has brought Dr. Jeffries' name once more into prominence. In the feat of crossing the channel, which he accomplished in January, 1785, was not his only notable contribution to the problem of aeronautics. He was the first to make an ascent for scientific purposes, and to take meteorological observations at a considerable height. For so doing the thanks of several scientific societies were publicly tendered to him, and his name given great prominence in the press of the day. So great was the interest aroused by his channel

feat, that a column was erected on the spot where he landed, in the forest of Gannes, near Calais. That he has in the interval been practically forgotten is but evidence anew of the fleeting character of fame. Possibly with the present rapid progress in aerial navigation, Dr. Jeffries may at length come into the heritage, to which as a pioneer of considerable achievement he would appear to be entitled.

AS REMINISCENCE OF DR. JEFFRIES

mention of an old book, once his property, may not be without interest to lovers of old books, or of books with associations. When the aeronaut was in London in 1779 he purchased a copy of Isaac Walton's "Complete Angler," the third edition edited by Sir John Hawkins and "printed for John and Francis Rivington, at the Bible and Crown, in St. Paul's Churchyard in 1775." On the title of this book, (which now lies before us), is Dr. Jeffries' autograph, with the date "London, May 1779." It also contains his book-plate, an interesting old specimen in the style of the period. On his death in 1819, the book passed to his son Eyre M. Jeffries, a resident of Boston, who some years later, according to an inscription on the fly-leaf, presented it to William Johnson Macdonell, son of that Col. John Macdonell who, under the sobriquet of "Spanish John" was a familiar figure in the early annals of Upper Canada. He was a kinsman, too, some degrees removed, of Br. Rev. Alexander Macdonell, first Bishop of Kingston.

WILLIAM JOHNSON MACDONELL

(So named after Sir William Johnson of Revolutionary War fame) died at Boston in 1848, and this old Walton's "Angler" was, with many other antiquated volumes, bequeathed to his son, William John, born at Boston in 1814. This last son of his family of the name Macdonell, came to Canada in 1830, as a student of the Sulpician Seminary, Montreal, in which institution he had as classmates several who later rose to prominent positions in Church and State. Among them were Bishops Bacon of Portland, Maine, and Pinsonneault of London, and Sir George Cartier, one of the premiers of the united Canada. Mr. Macdonell himself, though of a retiring disposition was destined to render important service to humanity, and as President for over forty years of the St. Vincent de Paul Society, Toronto, his name was a household word, particularly amongst the poor and distressed. For his services in this capacity he received from Pope Leo XIII. the cross of the Holy Sepulchre. He was also made a member of the Legion of Honor, in recognition of his long tenure of office as Vice-Consul of France in Toronto. He died in 1893, and his library, which was one of the best private collections in Canada, being particularly rich in Catholic literature, was shortly afterwards dispersed. At this sale the old book of the aeronaut Jeffries became the property of the late Laurence Hayden, whose father is still remembered as one of the leading members of old St. Paul's Church, away back in the thirties, when Toronto was still "Muddy York." Hayden was well known as a bibliophile and his death removed one of the few genuine specimens to be found in Canada. But, as to the "Complete Angler," it passed by gift from Hayden to the present writer who prizes it less, perhaps, for its intrinsic value than for the associations connected with it. It is not often that the history of an old book—in the present instance covering a period of one hundred and thirty-one years—can be traced so consecutively. Books are not infrequently vagrants and wanderers. Yet there are few material possessions so bound up with human life, its ups and downs, its smiles and its tears, as a shelf of old books—"those miraculous memories of high thoughts and golden moods," as a modern writer has called them, "those mysterious signals that beckon along the darksome pathways of the past." If old books could speak what memories they might unfold!

A VULGAR NEWSPAPER

When the Toronto Mail, now the Mail and Empire, was launched upon the public its promoters gave us the assurance that it would be a great daily paper, published by gentlemen for gentlemen. Almost from the very beginning this admirable resolution was entirely disregarded. Its expressions oftentimes leave a sourness of taste in the mouth. In its issue of Saturday, Jan. 7, there appears in its columns matter dealing with Premier Laurier, in which he is called the "Pope of Canada" and in which it is stated "that he has appealed to the Pope of Rome for the endorsement of his avial policy." Sir Wilfred he dubs "a political autocrat who has the matchless audacity to stand on the floor of parliament and proclaim himself a democrat to the hilt, and no doubt winks and smirks as his docile followers follow the punk." This in the paper published by gentlemen for gentlemen. "Again," continues the writer, "is this hot air artist who

refers to the withdrawal from Ireland of the statesmanship of the so-called Home Ruler provinces of Alberta and gave them a rule instead when the Italian hand of Mgr. Vicini rights, seven vicini rights, save the British North, the presence of the acolytes break off to his knife in the other foul stain of Liberalism under the name of "The new paper published by gentlemen for gentlemen." "The was the sequence of a '35 engineered Merry del Val, who the school question inces chooses to cast Province." But in this paper, published for gentlemen, appears "The first grand trigue in Canada night of the elec and driven home Hon. John Cosgrave, where the representative of Catholics, and more Rule resolutions, camp, where their reward, and the Bishop of Bal Wilfred as a dear evidence addressed the elevation the evidence addressed parmental invest his followers are shippers of the d (Italics are our ernor General la the bad manners abouts. He did Commenting on the writer in the Mail amongst other things "If you meet a Province and as pin lives, he says you have satisfied will want to kiss you're after. A ways 'old' Smith the case may be same age in Quebec to go with the house in sign. Evidently in Toronto Mail the grown-ups—boys referred to er, graduates house where G dollars that we Canada creates a little to recollect public sentiment serious reading Empire makes drifting? Who papers printed bring shame to bootblack—well say, it is time that the Mail as becoming g publish a paper copy the style paper character and elegance will no one will ac civilities in the between Tory questions of upon their me judicial arrier. In this respo The Mail arrier gentlemen for

A WAR

A press de are fifty thou and the other Ireland who force of arms another sam If there is at the rumor it of the semi- file of the Orality of the cause for this part of their Civil an be placed in local affairs ment in Dub contain a m and present abundantly is put forward for selfish p together ag Protestants with Under justice pced against the while in the ties almost small Prote











THE READER'S CORNER

CONDUCTED BY "COLUMBA"
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.

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 by the roots the very idea of Roman citizenship.

Race prejudice is often assigned as a reason for the unbelief of non-Catholics. Possibly it may apply in some cases, but not in all. We regret to say that this ignorance or our bad example was the reason why some non-Catholics do not believe in the doctrines of the Church.

The Christian is not obliged to forego wealth, but he is warned of its dangers. The Pagan man of material progress must look on wealth as the one thing that heaves him to heaven, and must try to secure it anyhow. To the mind of the Roman Imperialist, the early Christians no doubt wanted that individuality which we are told, is wanting in Catholics today.

It is quite possible that some who call themselves Catholics are so narrow and bigoted that they actually believe that outside of their own race or nationality, sound, genuine Catholicity does not exist. We cannot deny that this kind of race prejudice has done fully as much damage to the Church as any other.

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."

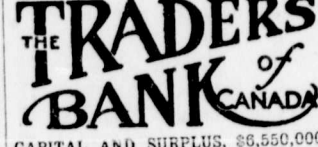
It is brutal wickedness and presumptuous insolence for any man or class, to dare to limit full fellowship in Christ's Church to the members of his own race or nationality. He does not understand the true meaning of the word "Catholic."

In reference to my notes on the limitations of Catholicity, I wish to state that I write a letter of protest. He seems to think that because the societies are Catholic they should be immune from criticism. My readers will see that quite in terra firma, came suddenly and soon, and the unbecoming Ghabrios and Clemens and Domitillas, whose "Conversation was in heaven," fostered a new race of manhood out of their dirt solution.

Of multitudes of sincere non-Catholics, it may be said, "Prophecia and kings have desired to see these things and to hear them, and have not heard them." Our duty is not to repel honest seekers

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.



CAPITAL AND SURPLUS, \$6,550,000

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. The red man became very much attached to the saintly Father who taught him the ways of heaven and the salvation of their souls.

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 dog barked and barked. Mrs. Nash became provoked and chased the dog away. The animal again went to the box and set up an incessant bark.

HELPFUL ADVICE

"John," asked father, "do you practise on the piano while I am away at business?" "Yes, father, every day," replied the boy.

ALCOHOL AND THE SENSES

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 to a certain extent fatiguing.

THE NAME OF JESUS

Jesus! The world is full of his triumphs!

Jesus! The world is full of his triumphs! Jesus! The world is full of his triumphs! Jesus! The world is full of his triumphs!

CHARITY

Father Maturin in a sermon recently in London remarked as to certain kinds of people in their connection with charity.

Upon which the Catholic Herald thus comments: "The reason is that charity like politics, has its manipulators. There are strange things done in the name of charity, and it will, we suppose, always be so.

MAGIC BAKING POWDER advertisement with image of a tin and text: COSTS NO MORE THAN THE ORDINARY KINDS... CONTAINS NO ALUM... FULL WEIGHT ONE POUND... CANS 25¢

Professional advertisement for John Ferguson & Sons, Undertakers and Embalmers, 180 King Street.

of the French working man, has a rival in blasphemy. M. Troupillot, 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."

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.

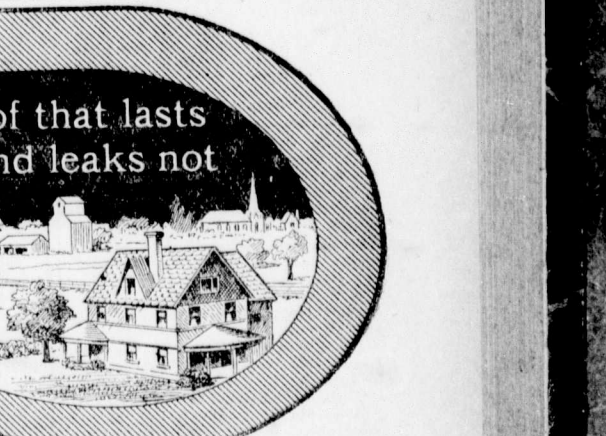
A "TOM THUMB WEDDING"

The Catholic Church holds matrimony to be a sacrament. Some of the money to be a sacrament. Some of the money to be a sacrament. Some of the money to be a sacrament.

RHEUMATISM, NEURALGIA AND ALL PAINFUL CONDITIONS

Advertisement for Absorbine Jr. with image of the product bottle and text: A RIVAL IN BLASPHEMY.—Viviani, the 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."

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.

Write Now To... PRESTON SAFE-LOCK SHINGLES Montreal, Que.

Foot Badly Frozen

After Escaping From Burning Home Doctor Advised 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."

CHARITY

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Upon which the Catholic Herald thus comments: "The reason is that charity like politics, has its manipulators. There are strange things done in the name of charity, and it will, we suppose, always be so."

THE MUSIC IN YOUR SOUL CAN BE EXPRESSED WITH A

Advertisement for New Scale Williams Player Piano, featuring an image of the piano and descriptive text.

Wholesale, Man., 323 Portage Ave., Winnipeg, Ont., 723 St. Catherine St. W., London, Ont., 261 Dundas St. W., Toronto, Ont., 117A

THE CATHOLIC WRITER IS NOT SO MUCH HURT BY THE HOSTILITY OF THOSE OUTSIDE THE CHURCH AS BY THE INDIFFERENCE OF CATHOLICS THEMSELVES TOWARD CATHOLIC READING.



CONVERTS OF A YEAR

Continued from page five
from that other nursing-mother of converts, St. Paul's.

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. Henkel and Rev. Maurice Cowl, of the archdiocese of Philadelphia.

ANGLICAN 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. Phillip 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 Dilzett 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, and found that 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. Grimes, M. A., Cambridge, (1876); The Rev. Henry Martin Packer, 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 Eschrigge, 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. Assheton, 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 Wratislaw, daughter of John Lancaster, Esq., of Dunlurch 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. Curtin 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.

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 Groel, Jr., New York. Henry Rasgorschek, 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, Bourne-mouth. George Cecil Brown, Esq., of Westoning Grange, Amptill.

Me. Jelfrinoff, 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 Schuvaloff, 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 family. 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. TORONTO WINNIPEG

DR. A. W. CHASE'S CATARRH POWDER 25c. is sent direct to the diseased parts by the improved method. It cures the bladder, stops droppings in the throat and prevents the urethra from becoming inflamed. It cures gonorrhoea, gonorrhoea, gonorrhoea, gonorrhoea.

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 so 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 that 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 with ardour 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 labour 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.

FAMILY AND DIVORCE IN JAPAN

Joseph Frieri, D. C. L., in the January Catholic World The conversion of a whole nation from paganism to Christianity in the Far-East is still an unknown fact. Friends of the missions ask themselves, perhaps, why the work of the world's evangelization progresses so slowly? They may say: "We have thousands of missionary priests, brothers, and nuns at work in the field, and where is the fruit of their labors? Of course they obtain some results but are those results in proportion to the sacrifices made? It is true the various missionary organizations report each year that a few thousands have entered the fold, but how small those figures when we think of the billion of people who are not Christians! And at that rate, when will the world be converted?"

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 dinner 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 other hand, the Grand Orient of 1877 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 England promptly and with unanimity declined further to recognize its members as "true and genuine brethren." The schism has become unquenchable 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 or 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 cheer your neighbor. Oh, do not make it an instrument of torture; do not make it a poisoned tang to gash 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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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.

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 swikes in me 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 prepossessions, 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 inhaled in her religion by the profane and noble, deserted by greedy and selfish nobles; the court of the concentrated hatred and complicated intrigues of Elizabeth and her ministers." Apropos of Sir Walter Scott's remark, quoted above, readers of the Waverley Novels—if they have any readers in these days of the best-sellers—will be of opinion that Sir Walter allowed his sentiment fairly full in "The Abbots," where Mary Stuart's historical portrait is drawn with a clearly sympathetic hand.—The Ave Maria.

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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 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 big overcoat and with a hat. He took his seat. Hearing William quietly make a remark derogatory to a priest, Father Roche stood up, peeled 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

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 great, 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 Reubi, professor of moral theology at the University of Schaffhouse, and edited, with a preface by Rev. Hugh Benson, author of "A Mystery Play," etc. Green and Co., 39 Paternoster Row, London, England. Price \$1.25. "At Home with God." Frigid papers on spiritual subjects. By Rev. Matthew Russell S. J., author of "Mystic Mysteries," "The Mysteries of Kilmorie," 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 Durham. A Sacred Drama in Three Acts. By Herbert 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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