Catholic Record.

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

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The Cathils c Record

FACTS ABOUT THE CONGO.

Our valued contemporary, The New York Freeman's Journal, had a few weeks ago a summary of an article contributed to the Catholic Revue Generale, (Brussels), by Father Castelein, S. J., on conditions in the Congo Free State. The writer, who, by the way, has just returned to Europe from the Congo, adduces facts which demonstrate great colonial progress, inconsistent altogether with the state of barbarism alleged to exist by the yellow journalist and the journalist also who shows the saffron hued streak in retailing any accusation against the Church. The writer's statistics indicate that the outlook for religion is very bright. As to gross ill treatment of the black by the white, it cannot, says Father Castelein, be substantiated by any evidence. Mgr. van Ronsle, Vicar-Apostolic of the Congo, affords the best explanation of the accounts of bratality when in refutation of charges of cruelty, he publicly stated that "the black man is naturally lazy : he has to be forced to work, and it frequently happens that mildness will not prevail with him. Severity is, no doubt, the general order, but violence on the part of officers or agents cannot be alleged at this The article might constrain time. Mark Twain from painting weird pictures of the Congo. It might not, of course, for Mark does like to stir up the animals and see journalism with big scare heads, red letters and wet with maudlin sentimentality. The public suffers, but some people have little pity for the public that follows the lead of the sensational scribes who talk blatantly and ignorantly on anything from evolution to recipes for the hair.

A CANDID LIQUOR SELLER.

We learn from our esteemed contemporary, the Christian Guardian, that Rev. Dr. McAfee, of New York, objecting to being the recipient of circulars portraying the virtues of certain brands of liquors, wrote the advertiser in ques tion, asking him if he found it worth while to send such advertisements to ministers, and enclosing a copy of a sermon on the evils of intemperance. Whereupon this rum dealer did not wax choleric : he did not descant upon the methods - decorous and admirable always-which he followed in selling liquor, and he did not indulge in per sonalities. He merely said if it rested entirely with him he would wipe out laws which cannot be stuffed into the the whole traffic in intoxicating liquors without a moment's hesitancy. 44 I quite agree that it is opposed," he wrote, " to Church principles and the betterment of humanity, and I only regret that circumstances are such that

I am compelled to remain in it."

many who look with straining eyes at the U. S. as the home of opportunity and affluence. Occasionally they flit over the border, and, if fortunate, obtain a job which they would scorn to take at home, and thus succeed in keeping a few paces between them and the free lunch counter.

that gibbers about rights and does

nothing to get them. We have also

A few have achieved prominence. Thanks to ability, to hard and ceaseless toil and the strength and courage which they have inherited from their Scotch and Irish forbears, who wrestled with and conquered the Canadian wilderness, they are out of the pushing and fighting crowd of dollar chasers. They are on pedestals ready to tell us of their favorite books or of any other thing which may help them to a halo. But what of the many who are failures ? What of those who haunt the Boston docks, for instance, in quest of a stray dime? What of the Canadians who are full privates in the army of "bums" and tramps? We have no hesitation in saying that the young Canadian of verage ability and without a " pull ' in the cities of the United States is about as helpless as is a cork in Niagara rapids. If such a people knew their country they would not, we think, desert it so easily and incidentally not write themselves down as lunatics. The fact is, however, that our children wallow in American magazine and paper stuff and talk about the prosperity and happiness which can be had for the asking in the domains of Uncle Sam. These prints are everywhere. In remotest hamlets the young know more about President Roosevelt and Mr. Bryan than about Sir Wilfred Laurier and his colleagues. Chit-chat about the millionaire, etc., fills their minds and eventually they acquire the habit of asserting that Canada is "slow" and gives no opportunity to the man who wishes to make his way. the man? I do not deny, brethren, This is the voice of either the liar or of that like others the Catholic loves, ad ignorance that is as contemptible as it is unpardonable. For this we blame the parents who open the door to all kinds of cheap magazines. A partial antidote might be a low. priced magazine in accord with our ideals and principles. The greatest safeguard is a pride in our institutions -not a pride born of boasting or of fervid oration-but of knowledge of our history and of the resolve not to be recreant to our duty to keep the land our fathers won for ourselves and our children. And then our form of government is not in an experimental stage. Our liberties and peace are safeguarded by our flag, and we have

pockets of lawless millionaries. FEELING PIOUS.

The Brotherhood of Humanity is a knows, as St. Paul so forcibly teaches in his epistle to the Hebrews, that there is only one priesthood in the phrase that can be so dandled on the ips and caressed and repeated as to make the average man feel unselfish. And it costs nothing. One may look at our the man in the street, at the urchin who sells the newspapers, at the care and sorrow lined faces, and be a brother to them all without spending time or money. We can try to piece together the life stories of our neighbors, dream dreams about them and then wonder why the poor and the suffering use butter and refrain from touching the "nut" diet prescribed for them by some social reformers. We do not use it ourselves, but our brethren, the poor ones, should not have such fastidious tastes. Time was when men recognized in a practical manner the obligations of Christian fellowship. We mind us having read: "See how these Christians love one another." But the world was young then and life was a serious business. Love was abroad and paid toll in self-sacrifice and in charities that soothe and heal and bless. We know that men and women of to. day strive to show that Christianity has not lost its vital power : but they are few as compared to the many who ignore the poor and suffering. We can depend, however, on dreams of brothervii., 17.) hood to make us feel pious even if we do sweat our employees or employ girls at starvation wages or " beat down " the dressmaker or the grocer and give " Lady Poverty " the chilly eye and the scrimped and iced welcome. The man, however, who does what he can by influence and example to set in motion the mighty forces that the Lord left in the world for the lessening of wrong and injustice. and who sees the Christ in his fellows, is the happiest of men. He is styled a " visionary," but this planet would be a very drab concern were it peopled

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only vulnerable point is his pocket. Still the visionary who invests in love and kindness will reap rich dividends and may be looked upon as a very wise man at the great clearing house.

INFLUENCE AMONG THE PEOPLE. SERMON PREACHED BY REV. J. A. MC.

TRUE REASON OF A PRIEST'S

CALLEN AT THE SILVER JUBILEE OF BALTIMORE RECTOR. When the Rev. James P. Holden, rector of St. Jerone's Church, Balti-more, celebrated the silver jubilee of his ordination to the priesthood, the by Rev. J. A. McCallen, of St. Mary's Seminary. His subject was "The True Reason of a Priest's Influence Among the People." As it is a matter poorly understood among those outside the Catholic Church, its publication will spread much light in many dark places. After treating briefly, but eloquent , of Father Holden's zeal in the ly, of sacred ministry during the quarter of century that has elapsed since his ordination, especially during his pas torate of eighteen years at St. Jerome' of which parish he was the organizer, Father McCallen branched out into a discussion of the why and the where fore of the acknowledged authority, power and influence which the priest of the Catholic Church wield for the good of their own people, and, indeed, of all human society. The preacher's observations in this regard are of a deeply interesting nature and will be a course of instruction and edification to all lay readers, Catholic and non Catholic. Father McCallen said in

part : "Not often on outside occasions like the present do we speak to the faith-ful of the priesthood. Yet what subject is nobler, more beautiful, more in-spiring, more interesting and more instructive, opening up as it does, such a wide field for both thought and com ment ? Let us. however, restrict ourelves to day to the one question and its answer. Why do our Catholic people love

and reverence the priest? What is the cause and explanation of the priest's influence for good, the devo-tion and fealty of the faithful? It is mires and praises what is great and oble, kind and generous in any man whom he may happen to know. I ad mit willingly that natural qualities in a priest necessarily endear him that much more to the flock. But such qualities do not explain the unbounded influence which he wields for good among his people. Are there not men in all the professions of life who have many, if not all these human qualities. some of them in possibly a still higher degree than has a priest, and yet have to acknowledge that their personal influence is in no way commensurate with their natural endowments? What, then, is the explanation of this marked

difference ? "I shall tell you. The Catholic goes beyond the man and sees his sacred haracter. For him it is not the man. it is the priest. It is the priest who challenges love, reverence, confidence, and these not from the few, but the many; from every class, high and low, learned and illiterate, young and old; from every one who answers the cry of faith which is in him. The Catholic

sharing the functions of the One Eternal High Priest Jesus Christ, that He would have us use His own words and renew through our unworthy hands the great sacrifice of Calvary, authorizing us to perpetuate it unto all time by the

Sacrifice of the Mass. 'From the rising of the sun even to the going down, My name is great among the Gentiles; and in every place there is satrifice, and there is offered to My name a clean oblation' (Malachias i., 2). When Catholics pour out their story of sin and human frailty at our feet, think you they see the man? What ! a poor sinful man, who must like them in turn seek pardon for his own faults? No, but they see the sacred character impressed upon our souls in ordination by the spirit of God — the spirit sent by Him, who to that character added the power of reconciling sinful man with an offended Deity. 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are whose sins you shall retain they are retained ' (St. John xx., 23) Thus it is all the way through the priest s min istry. If the priest preaches, the faithful acknowledge him as the am hassador of Christ sent to preach God's word. They feel assured that it is God's word to which they listen ; for is not their priest in communion with his Bishop, the Bishop with the Pope, and is not the Pope the successor of him to whom Christ said : 'Go teach all nations, all truth. I am with you all days even to the consummation of the world? What a consolation it must be to the Catholic to know that the Gospel to which he listens and its correct interpretation rest on the solid foundation of the infallible rock on which Christ's Church was built, and not on the everchanging vagaries of any proud human intellect.

"If the priest assists at the solemn nuptial ceremony, is it not as the Church's witness that holy and sacred ties now bind two human hearts in one and that they willingly and freely yield their mutual consent to this bond, which no human power can dissolve? 'What no human power can dissolve? God hath joined together let not man put asunder.' (St. Matthew xix., 6) "Finally at the deathbed, when the

last words of mercy and pardon are heard, when strength and courage are so much needed, when amid the deepening gloom of death the Christian looks for help and consolation, oh ! is it to the man or is it to the priest ' the dying Christian's eyes turn, the dying Christian's ears open, the dying Chris-tian's lips speak,' the dying Christian's soul clings in that last battle with the powers of darkness? How often when the dread summons has come suddenly have the dying lips feebly but firmly and confidently whispered their urgent request, 'I want the priest. No, no no: not the doctor, but the priest first.' Cannot both the non-Catholic and Catholic physicians give testimony to which have com this in many cases which under their observation ?

"What a power is the sacred char-acter of the Catholic priest, not only in these his spiritual ministrations among his flock, but in his relations with all human society. The world may marvel the world may call in doubt, the world may sometimes essay denial; but the power and influence of the Catholic priesthood for good are facts which the world must admit. It must admit that the priest is always on the side of order and all just law, the upholder of right fully constituted authority, the brave, unflinching defender of right against wrong, of justice against injustice, of virtue against iniquity, of the indis solubility of the marriage tie against divorce and all its sad consequences for the family and society. And the laity listen to his voice and obey for they know he is the mouthplece of God, the minister of Christ, the dispenser of the mysteries of God, a messenger of peace and good will from God to man, and yet all the while the people's champion when their just rights are assailed. They know, in a word, that he is man's wisest coursellor and society's truest, best friend. Hot, indeed, must be the heads, excited the passions, furious with indignation the minds in any assembly of men which a priest by a word or gesture cannot con-trol, at least to get a respectful hear-For his character is as sacred in his people's eyes as is the altar at which they worship, the pulpit from theme, they hear God's word and their home, they hear with always brings peace, calm, joy and consolation. "I have asked my question, 'What is the explanation of the priest's in-What is this wonderfully singular power which he exercises over men's wills? What is the basis of this universal and unswerving confidence of the young and old, of the learned and illiterate, of the weak and the powerful? What is this magnet which so gently, yet so irresistibly which so gently, yet so irresistibly draws to him the hearts and souls of an entire people? What gives such authority to his words such power to his deeds ?' "I have tried to answer the question -briefly, rapidly and for the ea-sons, to me unsatisfactory. But I have answered the question. It is the acredness of the priestly character.

THE CHRISTIAN HOME.

EDUCATION MUST BEGIN WITH THE EARLIEST CHILDHOOD.

All good education, to be effective, must begin at the cradle, so to speak. A good many parents do not set to work in earnest until their children attain the age of discretion, and they are surprised to find them insub

ordinate and vicious when they have allowed them to grow up as they liked without correcting their faults. The deplorable effects of such neglig-

ence are known to all. The tree can be straightened only while young, and wax can be shaped only when soft. In like manner children can be trained to be good only while they re tain the candor of innocence. One cannot eradicate vice more easily by allowing it to gain strength but extirpating its first germs and leaving them no time to develop. A physician does not wait until mortification has begun in a wound before trying to heal it. In the same manner, a prudent and wise father must not wait until his son's soul is corrupted before remedying the evil.

How many parents would like to begin training the minds and hearts of their children over again ! A miracle would be needed to render malleable the clay they have easily allowed to harden. A still greater one would be required to soften a mind that has become rebellions and to restore purity to a heart that has contracted a taste for vice. Thus the Holy Ghost recommends that children be bent at an early age under the holy yoke of divine law without waiting until they give themselves up to evil ways, for then they revolt against paternal authority and are the torment of those

66 A whose consolation they should be. horse not broken becometh stubborn and a child left to himself will become headstrong. Give him not liberty in his youth and wink not at his devices. Bow down his neck while he is a child lest he grow stubborn. Instruct thy son and labor about him lest his lewd behavior be an offence to thee.

(Eccl. 30). How many times does not uncreated Wisdom revert to these truths ! Giving us Tobias as an example, it tells us that he taught his son from his child hood to fear God and abstain from Moreover, it reveals the adall sin. vice that just man gave young Tobias : "All the days of thy life have God in thy mind and take heed thou never nsent to sin nor transgress the comnandments of the Lord our God."

Why do not parents meditate on this wise ad vice given by that model father and above all why do they not strive to put it in practice the better to engrave t on their children's hearts !

Mothers especially should watch over the nascent inclinations of those young hearts whose love and confidence they possess. It is their duty to keep them from evil, to make them desire good and love God in preference to all things. How many graces does not the Lord grant in answer to the prayers of truly Christian mothers ! Amongst truly Christian mothers ! Amongst examples without number, we may cite of Aleth, St. Bernard's mother. In her eagerness to see all her sons consecrate themselves to God, she accustomed them to lead a penitential and frugal life. Her prayers were granted beyond her greatest hopes. Moabile, St. Edmund's mother, accustomed him from his earliest years to mortify his body by penance. Blanche of Castile gave St. Louis to the Church

and to France. But alas, how many allow their

shame to his brothers and sisters? He thinks of nothing but gratifying his unbridied passions at the risk of caus-ing those who have given him life to die of grief. He who has not been brought up in the fear of the Lord recklessly abandons himself to every excess.

God, Who in His justice never leaves any inquity unpunished, permits care-less parents to be tormented by their son's evil deeds so that they may be punished whereby they have sinned. It is in truth, a great torment for Christian parents to have vicious, dissipated and rebellions children ! Such children are the plague of the families to which they belong. If their parents are poor they let them die of hardship; if they have any foriune, those unna-tural children count their father's days that they may secure their in-heritance and spend it shamefully. Indeed how could such badly brought

up children honor their parents when the latter have not inspired them with respect for the Lord and for His holy Paternal authority, as every knows, emanates from Divine body authority. Sons who have not been taught to love God and to observe His commandments cannot respect their fathers. As St. Bernard so rightly says: "Do not expect your children to show themselves grateful to you if you do not first show them to be grate-ful to God. If they do not love their heavenly Father, what love or respect can they have for their earthly fathers ?"

The whole evil comes therefore, lack of faith in most parents who think solely of earth and not of procuring solely of early and not of proceeding heavenly riches for their children. Now where God is not there can be no real bond; every soul not restrained by the fear of offending him, falls into lisorder and confusion.

O fathers and mothers I ye who care so little whether your sons are or are not children of God, you bring them up heedless of what is right and just, as pagans might do, so you must not be surprised that they have their sentiments. Why, the pagans themselves, took more care of their children than many Christians now do. Families so governed are like a stormy sea; they know neither peace, calm nor rest. A father's confusion comes from an undisciplined son, says the Holy Ghost, and a child given up to his fulness covers his mother with shame. Is it not right that parents who have given their children a bad education should be the first to feel the disastrous effects of the same ? Therefore Christian parents if you

love your children for whom you say you are ready to give your lives, make not of them enemies of the Sovereign Master ; do not irritate Him against them and against you by your petual offences, but begin by living Christian lives and teach your children by your example to venerate God's name and law. Neglect nothing that may lead them to walk in the that may lead them to walk in the path of salvation. For them and for us, the secret of happiness lies in that. The Scriptures say so: "He that in-structeth his son shall be praised in him and shall shall glory in him in the midst of them of his household." When the father of St. Francis de Sales sent his son to La Roche college he did not forget what religion re-quired him to do with regard to his son's soul. He gave him a virtuous and learned tutor whose duty it was to watch all his proceedings and his rela-tions with his friends and to cultivate that field richly favored by nature and by grace. Moreover, as he knew that

FLIPPANCY REBUKED.

Reviewing a History of Warwick School the Athenaeum rebukes the author, A. F. Leach, for his "unseemly gibes " about relics.

Anent his statement that "there were enough pieces of the true cross in England to build a three decker battleship of the Nelson era, the Athenaeum points out that this old sneer was originated by Erasmus and improved successively by Calvin, Voltaire and Swift. "Had he, (Mr. Leach), read the bioliography of the subject such a sentence would have been erased."

We allude to the matter to show that offences against that accuracy which is the badge of scholarship are not cordoned, and that flippancy anent sacred things is a sorry passport to the favor of those whose favor is worth while.

LET US KNOW OUR OWN.

But the other day we heard an address on the resources of Canada and the necessity of cultivating a faith in its future. For our part we believe under our own flag we enjoy greater liberty than do Catholics of other lands and that the bickerings and discontent which disturb the waters of national life elsewhere are not noticeable here to any great extent. But we are in clined to believe that the deftiy limned picture of our love of country is not in perfect accord with the reality. We have our croakers, but these gentry, with their plaints about grievances, which can be often traced, the way, to a very ig noble source-to iacompetence, laziness, intemperance, are everywhere, we suppose, and they are, these croakers, object lessons of that grade of manhood only by that practical citizen whose

Church of God-the eternal priesthood of Jesus Christ Our Lord; that priesthood is not something distinct, something different, but that it is an intimate participation of this one priesthood : that by the com this one priesthood : that by the com mand of the Master and by His author ity we take the Master's place on earth, and representing Him, perform those manifestations which regard the glory of God and the salvation of souls. For every high priest taken from among men is appointed for men in the things that apper in to God' (Hebrews r., 1) The Catholic knows and ac knowledges this Divine vocation of priests and the sacredness of the charac ter imprinted on our souls in ordination. Nor do our human frailities and unworth iness, which we are the first to acknow-ledge and deplore, make him lose sight

of that character, for he remembers that St. Paul, in spite of worse than human frailty, was chosen to the tolate at the very hour that this per secutor of the Church of God was s securor of the Church of God was seek-ing the condemnation and death of all who professed the Christian name. 'You have not chosen Me, but I have chosen you,' said Our Elessed Lord, and His Aposte adds: 'Neither doth any man take the honor to himself, but that is called by God as Aaron was So also Christ did not glorify himself to be made a high priest, but was called by God, who said to Him : 'Thou art a priest forever according to the order of Melchisedech.' (Hebrews

So profound is the reverence of the faithful for us as ministers of Christ and dispensers of the mysteries of God, that they readily accept our voice in things spiritual as the voice of God, of things spiritual as the voice of God, of Whom we are the mouthpiece. Nay, more, so highly do they esteem this Divine vocation that they would have their priests angels, if possible, for-getting we are but men. Yet what a noble tribute they pay by such a de-sire to the sacredness of the sacerdotal

It is thus that in all our ministrations our people see in an our minis-man, but the priest, from the baptism of their first child till we close their eyes in death. At the altar of sacri-fice do they behold us so intimately

England's Greatest Sin.

Preaching at Lancaster recently, Father Bernard Vaughan declared that England's great sin was apostasy from intoxicated God. The government, with success, was attempting to turn Christ out of the schools, Christianity without dogma being Christianity with-out Christ. Was this part of the Was this part of the entente cordiale, or a lesson learned from infidel France ? To tear Christ out of the souls of the little ones was nothing sort of a spiritual murder.

children to prevaricate make themselves responsible for their eternal unhappiness ! Too frequently men whose instincts were not evil. lead a criminal life. Go back to the source and you will find that the evil comes from the education they have received. With parents anxious to do their duty, they would be very worthy citizens and excellent Christians.

citizens and excellent Chri St. Chrysostum says that many parents are not content with not bring ing up their children; a great number inculcate in their minds, from their early youth, sentiments unworthy of Christian religion. Before the and with them they speak only about rising in the world and getting rich. They make them take up their ideas and their quarrels and incite them to and their quarrels and incite them to revenge by bitterly reminding them of the injuries done them. While fathers thus destroy the spirit of the Gospei in the souls of their sons, mothers teach their daughters the art of vanity and

They train them to adorn themselves before a mirror, to dance, to sing and to attract attention at gatherings. They praise such of their daughters as to make themselves conspicuous and scold those who, being more timid. keep in the background and are mod-est and even tell them that is not the way to get a husband. How then can wonder that such principles, too

easily re echoed by concupiscence, should take root in hearts and bring orth fruits of perdition ?

If so many young people are lost through lack of a good education, what may not happen to those who have con-stantly before their eyes the sad example of their parents and moreover get naught but reprehensible advice from them ? How can they help fall ing into the depths of vice ? No laws can restrain them since they have been taught to trample on them. Patrimony, talents, reputation, everything is sacrificed to shameful passions;

everything is squandered in gambling or in orgies. The repose and honor of the family are done away with. What the family are done away with does the prodigal care about dragging does the prodigal care in the mire? What his father's name in the mire ? does it matter to him that he is the despair of his mother and a source of comfiture of her foe.

nothing can replace a father's care and vigilance, he himself went to La Roche every week. He inquired into every detail of his conduct, saw what progress he had made and gave him brought advice. Sometimes he nome to spend entire days to reward him for his successes and revive ardor for virtue by means of his mother's exhortations. Thus that Christian father prepared for the Church one of the most illustrious doctors and for heaven a saint who was destined to deserve the honor of canon ization.

Divisive Protestantism.

" There are few sadder or more exasperating sights in a modern American community," says the Christian Reg-ister, " than the wasteful and abortive provision now made, or rather suffered to grow up, for its religious needs. Two or three little companies of ectarians start churches in every new neighborhood. The dignity and calm-ness of religion are lost in the struggle ness of religion are toxin the sublight and the mutual hostility of these com-peting conventicles." Our Unitarian contemporary is correct. The divisive spirit of Protestantism is the cause, of course, and the Unitarians must Unitarians mu course, and the Unitarians must shoulder their share of the blame with the other sectarians .- Sacred Heart Review.

Hear the Speech of the Priest.

All who keep away from the speech of the priest deprive themselves of an occasion of grace, and are wanting in the true gospel spirit. For the priest himself the duty of speaking in God's name is a dread responsibility and a most anxious life labor. But for the flock that ministry is part of that communication with heavenly things brought apon earth by the Incarnation.-Bishop Hedley.

The French Government is not half as anxious for a fight as it was two months ago. It takes the Church a long time to make up her mind to en-gage in a conflict; but the war once on it can end only by the ruin and disA VICTIM TO THE SEAL OF CONFESSION.

sum of money which he hoped to ac-quire by the crime he meditated. I beg the gentlemen of the jury to ob-

is given, what prominence and publi-city he sought to give to this pretended

ourney to Marseilles. This, together with the audacious lie about his legacy

will show you the character of the man, whom my learned colleague designates

as ' thoroughly to be respected." The baker Lenoir next entered the

witness box. To his wife's great an-

soyance, he appeared quite proud of

having driven the valiant er soldier to

the station on the eventful evening, and confirmed the statement that he

had asked for a ticket to Marseilles.

The clerk at the booking office recognized Loser's photograph ; so did the

waiter in the refreshment room, and

one of the porters and two other rail-

the platform just before the express

train to Marseilles came in. Mr. Meunier asked these witnesses if it had

giving his evidence he was subjected t

really travelled in the train.

again on arriving at Marseilles.

place just before the train left th

wards, as he had not been to that com-

The Judge again asked : "Then you

"He certainly got in," was the eply, "consequently he must have

"You cannot be positive about the latter point," interposed the counsel

"I do not see that it is at all impos

This was done; all affirmed that it

Still Mr. Meunier was not satisfied. "It appears to me that this very im-

portant point has not been sufficiently cleared up," he said. "I caused in-

uiries to be made amongst the railway

arked that he had not time to

was spirited away out of the

noticed. In fact, I consider an alibi to

be clearly proved, unless it be supposed

the ground thus cut away under his

train in some miraculous manner.

The counsel for the defence :

officials at Marseilles, and succeeded in discovering the ticket collector who

ion ; he said that he did not red

int of his scar.'

that he

He had not seen him after

anxious not to miss the train.

y officials. They all remembered ing the man with the ugly scar on

whom my

way officials

reply,

travelled with it.

when the evidence for the alib

▲ TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER XVIII.

THE WITNESSES ARE CALLED. The evidence of the first witnesses who were called offered little or no points of interest. The mayor other public functionaries from and

Victoire repeated the deposition they had made and put in writing at the time the murder was discovered. interrogated as to the character the priest bore in his parish, all were obliged to own that they knew nothing against him : only the landlord of the against him ; only the Golden Rose declared in a bombastic manner that he had always held him to And when be an arrant hypocrite. ed on what this opinion was ground ed, he exclaimed : "Is it not enough that he is a priest ?" Thereby meriting a sharp reproof from the Judge.

Considerable amusement was caused when old Susan made her appearance himself intentionally prominent. Some said yes; others said no, he only seemed in the witness-box. Her dress alone was enough to provoke laughter. She wore her gay cotton dress with the teaching washed and large flowers freshly washed and starched for the occasion, and a shawl of brilliant colours which might have become her well, had she been forty years younger. Finally her withered, ed face looking out from beneat a straw hat loaded with faded flowers had such a comical effect that the old hardly keep their coun Judges co tenance. Even round the lips of the accused a sad smile played. "The he said to himself good old soul !" he said to himself. " No doubt it is in my honor that she has thus adorned herself.

partment again, the train being very long; he thought - but he could not swear to this-that he had seen him Susan made an elaborate curtaey first to Father Montmoulin and then t the Chief Judge. After she had sworn can swear that the man entered the train and travelled all the way in it?" to tell the whole truth and nothing but the truth, she deposed how she missed the knife at breakfast time, three hours before the murder ; how Father Montnoulin dismissed her at 10 a. m. with orders not to retarn until the next morning ; and how she met Mrs. Blanchard at the convent door.

for the defence. "Yes I can," the other replied On being asked if there was not a somewhat testily, "do you think any second knife of a similar description, she one can leave the train with the guards No ; they had only the one. standing by, and he not see it? it did not strike her On being asked if as singular, that her services should be dispensed with at so early an hour, she replied : "I scolded his Reverence sible. Perhaps his worship would kindly inquire of the other railway sible. officials who are present what their it, because he was not well. he has his fads, sometimes he likes to get his own supper, especially in Lent, for he keeps the fast would in Lent, was most improbable, if not impossible, he keeps the fast very strictly. that anyone should alight from the And then she was asked whether there was anyone else in the convent at the carriage he had just entered without being observed by one or other of the railway servants. The station-master that Mrs. Blanchard was murdered, and told to consider her answer Perfect silence prevailed in the also declared that he remembered the well evening in question, and was sure that no one remained on the platform after court, one might have heard a pin drop, as the saying is, for everybody the departure of the train. listening with breathless atten tion

" I have been thinking about that," the old woman replied, "ever since poor master was taken into custody, and I can only say this : the sacristan must surely have been hid somewhere there !

took the tickets on the night in ques murmur of astonishment ran through the court. The President commanded silence, and asked the seeing the man who was noticeable on witness: "What makes you think that? Did you see him anywhere? Remember you are on your oath." "No, I did not see him. But he must have been there. No one but "What makes you think "He told me the same," the prese-cutor rejoined, "but at the same time

scrutinize the faces of the passengers that rascally fellow would have com-mitted the murder." his business was to see that their tickets were all right. Thus it is plain that the man may have passed un

I am in a position to prove," interposed the Prosecutor, "that the sacristan could not possibly have been in Ste. Victoire at that time. are suspicion on the part of this good woman. But Susan was not to be abashed.

feet, endeavored to prove that the sacristan might have returned by the " Oh," she said, " no doubt the devil brought him there." first train the next morning. In this, however, he utterly failed, as Loser must have been back at Ste. Victoire What," exclaimed the President,

" you surely do not believe-" "Of course I do believe ! If the foul

THE CATHOLIC RECORD.

give evidence on behalf of the Rev. Mr. Montmoulin. Can you deny that?" The baker Lenoir could hardly keep his seat, when he heard this assertion. He glanced up at his wife, and saw how she wrung her hands in consternation The barmaid blushed primson, and marmared something unintelligible. Bat the counsel for the prisoner quietly came to her aid, and by a few adroit questions made it apparent that the shawl was not given her as a bribe, but was merely a present to compensate her for her trouble in coming to Aix. After a little more cross-questioning this view of the matter was admitted. Mrs. Lenoir was however not acquitted of blame for her share in the transac tion. But before the witness was sworn, the prosecutor brought forward witnesses to steak of her character bad was alleged agains nothing very her, but she was represented as a gossi and chatterbox, and the landlord of the inn went so far as to assert it to be his opinion that the story was a fabrication the girl's part to give herself im Lortance

not struck them that the man made Again the court deliberated as to ad mitting her evidence; finally she was sworn, but not until the judge had read The guard was next called; after her a lecture on the sacredness of the oath, and the penalties attached to a sharp cross examination by Mr. Mennier as to whether he was certain perjary. Consequently the girl, be-wildered and frightened, began to ery, and allowed herself to be bro that the man, whom he had noticed on beaten by the prosecutor that she account of the scar on his face, had hardly knew what she said, and her evidence, from which Mr. Meunier guard said he could swear to having hoped so much, produced anything but lipped his ticket, and found him a desired effect

On the other hand the next witnesse called for the prosecution, did little to further their cause. No sufficient motive could be found for the crime. The trifling debt owed by the prisoner or his mother, the order for the books, the small expense of furnishing a room, were too contemptible to be urged as inducements for so revolting a deed. Nor was it made apparent that there was sufficient ground for suspicion of complicity to justify the arrest of th prisoner's mother and sister, as the accusation rested on the children's assertion that their grandmother had brought "a lot of money" with her from Ste. Victoire. They were exfrom amined, but Mr. Mennier had no diff culty in explaining away their statement.

When Charles was about to leave the witness-box, he held out his finger, as he was accustomed to do at school, as a that he had something to say. ign The Judge gave him permission to speak, and the boy said : "The gentleman with the black beard who has been talking against my uncle all the morning, could not explain how the candle stick which was on the altar got into that terrible room. I can." Then he told how he had bern afraid to go through the long corridors in the dark, and had taken the candlestick, and how the sight of the death's head had scared him so much that he let it fall and fied upstairs. " And so," he con cluded, 'you see, sir, what that gentle was quite untrue, that my man said uncle lighted the poor lady down the stairs and then killed her. How could And you he think of such a thing ! why do you not punish him for lying

The judges smiled, the jury laughed outright, and the people in the gallery began to applaud the forward boy, but at this juncture the president stopped the proceedings, as noon was long past, and the Court rose.

Father Montmoulin was conducted the cell of the accused, which was in the back part of the building. There his dinner was served, but it readily imagined that he had no heart readily imagenerically touched the same all to eat, and scarcely touched the same all to him. "If only it was all to haning he said to himself, leaning back in his chair and resting his head against the wall. In this position he eing tired out, and dreamt fell asleep, be that St. John Nepomucene, whom he had so frequently invoked, appeared to him, holding out a crown.

cruelty, deception or love of money. He had been a frank, merry youth, a favorite with all his comrades. The between two warders, she solded aloud, and sark weeping into the chair which the judge ordered to be placed for her. Father Montmoulin was scarcely less moved at the sight of his mother, whom he would hardly have recognized But he controlled his emotion, and raising the scare to the erneits, murnured : Seminary professors, amongst Father Regent, who was univ Father ent, who was universally known and respected, gave evidence the effect that both as a seminarist his eyes to the crucifix, murmured : " Lord, give us both strength to bear this trial ; Thou knowest by whose will s priest, he had been a man of the highest morals and blameless life. venerable Pastor of La Grange The we are here. id that the accused had lived with him for ten years, and he had only the meaning of her son's glance, she folded her hands and answered the found one fault in him, too great zet and excessive liberality towards the sick and poor. He would give them questions addressed to her with calm his last sixpence, almost the clothes he wore, so that be the very and the straitened circumstances in clothes he wore, so that he speaker) had to reprove him for (the which she found herself at present, al though through thrift and industry, she had contrived to maintain herself essing well enough for his position. It was utterly incomprehensible how anybody could possibly believe such a without any pecuniary assistance from her son, with the exception of the her son, with the exception of the twenty pounds which had been a prescan to be guilty of robbery with murder. ent to him from the lady who was sub sequently murdared. Her statements

Several poor people were also called testify to Father Montmoulin's kindness of heart, and his ben-edictions to them. All this seemed to impress the jury. But the presecutor grew impatient, and at length rising to his feet and addressing the Judge, aid : "My lord, it appears to me said : that my learned colleague is taxing our patience unnecessarily. As I told him at first, I am more than willing to admit that the character of the accused has hitherto been blameless. Is it not superfluous to bring forward this end-Is it not ess array of witnesses ?

The judge replied that he did not place any restrictions on the defence, and he left it to to the Counsel to decide whether he need produce any more evidence to prove a fact which no one doubted. Mr. Meanier only asked permission to bring forward two One of these was the lad who more. had acted as guide to the priest, when on the night before the murder, he had gone to administer the last sacraments to a dying man, and after spending the his bedside, had returned at night at daybreak through storm and rain to Ste. Victoire. Is it possible the sol-icitor asked at the close of the narrative, that a man of such heroic devo on to duty, should a few hours later. stain his hands with the blood of a de fenceless woman for the sake of a few pounds ?

The last witness was Dr. Corbillard, who had made the post-mortem examin-ation of the murdered lady. Although not a religious man himself, he spoke n the most emphatic manner of Father Montmoulin's humane and gentle char acter, adding that he was sincerely grieved that he should have fallen under suspicion, as he would have dreamt him to be capable of com miting such a deed as that of which he was accused.

And supposing," Mr. Mennier in quired, "the Court should find him guilty-I hope I am putting an impossible case—is there any explanation of the act which you as a medical practitioner could give ?" " Well," the doctor replied, " I con

curt words had ended his career andfess I have given a good deal of thought broken his heart! The small, plainly furnished study; the green painted walls; he remem-bered every detail! A row of unyield to that subject of late, and have arrived at the conclusion that the pointion of some physicians, who allege that a temporary aberration of intellect may be the explanation of many appar able looking dark leather chairs ranged against the skirting, the solid centre table, the gilt clock on the mantelpiece entiv unaccountable actions, is not alto gether unfounded. Galenus wrote of that ticked ominously as he waited. And then the entrance of the great old : cerebrum obscura textura, obscu physician himself, florid of face. functiones, morb iberate of speech. He greeted him mysterious brain is a cordially. Templeman had known his mysterious in its functions, still mysterious in its diseases.) In fact a ago, he had attended his wile temporary pressure upon one of th temporary inflammation of then the laryngoscope, the minute excertain parts, may be productive aberration of intellect for a time, a passing fit of insanity. Under such last. not responsible circumstances a man is for his actions, and will probably have gravely. To the man he seemed to be ollection of anything done while in that condition.

"Yes, yes!" Geoff iently interrupted. ' Would he not even be conscious that he had been in this morbid state?' inquired the prosecutor. The doctor hesitated, and then

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the pallid face, the scornful fire of her between two warders, she sobbed aloud, eyes. Another woman would have for-given, but Elaine-ab, she was dif-

He shuddered, and then a few care less chords from a piano somewhere near at hand made him start. He pulled up the blind, opened the sash a little and with musicianly instinct listened. The sound proceeded from the flat opposite. He could discern the old discern the brilliant lights, the swaying of curtains at the half opened windows. the music gained form, and then he

The mother seemed to understand

ess. These referred to her past life

bore the stamp of truth, but the prose

story of the gift of the money as highly

ination the poor woman was allowed to depart, which she gladly did, after a long, sad look at her unfortunate son.

TO BE CONTINUED.

SIR FRANCIS' PRESCRIPTION.

The room swam round ; nervously the

Gone !" The thought reiterated

his hand

man crossed the room and sank trem-

clenched his dry, parched throat. Every picture upon the walls of the luxuriously farnished apartment, each

familiar treasured object seemed ani-mate-to know his misfortune. A pile

of music left carelessly in a corner

their title pages the words, "Sang Geoffrey Templeman." The

caught his eye; songs that bore upon

Geoffrey Templeman." The man laughed mockingly. Geoffrey Temple-man would never sing again-his voice

He rose and paced the room agitated

thick carpet ; the quietude irrit-

wanted to shout.

ly. His feet sank deeply into the

mirror reflected a drawn, haggard face

-its startling paleness. A doomed man already! Stretching out a hand,

he switched off the electric light, and

once more sank down in the darkness.

no more the worship of an idolatron

Yet he had never suspected the

truth till a lew days before. Con

scious of a diminution in his powers,

Sir Francis Deakin, the one man in London who knew, had an hour since

prorounced his death knell; in a fe

de

And

he had put it down to overwork.

A thing of the past. His

No longer the plaudits of crowds

bling upon the nearest chair.

itself through his brain;

"Gone! Gone!"

was gone !

ated him. He

man already !

public.

improbable. After a long cross-exal

entor did his utmost to represent

A Schubert impromptu. He listened on, the critic becoming lost in the hearer. Familiar, he had never heard such sweet expression, never realized the exquisite pathos of the theme. It stirred him as music had not done a long while.

The last bar ended, and he remained there motionless. Lady Crane's part -he remembered now. A card was in his pocket. Should he go? He we like to see this latest genius, for such an unusal player must be. A moment's hesitation, and then suddenly the piano burst forth again. The man started, spellbound. Years

rolled back ; it was shortly after 1 the woman he had made his wife. A composition of his, unpublished, a fragment he had sent her, inscribed "To Elaine." She had kept it always, treasured it, and now-Unconscious of the fact that he was

still in morning dress, he threw on an overcoat and rushed out. Lady Crane's flat was filled to its utmost capacity. He elbowed his way toward the draw-ing-room. A crowd of exquisitely groomed men lounged near the door. way; he took his place among them. And then a glance toward the plano. The executant was a girl-a mere child. He gasped. The music ceased : the performer rose. Templeman utterel a suppressed cry. Could it be? Thoughts of Elaine crowded up into his mind. He recalled long for rgotten incidents. And his wife, just before their separation, had said she thought-"This is an honor, Mr. Templeman

he was shaking hands antomatically with his smiling hostess, but his lo went beyond.

You've a new-a new-

"Discovery ?" laughed Lady Crane. "The profession is always so jealous. Let me introduce you." He shook hands gravely with the

child-she was a child. Eleven, Lady Crane said. Andrews, the concert agerly awaited the sound of his voice ; agent, was responsible for the prodigy. This was her debut. Andrews was present. He found him at last in the name and fame would sink into oblivion --Geoffrey Templeman become a memcloak room Isn't she splendid ?" cried the

latter. Yes." Templeman murmured "Has she gone ?"

"No. Unfortunalely, her mother couldn't accompany her; I'm seeing

her home. The man's head was in a whirl, his brain a maze of conflicting thoughts "I-I'll-let me do so,"

mured, hoarsely. Andrews looked up at the great singer curiously. A glance reassured

"Very well," he said. " Tell Mrs. Blake her success. Here's the ad-dress."

Mechanically he read the card. The girl joined them. She looked more child like than ever. The agent ex-plained that Mr. Templeman would go

"And," he added, "your mother will be proud you're accompanied by so famous a man.

Proud! Geoffrey Templeman, in the cab, the girl by cab, the girl by his side, smiled to himself regretfully. Proud! Once, perhaps; now it was too late. He was a ruined man; his day was done.

He turned to his companion "Your mother isn't with you?" he

queried. She looked up smilingly, trustingly. 'No,'' she whispered. '' She's ill.'' The man shivered. He was about to

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flend onld take up our Blessed Lord and set Him on a pinnacle of the temple in Jerusalem, as we read in the Gospel, he would have no scruple in conveying that wretch of a sacristan, who never goes to his duties, to the convent to kill and rob the poor old lady and bring our good pastor into this terrible fix. I know another story of how he carried a lawyer from Paris to the Gallows-hill near Marseiles in half an hour. Would Your Worship like to

hear the story ?" A roar of laughter resounded on all sides. The Judge dismissed the witness, saying he should not have thought there was so much superstition amongst the peasantry, a remark which sorely offended old Susan.

When tranquility was restored, the Prosecutor proceeded to call the witnesses to prove an alibi for Loser whom hitherto they had unfortunately not succeeded in tracing. Efforts had been made by the defence to attach said, to this man, who suspicion, h was thoroughly to be respected and had served his country well, but research only tended to show that it was impossible for him to have been in Ste Victoire on the 20th February. The witness was the landlord of the Golden Rose, who related how, in the presence of a numerous cempany, Loser had, on the evening of the 19th ult. had, on the evening of the 19th ult. given his keys into his safe keeping, aying he was off to Marseilles on business; that business being to claim a legacy of fifteen hundred or two thousand pounds, bequeathed to him by a rich relative in Lorraine. The Counsel for the defence here

asked if the prosecution was aware that the story of this legacy was en tirely fictitious ?

The Prosecutor replied that it was true that Loser had drawn largely on his imagination, and he could not deny that this fact teld against him, and might even cause him to be suspected, the alibi were not so well authenticould only say cated. As it was, he the man had indulged in a little harm less boasting. "Such a falsehood," Mr. Meunier

replied, " could hardly be glossed over as harmless boasting. To me it ap-pears only too obvious, that Loser in-vented the story of the legacy to account for his possession of the large Lenoir, on condition that you should

order to have taken the knife out of the kitchen, if he were in. deed the murderer. He was obliged therefore to resume his former position, and reassert that the sacristan might have stepped out of the train at the before him. moment of starting, and slipped upper ceived by a back way out of the station. He said he could produce a witness who had seen him coming from Ste. Victoire

seeing

on the morning of the murder, he must consequently have been there at the time it was committed. He had intended to call this witness later, but begged to be allowed to call her at once. Permission was of course granted, and the barmaid from Croy Rouge was summoned. Now when, on the Saturday morning

before the trial, the prosecutor found the name of Anne Joly added to the list of witnesses, and heard that Meun ier had driven over to Croy Rouge, he thought it worth while to go over him elf in the afternoon and ascertain who this new witness was. What he heard there might have altered the features of the trial, had he known it from the outset. But now, only the day before the proceedings were to commence, he had gone too far, and he would not allow even to himself that he might wrong in his opinion as to the guilt of the prisoner, and had gone on a false track. So there was no alternative but to render the barmaid's deposition valueless. He made a few inquiries as to her character, and returned to Aix without much apprehension as to the influence her evidence might have.

Anne Joly stepped into the witness box with a complacent smile, curtsey ing right and left, little suspecting what arrows the gentleman who talked so affably to her on the previous Satur-day evening, now had in store for her. After she had answered the usual ques tions before she took the customary oath, the prosecutor rose, and said he objected to this witness; then he asked her how she came by that pretty new shawl which became her so well? For moment the girl was taken aback,

then she answered pertly that she did not see what that mattered to him; the shawl was not stolen. "It does matter to me, I will tell you all about it," he answered; "The

whether it was the victor's wreath, and the saint answered : " Not yet ; the crown of thorns must come first.' he And as he held out his hand for it, woke, and found his Counsel standing

"I congratulate you," the solicitor said, "on the good use you, the solution this interval. I only wish the jury could have seen you, it would have done more towards convincing them of your innocence then all my arguments. But I see that you have hardly taken anything ; that is unwise, as the trial may be protracted to a late hour, and you need to keep up your strength Well, we have done pretty well so far We have gained several points, though not all. I think I have managed to managed make the alibi doubtful, and as for the motive of the crime alleged, not one was worth a moment's consideration. four little nephew spoke out bravely, hat sort of thing has a very good effect on the jury. I still hope for an ac

uittal, though we must be prepared or everything. You are not like most of my clients, you know the power of rayer. But what I wanted to ask was his: Would you like me to call your nother to give evidence ? I expected that the prosecutor would have done so. I suspect he thought it wiser not to summon her, lest she might soften

the hearts of the jury.' "Pray do not do anything of that sort. I should indeed be very sorry to expose my poor mother to so painful a trial. Besides, I beg you to remember that I do not ask for pity, but jusited from my judges. An acquittal which arose from a sense of compassion alone, not from the persuasion of my inno cence, would have no value in my eyes. For the sake of my office I desire my character to be fully reinstated. Everything else is a matter of indiffer-

" Very well, we will do our best with the help of God.

ence

After an interval of two hours, the proceedings were resumed, the wit-nesses for the accused being first heard. Father Montmoulin's former teachers testified to his having always teachers testified to his having always been exemplary in his conduct while under his charge, those who had been his fellow students said the same, never had he manifested any tendency to

He inquired answered somewhat doubtfully that power; scarcely a man to do anything por's wreath, such could hardly be the case; that rash. And you've done well at your these instances of temporary insanity rare, and were invariably pre

were rare, and were invariably ceded by symptoms of nervous de ment, such as he had never remarked in the accused.

The judge then asked the prisoner if he had anything to say to this sugges-

Father Montmoulin replied that-he certainly was feeling unwell at that ime-bu

The judge here cautioned him against The prisoner thanked his lordship. "I cannot," he added, "avail myself of the doctor's theory. I am perfectly convinced that when the unfortunate Mrs. Blanchard left my presence I was in complete possession of all my senses. I was saying my breviary at the time when the foul deed must have been done, and after that I laid down upon my bed.'

The counsel for the defence then resumed his seat, saying with : what melancholy expression that he had no more witnesses to produce. The interest manifested by the on-lookers was evidently intense.

"What a fool," whispered a man standing close to Mrs. Lenoir, who pro-fessed to take a perfectly unprejudiced view of the proceedings. "He ought to have taken his cue from the counsel, he might have got off on that plea. Now he has cut his own ?" "Do you think so really ?" Now he has cut his own throat! Mrs Lenoir replied under her breath.

should have thought his rejecting that suggestion was just a proof of his innocence. The presiding judge now announced

he was about to have the prisoner's mother brought in, that the jury might decide whether she was or was not guilty of receiving the money her son was said to have stolen. The prose-cutor wished to prevent this, but his

opposition was overruled. Mrs. Montmoulin was accordingly led in the court. Grief and anxiety con cerning her son, together with the hardships of a five weeks' confirement in prison, had changed the old lady sadly. Ten years seemed to have been added to her age, as she tottaged in added to her age, as she tottered into court, bent and infirm. When her eyes fell upon her son, standing in the dock

profession. Templeman had shivered. Something

"Ah! You possess exceptional will

his less famous days; once. years

Sir Francis regarded him steadily.

ding his soul. 'I should say-'' 'Yes, yes!'' Geoffrey had impat-'Yes, yes!'' The truth,

Templeman had asked at

s throat

Well?'

ading his soul.

then was wrong ! The specialist touched him on the shoulder.

" My dear sir, don't be alarmed. A versatile man, you're still young. You can excel in almost anything you care You to take up.

"Then [shall never sing again ?" The doctor's expression had becom raver.

graver. "I'll give you a prescription"--sit-ting down at a desk. "Gargle to-night; and other consultation later." Templeman had stared with blood shot eyes as the great man scribbled something in a callous, matter-of fact way. Sir Francis Deakin's methods were well known, his decisions always interpreted by inference. At length the physician had risen,

handing him a couple of sealed envel-

opes. "This, the gargle," he murmured, blandly. "The other prescription you can follow out yourself. Good bye." A grasp of the hand, the opening of the door, the next second his mingling with the ceaseless West End traffic.

[]The man greaned at the recollection. Great will power? That, perhaps, he possessed, but another profession! The thing was impossible. Never to sing again, to enchain men's hearts, to hear thing the sweet music of applause! That

was all he had to live for, the one thing that made him lorget. ful, he had been lonely; now he was unutterably so. Once more the man jumped to his

feet and paced the room; the lamp from the courtyard without shed a faint light through the lace blinds Things might be different were Elaine

still with him. But she was not ; she had left him twelve years since He recalled their short married life; socially his inferior, the memorable day, forgetting pride is not the exclusive possession of any one section o society, he had taunted her with the fact. And since, not a sound, a word! Twelve years! Was it so long? It might have happened yesterday, the scene was so vivid still. Standing upon

was bowed, her eyes were jeweled with tears. He pressed her hand; they drove on in silence. Would they never reach the house?

A far cry to Brownwick street, Camberwell; a squalid neighborhood, he recollected with a pang. Through crowded streets, along thoroughfares lit with flaring costermongers' lamps, till at length a quieter turning. The cab stopped at No. 27. He scarcely remembered what fol-

lowed. Dimly he recollected interview-ing the landlady, the child's hand in his; his insistence that he must see Mrs. Blake, and at once. The dubious countenance, look on the woman's transformed by the sight of a sovereign

transformed by the sight of a sovereign his quietly opening of the door of a shabbily furnished room. Still holding the child's hand, he had entered. On the bed, with flushed face, lay a woman. Her bright, wideopened eyes seemed to dilate still more.

Elaine ! The man was by her side, kneeling bjectly, clasping her toil-worn hands. The landlady, following, glanced at the pair, and comprehending, led the child away. His wife looked up in utter

away. his while looked up in utter astonishment. Then, slowly, tears trickled down her face. "Elaine! Elaine!" cried the man, turning his head. "Won't you for-cive?"

give ?" " Geoff !" The simple word thrilled him. He Success threw his arms around her neck; kissed her fervently. Twelve years since he had touched those lips, felt

the pressure of her embrace.

" And you heard-our child ?" Half an hour later the man had learned, gathered much. His grief was poignant.

Yes; and she's wonderful," the " les; and she's wonderich, be I man whispered softly. "Through her I found you. She played that old song of mine, and I guessed. But I've come back poor and broken. My voice has gone; our happiness is too late." Elaine looked up with tender anxiety. "Through her I d that old song

"Dear," she murmured, "does that matter since you've saved my life? And we've the child now. The lostor the threshold, the tall, siender form which, the while he uttered those cruel words, he longed to crush to his breast; I expect," as a rat-tat resounded out-side. "He's been goodness itself. He side.

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nful fire of her would have for she was dif.

ano somewhere amo somewhere aim start. He ened the sash a cianly instinct proceeded from build discern the ying of curtains lows. Suddenly a, and then he

tu. He listened og lost in the had never heard never realized f the theme. It ad not done for

and he remained A card was in go? He wo genius, for such be. A moment's ddenly the piano

ellbound. Years ade his wife. A unpublished, a t her, inscribed d kept it always,

fact that he was , he threw on an at. Lady Crane's utmost capacity. toward the draw. of exquisitely d near the door. ace among them. toward the plano. irl-a mere child. mpleman uttered Could it be? crowded up into ed long-forgotten wife, just before aid she thought-Mr. Templeman," nds antomatically tess, but his look

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was in a whirl, his flicting thoughts. do so," he mur-

up at the great A glance reassured said. " Tell Mrs. Here's the ad-

read the card. The She looked more er. The agent ex. empleman would go

led, " your mother re accompanied by Templeman, in the

his side, smiled to . Proud! Once, was too late. He his day was done. sn't with you ?" he

milingly, trustingly. pered. "She's ill." pered. "She's ill." d. He was about to child's head es were jeweled with ed her hand; they

SEPTEMBER 29, 1906.

brought a noted physician to perform the operation yesterday. But you re-member him-he was-' The door opened; Templeman starttigers. " If, therefore, there is a parallelism

rise doct operations in the barrow operation of the other state of the vine, 'so 'This is my blood ' must mean 'This resembles my blood. ' "An interpretation, surely, which makes Christ's words unintelligible." In his eighth lecture Father Cospe

in his pocket; tore them open ; one written in Latin characters, the other was

in Latin characters, the other was more understandable. "Meet me at 27 Brownswick street, Camberwell, at 10 this evening." The man gasped as he read. The paper futtered in his hand. He looked on at the great doctor. up at the great doctor.

lest possible language. "Every material thing is made up of "And you-" "Called to your wife," nodded Sir Francis Deakin. "I found we'd met Francis Deakin. "I found we'd met before. The change of circumstances was startling, and your wish to day tempted me to exceed my province. A reconciliation seemed to the best in-terest of both." substance and accidents. Substance is the permanent element in a thing. the variable elements in a thing. Sub-stance underlies accidents. Accidents The man leaped forward, seizing the

other's hand.

other's hand. "I see now! Sir, I thank you. Though I've lost my voice, I've found something far more precious—my wife." The physician waved a hand depre-

The physician waved a hand depre-catingly. "But, my dear fellow," he cried, "you've lost nothing. I led you to deduce what you chose from my words a short while since; it would, perhaps, soiten your heart and help—to carry out the prescription. A week's rest and your voice will be stronger, better than ever !" than ever !"

Geoffrey Templeman was dumb-unded. Could it be that the lamous founded. specialist had purposely misled him? But the latter's glance was reassuring. He turned to his wife, tears of joy welling into his eyes. "Thank heaven !" he murmured.

And then little Elaine came running in .- Tit-Bits.

FATHER COUPE ON THE BLESSED EUCHARIST.

In the fifth of his "Lectures on the Holy Eucharist" Father Coupe answers objections against the Catholic doctrine. Opponents of the Real Presence say that the words, "This is my body," only mean 'This represents my body,' They argue from a supposed analogy with those other texts' 'I am the door,' 'I argue from a supposed analogy with those other texts' 'I am the door,' I am the vine,' 'The rock was Christ,' in which, they maintain, the verb 'to be' means 'to represent.' Father Coupe first points out the inconsistency of this line of argument. 'When, in the pro-mise of the Holy Eucharist, our Lord bade us eat His flesh and drink His blood these opnonents, in order to blood, these opponents, in order to escape the force of these plain words, maintained that no real esting or drink. ing was intended, but only faith in Christ. Now, however, when Jesus fulfils His promise and changes bread and wine into His body and blood, these same opponents take refuge in another same opponents take religion in monthly and quite different explanation. They say: 'Of course Christ meant a real eating and a real drinking, but only of bread and wine, not of flesh and blood. They assure us that bread and wine

"Now, all through these changes, how do we know that ice, water, steam and vapor are all one and the same substance? Not by the five senses, or by any one of them; not by touch, or taste, or sight, or hearing, or smell. The testimonics of the senses are, in the three cases, utterly different; yet the substance is one and the same. How do we know? By the intellect alone." are not changed into Christ's flesh and blood, but only into the symbols of Christ's flesh and blood." Thus they contradict themselves merely for the sake of detending an indefensible position. Father Coupe exposes the absurdity of this latter view by inserting the word 'symbol' in all the decisive texts

of John vi., from the 52nd to the 58th verse. We give two examples: 53 The Jews, therefore, strove among themselvas, saying: How can this Man gives us (Bread, the symbol

of) his flesh to eat? 56. For (bread the symbol of) My flesh is true meat, and (wine, the symbol of) My blocd is true drink. ted by ernolation, necessit:

THE CATHOLIC RECORD.

Body, during the forty days He sojour-ned upon earth from the Resurrection to the Ascension, was, except during a few hours, invisible and intangible, im-perceptible to the senses. It was a spiritual Body—that is, it was a mater-ial Body divested of its material accid between the two sets of expressions, as 'I am the door, ' means 'I resemble the door, ' so 'This is my body ' mat mean 'This resembles my body ; 'and as 'I am the vine,' means 'I resemble the

ents—spiritualized." Another quotation is from Cardinal Newman and is, like everything that comes from him, incomparable :

"The Catholic doctrine is as follows: Our Lord is in loco--in heaven; not in the same sense in the Sacrament. He enters deeply into the philosophy of the Real Presence. With the Church he defines Transubstantiation as the conis present in the Sacrament only in substance-substantive-and substance version of the whole substance of bread into Christ's body, and of the whole substance of wine into Christ's blood does not require or imply the occupation of place. But if place is excluded from the idea of the Sacramental Presence, therefore division or distance from heaven is excluded also, for dising. As this definition bristles with technical terms—conversion, substance, accidents, he explains them in the simptance implies a measurable interval, and such there cannot be except be-tween places. Moreover, if the idea of distance is excluded, therefore is the

idea of motion. "Oar Lord, then, neither descends from heaven upon our altars, nor moves when carried in procession. The vis-ible species change their position, but He does not move. He is in the Holy Eucharist after the manuer of a spirit. We do not know how; we have no parallell to the "how" in our experi-We can only say that He is ence. present, not according to the natural manner of bodies, but sacramentally His presence is substantial, spirit-wise, sacramental, an absolute mystery, not against reason, however, but against imagination, and must be received by faith."

faith." We wish we had space to reproduce Father Coupe's array of Leibnitizian quotations proving that extension is not absolutely necessary to a material substance, and that "Transubstantia-tion and the Real Presence simultan-eously in many places do not, in their ultimate analysis, differ from each other." We should also like to quote the lecturer's masterly refitation of the lecturer's masterly refutation of Luther's false theory of the Real Pres-ence, as well as his convincing sum-mary of the argument for the fact of the Real Presence (pages 78 79.) But me must hasten to complete this long review by emphasizing once more the great value of these popular and yet profound lectures, the interest of which e enstained to the end. In fact, the very last lecture contains a series of beautiful antitheses, which will be our or modifications of this substance. The 'it'-i. e., the substance-may remain when these particular accidents are changed into others. "Take, as an instance, a block of ice.

last quotation. "In the Incarnation the Infinite became finite; in the Eucharist the finite became infinite, so that it can exist in all places at one and the same time. In the Incarnation the invisible God became visible; in the Eucharist the visible Man, Christ Jesus, becomes invisible. In the Incarnation an im mortal Spirit becomes mortal, in the Eucharist a mortal body has become immortal. In the Incarnation Spirit puts on the qualities of matter ; in Eucharist matter puts on the qualities of spirit. The Incarnation had made mind to be like matter. The Eucharist makes matter to be like mind." — The Incarnation had made Central Catholic.

ROOSEVELT AND THE CATHOLIC CHURCH.

INFLUENTIAL SECULAR PAPER'S COM MENTARY ON PRESIDENT ROOSEVELT'S

ATTITUDE TOWARDS CATHOLICS. It has frequently been observed by Catholic journals that the Catholic Church has received fairer treatment in the present administration than in any other, Democratic or Republican, within the memory of this generation. Naturally this fact has not escaped the uotice of non-Catholic observers, but the first serious consideration we have rather by the technical term conversion, as it is used here. It means an alter-nation or change. This change may be only accidental, as when water is converted into steam, or the conversion seen of the attitude of President Roosevelt towards the Catholic Church appeared on Monday of this week in a engthy editorial in the Boston Transconversed into steam, or in conversions may be substantial, as when water is changed into oxygen or hydrogen. But in this latter case, as in all natural conversions, the substantial change is not complete, for the basic matter which cript, one of the ablest and most influental newspapers in the country. It is subjoined in full, as in interesting outside view of the situation :

The recent exchange of greetings beween President Pope, through Bishop Gabriels, in which the head of the ancient Church which makes up oxygen and hydrogen. A complete substantial conversion can declares that it here enjoys a gratify ing degree of liberty under every American administration, but especially under that of President Roosevelt, calls attention to one of the chapters of the present administration's history which, when that is ever fully written, deserves an important place. Its title should be: "The Relation of Mr. Roosevelt as President to the Roman Catholic Church." On this, as on nearly all subjects, of existence, it is a mode of conver-sion. This mode by which — Transub-stantiation—is a defined article of the Catholic faith. The mode in which this alert minded man has had ideas and theories of his own. His view is the commonly accepted American one, of the equality of all religious bodies, under our system, and yet he has probably gone further in bringing it about in a practical way than any of his predecessors; it has also fallen to the manner of Christ's existence in the Eucharist-the Church has never de-This is all Father Coupe says on this aspect of the question, but Mr. Hather-ley More, the editor of the Lectures, his lot in this period of our participa-tion in world politics to have fuller relations with the Church than any other President. It was in his adley More, the editor of the Lectures, supplies some illuminating notes which embody the common teaching of Catho lic theologians. One, from the Catho-lic Dictionary, is as follows: "By the spiritual presence of Christ's body in the Eucharist it is not meant to deny that Christ's body in the Eucharist is a real one (such a uenial would be heresy), but just as all bodies ofter the resurrection pecome spiritual ministration that Secretary Taft was sent to Rome to negotiate regarding the friar and land holdings in the Phil-lippines, an episode to which the late Pope reterred as one of the most gratifying events of his pontificatethe opening of relations with the United States. Mr. Roosevelt's appointments to office have included a larger number of persons of prominence in the Church after the resurrection become spiritual without ceasing to be bodies, because without ceasing to be bodies, because they have certain properties of spirit, so it is with Christ's Body in the Euch-arist, only to a much wider extent and in a more wonderful way. At one and the same time Christ's Body is in heaven and on a thousand altars. As the sonl is wascart antire in the whole than have been made by any Republican predecessor, and probably more than by President Cleveland, even though a larger proportion of the Catholic voters have been affiliated with the Demo cratic party. Mr. Alton B. Parker, in private conversations with friends since his defeat, attributes its sensational proportions to the swinging of the Catholic vote. **STAMMERERS** While the returns did not show a greater relative change toward Roose velt among the Catholics of Manhattan Island than among the Methodists of Nebraska or the Presbyterians of Pennyslvania, it was a fact commonly noted the vine.' What the expressions do mean is this: 'I resemble the door', 'I resemble the vine'; just as when we said of the bloodthirsty rebels in the Indian Mutiny that 'they were tigers,' we did not mean that they 'repre-side did not mean that they 'repre-

before the election, which, while tech-nically non-political, was in effect a very handsome Roosevelt indorsement. He declared, in substance, that Catho-lies at home had no reason to complain of the Administration's attitude toward the Church in the Philippines, and he incidentally indorsed the expansion policy of the Republican party. The Church had thereby been saved from the wreckage which under a native government the collapse of Spanish civil power would have carried. These aspects of the present political

situation are in marked contrast with conditions in 1876 when Mr. Blain said, in a private letter : "I would not for a thousand presidencies speak a dis respectful word of my mother's religion and no pressure will draw me into any avowal of hostility or unfriendliness to Catholics, although I have never re-ceived, and do not expect, any political support from them." This expectasupport from them." This expecta-tion sounds strange today. What has President Roosevelt done to bring to pass such a change in the general attitude of a large body of American voters, and correspondingly to arouse the suspicion of such surviving rem-nants of the A. P. A. interests as may still be found? For, of course, a Presi dent cannot gain strength in one direction without losing it in another. swers to this question would ordinarily fall under three heads—his appoint-ments, his Indian policy, his Philippine policy. And still it is probable that these far from furnish an adequate ex that planation of this source of Roosevelt's support. An attitude of general toler-ance, of whole heartedness in his personal relations, of hospitality to the the Church, may leaders of have done something, but his general policies concerning questions with which the Church as such sustains no relation whatever, have acomplished more in bringing him a larger Catholic vote and support than any Republican candidate to the presidency before him

has ever had. In appointments, while there have been Catholic cabinet officers before -notably Roger B. Taney, of Jackson's time whose service, though short vas conspicuous-it fell to Mr. Roosevelt to invite into his cabinet the most prominent Roman Catholic layman in the country, in the person of Charles J. Bonaparte, a close friend of Cardinal Gibbons, Postmaster General Wynne, now consul general to London, is of the A noticeab'e number of same faith. Catholic editors and some professors in the Catholic universities have been appointed to the consular service and other branches of the executive depart ment, not a few of whom had been Dem

corats only a little while before. Maurice F. Egan, whose short stories have aimed to set forth the attitude of the Catholic Church in a pleasant, popular light, is a close friend of the President and a frequent guest at the White House. And there are many others. It is doubtful if much can be shown

regarding Roosevelt's attitude toward the Church in the Philippines or on the Church in the Philippines or on the Indian reservations, which consti-tutes a distinct deviation from the pol-icy of his predecessors. Archbishop Harty, whose interview in the last pre-sidental campaign has already been re-ferred to, is now feeling bitterly against those responsible for the ad ministration of affairs there. It will always be an extremely difficult task for a non-Catholic country like the United States to adjust Church rela-tions in a dependency where the union tions in a dependency where the union of Church and State has heretofore been complete. President Roosevelt started out to do it by selecting Amerstarted out to do it by selecting Amer-ican Catholics to carry out his policy, as a guarantee to the Church of his good intentions. When complaint was made that the public school education in the Philippines was undermining the institutions maintained by the religious orders. President Roosevelt promptly put a Catholic at the head of the Ameri can school system there, in the person of James F. Smith, who has recently been made governor general to succeed Mr. Ide. Unfortunately Smith is of about the grade of the average Demo cratic alderman of Boston, and before going into the military service in the Philippines had no professional reputa-tion in San Francisco which would have marked him for a much higher position than that in municipal affairs. The President, it is understood, feels that The he has made something of a mistake in the latest promotion of Smith, done at the suggestion of Secretary Taft, and he will doubtless take early opportunity to promote Smith, just as he did Luke Wright, giving the place to Justice Magoon, now governor of Panama. President Roosevelt's Indian policy aroused some criticism two years ago by his permitting Indians to use their own funds, held in trust for them by own funds, held in trust for them by the Government, in support of sectarian schools whenever they petitioned for the privilege of doing so. This was urged by Mr. Bonaparte, and declared by the Attorney General to be within their legal rights. Congress at the last session refused to change the statutes but Indian Commissioner Le-pupper is carrying out the policy carepupp is carrying out the policy care-fully, with such safeguards for the pro-tection of the Indian's individual rights, that it is doubtful if the affair assumes important proportions. Unlike Germany, the United State has no Catholic party; it is to be hoped it never will have. The division of the so called Catholic vote between the two great parties, now more widely seen than ever before, is on grounds of public policy greatly to be welcomed. How long it will stay divided, even in the present extent, is a debatable ques-tion, the answer to which will depend much on the respective nominations of

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recalled, gave out an interview shortly the two parties. The Taft family in Cin intati have a long history of liberality toward the Catholic Church and of outspoken resistence to anything that smacked of A. P. A ism, much like the record of the late George F. Hoar in this State. It was Taft who set the American pace in the Philippines, giving the Church a larger recognition in popular education than it has here, and also providing for the extinction of the friar titles to lands by a complete recognition of their validity and prompt payment therefore, to the satisfaction of Rome. The natives, had they been running things, would have handled the friar titles

much less reverently.

THE CATHOLIC SALOON-KEEPER.

"In these days of rampant commer-cialism," says the Catholic Abstaicer, "Catholics should not engage in a business merely because 'there is money in it.' The saloon keepers themelves as a rule recognize that the business is not reputable, and hence fe them bring their sons up to it. Most them are loving fathers and stay in he basiness that they may have money secure the advancement of their children. Yet they leave them at the marcy of the slurring, who cast up Yet they leave them at the them the source of their advantages. Strange as it may seem, these re-proaches, so unjust to the child, rarely come from total abstainers, but from the patrons of the business. The child is, however, subjected to a still greater danger. Having been reared in an atmosphere of tolerance toward the drinking customs of society, he is more apt to be made their victim, and even if not, his usefulness to others in danger is impaired. How often are our people, unconsciously perhaps, pre vented from taking a part in restrain ing the evils of drink because of relationships with those who profit by the traffic. That even the friends and families of the dealers recognize the stigma attaching to the business is seen when you read an obituary or a bio graphical sketch of one who was or in graphical sketch of one who was or is engaged in it. He is referred to as 'a merchant,' a 'business man,' in the mercantile business,' 'kept a hotel' or 'a hostelry,' or in some equally obscure terminology. The Catholic total abstainer bears no ill will to the Catholic saloon keeper. He wishes him well, and as to his business -he wishes him well out of it .- Sacred



Heart Review.

Frivolous novels that make out that the supreme good in life is passionate love are a bane to young readers. The Ka sis City Journal says:

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The readers of these romances get tired of the monotony of life, they crave excitement, they want to meet ome of the adventures that befell their heroines, they forget the obligations to avoid the occasions of sin, they take to flirting, and too often their

end is ruin. The only safe way is the path of purity, of modesty, of duty, of labor and of the sacraments. — Catholic Columbian.

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3

sented', but that they 'resembled

the accidents of bread and wine remain

As long as a thing remains this thing

its substance remains. Accidents are

"Substance stands by itself and needs no substratum to support it. An

accident is that which cannot naturally

stand by itself, but requires substance

"Substance, as such, we cannot know by the senses. We can neither

see it. nor hear it, nor touch it, nor

taste it, nor smell it. Accidents are all that by our five senses we know of

a material thing." After showing that substance, as

such does not imply or connotate accidents and can be without them, since God, Who is a substance, has neither material accidents such as size, might

accidents, such as changes in His in

tellect or will, Father Coupe proceeds :

"But, though substance can be without accidents, accidents cannot, naturally and of their own nature,

naturally and of their own natural, be without substance. By defini-tion, an accident is a being natur-ally requiring to exist in sub-stance. We say of a material thing, 'it is heavy; it is brown; it is sweet; it is hard, and so forth. The 'it' is with heavy mathematical becomes

substance. The weight, browness, sweetness, hardness, etc., are accidents or modifications of this substance. The

It is a certain substance with certain

accidents which you recognize at a glance. The ice is solid, heavy, ha d,

cold, glittering, transparent. Next melt it. It remains the same substance, yet the accidents-how changed they

are! It is now liquid, clear, cool, yielding to the touch. Next turn it into steam. It still remains the same

substance; yet once again, how changed are the accidents 1 It is now an invis-

ible gas, superheated, exerting great pressure. Next let it escape from the

pressure. Next let it escape from the boiler of the locomotive, and in a moment it passes into vapor. Still it is

the same substance, but again the accidents are changed. It is visible,

white, cloudy. " Now, all through these changes

Father Coupe next explains what is

matte

went to make up water is san

fined.

shape or color, nor spiritual

as its support or substratum.

inhere in substance.

weight,

glance.

er reach the house ? wnwick street, Camd neighborhood, he a pang. Through along thoroughfares stermongers' lamps, ieter turning. The

. 27. membered what fol-ecollected interview. the child's hand in e that he must see t once. The dubious man's countenance, sight of a sovereign ng of the door of a

room. child's hand, he had bed, with flushed Her bright, wide d to dilate still more.

y her side, kneeling her toil-worn hands. owing, glanced at the owing, glanced at the tending, led the child looked up in utter Then, slowly, tears face. ne !" cried the man, . "Won't you for-

rd thrilled him. He around her neck; ntly. Twelve years iched those lips, felt r embrace.

rd-our child ?" later the man had much. His grief was

he's wonderful," the itly. "Through her I played that old song essed. But I've come roken. My voice has less is too late." o with tender any icty. p with tender anxiety. aurmured, "does that u've saved my life? hild now. The doctor. nigoodness itself. He

the symbolic views, turns the whole passage into nonsense.

Then Father Coure shows the danger be effected only by supernatural agency, and this complete conversion is what is meant by Transubstantiation. None of of this style of argument. If, when ever the doctrine of Holy Scripture seems hard to understand, we are al-lowed to make the verb ' to be' equivthe basic matter that went to make up the bread and wine remains; noth-ing remains of the bread and wine but alent to the verb 'to represent', we can easily overthrow not only the doctrine of the Real Presence but the whole fabric of Christianity. For instance, a the accidents, i.e., the appearance, taste, etc., which are miraculously sustained by the power of God. All the substance of the bread and wine is converted into Christ's body and blood. Unitarian might argue that the solemn affirmation 'The Word was God ' only means 'The Word represented God' " Transubstantiation is not a mode and as the re representative of God is not God Himself, the text really means

that 'the Word was not God.' Having thus cleared the ground for

a direct answer, the lecturer says : "To make good their attack oppon-ents have two points to demonstrate; first, that these words may be taken as metaphors; secondly, that they must be taken as metaphors.

be taken as metaphors. "And they can demonstrate neither. "Certainly the quotation from St. Paul, 'The rock was Christ,' in no way helps them. For the Apostle is care ful to explain that the rock in question ley More, the

was a spiritual rock, and that the expression in question was a metaphor. The words are : 'They drank of that The words are: "They drank of that spiritual rock that followed them, and the rock was Christ' (1 Cor. x, 4). St. Paul was careful to explain that his words were figurative. Has any in-spired writer been careful to explain that ' This is my body' was figurative ?

And if so, where ? "Still less do the illustrations from "Still less do the illustrations from the door and the vine help the oppon-ent. For what is the chief meaning of 'I am the door; I am the vine'? We are told that 'This is my body,' means 'This represents my body,' just as 'I am the door or the vine 'means' I rep-resent the door or the vine. 'But, we answer, the word 'represent' cannot be substituted for 'am' in either the Door sentence or the Vine sentence. In these metaphors Christ did not mean 'I represent the door', or 'I represent the vine.' What the expressions do mean is this: 'I resemble the door', on we wonderful way. At one and the same time Christ's Body is in the are on a thousand altars. As the soul is present entire in the whole body, and in each part of it, so the Body of Christ, with all its substance quently, the Eucharistic Body of Christ of Christ's Body does not correspond to one particular part of the host. All this, of course, involves a series of ever, imply any contradiction; and

Emuision

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The state

al and

The Catholic Record The French Bishops received a few

TIONS.

Pius X., an answer approving of the

resolutions passed by them early last

There was some ill defined hope at

conflict between Church and State.

But though the law has been only six

months in force, it has already shown

ters had the impudence to appoint an

excommunicated priest for the pastor,

notwithstanding that they were warned

by the Bishop not to attempt such a

desecration. Of course the Holy Sacri-

fice of the Mass had to be offered else-

where than in the parish church for the

benefit of the people, while the wolf in

sheep's clothing was left alone with

the government trustees to carry on

matters as he and they thought proper.

letter to the Bishops that such associ-

ations of Church wardens as the law

anthorizes cannot be formed consist-

ently with proper church Government,

as they violate the sacred rights which

The Holy Father had hoped for

rights of the Roman Pontiff and the

bishops, and their authority over the

temporal affairs of the Church." And

yet the Pope asserts that if the Gov-

ATHLETES.

Not long ago the Pope showed a

It is gratifying to remark the sym

pathy of the Holy Father with even the

frailties and weaknesses of human

pediment.

are the life of the church itself.

The Holy Father declared in his

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RTV. GEORGE R. NORTHGRAVE

THOMAS COFFEY. THOMAS COFFEY. Thomas Coffey mine the course to be pursued when the Mesers Luke King, P. J. Neven, E. G. Broderick and Miss Sarah Hanley are fully unborized to meelve subscriptions and trans-ct all other business for THE CATHOLIC government appoints lay associations to manage ecclesiastical matters in each parish. an for Newfoundland, Mr. James Power

sonn. bes o Advertising-Ten cents per lins each tion, agate measurement.

After o Advertise measurement. pproved and recommended by the Arch-tops of Terronto, Kingston, Ottawa and St., sifsee, the Bishops of London, Hamilton, sifsee, the Bishops of London, Hamilton, serborough, and Oxfemburg, N.Y., and the iastical boards appointed under the law might possibly be endured so as to ab and Ogtensburg, N. Y., and the agbout the Dominion. Indence intended for publication, as ist having reference to business. Correspondences the make the Church affairs workable under them without bringing up a protracted

ed to the proprietar morning should be unreaded in the state of the state

itself to be so monstrous an obstacle to ents or collectors have no anthority to or collectors be amount due to paper unless the amount due to the second conduct and the second seco the carrying out of the Church's constitution that it is absolutely impos sible to do so under this law. Thus in one parish of Lot et Garonne, the appointed association for Caurch mat-

when subscribers change their residence it important that the old as well as the new diress be sent us.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa. June 18th, 1905.

To the Editor of the CATHOLIC RECORD,

My Dear Sir.-Since coming to Canada I have been a reader of your paper. I have noted with estifaction that is idirected with invali-

these lines it he country. these lines it has done a great deal the welfare of religion and coun-will do more and more, as its influence reaches more Catholic Following these good for the y, and it will holesome influe

refore, earnestly recommend it to Cath-

wir families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Sphesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. ws, Canada, March 7th, 1900. Ottawa, Ca To the Editor of THE CATHOLIC RECORD, London, Ont:

Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECED. ad compatibility ou upon the manner in which is an oblighted.

and congratulate you have both good; and a moduls vivenul with the State, centred. Therefore, with pleasure, I can recommend it to the faithful. Bieging you and wishing you success. Believe me to remain. Believe me to remain. Apost. Deleg. Therefore with the divine Constitution of the Church, the immutable

LONDON, SATUEDAY, SEPT. 29, 1906.

MORMONISM IN CANADA. The North-West Mounted Police have ferreted out a number of Mor-

defiance of the Canadian law, making it evident that in spite of fair promises to obey the law, it is their scheme to make as big a settlement of Mormons in our newly organized provinces as possible, so that they may be able to outvote the non-Mormon or Gentile population, and send Mormons to reresent them in the Federal and Local Houses of Parliament; or if they cannot do so much, they may at least be able by and by to turn several seats in closely contested constituencies, and have this as a lever to modify the laws

keep itself practically out of Canada. We heartily approve of all legal measures which the North west police may take to keep out of Canada this fantastic religion which is making such strenuous efforts to plant itself on Canadian soil, as it has succeeded in

acquaintances of these young men who Infallible Teacher, the Bible, in its will to a man become friends and admirers of the condescending Father of days ago, from the Holy Father, Pope the Faithful, who evidently loves France dearly, and will secure in return the love of all Frenchmen who have month, and having for object to deterany sympathy or affection for the federation or their own native land. This is the first direct encounter of

the Pope with the unbelievers of her alone did He die, " that He might France since the separation of Church and State, and, as we foresee the result, laver of water in the word of life ; that one time at the Vatican that the ecclesit will be decidedly in favor of Pope He might present her to Himself a Pius X. Perhaps we should call this encounter

the second or even the third deleat of the French Government since its quarrel ish." Therefore outside the Catholic with the Pope. One other defeat occurred in the prohibition it received from the United States courts to sell proprietorship of which it stole from the Carthusian monks whom it expelled from France. But the United States courts have prohibited the sneak thief claimed : Government to sell within the United States its stolen property, the Carthusians being held as sole owners of the celebrated cordial, which the monks Another snub to the French Government is that the protectorate of the Christians of the East has been partially, without the intervention of France, France loses the protectorate entirely. peace' sake in the beginning that he night possibly find some means to make a modus vivendi with the State, before tion of the Church, the immutable to act upon it.

THE CHURCH AND THE VERNACULAR. CONTINUED.

The Church is the treasury in which ernment were not under the absolute mons who are living in Polygamy in sway of anti-Christian principles, it God has deposited His revealed truth, would have no difficulty in devising a and she has always claimed the right to way whereby the threatened danger preserve, determine and interpret that revealed truth, whether written or un would be avoided by sanctioning the written. And since it is evident that establishment of associations which would be acceptable to the Holy See. this requires an infallible teacher, it It is worthy of remark that the re- follows that the Catholic Church alone cent meeting of all the Bishops of is that infallible teacher, since she alone France was the first time for over a claims to be and actually is infallible, century since the French bishops held if the promises of Christ mean anya National Council, as, during the thing. Hence without the Catholic period when Church and State were Church it would be impossible to know united under the Concordat, a National which Scriptures were genuine and Council could not be held without per- which spurious ; without her it would mission from the Government. Under indeed be difficult for Protestants to by which Mormonism is now obliged to the present laws there is no such im- prove that all the books of the Bible they bear; and still more difficult, in-THE POPE AND THE FRENCH deed it would be impossible, for them to prove the inspiration of the Scriptures.

By a despatch from Rome of Septem. And were we even to suppose that they ber 9th, we learn that the Holy Father were sure of the authenticity and in-Pope Pius X. received in audience eight spiration of the Bible, what certainty spreading out from Utah as a centre so hundred members of the French Catho- could they have that their interpretaspreading out from Utan as a centre so inducted memoers of the French Cathor could they have that their interpreta-that it now dominates in a measure lie Gymnastic Federation. After the tion of it was correct? It would be taries, during which the might and Him on earth. Marriages now take of Heaven's Bright Queen." In all reed an ex-

DIVORCES IN MICHIGAN. THE FRENCH LAW OF ASSOCIA- tion, but by innumerable friends and of the Scriptures, but that without an Judge Donovan of Detroit has been relation to man, could not be proven recently interviewed by a representato be either a divine or inspired Book. tive of the Free Press of that city on It is plain then, that only in the the subject of the ever-increasing Catholic Church can the true word of number of divorce cases which come up God be found, for to her alone did before the divorce court of Wayne Co. It is probably owing in part to the proximity of a Canadian port which is on two of the principal railways of Canada that Detroit and Wayne Co. sanctify her, cleansing her by the have so large a record of divorces, which puts Michigan among the States noted for the great number of their glorious Church not having spot or divorces, but it is not true to say as wrinkle, nor any such thing, but that some have asserted that most cases of she should be holy and without blemdivorce in that State are of Canadian couples, who, because of the very great Church, in matters of religion, there is difficulty of obtaining divorces on this

Judge Donovan declared to his in-

against his will that he gives so many

together no man and no human law

Judge Donovan states that the latest

tashion in divorces is quite a radical

change from what was in vogue when

he began hearing such cases ten or

can put asunder.

side of the boundary line, go over to of doctrine and of faith, false Bibles, Detroit, where lax laws give every the celebrated Chartrense liqueur, the false interpretations thereof, a false opportunity for having the marriage morality and a false God. tie dissolved. Well nigh two thousand years have rolled away since Saint Peter exterviewer that he hates divorces, and Lord to whom shall we go, we must therefore take it as much thou hast the words of eternal life ?" And with equal truth, faith, confidence, divorce decrees. We must presume love and hope we, after all these ages, ex. that he merely decrees according to claim: O Catholie Church, O Church the provisions of the law in such cases now manufacture at Tarragona, Spain. of Rome, to whom shall we go. Thou authorizing separation of husband and hast the words of eternal life, for Christ wife, without touching the question of Himself hath given them to thee ? He the Christian sacrament which cannot hath implanted them in thy heart, and be dissolved, for, what God hath joined at all events, taken out of the hands of hath made them the warp and wool of France. Already in Turkey and thy very life and of thy every action. China, the German and Italian Govern- Where shall we seek refuge from the ments have taken up the care of the re. dangers of modern paganism that surligious orders of their own nationalities round us, if not in thy bosom ? Outside thy pale there is nothing but conwhich fact has for result that the pres- fusion, chaos and death, while within twelve years ago. Then there were tige of France is to that degree dimin- thy borders, order, harmony and life from two to three cases each term in shed, and will be still more so when prevail. Thou alone art one, holy, Catholic and Apostolic; the very which must be the case when the new Church which Christ founded and His law comes entirely into operation. In Apostles instituted and organized, extends ninety days, which means about the sad consequences of education Truth, an inviolable priestood, a holy twenty four half divorce days each without religion France has already sacrifice and efficacious sacraments are year. Three out of four cases are felt its loss ; and we are convinced the thine. Thou art in very truth the granted, some on scriptural grounds, people of France will soon appreciate representative of God, for everything some for drunkenness, cruelty or nonit, and will make their call for the about thee is transcendent and super support. Sometimes a few will be held restoration of religious education so natural. Thou still dost stand on the up because both parties to the suit are loudly that their rulers will be obliged rock upon which Christ placed thee, to blame. At times we have common possessing all the prerogatives with law marriages to deal with. However,

nothing but error and falsehood, errors

all the saints, the apostles, the martyrs, glory unites the visible and the invis than this most disgusting of crimes. ible and blends time and eternity in celestial harmony. Compared with thee Protestant churches are but of truth and bereft of all those aids that can reconcile men to God. They are sects, whose confused voices proclaim their own insufficiency, and whose sin of rebellion against thee, by the way they set off thy grandeur and unity, thy continuous existence and there is no appreciation of the sacreddivine origin. Thou alone art perpet. ness of the marriage tie, nor consciouswere written by those whose names ual and immutable in the midst of ness that God instituted marriage in the birth of nations and didst baptize the human race should continue to exthem in their infancy ; thou hast seen ist, and that families should be reared them rise and fall like the billows of in the fear and love of God, and thus the deep, and like the tongues of men fulfill the end for which God created thou hast seen them wither and ad- mankind, for a future life of happiness vance. And to-day after twenty cen with Him after loving and serving

SEPTEMBER 29, 1908

joined together in a mere formal contract, and by a mere ceremony. There can be no force in such a cer. emony, unless the ceremony has a religious force as the symbol of God's dominion over all creatures. If marriage be not a divine institution, all the ceremonies which may be invented for the purpose of mak. ing it impressive will be in vain. They will be an empty show.

A NOBLE EXAMPLE.

A press despatch from Hamilton ad. vises us that the will of the late Mrs Kantz Perry was entered for probate by W. G. E. Boyd and the Toronto General Trust Company. It is valued at \$293,930, of which \$194,628 is cash in banks. To Gideon Perry, the husband, is left the income of \$60,000 during his life. At his death the money is to be divided between John and Mabel Barry, nephew and niece. These two also get the income or \$120,000 more till their death. Her two sisters, Mrs. Fahey and Mrs. Cox. get the income of \$40,000, and Gustave Kuntz, Waterloo, brother of the brew. er, who left her the money, gets \$20,000 outright. St. Joseph's Orphan. age gets \$10,000 and \$20,000 to St. Joseph's Hospital to build a wing. The sum of \$300 is left for 300 masses for her and her husband, and \$200 is left the church for the keeping of her grave green. In the event of the death of the nephew or niece, the sums of \$60,000 are to go to the Bishop of Ham. ilton for the use of the Sisters of St. Joseph and St. Mary's Orphanage Asylum. Gideon Perry, the husband, is at present in a retreat in Guelph in

chancery. Now the term comes twice very poor health. a year with short vacations. The term We draw special attention to the terms of this will because the deceased lady wisely remembered the claims of God and His Holy Church and institutions of benevolence existing under its fostering care. Sid to relate, the number of Catholics who remember God in their wills is not as large as it should be. True, wealthy Catholics are not which He endowed thee, and the gates drankenness furnishes the groundwork numerous, but there is a goodly of hell shall not prevail. Thine are for more divorces than any other cause. number of what might be termed the We are not surprised at this dis- well to do. Many of them leave small the confessors, the boly virgins and closure, for there is no crime which so bequests to the Church for one purdoctors, whose earthly life shed lustre surely destroys in its perpetrator all pose or another, but the amount thus on thy virgin brow, whose heavenly feelings of humanity and care for duty left, and the sums donated for other purposes, are altogether out of propor-

The marriages for which divorce de. tion. This is a matter well worthy crees are given are those which are serious consideration. Many Cathomost recklessly entered into. The lics who preen themselves upon yesterday, without authority, without Judge says: "A woman meets being thoroughly orthodox, who a stranger, and they go to Canada, live good lives and who take great get married, and remain in the pride in being members of the One nothing but a multitude of warring married state a short time. Then Holy Catholic Church, in their wills suddenly the man goes away and exhibit a niggardliness that is simply shameful as compared with the generos forgets to send for his wife. Each powerlessness fairly atones for their party to the solemn contract has made ity exhibited by men who are attached to promises and breaks them without the even the most insignificant of the sects which have strayed from the true fold. least scruple." Here it is because The Catholic of means who in making his will does not give due consideration to the claims of religion and charity changes and decay ; thou didst witness the first instance for the purpose that never possessed in all its beauty the true Catholic instinct.

WE ARE pleased to note that the Carey Stafford Co. of New Orleans, La., have produced a beautiful set of books entitled the " Apparitions and Shrines well for them to bear in mind the words misguided intellect of the world have place merely to satisfy the evil inclina- spects these volumes will take rank amongst the most valued Catholic pub lications of the present day. The work them. They are no longer entered has received the warm approval of the Archbishops and Bishops of the United States. It is in 4 volumes, purple cloth, top gilt, \$10.00. Royal edition de Luxe, full morocco, \$15.00.

Christ intrust it, to her alone did He promise His perpetual assistance and presence, and, according to St. Paul, for



several states of the West, and repressed only with difficulty.

It is not because Mormonism claims to be a religion that we are opposed to Damaso, which was lined with detachits admission to predominance in any part of Canada, but because its tenets very picturesque uniforms. The courtare destructive of the principles of the yard was beautifully decorated with the natural and divine law, which we wish Papal flags. The gymnasts marched past to see preserved in the Dominion, be- the Pope's throne displaying the flags cause it saps the basis of society, and of the federation. They then knelt to because of the horrid social results it receive the Papal blessing. has produced in its present domain that we do not wish to see it gain a as highly pleased with the athletic foothold in Canada.

Among the facts which indicate a enjoyment by clapping his hands serious danger, it is stated that a enthusiastically. He was much affected Utah Mormon came recently to Card- when the flags of the athletes were ston, Alberta, with one of his wives, lowered in salute, and the gymnasts leaving another well provided for in cheered.

the United States. His second wife was followed by his first wife. On the American Athletic club, composed of sickness of his first wife's child this students of the American college, and woman's house was visited by him, and was particularly pleased with the game the police intervened, forbidding him of baseball as played in a more becom to live with both wives, to which pro- ing manner than is usual in this country hibition he refused to conform. The in the degenerate style which has been police promised to take no action in adopted during recent years. the matter if he lived with his first wife only, but he refused to conform with this direction, wherefore the matter has been referred by the police to the Federal Government at Ottawa.

Other instances of a similar nature by means of gymnastic or athletic exerhave been discovered by the police, cises, and we are particularly gratified and many Mormons nave left the country in a hurry. It is also very been made by the Holy Father's bensignificant that the village of Taylor. evolence toward the French athletes. ville, Alberta, is named after J. I. In a military campaign every outwork Taylor, who was a chief of the Mor- or bastion taken is so much acquired the Bible to be historically true; the great prelate, giving at the same time mons in Canada, and an apostle in toward the capture of the enemy's Bible being historically true, we can a very interesting historical sketch of Utah. But it would seem that the fortifications, and the benevolence and show that Christ was God; Christ being the conditions prevailing in Canada in tracting parties ! And what new North West Mounted Police are on the affection shown by the Pope for the alert to prevent the evil of open Mor. eight hundred well educated Frenchmen who exhibited their gymnastic monism from gaining ground. The country will sustain them in their skill before him, and received his apefforts to keep its doors closed to the plause, will be appreciated, not only by undesirable would be Canadians.

the Pope witne hibition of gymnastics given by the of God, for speaking through the federation in the courtyard of St. Prophet Isaias He says :

"My thoughts are not as your ments of the Pope's troops in their thoughts, neither are your ways My ways, saith the Lord; for as the heavens are exalted above the earth, even so are My ways exalted above your ways, and My thoughts above your thoughts.

Luther himself said :

"It is impossible to fathom the Scrip The Holy Father expressed bimself tures; we can only skip over their sur face; to understand their sense would be a wonder. Let theologians say or exercises and repeatedly expressed his do what they may, the understanding of the divine word will ever be above our power. Its sentences are the breathing of the spirit of God; and thus they baille the intellect of man.'

But Protestants tell us that they are enlightened and taught the true mean. stitutions, monuments to that revelaaccompanied him to Canada, and he similar interest in the games of the ing of the Scriptures by the Holy tion of which they are the sole custo-Ghost. Now every child knows that dians. Well, then, can we believe that God, Who is Truth itself, cannot lie, a civilized New Zealander may one day and a liar and teacher of falsehood He take a seat on one of the broken arches would be if Protestantism were true ; of London bridge to sketch the ruins of for there are more than three hundred St. Paul's, and that even then thou warring and contradictory sects in Pro- shalt be found to be full of life and testantism, and each claims to be en. zeal, sending missionaries to teach the lightened and taught by God. He nations, that thou alone art the divinely must indeed be a queer God Who would appointed representative of God, the or could contradict Himself. Verily only infallible teacher of His Word. nature which exhibit themselves in the Protestantism makes a puppet of the and the sole expounder of His will, need of strengthening the human frame Almighty.

Without an infallible teacher, then, MORANG & Co., of Toronto, have pub we could never be sure that the Bible lished the thirteenth volume of the at the good impression which must have is a Divine Book-we could never know series entitled "The Makers of Canads." The present volume deals with whether our interpretation of it w.uld the life of Bishop Laval. It is a faithbe true or false.

By historical criteria we can prove ful picture of the life and work of that God we can prove that His Church is the early days. It is a most valuable infallible; the Church being infallible, contribution to our Canadian history. we can prove the Bible is a divine and It is written in a charming style by inspired Book. By this we do not A. Leblond de Brumath. The printing mean to say that infallibility is the and binding reflects credit upon the for it, that is only an evidence that the members of the Gymnastic Federa | cause of the divineness or inspiration firm of Morang & Co.

battled against thee, thou art tions and passions of those who contract full of life, energy and power.

The civilized savages of the North apon for ...e purpose with which God American continent and of the Indies instituted the marriage law ; and there prostrate themselves before thy altars. is no longer that stability without Aye! some of them offer the Holy which all family ties, which nature and Sacrifice thereon ; and they can see the law of God are calculated to prothe palace of the Cresars and the mote, are set aside and forgotten. temples of the gods in ruins, the relias On this view of the subject we will of the greatness and grandeur of pagan again quote Judge Donovan : Rome. They can see that the Cæsars " But the good old-fashioned marand all their glory are gone, and that riages will stand the test like well the only legitimate inhabitant of the built houses or carriages ; but machinemade work of the chesper grade is not lasting. The moral tone must be low Palatine palace is the midnight owl, while the successors of St. Peter still when husband and wife can meet each sit in the Vatican, clothed with divine. other in court the second year after their marriage, and tell vile stories of imperishable power, surrounded by innumerable churches and religious ineach other. divorced on such showing-both to blame. An attempt to live too fast, and in idleness, is the cause of many marital infelicities. Common law marriages, the living together without the formality of a ceremony, should bear the closest scrutiny. It is another name for a limit to the marriage bonds," so

long as it suits the fancy of the husband and wife." In fine, Judge Donovan says

lessen divorces, but I doubt if the is on the decrease. Even thou fair hearing in every case, which i think the invariable rule followed by all jodges is given, yet a tame defence may defy the object of the most conscientious judge." The formality of a ceremony is

needed, then, to make the marriage more sacred in the estimation of the consacredness would such a formality give to the contract ? If there is a mere ceremony needed to give an empty promise validity and to create respect common sense is lacking in the parties

Couples should not be

IT is asserted on good authority at the Vatican that the Pope has ex. pressed his intention to hold a Consistory in November, when he will appoint several cardinals. Among these the name of Archbishop Falconio, apostolic delegate at Washington, is mentioned. It is not believed that any American or English are included

among intended cardinals.

A WORD ABOUT TALK.

Catholic Universe. Many people talk too much about ther people. "Mind your own busiother people. "Mind your own busi-ness" is an injunction that ought to

be more generally heeded. A certain good old lady had an effect ive method of calling tattlers and talkers down. Having heard the terrible stories she would rise and get her hat and shawl and say : "Come let us go." "Go where?" "To see those parties who are doing those terrible things and "I think that less alimony would heard that, and it may not be as bad as seen divorces, but I doubt if the evil reported." "Well we should give se parties a chance to defend " No, no inde d elves; let as go." It may not be true at all and I am not

going to let her know that I've been carrying this." "Well, my good wo-man," said the old lady "don't carry such things except to the par cerned. 'The least said, mended.'" the party con soonest

When her methods were known, few gossips made calls on the old lady.

Boys firing kites haul in their white winged

birds. You can t do that way when you're flying ords. Careful with dre," is good advice, we know Careful with words," is ten times doubly so. Though's unexpressed may sometimes fail back desd. But God Himseir can't kill them when the;'r said.

HOW THE PROTESTANT REFOR-MATION WAS BROUGHT ABOUT.

By Rev. Charles Coppens. S. J. in the Omah True Voice.

The present article is introductory The present article is introductory to a series of historical papers that will present rapid sketches of the pro-cesses by which the Protestant Refor-mation was, in the course of a little more mation was, in the course of a little more than a single generation, established in half the countries of Europe. Truth is ever a precious acquisition ; it is especially so in matters so far reaching in their consequences on the welfare of mankind for time and for eternity as the subject here presented.

ABUSES WITHIN THE CHURCH.

If the Church is a Divine institution, as all Catholics maintain, how can there be any abuses within it? Does not the existence of sin in a church prove to evidence that it is not of God ? Of course the sins are not of God ; they come from man's free will. For there come from mans free will. For there are two principles working in the church : the Divine, the Holy Ghost, who works in it to sanctify man, to raise him heavenward, and the human element, which ought to co operate with the Divine, but often fails to do The Holy Spirit works to produce so. The Holy Spirit works to produce that holiness which has been a con-spicuous mark of the true Church in spicuous mark but human infirmity. in every age, but human infirmity, age as well, fosters those shortthose sins, abuses, scandal which Christ predicted when He said : COD ds be that scandal come It must nee but nevertheless woe to that man by whom the scandal cometh." (Matth.

xviii. 7.) The evident consequence is that, all through the history of the Church, there have been and there will be to the end, scandals and abuses. The history of the Church is the history of the struggle, with its successes and its failures, between the Divine Spirit and the frail, carnal, yet, free spirit of man, who is impeded at every step from yielding to the better influence by the direct enemies of God, the allied powers of the world, the devil, and the flesh.

The existence, therefore, of abuses the Church, is no objection within against its Divine charter. Foreseeing the false reasoning that would arise in this matter Christ warned us against it by giving us the parables of the cockle sowed among the wheat, which the servants of the husbandman were instructed to let grow until the harvest and of the net cast into the sea, gathering good and bad fishes; so the angels shall separate the wicked from among the just at the end of the world. Both just at the end of the world. parables teach us that there shall be ood and evil men within the Church till the last judgment. The scandals and abuses thus predicted began in the very times of thh Apostles, and they were of the most shocking kind. See how St. Paul had to rebuke the Corinthians for the conduct of some of them at the reception of Holy Communio 1 "And one indeed is hungry," he says, "and others are drunk." And again "It is absolutely heard that there is fornication among you, and such fornication as the like is not among the heathens, that one should have his father's wife." And yet that was the Church of Christ in its primitive state of fervor. It has been the same in every gener

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ation since. The abuses and scandals have at times been in high places. True, of the 260 Popes that have suc cessively governed the Church, 79 are canonized saints, because of their conspicuous heroic virtue; of the re-mainder the vast majority have been men of uncommon excellence in mental and moral qualities; but some few and moral qualifies; but four to be the station of have forty-three virtuous to one bad worthy of all Roman Portiffs. But his Pope, while there was a Judas Iscariot zeal was not moderate, his measures among the twelve apostles." But in the eyes of aliens of the Church one could approve; and yet the Psalmist unworthy Pontiff attracts more atten- has warned all generations that "unless worthy occupants of the the papal throne. Scandals in the lower orders of the faithful are, of course, far more nu merous, and we need not fear to assert that there never was a generation since the time of Christ when His Church had not to deplore and strive to check and reform abuses of some kind or other within the family of her own children. Her dogmatic teaching and the standard of morality she upholds are always above reproach, for they are the direct work of the Divine element within her, the spirit of Truth that abides with her forever. But the lives of many of her own fold, shepherds who are hirelings and sheep who stray from the flock, are a constant cause of anxiety to her, a copious source of scandal to the world. Meanwhile the same Divine Spirit Who sanctifies those docile to the invitations of grace is ever and anon raising up in the midst of them zealous reformers, inspired by inward light and guided by the proper suth-ority to remove the abuses resulting human frailty and human passion. was the humble St. Francis of Assisi, who rose a living protest against the worldliness of his age; such was St. Catherine of Sienna, whom the Lord made His instrument to bring back the Popes from Avigon to Rome; such was the gentle St. Theresa, who restored the Carmelite religions to their pristine spirit of heroic austerity of life; such was St. Ignatins, who, by his spirital exercises, converted and sanctified him-self and his companions, and then, with them and by them, reformed many thousands of others among the clergy and the laity. There is not an age in Church history in which remarkable reformations did not purify the morals of many Christians. In our own day we are witnessing a succession of reforms wrought by our venerated Supreme Pontiff, Pius X. It is only three years since he was raised much against his will, to his sublime dignity, and already he has introduced a number of important reforms, some regarding his own surroundings, and officials in the Koman congregations, officials in the Koman congregations, others concerning the Bishops and pastors throughout Italy, others affect-ing the teaching of catechism, the study of Holy Scripture in seminaries,

the regulation of Church music throughout the Catholic world, the frequent reception of Holy Communion, etc. A times the evils calling for reformation in the Church were so grievious and in veterate that there appeared to be no human hope of success. Take for an example the thirteenth century of our era. Various temporal princes had managed to control the appointment of Bishops and abbots in their respective bisnops and aboots in their respective domains, filling many important sees with their relatives or favorites, and even sometimes selling the sacred offices by simoniacal bargains. Some of the Popes even had been raised to their high office by the influence of the Ger-

an emperors. Whence was the reformation of such abuses to come? Too many of the bishops and princes favored the scandals, and the Church appeared power-less to remove them. The spirit of God raised up a Saviour, as He had done in the Old Law, in the persons of Gideon Jephte, Sampson, etc. On this occasion the chosen instrument of Providence was Hildebrand, a son of an artisan : through heroic courage he undid the spell that seemed to hold the sacred ministers. He induced the Pope to decree that the college of Cardinals should thenceforth elect the Supreme Pontiffs. Himself having been elevated to the

chair of Peter under the name of Gregory VII. he boldly abolished the evil practice of "investure," as it is called, by which the several princes presumed to invest the new bishops with the ring and crozier, the emblems of their holy office. They claimed the right to select those persons whom they were to invest. The Emperor Henry IV. was

especially insistent on the exercise of this pretogative. Gregory VII, trustiog in God's help against all opposition of earthly power, condemned the abuse and pronounced a severe consure against prince who should continne its any practice. The Emperor assembled the bishops subject to him, deposed Greg ory and put up an anti-Pope in his stead. But the worthy Pontifi pro claimed that Henry, by thus attacking the Church had violated his coronation oath, and had thus forfeited the im-

perial crown, and he consequently declared all the German people re-leased from their allegiance to the tyrant. Henry was forced to submit to the just sentence, and went a suppliant to Canossa, where Gregory then staying. There he submitted to do penance for his offence before obtaining his pardon. The scandslous abuse of the investiture abolished. But Gregory investitures was thus VII. had to pay dear for his holy victory ; for he was subsequently driven from Rome by the same tyrant, and he died in exile. the same tyrant, and no the dist of the Same Besides, courtly historians, to please worldly potentates, covered his name with obloquy. He was represented as an unworthy Pope, until his honor was vindicated by the Protestant historian Voigt. Similar vindications have been written and accepted as the verdict of history. Pope Innocent III., by Ranke and others, of Leo X., by Roscoe, etc., the power of truth triamphing over the prejudices of non Catholic, but sincere students. Whatever reform comes from the

pirit of God, as in the case of Gregory VIII., is orderly, moderate and con-formable to justice. But what arises from the human spirit is apt to be excessive, lawless, ready to use evil means for the attainment of desirable ends. Such has been the conduct, at various times, of self appointed reform-ers who remained within the Church, but who did not know how to control their passions, and to use as much pru dence as the delicate task they willing ly assumed required for its successful execution. Thus the eloquent Friar Savonarola aroused violent opposition against the scandals caused by Pope Alexander VI., perhaps the mos were not such as the God of wisdom the Lord build the house, they labor in

THE CATHOLIC RECORD.

OBLIGATIONS OF THE FAITHFUL TO HEAR THE SPOKEN WORD. STRIKING AND FORCEFUL PASTORA

ON SUBJECT FROM THE BISHOP OF NEWPORT, ENGLAND. In a striking pastoral, the Bishop o Newport, England, deals with the obligation of the faithful to hear the Spoken Word-that is, with the obliga-tion of the faithful to attend and profit by those sermons, instructions, other public discourses in which the pastors of the Church, by their office and by the Sacred Canons, are bound to the flock the Bread of Eternal Life. The Bishop writes : "The Holy Council of Frent lays

down with marked emphasis that it is the duty of everyone of the faith-ful to attend his own parish church, or such other church as may be conven ient, in order to hear the word of God

(Sess. xxiv., ch. 4.) "In this obligation the Council is only repeating words which have been made use of by Popes, Bishops and Synods from the very earliest Chris-tian times. "Faith," as St. Paul in-" cometh by hearing ; " and how sists, 'shall they hear without a preacher ?' (Romans x, 14, 17). No sooner was the Spirit given than the Apostles of whole Jesus began to proclaim to the world that Gospel of the Kingdom which He had delivered to them. As they passed to their reward, the pas torate, appointed and ordained by torate, appointed and ordanied by them, took up their work; and ever since, as one generation of preachers and teachers has disappeared another has taken their place. The office of

and teachers has disappeared another has taken their place. The office of preaching is perpetual in the world, and the exercise of that office will never cease, for this is part of the divine dispensation of the Church, and, like the Church herself, it will conlike the Church herself, it will con-tinue in fall vigor to the end of time. It might seem, perhaps, that in mod-ern times, the office of preaching has become less necessary, and that men

learn their religion otherwise than from the lips of the preacher. It might appear that the printing press had superseded the Spoken Word, and that a Christian might be justified in staying away from sermons if he read books.

No one will be concerned to deny that this statement, in a certain degree, is perfectly true. Men can learn from books as well as from speech; they can be moved and persuaded by what is written as well as by the living voice. Books are an invaluable aid to the Gospel of Jesus Christ. They are independent of time and place; they are faithful, firm and presistent ; they are faithful, irm and presistent; they are never impatient, never weary, and they never give up; they are always at hand and always prepared to do their best. Any Catholic who is cap able of reading and who neglects to read about his religion, or to make use of books for the attainment of sorroy for sin, amendment of life and union with God, neglects a divine opportun ity, for good books, and especially religious books, are among the most prec-ious gifts and graces of God. A good deal, therefore, of what has to be said about the duty of hearing the Word of God may be applied to reading as well

as to listening. Nevertheless there are some considerations in regard to the living voice of the minister of God which must not be lost sight of.

We must remember in the first place that it is Carist's holy dispensation and will that men should be brought face to face with his earthly ministry, and that speech is the most ma feature of this intercourse. most marked Our Blessed Lord did not merely send a message to this earth, or write and publish a book for men to read. He came down in person, and He spoke to men personally. He wished men to come to Him, to follow Him, and to be ad forgiven by Him. The of priesthood carries on nealed and ministry of priesthood carries on through the ages that of which He gave

the pattern and example. Men and women are not saved by reading a book, by solitary thought, en their on he transaction

the sanctuary by one who has the privi-lege of speaking in the person of Christ. The holy sacraments, although their efficacy does not depend upon the per-sonal character of the minister, are, to a devout Catholic, far from being a formal admistration and nothing more he welcomes the minister's solicitude, his help, his instruction, his directionall that individual communion of man with men that can only be given by the speech of a priest of the most high God. All who keep away from the speech of the priest deprive themselves of an

occasion of grace, and are wanting in the true gospel spirit. For the priest himself the duty of speaking in God's name is a dread responsibility and a nost anxious life labor. But for the flock that ministry is part of that con munication with heavenly things brought upon earth by the Incarnation.

That it is true that the assisting at sermons and instructions from the altar is, to an enlightened Catholic, an occasion, not only of learning his religion, and dispensing his heart to pity, but of deepening that simplicity and childlike spirit which Oar Lord so often describes as the true spirit of the gospel. This is a consideration of which too much can hardly be made at the present day. If there is anything which in these times spoils and corrupts the religion of religious minded men, it is the tendency to consider one's religion as solely one's own concern —as an affair, to use the common phrase, between one's self and one's Maker.

On the contrary, there never has been any period of God's holy reveeen any period which he has not lation in manded His servants to seek both information and the means of grace at the hands of their fellow beings. There could not be a more salutary ordinance. Unless every man had a special

and individual revelation, the religion of an independent thinker must neces sarily be only himself-his own conciousness-in disguise.

Nothing can be more foreign the spirit of true worship of God than the conceit that one has only one's self to thank for what one believes God to be and to desire-or, what comes to the same thing, the selecting from the ideas of mankind at large the views that

one calls religion. Religion has to be taught—and man has to hear and obey; or else there can be no such thing as real religion. Self consciousness, self sufficiency, and pride must always prevail in a soul which only looks inside itself, or only looks outside to judge and decide for itself. This false notion of religion, which is so widespread in all Protest ant countries, easily affects and dama ges the spiritual life even of Catholics. Human nature urges men course as little as possible to other

men for guidance or for help. Catholics, whilst they would neve reject the Ureeds, or the Fathers, or the formal decisions of the Holy See, are sometimes inclined to slight their own pastors, to think that they know as much as the preacher, and to make their own way in practical religious matters of the day and the hour by the light of their own judgment. But a ight of their own judgment. But a pirit of this kind is as fatal to true piety and intimate union with God as the clouds of a leaden sky are to the genial influence of the sun. You canot be deeply or essentially religious unless you shake off your pride, and to come and listen to the living voice of a speaker of God's Word, who, although may not be eloquent or learned, yet holds the office of a minister of God, and represents, to you, at that moment, the majesty of that divine immortal message before which the deepest thought is shallow, and the loftiest nature is wise if it humble itself to the

dust.

But if even well instructed and intelligent Catholics ought to assist at ser-mons and instructions in order to discipline their self sufficiency, the great majority of our flocks have a much more imperative reason for doing so. Ignorance of one's religion, if it be wilfal, may easily imperil the salvation of one's soul. It is true that the obligation of knowing the teachings of faith and the commands of the Church differs for different persons and in different times. There may be cases in which God requires very little know ledge from the simple and devout worshipper. But, as concerns curselves, we must take the time in which we are we must take the time in which we are actually living—with its demands, its opportunities, and its dangers. As regards our Catholic people in this country, two things may be confiy, two things may be confi-stated; first, that a consider dently stated; first, that a consider able and fairly accurate acquaintance with their holy faith is an absolute necessity for them ; and secondly, that necessity for them; and secondry, that there is a wide prevalence of lament able ignorance, which is owing, in great measure, to negligence in attend-ing sermons and instructions. The ing sermons and of our flocks are working people. do not pretend to much education But they are able to read, and they do read, and they talk—and they are in-fluenced by reading and by talk. Un less, therefore, they have more the mere elements of religious knowledge, their faith is sure to weaken, and to be more or less swamped by the many things that they read, hear and discuss. But what kind of religdiscuss. But what discuss. But what kind of the ious knowledge have they? In their childhood they go through the Catholic schools, let us hope their childhood they the Catholic schools, and they learn the words of of the catechism. At the age of four teen or fifteen they are at work—and the catechism soon grows very dim in the memory. Yet a large number of young men and women think that their learn-ing days are over, and really never trouble themselves to get any further than the elementary notions which they acquired at school. Now every one knows that for grown up people-unless they are content to be classed as ignorant savages-three things have he continually attended to; they must keep going back to what they learnt in childhood, or else it dies out of their mind altogether ; they have to use their grown-up faculties to undergospel, and blessed is he who reads it there. But when the heart cries out "Lord, teach us how to pray," the lesson comes home to us more effectively when that divine prayer is uttered in

by their condition and circumstances. If these things are not done, in the sphere of religion, a Catholic man or woman, even if he or she learnt the catechism, in childhood and was in structed for the Sacraments, inevitably reverts to the condition of a mere say age in religious matters. Every priest who has attended death beds knows how many of these there are, savages not in manners of behavior, but their blankness and stupidity that relates to God and to redemption. And if the majority are not so bad as this, yet their ignorance is bad enough. They know almost nothing of Savieur Jesus Christ, of His life, of His life, His teachings or His sufferings. They hardly any intelligent grasp of the Creed. They cannot go through the Commandments. They are uninter ested and indifferent about the Sacra ments, and even the Blessed Eucharist ments, and even the breased the Mass. and the most holy Sacrifice of the Mass. They have only the vaguest idea of the one and only Church, with her history, one time and her glories. Of her prerogatives, and her glories. practical and actual Catholic ac actual Catholic action they are as ill informed as Protestants. The holy Liturgy, with the succession of the festivals of the Christian year, is virtually unknown to them. The Church's teachings and laws about marriage, mixed marriages, education and civil, social and political question of the day are as strange to them as the laws of the ancient Hebrews. The The lives of the saints, in which Catholics find light, joy and consolation, are to them a sealed book. We do not wish to exaggerate. But this description fits only too accurately a far too large proportion of our Catholic people, even those who do come to church some times.

For such Catholics as these, and for all who are in danger of falling into such a state of anti Christian ignorance t is a matter of strict obligation to attend sermons and instructions. They will learn intelligent Christian faith

The holy words which they got by heart in their childhood will by degrees beome more and more real to them, and full of religious meaning. The King dom of God is on earth, with all its holy dom of God is on earth, with an to holy simpleness, its deep and wonderful doc-trine, its sacred dispensations, its piety, its history, will take hold of their intelligence and their heart. They will feel, as they return to their homes after the sermon or instruction, that there is another world besides that which they work in or that which they read about in their news papers ; a world in which there is much to think about, and much to strive to practice; a world where Jesus Christ is King, where His grace works, and His loving solicitude drawsmen to Him, world that is somewhat out of sight but very real for all that ; a world that men and women must take an interest in, or else run the risk of eternal death. As we said before, the priests of the

Church, feeling the responsibility of their high office, and carrying on the tradition of the Church in all ages, pend themselves in giving their flocks to the best of their ability, plain, pious and continuous instruction. of God cannot be played with. The sermons and instructions from the altar are not, like so many pulpit utterances preacher ridden country, mere in this in this preacher-ridden country, mere expositions or personal views and advertisements of the preacher; they are careful and reverent handling of a body of truth, which the speaker has had delivered to him, and which he is bound in turn to deliver in the form best adapted to the good of his heaver. This is what we find in his hearers. This is what we flad in our Catholic churches and it is to this the flock is invited. In all churches there is a sermon at the principal Mass on Sanday, and another in the evening service. In most churches there is a "five minutes" sermon at every Sunday Mass. In the afternoon of every Sun-

day there is a Catechism service for the children, at which it would be well worth the while of grown-up persons to attend. There are also, in most churches, instructions on one or more week day evenings. These discourses contain information or instructions the inculcation of Christian duty and piety or devotion. We most earnestly exhort all members of the flock to avail themselves of these strenuous labors of the clergy. No one can save his soul unless he makes efforts and is prepared for sacrifices. To attend a sermon of instruction no doubt requires a certain amount of self-denial or exertion There are some Catholics who make a practice of hearing Mass on Sunday, There are other and nothing more. who never attend the evening service. Let all remember that they are bound to hear the Word of God. Unless they seriously follow the in-struction in which that word is spoken, they can neither be pious towards God obedient to the Church's law, nor safe in the Catholic Faith.



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ignorance, for it is her greatest foe. She has disseminated knowledge at a great sacrifice. 6-We don't want any favors from the State. We are perfect. satisfied with the same rights our y leighbors enjoy and we seek no preferment because of our religion. 7-We want freedom and justice and equal opportunities with our non-Catholic eighbors in all that concerns our real welfare and advancement. S-We want a fair representation of practical Catholic men, whether Democrats or Repub-licans, upon our State boards, especially those of charity and education, in order to safeguard our Catholic fellow citi-zens. 9—We want Catholic children to be educated in schools where the relig-ion of Oar Divine Redeemer is at home and regarded as a most important educational factor in training the child for life and eternity. 10-We want equal pay for equal service. As Catholics we are not permitted to approve of merely secular education for our children. We have no right to judge about others. If we are obliged to have Separate to have schools, we expect that the State will contribute its share to the support of our schools, provided, and only on that condition, that we satisfy the State that we do give the same amount of secular education as is required by law. We ask for no money for teaching the catechism. 11-We want a strict and impartial enforcement of all our excellent State laws in regard to the intoxicating liquors, as well traffic in as a rigid inspection of factories and workshops, and proper decorum in theatres and playhouses. As we recognize the home as the mainstay of the nation and the State, of course we desire the abolition of that iniquitous divorce farce-I shall never call it a law-now unfortunately tolerated in Massachusetts and threatening the ruin of family life. 12-We w nt in Fall River and in every city, to live in peace with all our fellow citizens. As Catholics we are willing to suffer a great deal rather than provoke religious strife. Race hatred or class hatred we have not the least intention of creating, and it is not our intention to

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vain that build it." (Ps. 26.) We are by a mere next to treat of other self-appointed reformers who were far more to blame than the well meaning but rash and violent Savonarola.

CATHOLIC PRIEST.

PREACHES ON EDUCATIONAL QUESTION IN A BAPTIST CHURCH.

The somewhat remarkable event of a Catholic priest giving an address in a Baptist chapel took place at the King Street Baptist Chapel, Bristol, Eng Kathon Mon Street Daptist Unapet, Bristol, Eng land, a few Sundays ago. Father Mor-ton of St. Nicholas,' Pennywell road, had been invited to give an address to the "Discussion Class" held on Sun-day alternoons, on the "Catholic View of the Education Coastion"." of the Education Question.'

Father Morton having thanked the authorities for the invitation to explain the Catholic view, said he should use the occasion to point out the principle upon which the Catholic view was based. He explained the teachings of the Church with regard to her having been established by God Himself and that through her comes God's reveation to man. Having the authority to teach, she not only does teach, but jealously guards the rights of her children.

She guards them from the errors of false doctrine, hence insisting on the qualifying test of her teachers. Neither allow her children to be will she brought up during their earliest years with a purely secular education. Church recognizes the rights of the State where they exist, and she teaches loyalty ; but she says the State has no ight whatever to interfere in any way with the religious training of the chil dren.

At the conclusion of the address a debate followed, and some dozen ques-tions were asked. Prominent among those who spoke were the socialists who, admitting the logic of the reverence speaker, urged secular teaching cause of the war of the sects.

So let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven. --(Matt. v. 16.)

souls and God, or what they take for God. They are to be brought to bap tism; they are to worship round an tism; they are to worship round an altar; they are to seek out a minister of absolution; they are to join the crowd in the use of the sacraments and specially of the sacrament of the Body and Blood of Our Lord, over which none but His ordained ministers have power In all this communication the soul that would be saved and the priest of the New Covenant. we behold the carry ing out of Our Lord's idea-if the phrase may be used-or rather of His phrase may be used - or rather of fils ordinance, that in order to be saved men must put themselves to the trouble ci using the ministry of other men. These other men may not be saints. They may be, most of them, subject to rney may be, most of them, subject to the ordinary weaknesses and imper-fection of human nature. Neverthe-less, their ministry has to be sought, and to be made use of. Bat this ministry cannot be exercised without speech on the one side and hearing on speech on the one side and hearing of the other. There are not merely th sacrificial and sacramental formulas there is the right faith, the disposi

there is the right faith, the disposi-tion of beart, the personal instruction, the individual direction. For all these things, in greater or less degree, the Catholic has to have recourse to the ministry. No Catholic, therefore, who has learnt the gospel spirit, will think that he can absent himself from the ministry

of preaching. That ministry is evi-dently part of that face-to face dispensation by which men are saved. Although the Creed can be lead in a

book, it comes with special grace from the lips of the priest. Although the Ten Commandments are printed in the Bible, the announcement of them by the priest from the altar carries with it more of the actual presence of the Lord of Hosts Who once delivered them from the cloud upon Sinsi - but now would have them received with the simplicity, the obedience and the filial love of His children.

The Our Father is in the text of the

THEY DON'T WANT THE EARTH.

The Right Rev. Bishop Stang, of Fall River, Mass., has on more than one occasion commanded attention by his utterances, which possess a certain New England tartness, as well as truth. His recent speech at the State Convention of the Ancient Order of Hiberni tion of the Ancient Order of Hiberni-ans, at his episcopal city, presenting in twelve propositions what Catholics do and do not want, is a happy illustra-tion of this. He said :

"1-We don't want the full control of the State and we don't insist that all mayors shall be Catholics ; of course, if they come that way we won't object, but we shall always respect authority in whomsoever we find it. 2-We don' want Catholics to form any political party as such. They may belong to whatever party they choose. Their to the end. Some hear you to creed is altogether independent. 3-We end, and then forthwith begin don't want the State to support our churches or our religious institutions. We have done it ourselves in the past and shall cheerfully do it in the future. 4-We don't want any one to join the Church who is not convinced that he is bound to belong to her in order to save his soul. We are not allowed to force his soul.

quarrel about religion or politics. We respect the religions convictions of all our fellow-men and their political aspirations, and we expect them to do the same toward us."

And This was in Kentucky.

In 1854, we learn from the files of the Telegraph of that year, the Kentucky Central Railway was opened as far as Cyothiana, a 'bus connecting far as Cycthiana, a 'bus connecting that town with Paris, several miles distant. The occason was a notable one, a large number of ladies and gentlemen being present from various parts of the surrounding country. Ad-dresses were made by Governor Powell of Kentucky, ex-Governor Metcalf, Hon. Garret Davis, Hon. J. T. Morehead and others. And then the paper adds: "A remarkable inc dent in connection with the opening was not a drop of liquor was on the grounds, pure sweet spring water being used in abundance. But that happened some fifty odd years ago !--Cincinnati Cath-olic Telegraph.

Father Faber says : " There is a grace of kind listening, as well as a grace of kind speaking. Some men list ten with an abstracted air, which shows their thoughts are Or they seem to listen, but by wide answers and irrelevant question show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt and will not hear you begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their Some, meaning to be kind, lisown. ten with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persone, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.

B FIVE-MINUTE SERMONS.

Berenteenth Sunday after Pentecost. ERRONEOUS VIEWS OF VOCATION.

TALKS ON RELIGION.

SATISFACTION FOR SIN.

satisfaction of the justice of Almighty God, which is offended by sin. It is absolutely necessary, in order

possible, or at the stated time. The penitent himself is not at liberty to change the perance he has received,

As a prisoner in the Lord. I beseech you that a walk worthy of the vocation in which you e called. (Eph. iv. 1.)

SATISFACTION FOR SIN. Sacramental satisfaction means repar-ation to God for sin. It is not enough for us to be our own accusers by con-fession; we must also be ready to execute justice on ourselves by making satisfaction. The catechism tells us that satisfaction is the doing of the penance given us by the priest. It means the punishment or penalty of some sort, which the priest, in his capacity as judge, gives to us, for the satisfaction of the justice of Almighty Brethren, has it ever occurred to you Brothren, has it ever occurred to you that each one of us has a vocation in this life ? I refer not to our Christian vocation, which we all have in common, but to the particular state of life to which each one of us has been called. It is not an uncommon error for people to thick that priorits and pune are the to think that priests and nuns are the by God to some special work, and that to their vocation alone God has attached

to receive pardon, that the penitent should be ready to expect, and have uliar and extraordinary graces. the will to perform a penance. The This is an error we must correct. We have all, thank God, the vocation the will to perform a penance. The disposition to make amends goes natur-ally with sorrow for sin. Satisfaction usually consists of some prayers, some erood monks forting or hyperblock Christians and the call to be to be Christians and the call to be mints, but we have, moreover, our own special calling, suitable to our char-acter and disposition; and our common Christian vocation, and in a great measure our eternal salvation, depends good works, fasting, or humiliation, and should be performed as soon as on our fulfilling worthily the particular vocation in which we are called. Some of us God has called to be

to change the perance he has received, even by substituting a greater penance than the one imposed. No matter how great be the penance given to us, it bears but a small proportion to the malice of our sins. It is advisable that the penitent should not speak of the penance imposed mon him in the conpriests, to serve continually at His altar. Some to be fathers of families, others to remain single all their life. Some He has called to the higher life. Some He has called to the higher the pentreat shound not speak of the penance imposed upon him in the con-manly toll of every day life. But to the solution fessional. It is very well for us to dwell fre-ent states of life, He has attached cer-

quently upon the solemn warnings that are contained in Holy Scripture, that tain duties, peculiar obligations, which must be met and fulfilled. we may not lose sight of our responsi-bilities. "The wages of sin is death." "Behold I come quickly, and my re-The great danger, brethren, that we have to avoid is the common and stupid error of those who hold that their every-day vocation has nothing to do with this Sunday calling; that there is little, if any, connection between their calling to be Christians; who maintain calling to be Christians; who maintain have to avoid is the common and stupid (St. Matt. xviii. 24) "A certain man had two debtors, and one owed him 500 pence, and the other 10." (St. Luke vii. 41.) In the Lord's prayer we say, "Forgive us our trespasses" calling to be Christians ; who maintain that as business men they can and must act in their own business like way, banishing God from their hearts and His haw from their lives, at least during -that is, forgive us our debts, as we

their hours of business. their hours of business. This error, stupid as it is, is not so This error, stupid as it is, is not so If men would look upon their sins as In common as one might at next magine. Take a few practical cases. How many are there who, when they examine their conscience, ever think of ques-tioning themselves upon the duties of their position in life? How many their of families, listening to these other, not only when sinners are of families, listening to these enemies, but also when they are His friends. Moses and David both stood words to day, question themselves dally as to how they govern those whom God has put under their charge; how they triends. very high in the favor of God, and ware especially privileged. They were both men according to God's own stch and provide for the spiritual and match and provide for the synthem they memporal welfare of those whom they he called upon to support? How many young men ever think of asking others, and in spite of the high favor in others, and in spite of the high favor in are many young men ever think of asking themselves how they have fulfilled the obligations they are under to parents, now perhaps unable to take care of themselves ? How many business men which they stood, they had to pay the which they stole, they had to pay the penalty of their transgressions. The great mystery of our redemption should put plainly before us the neces-sity of satisfying the justice of God. themselves ? now many business shell question themselves as to the honesty or propriety of this or that mode of action they have been following ? Alas, they are few indeed. And this is the We cannot therefore wonder that in all tical outcome of not recognizing the close connection there is between made in one way or another. our every-day calling and our Christian rotation. As every vocation, brethren, to make payment for ourselves, by giv rocation. As every voca dificulties, so from the sacred merits of our Redee every calling has its special belps and graces. God saw each one of us from All that men could do with their un-all eternity-just as we are to day, with all the weaknesses of our char-make any satisfaction. But God has acter, with all the difficulties that surround us, and all the temptations with He foresa # high we have to contend, all these things and provided for them, regulating his helps and graces according to our wants, and directing all things towards our final destiny. His His us to take up our cross and follow Him. d as Hence, we read in St. Matt. xvi, 24, iship that " if any man will come after Me. things howards our final destiny. His grace is always sufficient for us, and as long as we remain in his friendship there is no vocation or calling so diffi-cult or trying but what can be cheer-fully and market in the can be cheerfully and manfully borne and worked been remitted, the debt of punishment forwards our soul's salvation. The lot may still remain, which we ourselves a certainly not an easy one, but God always fits the back for the declares that

arden. The practical question I would have guilt of sin will never be remitted by on ask yourselves to day, brethren, is God, without the whole punishment barden you ask yourselves to day, brethree, is haing also sardoned this: Granted that I have a vocation

THE CATHOLIC RECORD.

hell should not prevail against it, and that He would be with it all days even to the consummation of the world. " Mgr. Vaughan is now the guest of Archbishop Ireland.

BLESSED THOMAS MORE AS A WRITER.

We qnote these concluding passage from a very interesting paper on "The Blessed Thomas More" in the Irish Ecclesiastical Record, from the pen of Diabard Falls

Richard J. Kelly, B. L. As a writer More's Utopia is the best krown of his works. It is destined best around the set of archis, Bacon in his New Atlantis, Campanilla in his City of the Sun. None equals More's Utopia in seeming incerity, so that even some persons of his day, more reslous than discera ing, actually proposed sending mission-aries to convert the Utopians to Onristianity. The plan and idea of the work are excellent, and a few extract may give one a fair notion of its charaster. In Utopia every man learns a craft

nostly his father's and the women, too. The magistrates' business is chiefly to see that no one is idle. . . . At the tables in ball young and old are placed alternately, so as to blend the gaiety of youth with the wisdom of age. They have few laws, and such is their constitution that they do not need many. They have no lawyers amongst them, for they consider them a sort of people whose profession is to darken matters and to wrest the laws, and therefore, they thick that it is much better every man should plead his own cause and trust it to the judges as in other places the client trusts it to a By this means they both lor. cut off many delays and find out truth

nre certainly. He preaches absolute religious toler stion, and needless to say war is condemned. He shows how they care for the sick by bospitals, how they regard hunting - to see a relye innocents have murdered of a dogge '-as unworthy of free-men, how they despise gold, how they have a rearthing in a gold, how they have everything information. He shrewdly remarks in a letter 'for it is not possible for all things to be well unless men were good, which I think will not be yet these many years.' But he also wrote a life of Edward u which Hallar thought was the dnest which Hallam thought was the finest example of good English, without vul-

gariams or pedantry. Such in brief was the great and good man-Blessed Thomas More - whose canonization will soon be proceeded with. Amid trying and terrible times, with temptations to go from the straight path, he kept an even course, walked through life as a saint almost with God's law in his heart, and guiding his conduct. He was dragged into position and prominence, says Erasmus, for no man ever struggled harder to gsin admission there (to court) than More struggled to escape. He was always generous. Some always kind be helped with money, and some with infinence; when he can give nothing he in memory when be can be the pre-gives advice. He is Pstron-General to all poor devils.' This was what Eras-mus thought of him, and a finer obar-solver we cannot find in history than that of Thomas More, the first hay Lord Chancellor of England, and the great est and the last Catholic who held, or mbo by subsequent legislation could legally hold, that exalted position. Although in later years the ost was scinally filled by a Jew, and may be beld by an Atheist, the only religion a member of which may not be Lord Chancellor of England is one which was professed by the greatest man who ever in that country held the Great Seal-

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CHURCH WILL GROW IN FRANCE. NSIGNOE VAUGEAN IS OPTIMISTIC DESPITE FEISENT FEESECUTION-HOLY

FATHER'S GOOD JUDGMENT. "The persecution which the Calbolic "The persecution which the Calibolity Church is now undergoing in France will eventually strengthen instead of weaken her," said Mgr. John S. Vaug-ham, Canon of Westminster Cathedral, London, to a New York News reporter. "Why ?" he repeated, " Because it will teach her self-reliance and to de-med once her self-reliance and to depend upon herself, as the Church does in the United States and other countries where it flourishes like a willow

beside a running brock." Mgr. Vaughan is an optimist. He is a brother of the eminent Jesus, Father Bernard Vaughan, who has been inveighing against the evils of England's "smart set" in the Jesuit church in London for several weeks.

CEUECE SAFS IN FRANCE. "The Church is safe in France," con-His dealings with His creatures, God should insist upon due satisfaction tinued Father Vangham' "That does not say that the days of her persecu-tion are over or that she will not con-God has morever given as the power tinue to resist governmental oppression ing to our actions the value deprived to the last."

"What do you think of the stand which the Pope has taken in connection with the situation ? The Holy Father has shown remarkgiven His supernatural efficacy to what we do in Him and with Him, so that we ably good judgment in the matter and

seent Encyclical on the situation his was a master stroke of diplomacy. and true satisfaction for sins by which His justice has been outraged. He has borne His Cross, and He also expects Continuing Father Vaughan said that the recent consecrstion of fourteen French Bishops, who are independent of the French Government and answersble to no one but their religious superiors, will infuse new life into the let him deny himself, and take up his Church.

When sin has LENGT NOT EANDICAPPED. "The clergy are no longer handi-capped by the French Government," he remarked. "The bishops are free and independent. They are at liberty been remitted, the debt of punishment have still to pay. The Council of Treat declares that " it is wholly false and to go among the people without govern-mental interference, and this religious foreign from the words of God that the and political emancipation cannot fail to produce the most gratifying results. The bishops will meet soon and outline a plan of procedure which will be sub-mitted to the Holy Father. "Their recommendations will undoubtedly meet with the approval of





in this life; granted that Providence has placed me in a position that in-volves duties and obligations to God. my neighbor, or myself; how am I ful-filling these obligations? How am I walking in the vocation in which I am shedd called ? Worthily or unworthily-that sion." walking in the vocation in which I am called ? Worthily or unworthily-that is the all-important question for me to answer to day to the satisfaction of my conscience, as I will have to answer it satisfaction for sinners. When the

conscience, as I will have to answer it and coverings of this tainfing set faults as satisfaction for sinners. When the children of large had grieviously of family? I iso, do I discharge the duties of my calling? Do I make my home them, and "Aaroe, putting increase in pleasant and agreeable for my children! his censor, ran out in the midst of the Do I supply them with suitable home multitude which the burning fire was ampsements ? Do I furnish them proper destroying, and offered the incense, ammasuments? Dollarense need proper constructing, and concrete the indecised reading matter, or do I allow them to waste their time and rain their souls with the vile penny literature of the day? Do I oblige them to come to

Wass and approach the sacraments, while I neglect these duties myself ? Or am I a business man who deals Or. squarely and honestly with my neigh bors, never on the alert to take advanbors, never on the alert to take advan-tage of the ignorant and weak? Am I in the employment of others, and, II so, do I fulli my calling worthily by doing all that strict justice or Christian char-ity requires of me? Or am I just to men who work for me? These are some of the questions regarding your wora-tions that I would have you ask your-menes to day.

selves to-day. Brethren, when we come to render par second to God, be sure of this He will not trouble us with the ques-tion as to whether we have been exin our respective professi whether we have been successful busipess-men or skilled mechanics ; no, but whether we have been just and honorable, whether we have walked worthily in the vocations to which we have been Walk then, brethren, worthy called. of your vocation, worthy of the Church which has reared you, worthy of the which also is in you, worthy of the name you bear, that of Christ, Who has redsemmed you. Imitate Him, live as redeemed yoh. Initiale this, include He lived, and suffer in your calling the things He suffered. Then the prayer of our patron St. Paul will not be in rain, and we will walk worthy of the ocation in which we are called.

Throughout the whole Jewish religion will we find that whatever sin was remitted, some sacrifice was always required, as " an offering for sin." St. Paul therefore says that " without the the Vatican and form the basis of the Pope's final instructions regarding the shedding of blood there is no remis-tion " (Heb. xii, 22). We have many

are able by His grace to make a real

cross and follow Me.

Advice to Graduates.

Bishop Carroll of Helena, who ad dressed the graduates of the State Uni versity of Montana, said, among other things, that a " principle which college and university graduates must teach to humanity is that greater doctrine of humanity is that present outpersaining force which must be rightly soplied to all pure lives. It is not enough to be educated to help lift a fallen brother, but we must teach markind to refrain from the gratification of the material senses, whereby man falls. Man is continually attacked by these in countrainty attacked by these in finences, and must learn to control them properly before a higher spiritual self will prevail. Statistics prove that the eril of strong drink is, perhaps the most degrading, and causes more misery, crime and suffering in the more misery, crime and suffering in the world than all other evils combined, and no grander influence can be exerted by our graduates than to teach a warn ing against this evil. To tear it out, root and branch, would be the greatest con to eiviliration."-Sacred Heart Review.

Don't on any account led people's shortcomings or anything of that kind bother you in the least. God leaves each one of us our free will, and we are accountable for ourselves. So do what Drops hollow a stone not by their force, but by the frequency which one follows snother.

controversy." "What changes will the separation of Church and state bring about among

the rank and file of the elergy?" "A great many of the elergy do not go among the people, mingle in the home life of the parishioners as we in England do, for instance. The clergy man says, "Well, I'm here; if you want me come; or if it's a sick call send for a " send for me.' And the laity have co to look upon the elergy in much the same manner. That is far from being the Catholic spirit. That is one of the many things that will have to be changed gradually. Unless there is t of hearts between the parishing ers and the elergy there can be no progress.

GOVERNMENT TO BLANK. Asked to what he attributed the ap parent dialoyalty of the laymen in

France, he said : Principally to the Government. The

fails ; if he is strong be scalar, out at a great sacriface. Such a condition could only exist in France." " Is faith on the decline in France?" " It is no longer strong among the men, but under the new dispensation will take on a new life and preserve itself at any cost.

Father Vanghan expressed the belief that the Government will continue its policy of persecution, but that it will be as futile as that which the Church construction other countries, " be-cause," he remarked. " its founder, Christ, has promised that the gates of



Christ, has promised that the gates of Tobacco and Liquor Babby Dec. McTurgert's non-convenied removes all description the weed in a few days. A regenable medic us, and only requires menching the inner with it occasionally. Price 82 Truly microslona are the results from taking the removes the the convention of the the interpretative home treatment, to hypodermic interpretative home treatment. The hypodermic interpretative home treatment, to hypodermic interpretative treatment home. Although the home scheduler of curve.



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CHATS WITH YOUNG MEN. grit, determination, and will power against his handicap, whatever it may

Twenty Maxims.

gave these maxims to his class as the froit of his own experience of life : 1. Rely upon your own energies and do not wait for or depend upon other

people. 2. Cling with all your might to your own highest ideals and do not be led astray by sich vulgar aims as wealth, position, popularity. Be your colf

Your worth consists in what you

 Your worth consists in what you are, and not in what you have. What you are will show in what you do.
 A. Never fret, repine or envy. Do not make yourself unhappy by comparing your circumstances with those of more fortunate people; but make the most of the opportunities you have. Employ profitably every moment. Employ profitably every moment. 5. Associate with the noblest people you can find; read the best books;

live with the mighty. But learn to be happy alone. 6. Do not believe that all greatness

6. Do not believe that all greatness and heroism are in the past. Learn to discover princes, prophets, heroes and saints among the people about you. Be assured they are there.

Be assured they are there. 7. Be on earth what good poople hope to be in heaven. 8. Cultivate ideal friendships, and

gather into an intimate circle all your acquaintances who are hungering truth and right. Remember fer Heaven itself can be nothing but the intimacy of pure and noble souls.

Do not shrink from an useful or kindly act, however hard or repellent it may be. The worth of acts is meait may sured by the spirit in which they are perform

10. If the world despise you be cause you do not follow its ways, pay no heed to it. But be sure your way is right. 11. If a thousand plans fail, be not

disheartened. As long as your pur-poses are right, you have not failed.

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12. Examine yourself every night and see whether you have progressed in knowledge, sympathy and helpful-ness during the day. Count every day a loss in which no progress has been made.

Seek enjoyment in energy, not 13. in dalliance. Our work is measured solely by what we do. (He should have said : "Our worth is measured by our motive and our efforts, and not alto-gether by our achievments." But he was speaking for actions in the place of day dreams.)

day dreams.) 14. Let not your goodness be pro-fessional ; let it be the simple, natural outcome of your character. Therefore cultivate character. 15. If you do wrong, say so, and

make what atonement you can. That is true nobleness. Have no moral debts.

When in doubt how to act. ask 16. yourself: What does nobility com-mand? Be on good terms with your

17. Look for no reward for goodness but goodness itself. Give whatever countenance and

help you can to every movement and institution that is working for good.

institution that is working for good. 19. Wear no placards, within or without. Be human fully. 20. Never be satisfied until you have understood the meaning of the satisfied until you world, and the purpose of your own life, and have reduced your world to a rational cosmos.

The Lark in a Cage

When Charles Wagner was in New York he told how lonely and homesick he was, when a poor boy in Paris, until one day he heard the song of a lark in a cage. Then he closed his eyes and the blue skies and green fields and the dark woods of his native Alsace all came back to him. He thought that if a lark, which was made to soar another the free air of heaven, could be happy the free air of heaven, where it enough to sing in a cage, where could not use its wings, he ought to be able to find happiness even among strangers in a great lonely city. He

be. In every man, and child, not out-side of him, not here or there, or elsewhere, dependent on this circum-stance or that, but right within him-th is the possibility of a grand sucself, is the possibility of a grand suc-

Lowell's Advice to Young Men. James Russell Lowell had enjoyed heartily his own frequent reading of the works of the great authors he wrote about, and he was able to convey some Providence Visitor. The other day a curious old woman, having a bundle in her band, and walk-ing with painful effort, sat down on a curb step, up Woodward avenue, to rest. She was curious, because of a smile that attracted a group of little of this enjoyment to his own readers and to explain to them the reason for his liking. His favorite of all was the mighty Florentine poet, Dante, whom Lowell steadily studied from early life. Indeed, the advice he gave to young men seeking culture was to find the great writer whom they most never a word, but watching her face. appreciated, and to give themselves to the constant perusal of this great writer, growing up to him slowly, and discovering gradually that to under-stand him adequately would force them sooner or later to learn many of the

things best worth learning.

The Day's Work. Probably nothing tires one so much s feeling hurried. When in the early as feeling hurried. morning the day's affairs press on one' attention beforehand and there come attention beforehand an come the wonder how in the world every thing is to be accomplished, when every interruption is received impatievery interruption is received impart-ently, and the clock is watched in dis-tress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not mean ourselves out by crowding two forever, wear ourselves out by crowding two days' task into one. If we only keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the eventide. Each One's Responsibility.

It should not be forgotten that there is such a thing as individual responsiand they didn't hear the old woman's bility. Upon each one rests a propor-tionate part of the work of making the words as she rose to go: "Oh! children, I'm only a poor woman, believing I'd nothing to live for, but you've given me a lighter heart than I've had for ten long years." whole world better and our neighbor happier. Our success depends largely upon the use we make of that potent factor-individual effort.

OUR BOYS AND GIRLS.

The Two Dreams, "Did you sleep well last night, my m?" inquired Jacob's father one son ? "

-Detroit Free Press.

Engineer's Story of Why He Cried.

"Yes, but I had two very strange dreams. I thought a little dog was turning a wheel in a nail maker's shop. of it The workman thrust pieces of iron into the blaze, and when they were red hot he hammered them into spikes. pretty lively when I approached a little When the little dog grew tired, the wheel would turn slowly, and then the man would hold a red hot nail close to the poor animal and frighten him very much. He would jump ahead, and the wheel would fairly buzz around. At last the dog sank down and could not go a step farther. The cruel master then took him out of the cage and be gan to beat him. He did not cry out, but at every blow he seemed to grow larger. First he was as large as a then shepherd dog, then as a wolf, to see any more lion. At last he was a monster breath ing fire out of his mouth. The nailstuck his head out of the cab window

maker and the forge were consumed and then I woke up. Wasn't that a dreadful dream

"Yes, it was," answered Jacob's fa ther. "But there was in it a meaning that you will understand some day. You should never ill treat any one. In justice will turn men into wild beasts ; these grow more and more ferocious, until they end by destroying every-thing. Now tell me your second dream." dream." "I was afraid of something that

couldn't help it. I had a little girl of my own at home."-Galveston Tribune. seemed to be coming behind me. I did not know what it was, but I ran as fast as I could so as to get away from Be Somebody. When you see a boy who utilizes every moment of his time for self-im-provement, grasping every bit of knowledge that is calculated to be of it. The faster I ran, the closer it cer it grew. I thought I was surely lost, when there suddenly appeared before me a calm figure, which said to me : ' Do not be figure, which said to me: 'Do not be afraid. Stop, turn around, and take fresh courage. Look squarely at the thing you fear so much.' I obeyed. I turned around and faced the great black form that was chasing me; I looked at it steadily, and even took some steps toward it. The nearer I got, the smaller it became, and finally got, the smaller it became, and finally it disappeared in mist. Then I woke up. " "Your dream was a true one," said Jacob's father. "When you are afraid it will seem as if all sorts of dangers it will seem as if all sorts of dangers it will seem as it all sorts of tangent were close behind you. But if you take courage and turn about and face them, they will disappear in smoke, just as they did in your dream."-Translated from the French of Charles Wagner for the Ave Maria.

ted his entire life to the work (so thankless in the eyes of men, but so great in the eyes of God) of the instruction and moral betterment of those poor afflicted creatures, the deaf and dumb. Shortly It is easy to be graceful and to avoid It is easy to be graceful and to avoid being clumsy. Have a good will, and you will find the way, if you have not found it already. Copy the good, shun the evil. Remember you are a child of God, a temple of the Holy Spirit. Have self respect, humility and docil-ity, and you will be graceful, for the vir-tues of the heart will show themselves in the countenance and the behavior.— Providence Visitor. after his death-the next day, in fact, -his assistant at the convent of the Rue St Denis wrote as follows : "It is above all to Canon Trepanier that today the Asylum for Deaf-Mutes of Montreal stands on a footing of equal-A Child's Heart.

Montreal stands on a looting of equal-ity with the best houses of the kind in Europe and the United States. And of a certainty, no one will be found to contradict the assertion. Whether we take into consideration his journeys to the Old World, his serious and arduous studies in behalf of the cause to which he had given his life, the introduction of the best meth ods of instruction, the daily visits he smile that attracted a group of little ones, the oldest nine. They stood in a row in front of the old woman, saying made to the classes, his pedagogical conferences to the teachers of the deaf-mutes, or his other activities, we The smile brightened, lingered and discover that nothing deterred or f ightened this zealous priest, so brave in soul, while in body so frail and then suddenly faded away; and the corner of her calico apron went up to wine away a tear. Then the eldest wipe away a tear. Then the eldest child stepped forward and asked: "Are you sorry because you haven't feeble. Complaint is sometimes made usual-

ly by frivolous Christians, that there got any children ?" "I-I had children once, but they are all dead," whispered the woman, a are no more saints. They pretend that these heroes of God, humble and faithful, no longer exist on earth. They lived in the Ages of Faith, those fri-volous Christians sigh, but now where sob in her throat. "I'm awfully sorry," said the little girl as her own chin quivered. "I'd are they? And these superficial per-sons never realize that right beside give you one of my little brothers here. but you see I haven't got but two, and I don't believe I'd like to spare one." them every day, breathing the same air, living unostentatiously their un-complaining devoted lives, these are "God bless you, child; bless you prever," sobbed the old woman, and and herces of charity immolating then-selves through their labors in the cause they have espoused. The Church for a full minute her face was buried in "But I'll tell you what I'll do," is always holy, producing saints in seriously continued the child. "You may kiss us all once, and if little Ben every age ; but more often than other-wise it is characteristic of these masmay kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he's just as sweet as candy !" Pedestrians who saw three well-dressed children put their arms around ters of virtue to pass through the world quietly, because they who are exceptionally good, exceptionally holy make the least noise. So it was with Don Bosco, he of herculean labors and that strange old woman's neck and kiss her were greatly puzzled. They did wonderful success ; so with the Cure of Ars, who has been beatified. not know the hearts of the children,

"Full of vigilance and solicitude for his flock," writes his assistant, "Canon Trepanier did not hesitate to leave them when occasion demanded, ever ready to respond to every call, were it near or far, in order to reclaim wandering or erring sheep. His custom at Christmas, at Easter, and during Yes, indeed, we have some queen vacation, was to visit his old pupils, renewing their religious instruction, correcting any errors that might have "Yes, indeed, we have some queer little incidents happen to us," said the fat engineer. "Queer things happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt, either, would'nt you? Well, I did, and I can almost cry every time I think of it. crept into their peculiar language since their departure from the Asylum, never neglecting an opportunity to restore to the right path any who might have strayed away from it."

Cone day, having heard that in a certain city there resided a deaf-mute child whose infirmity, and the peculiar-" I was running along one afternoon village where the track cuts through the streets. I slacked up a little, but ities resulting therefrom, had rend-ered her almost insupportable to her the streets. I slacked up a little, but was still making good speed, when suddenly, about twenty rods ahead of me, a little girl not more than three years old toddled onto the track. You own parents, and who had been sub to all kinds of ill treatment, the good Canon immediately set out in search of the unhappy child. Arrived can't even imagine my feelings. There was no way to save her. It was imat the home of her parents, he at once engaged them in friendly conversation, possible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; finding them to be more ignorant than culpable. Being informed of the ad-vantages to be derived from the care and instruction their daughter would and after reversing and applying the brake, I shut my eyes. I didn't want receive at the asylum, they consented

to give her up. But when the time for departure come, there seemed to be no one would take her to the station. It may be presumed from what followed that she was either unable or unwil ling to walk there herself. "That doesn't matter," said Pere Trepanie That at last. "I will carry her." And it was in his arms, neither strong nor robust that the child was taken to and the dog had saved her. My fre-man thought it fanny, and kept laugh-ing, but I cried like a woman. I just Once seated in the care the good priest cared for her not like a father but a mother. He dried her tears and corsoled her. Arrived at Montreal, he placed her in the hands of the Sisters, his face irradiated by the joy of success. The child is still there. As to Pere Trepanier, he saw nothing strange or out of the way in the cir-cumstance, as he related it, some years afterward, to his assistant. It



after giving him food, placed him on h's

own bed. Then, remembering that at midnight in the month of January the

cold is piercing, and that the counter-

cloak, and, shivering as he stood, threw it over the feet of the sleeping

Such an action to the good Canon who carried the deaf-mute little girl in

his arms from her unhappy home to the shelter in the Rue St. Denis, would

have seemed as natural as it did to St. Vincent de Paul. All truly great souls are like that. And it is not at

all beyond the bounds of probability

to imagine that when our Canadian

apostle reached the heavenly shores,

our Blessed Lady was waiting for him, with the Infant Jesus in her arms, as

In accents mild that like sweet music fell . "Embrace my Child : you have deserved it

and

Bread.

and wholesome.

DA FLOUR AN

Durity Som

child.'

she said-

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does not take his seat unless told to do

soon learned to read sermons in stones, and gradually to see the beautiful in the common, and good in everything.

Where Are the Good Chances To-day In the man who can do things with

force and originality, not simply dream about them.

In the young man who is always ready and able to " carry a message to

In the worker who takes the trouble to go to the bottom of everything, who is thorough in small things as well as in large.

In the youth who consecrates himself to one unwavering aim.

In the man who not only has high ideals, but is also willing to make sacrifices to live up to them.

In the one who takes the thorns in his occupation with as good a grace as the roses.

In the employee who does not mea-sure the quality and quantity of his work by the amount of his salary.

In the young man who is willing to do a little occasional extra work without pay and without grumbling. In the man who no more doubts his

success when hewing his way through obstacles than when his road lies smooth before him. In the one who has conquered fear

and whose faith in God and confidence in self never waver.

In the soul who always minimizes difficulties.

In the man who never loses sight of his goal no matter what difficulties be-set him.

In the worker who brings power instead of weakness to his task

In the man who is working for a Boble, unselfish end.

In the one who expects great things of himself, and spares no pains in the effort to realize his expectations. In the man who puts his faith in hard work and stick to it ive-ness rather than in lat

than in luck. In the worker who sees opportunities to be accurate, prompt, courteous, kind, generous, true, in everything he

access.In the man who never gives way to
discouragement, who is always faced
toward the sun, who acts, thinks,
and lives in expectation of success.and takes his seat. He slways knocks
at the door of a room, even though the
door be open, unless the room is a pub-
lic one. If a person is standing he
speaks to him, rises if he be seated, andthe most robust bodies.Having been appointed in 1871, chap-
lain to the Aaylam for Deaf. Mates, Rue
lic one. If a person is standing he
speaks to him, rises if he be seated, andthe most robust bodies.

A Polite Boy.

A Polite Boy. It is pleasant to see in a young person ease and grace of manner. All should learn to walk erect and keep the face calm and peaceful. The face and the excalm and peaceful. The face and the ex-terior department often reveal what a person is. Many young persons have a habit of wrinkling the face, biting the lips, and keeping the mouth open when it should be closed. When obliged to stand, do so in a proper manner. Do not lean on the

furniture, nor lounge as if you were too tired to stand straight. When seated, do not throw the chair back so as to have it rest on two of its legs. Notice how polite persons sit, stand or walk, and how easy and graceful they appear.

"Hold up your head, my little man, Throw back your shoulders if you can, And give your lungs full room to play; Toes out, not in, like a circue clown, But walk as if you knew the way."

A polite boy is genteel in all his movements. He makes no noise. He is always ready to help others. He is not desirous to put himself forward. If he enters a room, he does not select the best seat but takes the poorest, unless a better one is offered. If there be persons in the room he bows to them and takes his seat. He always knocks his, so truly is it said that the most valiant souls do not always dwell in the most robust bodies. Having been appointed in 1871, chap-lain to the Asylum for Deaf. Mutes, Rue

benefit to him, and a desire to do every thing he undertakes to a finish you ca put it down that he is trying to be somebody in life. He has aspirations to rise above the common level and with his determination to accomplish with his determination to accomplish something and a firm resolution to make a success he will be haunted by no such word as fail. Make up your mind that you intend to be somebody in life and go to work

As we slowed down my fireman

to see what I'd stopped for, when he laughed and shouted at me: 'Jim look

here !' I looked and there was a big

black Newfoundland dog holding the little girl in his mouth, leisurely walk-

ing toward the house where she evident-

ly belonged. She was kicking and crying, so that I knew she wasn't hurt,

with a determination to succeed. A boy in a reform school has opportunities which if taken advantage of will start him on the royal road to success. You have the advantage of educational facilities as well as manual training, which, if you have the ambition and determination to master, will certainly win success. But first you must have the desire to succeed. Set up a high ideal and be sure you come up to it. Remember, no achievement can rise higher than the longing and determina-

A GOOD SHEPHERD.

Vincent de Paul.

is indeed such a thing as the Blessed Cure of Ars would have done, as simply

and as unconsciously. In reading of this incident, one is reminded of "Monsieur Vincent de Paul, Aumonier des Galeres," by Francois Coppee, a free translation of which may fitly close this short sketch :

"It had been a stormy day, but at last the poor man, returning from his labors, had said to himself, 'I shall at least have a good sleep to night,' and so hastened through rain and wind to his convent. But when he reached the door, he saw, stretched on the ground in a corner, a child about ten years of age. Addressing him, he asked him a law questions. The child had been faw questions. The child had been fasting since dawn. 'Come!' said V.neent. Patting his key in the lock, and taking the dirty child in his arms, he went upstairs to his cells, and,



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THE UNKNOWN EVANGELIST. TRAMP WHO DEFENDED THE CATHOLIC

8

CHURCH ON A ETREET CORNER IN SALT LAKE CITY. From the Intermountain Catholic, Salt Lake, Utah.

Utah. The story in Thursday morning's Herald sounds more like a romance than real facts. It is a rare incident to hear a Catholic, lay or cleric, defend hear a Catholic, lay or cleric, defend ing the faith they profess on the street corners. The case reported in the Herald is a very remarkable one. The identity of the evangeilst is unknown to any of the Catholic clergy in this city. Bishop Scanlon, when asked if he knew or ever heard of the new de-fender of the faith, answered : "NO I never met or heard of him, did not see any reference to him in any Catho-lic paper. The report in this morning's Herald, which I consider a very strong Herald, which 1 consider a very strong and forcible argument in defense of the Catholic Church, was the first intimation I had of this remarkable yet un known man." Asked if the attitude of known man." Asked if the attitude of the newcomer met his approval, the Bishop said : "Yes, I consider his ir-passioned addreas very appropriate, and more effectual, perhaps, than if de-livered by some Church dignitary. The man's humility in proclaiming his weaknesses and his efforts to overcome them are what I admire most. It justifies to a certain extent the com-parison made by the reporter of the Horald."

Heraid." The following is a verbatim report taken from Thursday's Heraid: Like John the Baptist coming out of the wilderness, clad in skins of wild beasts, to preach the gospel of salva tion to mankind, an unknown orator appeared on the streage last night to appeared on the streets last night to reply to assertions made by James Templeton, a street preacher, casting reflections on the purity of the Catholic clergy and deneuncing the Catholic Church as one not established by the disciples of Christ with power given from Christ.

The incident was dramatic in its intensity. The street preacher had pre-sented his doctrines, and in a burst of

sented his coetrines, and in a birst of fervid oratory denounced the Catholic Church and the clergy. Suddenly a man, with a short, stubby growth of beard, bearing the marks of stypical tramp, broke through the rim listeners and asked for a moment's The preacher was nettled, and showed sttention.

by his action that he did not relish the terruption. But the lunkempt one egan to speak. When the first words issued from his

lips the listening group forgot that the speaker was roughly dressed; they forspeaker was roughly cressed; they for-got that he wore no clerical costume: they forgot that he appeared to be an outcast, but they could not break the spell of admiration that his fluent and impassioned speech aroused.

MAKES REVIEW OF HISTORY.

With well rounded sentences, perfect in construction and grammatical in every word, with all the rules of rhetoric observed, the unknown speaker reviewed the profane history of the world, from the first century, to show that the Catholic Church has placed its imprint on world history and to demonstrate its divine authenticity. Going back to the ante-Christian

speaker quoted chapter and era. the verse of the Hebrew Scripture to show that such a redeemer as Christ would come to the world; that He would be received by some, but rejected by many; that He would be persecuted and crucified, and that a Church would be founded to endure through the ages. That Church, the tramp orator declared

was the Catholic Church. "Man can tell who founded the Episcopal church. Man can tell what man founded the Baptist Church, the Methodist, the Presbyterian and all man founded the Baptist Onliced, the curse and an outcast, for years. But Methodist, the Presbyterian and all other churches that exist to day. And when they answer truthfully, they will tell you that they were founded by men, direction from the Cathelic Church and the curse and an outcast, for years. But finally I was given strength to resist, and I overcame the appetite. Some-times it comes back with dreadful force, but I have not tasted liquor for enters from the Catholic Church.

"No man can say who founded the Catholic Church, unless he admits that over the country, a common tramp doing what little I can for the Church it was founded by the apostles of Jesus Christ, by authority given by Christ." Templeton, finding that he was getting and for my fellow-man.

like those found in ancient manuscripts than one of the twentieth century was "It is not necessary that 1 tell you who I am or give you my femily name. That I wish to keep a secret for family reasons. My mother and father did not get along well together, and they separated in Manchester, England, where I was born. When I was eleven years old my father, who was a tailor, came to this country. That was in 1887. I had gone to school a year or two in the Catholic parochial schools, and had learned to read and write in a way. "Arriving in Philadelphia, I began to sell papers on the streets, and then became a telegraph messenger. I was fond of reading, and learned enough to hold copy on a newspaper. I then became proofreader, in which capacity I served for seven years. "I enjoyed history and philosophy, and some of the sciences. Prior to a remarkable exprience which I had, I had made no particular study of Church works or Catholic writings. I had been reared a Catholic, but when wandering about the conntry as a tramp I fell into bad ways, and while quite a young man whiskey got me by the throat and downed me, nearly killing every spark of manhood that had ever burned in my breast. "Then, weakened by whiskey and folly, I was stricken by illness. I was in hospital at Baltimore for ten weeks. "I was at the point of death. The "It is not necessary that I tell you

SEES STRANGE VISION. SEES STRANGE VISION. "I was at the point of death. The death sweat was on my brow and my hands. I felt my body growing colder. The rattle was in my throat. I saw in a flash how useless my life had been. When one is dying the spirit is half out of the hody and seems sengrated from it. of the body and seems separated from it. "A terrible vision came to me. I was on the brink of hell, and my spirit was in the arms of Lucifer himself. I felt the crushing of my spirit in his grasp. I could see the brink of that awful precipice. I could see demons dancing in the white hot flames, and ould hear the cries of the eternally damned ringing in my ears. "Then I seemed to sleep. In that

sleep were sounds of great catastrophes. Trains rushed together at awful speed, rent the air with their explosions. The shricks of the dying and the corpses of the dead seemed to fill the air. Planets and satellites seemed whipped from their orbits and crashed together in space. All the world seemed to be an unspeakable convulsion. People were hurled into eternity by thousands.

"At the end of the vision I seemed to sink into a quiet sleep, lulled by the voice of the Blessed Saviour. When I awakened I was in the grip of a dread-ful fear. That soothing voice again came to me and I was at rest.

"All terror and fear passed from me, and I was at peace with myself and with the world.

MAKES VOW TO VIRGIN. " In my first moments of conscious-ness I made a solemn vow to the Virgin Mary that if she would intercede for me with the Saviour, and would give me with the Savidr, and would go the the power and strength, I would go through the world hungry, barefooted, an outcast to preach the gospel of Christ's redemption of the world and the holiness of the Catholic Church.

I have tried to keep that yow. I have tried to lead a few men from their sins. I have no hope of reward on carbb earth. My only compensation is that satisfaction that I get when I see a drunkard leave his liquor and lead a clean life, when I see some man, forgetful of his Church, go back to the fold.

"Upon my recovery I realized my weakness and my inability to keep that vow. I became disheartened and went back to the liquor and wandered, a curse and an outcast, for years.

a year. 'Since then I have been pegging we have recovered our senses. If the

shipwrecks, fires and

' Mv work is to oppose those who

and my mission is a voluntary one,

taken because I believe that the Church

WILL BECOME A PRIEST.

Mr. Louis Gallagher, of Brooklyn, N. Y., will, it is reported, devote his life to the service of God in

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HENRY LABOUCHERE SAYS THERE IS

them in Ire'and, especially on the Wes-IRISH HOME RULE-ENGLISH tern Coast. OPINION.

A VERITABLE MARE'S NEST.

BRITISH MAJORITY FOR HOME RULF. The delegates from all the Jesuit provinces of the world who assembled at Rome for the purpose of choosing a successor to Father Martin, the late general, on the Feast of the Immaculate Mr. Labouchere in a recent issue of Truth says :---" The Irish have not yet obtained Home Rule, but no one seems to doubt that sconer or later they will obtain it. A great change has come over British public opinion. The Colonies have always been in favor of Home Rule being granted. The Irish are steadfast in their demand for it. In England and Scotland, my firm be lief is that there is now a majority for it. Mr. Labouchere in a recent issue of Conception gave a majority of their votes in favor of Father Wernz, who will be the official head of the Society of Jesus for the rest of his life. The of Jesus for the rest of his file. The new Father General, who is a German by birth, is a man of profound learning who entered the Society of Jesus at the early age of fifteen. As a writer on common law he acquired a distinguished lief is that there is now a majority for it. I have always been a Home Ruler, because I believe that in this way alone can there be an entente cordiale bereputation before he was appointed Rector of the Gregorian College in tween the two Islands that constitute the United Kingdom, and this is even Rome. The fact that he is a German more desirable than one between us and France. The Irish have good reason not to love us. For centuries has given rise to all sorts of absurd rumors which are tainted with the old insensate hatred of the very name of Church was assailed by her enemies .-reason not to love us. For centuries we treated them as a subordinate race, cheated them, bullied them, and rode roughshod over them. They have been more fairly governed of late, but they naturally wish to b, masters in their naturally wish to b, masters in their Jesuit.

It has been given out that the Jesuit electors who met at Rome voted as they did because it is alleged some sort of a deal exists between the Society of To Editor of CATHOLIC RECORD: own local affairs. We should do the same, if we were in their position. On the whole, it is more convenient for Dear Sir-A few days ago a young man was summoned before the Court for Jesus and the German Katser. The eminent Stness of Father Werlz for man was summoned before the Court for selling beer on Sunday. Magistrate Conroy gave him a good lecture, and said it was not a good business for a young man to be engaged in. It was the cause of many a young man's down fall. He quoted extracts from your paper and advised people of this class to read the CATHOLIC RECORD, as it would make them better citizens and a the high office conferred upon him by one country to have one Parliament. But Ireland and Great Britain are two his brother Jesuits would in itself be a a sufficient explanation of his election. countries, and are termed officially the conntries, and are termed oncially one United Kingdom. The Irish want their own Parliament, and it has become part of their being to lead us to suppose that Home Rule would not work well, beyond mere as particle on the part of some of us and of Bat that will not do. Some ulterior purpose must be devised to explain why the new official head of the Society of Jesus has been selected from the German Jesuits. If the nationality of Father Wernz

had any influence with those who voted for him it would be explainable by sertion on the part of some of us and of a small alien minority in Ireland. Mr. a small alien minority in Ireland. Mr. Parnell often said to me, 'The English are strangely ignorant of the Irish character. An Irish Parliament would not trouble itself with Imperial politics. It would be a very local affair, for it is in the nature of Irishmen to be local in their ideas and aspirations.' Probably experience would prove the soundness of this estimate. Anytow, the only the heroic and successful struggle German Catholics have made in behalf of the Catholic Church. It was due to their indomitable courage and unani mity of action that the laws framed by Bismarck to shackle and enslave th Church were stricken from the statute book. Not only the Jesuits, but all Catholics throughout the world have of this estimate. Anyhow, the only way to deal with a national grievance is good reason to honor their German brothers in the faith. Consequently the Jesuits who met in Rome last week way to deal with a national grievance is to remove the grievance. This we shall certainly do sooner or later. Why, then, put it off? Does anyone seriously suppose that, in the event of a war with some foreign power, the Irish would join in and throw off their allegiance? They are not fools. would be able to justify themselves if they should avow openly that in elect ing Father Wernz they were actuated by a desire of showing their regard for the new Father General's Catholic fellow countrymen. But the enemies of the Jesuits have

The members of the party were re-ceived by Mgr. Bisleti, major domo of the Vatican, who conducted them to the papal apartment. The Pope met them at the door. Father Wernz and the Prelates knelt, but Pope Pius would not allow Father Wernz to kiss his foot. Instead he raised the new general up, embraced and kissed him allegiance? They are not fools. An overt insurrection would be put down, and they know it. The best market for their produce is England, and why is the name of common sense should discovered a veritable mare's nest in the election of Father Wernz. They proclaim that it furnishes indisputable they be expected to act against their own interests? The anti Home Rule evidence that the Emperor of Gormany and the Jesuits are partners in a world wide conspiracy. The London Times leads off by publishing this dispatch from Paris. own interests? The anti-home Rule cry was got up much as the cry for 'thinking Imperially.' Both have been expensive to us. We are no longer Birmingham Jingoes. In that matter quiries about the work of the congre from Paris :

"Paris, Sept. 11. — The German Emperor in making an ally of the Vati-can and a collaborator of the Order of by the reception accorded him and

SEPTEMBER 29, 1906.

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DIOCESE OF LONDON.

MANY TOKENS OF APPRECIATION RECEIVED BY FATHER STANLEY ON THE EVE OF HIS DEPARTURE FROM INGERSOLL.

MANY TOKENS OF APPRECIATION RECEIVED BY FATHER STANLEY ON THE EVE OF HIS DEPARTURE FROM INGERSOL.
At the conclusion of Benediction in the flow of the Sacred Heart Sunday evening Rev. Father Stanley, who has had charge of hearts in the absence of Father Concolly in reisad was presented with a purse and an address. Thos. Clear made the presentation and M. J. Gomiskey read the following address:
The Arther Stanley, who has had charge of hearts of the parties of the presentation and M. J. Gomiskey read the following address:
The Arther Stanley, Ingersoll, Ont.:
The Arther Stanley and Inform the zeal and entry your about stay among using the children must have been well trained on the first time, the body and blood of our the arther the body arther arther the body arther the arther the would make them better citizens and a credit to society. This is one of the many illustrations the power your many illustrations the power your paper has in this country, when the magistrate quotes from its columns in

Yours truly. A PROTESTANT.

POPE RECEIVES JESUIT CHIEF. Rome, Sept. 9 .- Father Wernz, the Robel, Sept. 5.—Patch which which the newly elected general of the Society of Jesus, accompanied by Father Freddi, vicar general of the order, and Father Alfred Maertens, went to the Vatican to day for an andience of Pope Pius.

Sage. FIRST COMMUNION CLASS. On Sunday morning Rev. Fa har Stanley was pleasanily surprised by the Fi at Communion class when he was presented with a purse accompanied by an lealy worded address. The address was read by Holan Enricht and Margaret Dunn made the presentation.-la-gersoil Chronicle.

C. M. B. A.-At the last regular meeting of Branch 371, London, a resolution of condolence was passed unanimously to Bro. John Lugh-lin, because of the death of his infant son.

NEW BOOKS.

"Tom Losely: Boy," by Rev. J. E. Copue, S. J. Published by Benziger Bros. Price 85 Charlie Chittywick," by Rev. David Bearne
 S. J. Published by Benziger Bros. New York, Price 85 cents.

TEACHEDS WANTED

the head of the Society of Jesus. But as we were writing the dispatch we have given above fell under our no-tice and suggested the remarks we have made. The dispatch in so far as it outlines a Jesuit alliance with the Emperer of Germany is most absurd. Its real significance lies in the fact that it attempts to enlist anti-Jesuit

that it attempts to enlist anti-Jesuit prejudices in behalf of the anti German prejudices in behalf of the anti German program both England and France have adopted. The latter country has openly inaugurated an anti Catholic crusade and is therefore, desirous of fomenting opposition to the Church. In these circumstances it was to be exceeded that the Secience of Learn expected that the Society of Jesus would be the first to be attacked as for three hundred years it always has borne the brunt of the onset when the

N. Y. Freeman's Journal.

A Significant Letter.

order to make better citizens.

The members of the party were re-

St. John's, Nfld., Sept. 10, 1906.

SAYS THIS IS THE AGE OF GREED. "The world has had its dark age, its a little the worst end of the argument iron age, its stone age, and now it is in the age of greed for gold. folded his effects, placed them in his cart and left the auditors to the tramp " False priests and prophets will evangelist, who continued his defense " False priests and prophets will arise, as the Scriptures have forefold, and all mankind should be warned that the day of the fulfillment of time is at hand. We have had earthquakes, fires, cataclysms. We have had Martinique,

the Church. "Where the Catholic Church has gone," he declared, "litera ure, the arts and science have followed. Brave gone," hearted men and women, the Jesuit Vesuvius, San Francisco, Valparaiso. priests and nuns, have spread the relig-ion of Christ through the waste places Mine horrors, floods, have destroyed hundreds of the earth. They have gone to the wilderness to preach and to establish thousands of lives, and have made the proud places a desert. I would not They have given their their faith. lives for the lives of others. They have been on every battlefield in the world' think it more ridiculous to say that the They have entire world will be destroyed than it would have seemed to have predicted history since the establishment of holy orders to succor the wounded and to give absolution and spiritual comfort to the destruction of San Francisco on the day before the disaster. "Such a thing will come, and men the dying. They have gone where men. where gold hungry merchants have feared to go. They have traversed waste places where soldiers in search of should have their souls in readiness for the great destruction. I am trying to do my little without hope of reward, in view of the coming cataclysms that have been predicted. fame have feared to go, all for the pur pose of perpetuating their faith.' slander the Catholic Church. I have

CORRECT ON DATES.

Thus the argument continued, hold ing the audience charmed for an hour. been ordained by no clergy to do this, With never a historical fact, name of date incorrectly quoted, with his Scrip is of divine origin." tural passages given perfectly, with and verse, the speaker was chapte

equal to all questions propounded. W. S. Dalton, a Socialist stree tempted to change the course of the speaker's remarks to Socialism, but the tramp, undaunted by the train the tramp, undaunted by the baiting, held his ground and defeated in open debate all adversaries in the forum.

the priesthood, in gratitude for a cure, received during a pil-grimage to the Grotto, in the Church of Our Lady of Lourdes. Six years ago the young man was injured by a For an hour he held the crowd, few being able to break the spell and charm of his speech. Finally, exhausted, the roughly-elad man closed his argument fall, which caused permanent lamenes Though the most eminent specialists and was lost in the crowd. were consulted, they could only prom

When found by a Herald reporter after the crowd had disbanded, the ise relief. The limb ceased to grow, and on the advice of the physician he speaker was on his way to a cheap lodging house, where he is staying while in the city. was wearing a heavy metal brace, when he began to make pil-grimages to the Church of Our Lady

SHROUDS NAME IN MYSTERY.

of Lourdes. In less than three months he was cured. He will become a mem-ber of the society of the Fathers of The man declined to give his name for fear it might be the ught that he Mary, who have charge of the church, which is called the "French Shrine in was seeking notoriety and for personal reasons. When finally prevailed upon to tell a little of himself, a story more America."

life

present ministry granting legislative self government to Ireland, I believe that it would be supported by the majority of the inhabitants of England and Scotland."

in the name of common sense

THE ENGLISH DO NOT UNDERSTAND THE IRISH.

A deputation of Liberal members of Parliament, Englishmen all, have been visiting Ireland, to look into Irish grievances with their own eyes. Sever of them had a private interview with Sir Antony MacDonnell at Dublin Castle. In a public address later, one of these, Percy Alden, M. P., said

among other things: They did not come with cut and dried information. They did not come thinking that they could solve the difficult Irish problem in twenty-four hours, or even in ten days. They had come to study the question. They new it would take many years before knew it would take many years before the Irish difficulties were overcome, and they did not think that they would be able to do more than to forward in an infinitesmal degree some of the projects the Irish people had in their projects the Irish people had in their hearts and minds. They felt that the English people did not under-stand the Irish. They felt that the English did not come to Ireland sufficiently, and they just con demned the Irish without knowing whether they ware with a measurement.

whether they were right or wrong, and without understanding the questions that concerned them so vitally. In the House of Commons he did not

think one Englishmen in fity under-stood anything about Ireland. When the Congested District Board discus sion came on everyone went out except the Irish members and a few on the Government benches ; and whenever there was any discussion about Ireland everybody went out. How could they expect that they would know anything about Ireland when that was the case i That was typical he was sorry to say. of Englishmen. It was the same in re gard to India. When India was dis cussed everybody walked out. They did not take the trouble to understand the problem. His party had come Ireland to see, so far as they could for themselves, and to study for themselves. He believed the result of their little tour on the West Coast would be to en able them to take a saner and wiser view of the difficulties that confronted

Jesus has presumably more far-reaching political ends in view than the ruin of France.

The dispatch then goes on to state Rome, Sept. 10.—The meeting this morning of the Society of Jesus was that millions of Catholic subjects pass under the sway of Emperor William the assistance of the terrible its. Germany is to gobble up opened after a short prayer with a speech in Latin by Father Wernz, the newly elected general of the society, Jesuits. Holland and Belgium by way of a pre-liminary appetizer. When that is done the Kaiser and the Jesuits will set who summarized the program of the order in its complex fields of religious, about carrying out the larger scheme moral and educational work. Father Wernz ended his address by they have concocted between them. How they will proceed to do this is thus bestowing to all present the Apostolic Benediction, as he had been charged to lescribed in the dispatch published by do by the Pope. The meeting then turned its attention the London Times : "If Germany really entertains the

well known plans of absorption at. tributed to her in Holland and Belgium, the Ultramontanes of those countries cannot fail to give her valuable assist-ance, to say nothing of the Near East, the United States and South America. In South America the Jesuits were the vanguard of civilization itself and their position there to day is still powerful, and if they choose to serve as the van guard of Pan Germanism it is quite possible that there may yet be plenty of opportunity for the application of the Monroe Doctrine.

"It will thus be seen that the danger to be anticipated from the activity of the German Kaiser and his priestly allies is by no means confined to France. It ought to be a matter for grave re It ought to be a matter for grave to flection in many other countries, for it would be difficult to imagine a more powerful instrument of political and economic expansion."

Such are to be the world wide results of a Jesuit intrigue of which the world had the first intimation when German Jesuit was elected as Fathe General. Reading between the lines of the London Times dispatch we may detect easily the motive that inspired it. It is intended to create at one and the same time an anti-Catholic and anti German sentiment. The Monroe doctrine is cunningly dragged in for the purpose of arousing American sus-picion with the view of bringing the United States within the international combination England is trying to form

against Germany. When we began writing this article it was our intention to simply comment upon the election of Father Wernz as

TEACHER WANTED FOR SEPARATE School, No. 9, Mamberg, County Waterloo, duties to commence after vacation. Apply stating salary and qualifications to Wm. Arnold, Bamberg, P. O. Ont. 1450 tf thanked the Pope for his benevolence. Goirg to and leaving the papal apart-ments, Swiss guards rendered military honors to Father Wernz and his party

TEACHER WANTED FOR BEAUMONT. 1 Alberta, Separate school. One able it teach French and Eoglish, and holding certifi-cate for Alberta Salary 860 per month-Duites to commence January 2-d, 1907. Apply to Rev, J. A. Ouelletze, P. P., Beaumont, Alberta. 1450 3.

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Last Sunday morning at Kellysville, Pa., Rev. Michael S. Scully astonished WOMAN'S \$15 Fall - ta \$6.95. Send e young people of his parish with a rather striking sermon on the lack o logue, showing everything you use, wholesale SOUTHCOTT SUIT CO., Dept. 12, LONDON, ONT weddings. "If this condition continues to exist, this will become a parish of old bachelors and old maids. God for



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Hazardo

infrequency with which marriages have been arranged among them. His action, he explained, had been prompted If Between Years Class Class lf by criticisms made by Archbishop Ryan after an examination of the register in Between which the deaths, births and marriages
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Priest Urges Marriage.

of the society.

New York, Sept. 12 .- Right Rev. Bernard O Reilly, historian of Mgr. two Popes, Prothonotary Apostolic, was ninety-five years old yesterday, the oldest living Catholic prelate on this Provided, however, that the rate for a benefit of \$500 chall be one half of the abore ra es and where such division makes it nece-sary one half cent shall be added in order 10 side of the Atlantic. He is staying in the castle on the grounds of St. Vin-cent's on the Hudson. He has been at St. Vincent's for more than six years. Although he was very weak yesterday, there was nothing alarming in his con-

dition. The nuns and the attending physicians, however, have little hope

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Tureday of every month, at 8 o'clook, at their hall, in Albin Block, Richmond Street, Rev. D, J. Egan' President; P. F. Boyle, Scoretary.

make such half rate even cents