

The Catholic Record.

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

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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 Castelain, 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 asseffroned hue of the skin in retelling 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 Castelain, be substantiated by any evidence. Mgr. van Ronsle, Vicar-Apostolic of the Congo, affords the best explanation of the accounts of brutality 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 idleness 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 time. The article might constrain Mark Twain from painting weird pictures of the Congo. It might not, of course, for Mark does like to stir up the animals and set journalism with big scare heads, red letters and wet with mandlin sentimentality. The public suffers, but some people have little pity for the public that follows the lead of the sensational scribes who talk blantly 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 question, 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 personalities. He merely said if it rested entirely with him he would wipe out the whole traffic in intoxicating liquors without a moment's hesitancy. "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."

FLIPPANCY REBUKED.

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

Ancient 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 snar was originated by Erasmus and improved successively by Calvin, Voltaire and Swift. "Had he, (Mr. Leach), read the biography 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 condoned, and that flippancy ancient 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 biskerings and discontent which disturb the waters of national life elsewhere are not noticeable here to any great extent. But we are inclined to believe that the deftly 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, by the way, to a very ignoble source—to incompetence, laziness, intemperance, are everywhere, we suppose, and they are, these croakers, object lessons of that grade of manhood

that gibbers about rights and does nothing to get them. We have also 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.

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 average ability and without a "pull" in the cities of the United States is about as helpless as 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 Wilfrid 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. This is the voice of either the liar or of 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 laws which cannot be stuffed into the pockets of lawless millionaires.

FEELING PIOUS.

The Brotherhood of Humanity is a phrase that can be so dangled on the lips and caressed and repeated as to make the average man feel unselfish. And it costs nothing. One may look at the man in the street, at theurchin who sells the newspapers, at the care and sorrowful 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 today 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 brotherhood 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 only by that practical citizen whose

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.

TRUE REASON OF A PRIEST'S INFLUENCE AMONG THE PEOPLE.

SERMON PREACHED BY REV. J. A. MCCALLEN AT THE SILVER JUBILEE OF BALTIMORE RECTOR.
When the Rev. James P. Holden, rector of St. Jerome's Church, Baltimore, celebrated the silver jubilee of his ordination to the priesthood, the sermon on the occasion was preached 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 eloquently, of Father Holden's zeal in the sacred ministry during the quarter of a century that has elapsed since his ordination, especially during his pastorate of eighteen years at St. Jerome's of which parish he was the organizer, Father McCallen branched out into a discussion of the way and the wherefore of the acknowledged authority, power and influence which the priests 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 faithful of the priesthood. Yet what subject is nobler, more beautiful, more inspiring, more interesting and more instructive, opening up as it does, such a wide field for both thought and comment? Let us, however, restrict our subject to day to the one question and its answer: 'What do our Catholic people love and reverence the priest? What is the cause and explanation of the priest's influence for good, the devotion and fealty of the faithful? It is the man? I do not deny, brethren, that like others the Catholic loves, admires and praises what is great and noble, kind and generous in any man whom he may happen to know. I admit 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 no influence in any 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 character. For him it is not the man, it is the priest. It is the priest, and 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 knows, as St. Paul so forcibly teaches in his epistle to the Hebrews, that there is only one priesthood in the Church of God—the eternal priesthood of Jesus Christ Our Lord; and our priesthood is not something distinct, something different, but that it is an intimate participation of this one priesthood; that by the command of the Master and by His authority 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 by things that appear in God" (Hebrews v. 1). The Catholic knows and acknowledges this Divine vocation of priests and the sacredness of the character imprinted on our souls in ordination. Nor do our human frailties and unworthiness, which we are the first to acknowledge and deplore, make him lose sight of that character, for he remembers that St. Paul, in spite of his own human frailty, was chosen to the apostolate at the very hour that this persecutor of the Church of God was seeking the condemnation and death of all who professed the Christian name. 'You have not chosen Me, but I have chosen you,' said Our Blessed Lord, and His Apostle adds: 'Neither doth any man take the honor to himself, but he 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 vii., 17.)

"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 whom we are the mouthpiece. Nay, more, so highly do they esteem this Divine vocation that they would have their priests angels, if possible, forgetting we are but men. Yet what a noble tribute they pay by such a desire to the sacredness of the sacerdotal character.

"It is thus that in all our ministrations our people see in us not the man, but the priest, from the baptism of their first child till we close their eyes in death. At the altar of sacrifice do they behold us so intimately

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 sacrifice, 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 recalling 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 retained' (St. John xx., 23). Thus it is all the way through the priest's ministry. If the priest preaches, the faithful acknowledge him as the ambassador of Christ sent to preach God's word. They feel assured that it is God's word which they listen to; 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 ever-changing 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 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 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, not the doctor, but the priest first.' Cannot both the non-Catholic and Catholic physicians give testimony to this in many cases which have come under their observation?"

"What a power is the sacred character of the Catholic priest, not only in these his spiritual ministrations among his flock, but in the world may marvel, human society. The world may marvel, and 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 the rights of the innocent against the oppressor 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 mouthpiece 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 fact, that he is man's wisest counsellor and society's truest 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 control, at least to get a respectful hearing. For his character is as sacred in his people's eyes as is the altar at which they worship, the pulpit from which they hear God's word and their home, which his visit always brings peace, calm, joy and consolation.

"I have asked my question, 'What is the explanation of the priest's influence? 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 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 easiness, to me unsatisfactory. But I have answered the question. It is the sacredness of the priestly character."

England's Greatest Sin.

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

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 insubordinate and vicious when they have allowed them to grow up as they liked without correcting their faults.

The deplorable effects of such negligence 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 retain the candor of innocence. One cannot eradicate vice more easily by allowing it to gain strength but by 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 good father must not wait until his child 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 rebellious and to restore 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 whose consolation they should be.

"A horse not broken becometh stubborn and a child left to himself will become headstrong. Give him not liberty in his youth and wick 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." (Ecc. 30.)

How many times does not uncorrected Wisdom revert to these truths! Giving us Tobias as an example, it tells us not to fear God and abstain from all sin. Moreover, it reveals the advice that just man gave young Tobias: "All the days of thy life have God in thy mind and take heed thou never consent to sin nor transgress the commandments of the Lord our God."

Why do not parents meditate on this wise advice given by that model father and above all else they not strive to put it in practice the better to engrave it 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 examples without number, we may cite that 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 children to prevaricate and thereby 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 as well as they can, they would be very worthy citizens and excellent Christians.

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

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 seem to make themselves conspicuous and scold those who, being more timid, keep in the background and are modest and even tell them that is not the way to get a husband. How then can one wonder that such principles, too easily echoed by conceit, should take root in hearts and bring forth fruits of perdition?

If so many young people are lost through lack of a good education, what may not happen to those who have constantly before their eyes the sad example of their parents and moreover get taught by reprehensible advice from them? How can they help falling 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 does the prodigal care about dragging his father's name in the mire? What does it matter to him that he is the despair of his mother and a source of

shame to his brothers and sisters? He thinks of nothing but gratifying his unbridled passions at the risk of causing 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 iniquity unpunished, permits careless 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 rebellious 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 fortune, those unnatural children count their father's day, that they may secure their inheritance 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 law? Paternal authority, as every body knows, emanates from Divine 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 grateful 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, on lack of faith in most parents who think solely of earth and not of procuring 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 disorder and confusion.

O fathers and mothers! go 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 contention comes from an undisciplined son, says the Holy Ghost, and a child given up to his own willfulness 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 perpetual 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 path of salvation. For them and for us, the secret of happiness lies in that. The Scriptures say so: "He that instructeth 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 required 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 relations with his friends and to cultivate that field richly favored by nature and by grace. Moreover, as he knew that 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 good advice. Sometimes he brought him home to spend entire days to reward him for his successes and revive his 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 canonization.

Divisive Protestantism.

"There are few sadder or more exasperating sights in a modern American community," says the Christian Register, "than the wasteful and abortive provision now made, or rather suffered to grow up, for its religious needs. Two or three little companies of sectarians start churches in every new neighborhood. The dignity and calmness of religion are lost in the struggle and the mutual hostility of these competing conventicles." Our Unitarian contemporary is correct. The divisive spirit of Protestantism is the cause, of 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 duty. For the priest himself the spirit 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 upon 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 engage in a conflict; but the war once on it can end only by the ruin and discomfiture of her foe.

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LETTERS OF RECOMMENDATION. Ottawa, June 12th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have found it to be a most interesting and instructive paper, and one which is well worth reading. It is a paper which is well worth reading. It is a paper which is well worth reading.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 10th, 1906. To the Editor of THE CATHOLIC RECORD, London, Ont. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and it is a paper which is well worth reading.

LONDON, SATURDAY, SEPT. 29, 1906.

MORMONISM IN CANADA.

The North West Mounted Police have ferreted out a number of Mormons who are living in Polygamy in 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 represent 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 by which Mormonism is now obliged to 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 spreading out from Utah as a centre so that it now dominates in a measure several states of the West, and can be repressed only with difficulty. It is not because Mormonism claims to be a religion that we are opposed to its admission to predominance in any part of Canada, but because its tenets are destructive of the principles of the natural and divine law, which we wish to see preserved in the Dominion, because it saps the basis of society, and because of the horrid social results it has produced in its present domain that we do not wish to see it gain a foothold in Canada.

Among the facts which indicate a serious danger, it is stated that a Utah Mormon came recently to Cardston, Alberta, with one of his wives, leaving another well provided for in the United States. His second wife accompanied him to Canada, and he was followed by his first wife. On the sickness of his first wife's child this woman's house was visited by him, and the police intervened, forbidding him to live with both wives, to which prohibition he refused to conform. The police promised to take no action in 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 have been discovered by the police, and many Mormons have left the country in a hurry. It is also very significant that the village of Taylorville, Alberta, is named after J. I. Taylor, who was a chief of the Mormons in Canada, and an apostle in Utah. But it would seem that the North West Mounted Police are on the alert to prevent the evil of open Mormonism from gaining ground. The country will sustain them in their efforts to keep its doors closed to the undesirable would-be Canadians.

THE FRENCH LAW OF ASSOCIATIONS.

The French Bishops received a few days ago, from the Holy Father, Pope Pius X., an answer approving of the resolutions passed by them early last month, and having for object to determine the course to be pursued when the government appoints lay associations to manage ecclesiastical matters in each parish.

There was some ill defined hope at one time at the Vatican that the ecclesiastical boards appointed under the law might possibly be endured so as to make the Church affairs workable under them without bringing up a protracted conflict between Church and State. But though the law has been only six months in force, it has already shown itself to be so monstrous an obstacle to the carrying out of the Church's constitution that it is absolutely impossible to do so under this law. Thus in one parish of Lot et Garonne, the appointed association for Church matters 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 Sacrifice of the Mass had to be offered elsewhere 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.

The Holy Father declared in his letter to the Bishops that such associations of Church wardens as the law authorizes cannot be formed consistently with proper Church Government, as they violate the sacred rights which are the life of the Church itself. The Holy Father had hoped for peace' sake in the beginning that he might possibly find some means to make a modus vivendi with the State, before this disagreeable incident occurred. But he has now absolutely forbidden that the proposed associations be formed in any parishes, because they "interfere with the divine Constitution of the Church, the immutable 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 Government were not under the absolute sway of anti-Christian principles, it would have no difficulty in devising a way whereby the threatened danger would be avoided by sanctioning the establishment of associations which would be acceptable to the Holy See.

It is worthy of remark that the recent meeting of all the Bishops of France was the first time for over a century since the French bishops held a National Council, as, during the period when Church and State were united under the Concordat, a National Council could not be held without permission from the Government. Under the present laws there is no such impediment.

THE POPE AND THE FRENCH ATHLETES.

By a despatch from Rome of September 9th, we learn that the Holy Father Pope Pius X. received in audience eight hundred members of the French Catholic Gymnastic Federation. After the reception the Pope witnessed an exhibition of gymnastics given by the federation in the courtyard of St. Damaso, which was lined with detachments of the Pope's troops in their very picturesque uniforms. The courtyard was beautifully decorated with the Papal flags. The gymnasts marched past the Pope's throne displaying the flags of the federation. They then knelt to receive the Papal blessing. The Holy Father expressed himself as highly pleased with the athletic exercises and repeatedly expressed his enjoyment by clapping his hands enthusiastically. He was much affected when the flags of the athletes were lowered in salute, and the gymnasts cheered.

Not long ago the Pope showed a similar interest in the games of the American Athletic club, composed of students of the American college, and was particularly pleased with the game of baseball as played in a more becoming manner than is usual in this country in the degenerate style which has been adopted during recent years. It is gratifying to remark the sympathy of the Holy Father with even the frailties and weaknesses of human nature which exhibit themselves in the need of strengthening the human frame by means of gymnastic or athletic exercises, and we are particularly gratified at the good impression which must have been made by the Holy Father's benevolence toward the French athletes.

By historical criteria we can prove the Bible to be historically true; the Bible being historically true, we can show that Christ was God; Christ being God we can prove that His Church is infallible; the Church being infallible, we can prove the Bible is a divine and inspired Book. By this we do not mean to say that infallibility is the cause of the divineness or inspiration

tion, but by innumerable friends and acquaintances of these young men who will to a man become friends and admirers of the condescending Father of the Faithful, who evidently loves France dearly, and will secure in return the love of all Frenchmen who have any sympathy or affection for the federation or their own native land.

This is the first direct encounter of the Pope with the unbelievers of France since the separation of Church and State, and, as we foresee the result, it will be decidedly in favor of Pope Pius X.

Perhaps we should call this encounter the second or even the third defeat of the French Government since its quarrel with the Pope. One other defeat occurred in the prohibition it received from the United States courts to sell the celebrated Chartreuse liqueur, the proprietorship of which it stole from the Carthusian monks whom it expelled from France. But the United States courts have prohibited the sneak thief Government to sell within the United States its stolen property, the Carthusians being held as sole owners of the celebrated cordial, which the monks now manufacture at Tarragona, Spain.

Another snub to the French Government is that the protectorate of the Christians of the East has been partially, at all events, taken out of the hands of France. Already in Turkey and China, the German and Italian Governments have taken up the care of the religious orders of their own nationalities without the intervention of France, which fact has for result that the prestige of France is to that degree diminished, and will be still more so when France loses the protectorate entirely, which must be the case when the new law comes entirely into operation. In the sad consequences of education without religion France has already felt its loss; and we are convinced the people of France will soon appreciate it, and will make their call for the restoration of religious education so loudly that their rulers will be obliged to act upon it.

THE CHURCH AND THE VERNACULAR.

CONTINUED.

The Church is the treasury in which God has deposited His revealed truth, and she has always claimed the right to preserve, determine and interpret that revealed truth, whether written or unwritten. And since it is evident that this requires an infallible teacher, it follows that the Catholic Church alone is that infallible teacher, since she alone claims to be and actually is infallible, if the promises of Christ mean anything. Hence without the Catholic Church it would be impossible to know which Scriptures were genuine and which spurious; without her it would indeed be difficult for Protestants to prove that all the books of the Bible were written by those whose names they bear; and still more difficult, indeed it would be impossible, for them to prove the inspiration of the Scriptures. And were we even to suppose that they were sure of the authenticity and inspiration of the Bible, what certainty could they have that their interpretation of it was correct? It would be well for them to bear in mind the words of God, for speaking through the Prophet Isaiah He says:

"My thoughts are not as your 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 Scriptures; we can only skip over their surface; to understand their sense would be a wonder. Let theologians say or 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 baffle the intellect of man."

But Protestants tell us that they are enlightened and taught the true meaning of the Scriptures by the Holy Ghost. Now every child knows that God, Who is Truth itself, cannot lie, and a liar and teacher of falsehood He would be if Protestantism were true; for there are more than three hundred warring and contradictory sects in Protestantism, and each claims to be enlightened and taught by God. He must indeed be a queer God Who would or could contradict Himself. Verily Protestantism makes a puppet of the Almighty.

Without an infallible teacher, then, we could never be sure that the Bible is a Divine Book—we could never know whether our interpretation of it would be true or false.

of the Scriptures, but that without an Infallible Teacher, the Bible, in its relation to man, could not be proven to be either a divine or inspired Book.

It is plain then, that only in the Catholic Church can the true word of God be found, for to her alone did Christ intrust it, to her alone did He promise His perpetual assistance and presence, and, according to St. Paul, for her alone did He die. "That He might sanctify her, cleansing her by the laver of water in the word of life; that He might present her to Himself a glorious Church, not having spot or wrinkle, nor any such thing, but that she should be holy and without blemish." Therefore outside the Catholic Church, in matters of religion, there is nothing but error and falsehood, errors of doctrine and of faith, false Bibles, false interpretations thereof, a false morality and a false God.

Well nigh two thousand years have rolled away since Saint Peter exclaimed: "Lord to whom shall we go, thou hast the words of eternal life?" And with equal truth, faith, confidence, love and hope we, after all these ages, exclaim: O Catholic Church, O Church of Rome, to whom shall we go. Thou hast the words of eternal life, for Christ Himself hath given them to thee? He hath implanted them in thy heart, and hath made them the warp and woof of thy very life and of thy every action.

Where shall we seek refuge from the dangers of modern paganism that surround us, if not in thy bosom? Outside thy pale there is nothing but confusion, chaos and death, while within thy borders, order, harmony and life prevail. Thou alone art one, holy, Catholic and Apostolic; the very Church which Christ founded and His Apostles instituted and organized. Truth, an inviolable priesthood, a holy sacrifice and efficacious sacraments are thine. Thou art in very truth the representative of God, for everything about thee is transcendent and supernatural. Thou still dost stand on the rock upon which Christ placed thee, possessing all the prerogatives with which He endowed thee, and the gates of hell shall not prevail. Thine are all the saints, the apostles, the martyrs, the confessors, the holy virgins and doctors, whose earthly life shed lustre on thy virgin brow, whose heavenly glory unites the visible and the invisible and blends time and eternity in celestial harmony. Compared with these Protestant churches are but of yesterday, without authority, without truth and bereft of all those aids that can reconcile men to God. They are nothing but a multitude of warring sects, whose confused voices proclaim their own insufficiency, and whose powerlessness fairly stones for their sin of rebellion against thee, by the way they set off thy grandeur and unity, thy continuous existence and divine origin. Thou alone art perpetual and immutable in the midst of changes and decay; thou didst witness the birth of nations and didst baptize them in their infancy; thou hast seen them rise and fall like the billows of the deep, and like the tongues of men thou hast seen them wither and advance. And to-day after twenty centuries, during which the might and misguided intellect of the world have battled against thee, thou art still full of life, energy and power.

The civilized savages of the North American continent and of the Indies prostrate themselves before thy altars. Aye! some of them offer the Holy Sacrifice thereon; and they can see the palace of the Caesars and the temples of the gods in ruins, the relics of the greatness and grandeur of pagan Rome. They can see that the Caesars and all their glory are gone, and that the only legitimate inhabitant of the Palatine palace is the midnight owl, while the successors of St. Peter still sit in the Vatican, clothed with divine, imperishable power, surrounded by innumerable churches and religious institutions, monuments to that revelation of which they are the sole custodians. Well, then, can we believe that a civilized New Zealander may one day take a seat on one of the broken arches of London bridge to sketch the ruins of St. Paul's, and that even then thou shalt be found to be full of life and zeal, sending missionaries to teach the nations, that thou alone art the divinely appointed representative of God, the only infallible teacher of His Word, and the sole expounder of His will.

MORANG & Co., of Toronto, have published the thirteenth volume of the series entitled "The Makers of Canada." The present volume deals with the life of Bishop Laval. It is a faithful picture of the life and work of that great prelate, giving at the same time a very interesting historical sketch of the conditions prevailing in Canada in the early days. It is a most valuable contribution to our Canadian history. It is written in a charming style by A. Leblond de Brumath. The printing and binding reflects credit upon the firm of Morang & Co.

DIVORCES IN MICHIGAN.

Judge Donovan of Detroit has been recently interviewed by a representative of the Free Press of that city on the subject of the ever increasing number of divorce cases which come up 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. have so large a record of divorces, which puts Michigan among the States noted for the great number of their divorces, but it is not true to say as some have asserted that most cases of divorce in that State are of Canadian couples, who, because of the very great difficulty of obtaining divorces on this side of the boundary line, go over to Detroit, where lax laws give every opportunity for having the marriage tie dissolved.

Judge Donovan declared to his interviewer that he hates divorces, and we must therefore take it as much against his will that he gives so many divorce decrees. We must presume that he merely decrees according to the provisions of the law in such cases authorizing separation of husband and wife, without touching the question of the Christian sacrament which cannot be dissolved, for, what God hath joined together no man and no human law can put asunder.

Judge Donovan states that the latest fashion in divorces is quite a radical change from what was in vogue when he began hearing such cases ten or twelve years ago. Then there were from two to three cases each term in chancery. Now the term comes twice a year with short vacations. The term extends ninety days, which means about twenty four half divorce days each year. Three out of four cases are granted, some on scriptural grounds, some for drunkenness, cruelty or non-support. Sometimes a few will be held up because both parties to the suit are to blame. At times we have common law marriages to deal with. However, drunkenness furnishes the groundwork for more divorces than any other cause.

We are not surprised at this disclosure, for there is no crime which so surely destroys in its perpetrator all feelings of humanity and care for duty than this most disgusting of crimes.

The marriages for which divorce decrees are given are those which are most recklessly entered into. The Judge says: "A woman meets a stranger, and they go to Canada, get married, and remain in the married state a short time. Then suddenly the man goes away and forgets to send for his wife. Each party to the solemn contract has made promises and breaks them without the least scruple." Here it is because there is no appreciation of the sacredness of the marriage tie, nor consciousness that God instituted marriage in the first instance for the purpose that the human race should continue to exist, and that families should be reared in the fear and love of God, and thus fulfill the end for which God created mankind, for a future life of happiness with Him after loving and serving Him on earth. Marriages now take place merely to satisfy the evil inclinations and passions of those who contract them. They are no longer entered upon for the purpose with which God instituted the marriage law; and there is no longer that stability without which all family ties, which nature and the law of God are calculated to promote, are set aside and forgotten.

On this view of the subject we will again quote Judge Donovan:

"But the good old-fashioned marriages will stand the test like well built houses or carriages; but machine-made work of the cheaper grade is not lasting. The moral tone must be low when husband and wife can meet each other in court the second year after their marriage, and tell vile stories of each other. Couples should not be divorced on such showing—both to blame."

In fine, Judge Donovan says: "I think that less alimony would lessen divorces, but I doubt if the evil is on the decrease. Even though a fair hearing in every case, which I think the invariable rule followed by all judges 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 contracting parties! And what new sacredness 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 for it, that is only an evidence that common sense is lacking in the parties

joined together in a mere formal contract, and by a mere ceremony.

There can be no force in such a ceremony, 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 making it impressive will be in vain. They will be an empty show.

A NOBLE EXAMPLE.

A press despatch from Hamilton advises 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 \$263,950, of which \$194,928 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 on \$120,000 more till their death. Her two sisters, Mrs. Fahey and Mrs. Cox, get the income of \$40,000, and Gustave Kantz, Waterloo, brother of the brewer, who left her the money, gets \$20,000 outright. St. Joseph's Orphanage 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 for 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 Hamilton 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 very poor health.

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. Sad 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 numerous, but there is a godly number of what might be termed the well to do. Many of them leave small bequests to the Church for one purpose or another, but the amount thus left, and the sums donated for other purposes, are altogether out of proportion. This is a matter well worthy serious consideration. Many Catholics who preen themselves upon being thoroughly orthodox, who live good lives and who take great pride in being members of the One Holy Catholic Church, in their wills exhibit a niggardliness that is simply shameful as compared with the generosity exhibited by men who are attached to even the most insignificant of the sects which have strayed from the true fold. The Catholic of means who in making his will does not give due consideration to the claims of religion and charity 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 of Heaven's Bright Queen." In all respects these volumes will take rank amongst the most valued Catholic publications of the present day. The work 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.

It is asserted on good authority at the Vatican that the Pope has expressed his intention to hold a Consistory in November, when he will appoint several cardinals. Amongst these the name of Archbishop Falconcio, 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 other people. "Mind your own business" is an injunction that ought to be more generally heeded. A certain good old lady had an effective 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 warn them." "Oh! I won't go. I heard that, and it may not be as bad as reported." "Well we should give these parties a chance to defend themselves; let us go." "No, no, no, no. 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 woman," said the old lady "don't carry such things except to the party concerned." "The least said, soonest mended." When her methods were known, few gossiping made oaths on the old lady. Boys flying kites haul in their white winged birds and do that way when you're flying words. Careful with fire. It's good advice, we know. Careful with words. It's ten times doubly so. Though unexpressed may sometimes fall back dead. But God Himself can't kill them when they're said.

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

By Rev. Charles Coppens, S. J., in the Omaha True Voice.

The present article is introductory to a series of historical papers that will present rapid sketches of the processes by which the Protestant Reformation 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 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 cooperate with the Divine, but often fails to do so. The Holy Spirit works to produce that holiness which has been a conspicuous mark of the true Church in every age, but human infirmity, in every age as well, fosters those shortcomings, those sins, abuses, scandals which Christ predicted when He said: "It must needs be that scandal come; but nevertheless woe to that man by whom the scandal cometh." (Matt. 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 within the Church, is no objection 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 parables teach us that there shall be good and evil men within the Church till the last judgment. The scandals and abuses thus predicted began in the very times of the 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 Communion: "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 heathen's." And yet that was the Church of Christ in its primitive state of fervor.

It has been the same in every generation since. The abuses and scandals have at times been in high places. True, of the 260 Popes that have successively governed the Church, 79 are canonized saints, because of their conspicuous heroic virtue; of the remainder the vast majority have been men of uncommon excellence in mental and moral qualities; but some have been a disgrace to the Church. Cardinal Gibbons in "The Faith of Our Fathers," says: "We have forty-three virtuous to one bad Pope, while there was a Judas Iscariot among the twelve apostles." But in the eyes of all the Church one unworthy Pontiff attracts more attention than fifty worthy occupants of the papal throne.

Scandals in the lower orders of the faithful are, of course, far more numerous, 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 Spirit within her, the spirit of Truth that abides with her forever. But the lives of many of her own folk, 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 souls 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 authority to remove the abuses resulting from human frailty and human passion. Such was the humble St. Francis of Assisi, who rose a living protest against the worldliness of his age; such was St. Catherine of Siena, whom the Lord made His instrument to bring back the Popes from Avignon 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. Ignatius, who, by his spiritual exercises, converted and sanctified himself 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, men 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 Roman congregations, others concerning the Bishops and pastors throughout Italy, others affecting 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. At times the evils calling for reformation in the Church were so grievous and inveterate 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 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 German emperors.

When was the reformation of such abuses to come? Too many of the bishops and princes favored the scandals, and the Church appeared powerless to remove them. The spirit of God raised up a Saviour, as He had done in the Old Law, in the persons of Gideon Jephthah, 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 Pontiff, and that the Pope himself having been elevated to the chair of Peter under the name of Gregory VII, he boldly abolished the evil practice of "investiture," 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 prerogative. Gregory VII, trusting in God's help against all opposition of earthly power, condemned the abuse and pronounced a severe censure against any prince who should continue its practice. The Emperor assembled the bishops subject to him, deposed Gregory and put up an anti-Pope in his stead. But the worthy Pontiff proclaimed that Henry by thus attacking the Church had violated his coronation oath, and had thus forfeited the imperial crown, and he consequently declared all the German people released from their allegiance to the tyrant. Henry was forced to submit to the just sentence, and went a suppliant to Canossa, where Gregory was then staying. There he submitted to do penance for his offense before obtaining his pardon. The scandals and abuse of the investitures was thus abolished. But Gregory 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. 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 Voltaire. 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 triumphing over the prejudices of non-Catholic, but sincere students.

Whatever reform comes from the spirit of God, as in the case of Gregory VIII, is orderly, moderate and conformable 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 reformers who remained within the Church, but who did not know how to control their passions, and to use as much prudence as the delicate task required for its successful execution. Thus the eloquent Friar Savonarola aroused violent opposition against the scandals caused by Pope Alexander VI, perhaps the most unworthy of all Roman Pontiffs. But his zeal was not moderate, his measures were not such as the God of wisdom could approve; and yet the Psalmist has warned all generations that, unless the Lord build the house, they labor in vain that build it. (Ps. 127.) We are in the 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, England, a few Sundays ago. Father Morton, of St. Nicholas, Pennywell Road, had been invited to give an address to the "Discussion Class" held on Sunday afternoons on the "Catholic View of the Educational 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 principles 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 revelation 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 the false doctrine, hence insisting on the qualifying test of her teachers. Neither will she allow her children to be brought up during their earliest years with a purely secular education. The Church recognizes the rights of the State where they exist, and she teaches loyalty; but she says the State has no right whatever to interfere in any way with the religious training of the children.

At the conclusion of the address a debate followed, and some dozen questions were asked. Prominent among those who spoke were the socialists, who, admitting the logic of the reverend speaker, urged secular teaching because 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.)

OBLIGATIONS OF THE FAITHFUL TO HEAR THE SPOKEN WORD.

A STRIKING AND FORCEFUL PASTORAL ON SUBJECT FROM THE BISHOP OF NEWPORT, ENGLAND.

In a striking pastoral, the Bishop of Newport, England, deals with the obligation of the faithful to hear the Spoken Word—that is, with the obligation of the faithful to attend and profit by those sermons, instructions, and other public discourses in which the pastors of the Church, by their office and by the Sacred Canons, are bound to offer to the flock the Bread of Eternal Life. The Bishop writes: "The Holy Council of Trent lays down with marked emphasis that it is the duty of everyone of the faithful to attend his own parish church, or such other church as may be convenient, 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 Christian times. 'Faith,' says St. Paul insists, 'cometh by hearing; and hearing 'shall they hear without a preacher?' (Romans x, 14, 17). No sooner was the Spirit given than the Apostles of Jesus began to proclaim to the whole world that Gospel of the Kingdom which He had delivered to them. As they passed to their reward, the pastor, appointed and ordained by Him, took up their work; and ever since, as one generation of preachers 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 continue in full vigor to the end of time."

It might seem, perhaps, that in modern times, the duty of preaching has become less necessary, and that men could 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 is 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 persistent; 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 capable of reading and who neglects to read about his religion, or to make use of books for the attainment of sorrow for sin, amendment of life and union with God, neglects a divine opportunity, for good books, and especially religious books, are among the most precious 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 Christ's holy dispensation and will that men should, by their own face to face with His earthly ministry, and that speech is the most marked feature of this intercourse. 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 be healed and forgiven by Him. The ministry of priests, who carry 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, by a mere transaction between their souls and God, or what they take for God. They are to be brought to baptism; they are to worship round an altar; they are to seek out a minister of absolution; they are to partake of the bread and wine 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 carrying out of Our Lord's idea—if the phrase may be used—or rather of His ordinance, that in order to be saved men must put themselves to the trouble of using the ministry of other men. These other men may not be saints. They may be, most of them, subject to the ordinary weaknesses and imperfections of human nature. Nevertheless, their ministry has to be sought, and to be made use of. But this ministry cannot be exercised without speech on the one side and hearing on the other. There are not merely formulas; there is the right faith, the disposition of heart, 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 evidenced by which men are saved. Although the Creed can be read 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 Sinai—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 gospel, 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

the sanctuary by one who has the privilege of speaking in the person of Christ. The holy sacraments, although their efficacy does not depend upon the personal character of the minister, are, to a devout Catholic, far from being a formal administration and nothing more; he welcomes the minister's solicitude, his help, his instruction, his direction—all 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 most anxious life-labor. But for the flock that ministry is part of that communion 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 Our 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 especially 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 revelation in which He has not commanded 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 necessarily be only himself—his own consciousness—in disguise.

Nothing can be more foreign to 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 is the fatal notion of religion, which is so widespread in all Protestant countries, easily affects and damages the spiritual life even of Catholics. Human nature urges men to have recourse as little as possible to other men for guidance or for help.

Catholics, whilst they would never reject the Creeds, 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 spirit 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 can not 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 he 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 sermons 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 wilful, may easily imperil the salvation of one's soul. It is true that the obligation of knowing the teachings of faith and the duties of the Church is the same for all persons and in all different times. There may be cases in which God requires very little knowledge from the simple and devout worshipper. But, as concerns ourselves, 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 confidently stated, first, that a considerable and fairly accurate acquaintance with their holy faith is an absolute necessity for them; and secondly, that there is a wide prevalence of lamentable ignorance, which is owing, in great measure, to negligence in attending sermons and instructions. The mass of our flocks are working people, who do not pretend to much education. But they are able to read, and they are influenced by reading and by talk. Unless, therefore, they have more than 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 religious knowledge have they? Is this their childhood they go through the Catholic schools, let us hope, and they learn the words of the catechism. At the age of four or five or six 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 learning 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 to be 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 understand the things which, in their childhood, they chiefly learnt by rote; and they have to be on the lookout for such fresh information as is called for

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 instructed to the Sacraments, inevitably reverts to the condition of a mere savage in religious matters. Every priest who has attended death beds knows how many of these there are, savages not in manners of behavior, but in their blankness and stupidity as to all 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 our teachings or His sufferings. They have hardly any intelligent grasp of the Creed. They cannot go through the Sacraments. They are uninterested and indifferent about the Sacraments, and even the Blessed Eucharist and the most holy Sacrifice of the Mass. They have only the vaguest idea of the one and only Church, with her history, her prerogatives, and her glories. Of her practical and 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 questions of the day are as strange to them as the laws of the ancient Hebrews. 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 of those who do come to church sometimes.

For such Catholics as these, and for all who are in danger of falling into such a state of anti-Christian ignorance attend sermons and instructions. They will learn intelligent Christian faith. The holy words which they got by heart in their childhood will by degrees become more and more real to them, and full of religious meaning. The Kingdom of God is on earth, with all its holiness, its deep and wonderful desecrations, its history, which takes 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 newspapers; a world in which there is much to think about, and much to strive to practice; a world where Jesus Christ is King, whose His grace works, and His loving solicitude draws men to Him, a 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, spend themselves in giving their flocks, to the best of their ability, plain, pious and continuous instruction. The Word of God cannot be played with. The sermons and instructions from the altar are not, like so many pulpit utterances 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 handed on to him, and which he is bound in turn to deliver in the form best adapted to the good of his hearers. This is what we find 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 Sunday, and another in the evening service. In most churches there is a "five minutes' sermon at every Sunday Mass. In the afternoon of every Sunday 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 man can save his soul unless he makes efforts and is prepared for sacrifices. To attend a sermon or 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, and nothing more. There are others who never attend the evening service. Let all remember that they are bound to hear the Word of God. Unless they seriously follow the instruction 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.

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 Hibernians, at his episcopal city, presenting twelve propositions which Catholics do not do want, is a happy illustration 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't want Catholics to form any political party as such. They may belong to whatever party they choose. Their creed is altogether independent. 3—We 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 our convictions upon others. 5—We don't want the abolition of popular education, and we everywhere advocate the diffusion of learning. It is a calamity to accuse the Church of fostering

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 perfectly satisfied with the same rights our neighbors enjoy and we seek no preferment because of our religion. 7—We want freedom and justice and equal opportunities with our non-Catholic neighbors in all that concerns our real welfare and advancement. 8—We want a fair representation of practical Catholic men, whether Democrats or Republicans, upon our State boards, especially those of charity and education, in order to safeguard our Catholic fellow-citizens. 9—We want Catholic children, to be educated in schools where the religion of Our 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 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 traffic in intoxicating liquors, as well 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 infamous divorce farce—I shall never call it a law—now unfortunately tolerated in Massachusetts and threatening the ruin of family life. 12—We want 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 quarrel about religion or politics. We respect the religious 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 Cynthiana, a "bus connecting that town with Paris, several miles distant. The occasion was a notable one, a large number of ladies and gentlemen being present from various parts of the surrounding country. Addresses were made by Governor Powell of Kentucky, ex-Governor Metcalf, Hon. Garret Davis, Hon. J. T. Morehead and others. A dot then the paper said: "A remarkable incident 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 Catholic Telegraph.

Father Faber says: "There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions 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 to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, 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.

One of Three Things Always Cause RHEUMATISM

Do you know the system rids itself of waste matter through bowels and kidneys? Yes, but by the skin as well. As a matter of fact, the skin rids the system of more urea than the kidneys do.

If the skin, or bowels, or kidneys are unhealthy—they won't throw off enough urea. This urea is changed into uric acid—carried by the blood to joints and nerves—causing Rheumatism.

One never inherits Rheumatism. One does inherit weak kidneys, irregular bowels and bad skin action.

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will positively cure Rheumatism because they increase the eliminating action of skin, kidneys and bowels—and make these three organs so vigorous and healthy that there can be no urea or waste retained in the system to poison the blood and irritate the nerves.

FRUIT-A-TIVES are fruit juices, combined with tonics—the whole forming the most effective cure for Rheumatism. Price, a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

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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 perfectly satisfied with the same rights our neighbors enjoy and we seek no preferment because of our religion. 7—We want freedom and justice and equal opportunities with our non-Catholic neighbors in all that concerns our real welfare and advancement. 8—We want a fair representation of practical Catholic men, whether Democrats or Republicans, upon our State boards, especially those of charity and education, in order to safeguard our Catholic fellow-citizens. 9—We want Catholic children, to be educated in schools where the religion of Our 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 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 traffic in intoxicating liquors, as well 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 infamous divorce farce—I shall never call it a law—now unfortunately tolerated in Massachusetts and threatening the ruin of family life. 12—We want 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 quarrel about religion or politics. We respect the religious convictions of all our fellow-men and their political aspirations, and we expect them to do the same toward us."

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FIVE-MINUTE SERMONS.

Seventeenth Sunday after Pentecost. ERRONEOUS VIEWS OF VOCATION.

As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called.

Brethren, 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 think that priests and nuns are the only privileged mortals who are called by God to some special work, and that to their vocation alone God has attached peculiar and extraordinary graces.

This is an error we must correct. We have all, thank God, the vocation to be Christians and the call to be saints, but we have, moreover, our own special calling, our own special Christian vocation, and in a great measure our eternal salvation, depends on our fulfilling worthily the particular vocation in which we are called.

Some of us God has called to be priests, to serve continually at His altar. Some to be fathers of families, and others to remain single all their life. Some He has called to the higher professions, and others to the hard but mainly toll of every-day life. But to all these vocations, to all these different states of life, He has attached certain duties, peculiar obligations, which must be met and fulfilled.

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 own special calling and their general calling to be Christians; who maintain that as business men they can and must act in their own business like any other man, and that their hearts and His law from their lives, at least during their hours of business.

This error, stupid as it is, is not so uncommon as one might at first imagine. Take a few practical cases. How many are there who, when they examine their conscience, ever think of questioning themselves upon the duties of their position in life? How many fathers of families, listening to their wives' complaints, regarding to their children's education, how they govern those whom God has put under their charge; how they watch and provide for the spiritual and temporal welfare of those whom they are called upon to support? How 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 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 practical outcome of not recognizing the close connection there is between our every-day calling and our Christian vocation.

As every vocation, brethren, has its duties and its difficulties, so every calling has its special helps and graces. God saw each one of us from all eternity—just as we are to-day, with all the weaknesses of our character, with all the difficulties that surround us, and all the temptations with which we have to contend. His goodness, His grace, His love, and His wisdom, all these things He provided for them, according to our wants, and directing all things towards 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 difficult or trying but what can be cheerfully and manfully borne and worked towards our soul's salvation. The lot of some is certainly not an easy one, but God always has the back for the burden.

The practical question I would have you ask yourselves to-day, brethren, is this: Granted that I have a vocation in this life; granted that Providence has placed me in a position that involves duties and obligations to God, my neighbor, or myself, how am I fulfilling these obligations? How am I 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 one day to Almighty God.

Am I the father or mother of a family? How do I discharge the duties of my calling? Do I make my home pleasant and agreeable for my children? Do I supply them with suitable home amusements? Do I furnish them proper reading matter, or do I allow them to waste their time and ruin their souls with the vile penny literature of the day? Do I oblige them to come to Mass and approach the sacraments, while I neglect these duties myself? Or am I a business man who deals squarely and honestly with my neighbors, never on the alert to take advantage of the ignorant and weak? Am I in the employment of others, and, if so, do I fulfill my calling worthily by doing all that strict justice or Christian charity requires of me? Or am I just to men who work for me? These are some of the questions regarding your vocations that I would have you ask yourselves to-day.

Brethren, when we come to render our account to God, be sure of this: He will not trouble us with the question as to whether we have been experts in our respective professions, whether we have been successful business 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 called. Walk then, brethren, worthy of your vocation, worthy of the Church which has reared you, worthy of the hope that is in you, worthy of the name you bear, that of Christ, Who has redeemed you. Imitate Him, live as He lived, and suffer in your calling the things He suffered. Then the prayer of our patron, St. Paul will not be in vain, and we will walk worthy of the vocation in which we are called.

Drops follow a stone not by their force, but by the frequency which one follows another.

TALKS ON RELIGION.

SATISFACTION FOR SIN.

Sacramental satisfaction means reparation to God for sin. It is not enough for us to be our own accusers by confession; 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 God, which is offended by sin.

It is absolutely necessary, in order to receive pardon, that the penitent should be ready to expect, and have the will to perform a penance. The disposition to make amends goes naturally with sorrow for sin. Satisfaction usually consists of some prayers, some good works, fasting, or humiliation, and should be performed as soon as possible, or at the stated time. The penitent himself is not at liberty to change the penance 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 upon him in the confessional.

It is very well for us to dwell frequently upon the solemn warnings that are contained in Holy Scripture, that we may not lose sight of our responsibilities. "The wages of sin is death." "Behold I come quickly, and my reward is with me to render to every man according to his works." (Apoc. xxi, 12.) By sin, we contract a debt to Almighty God. "One was brought to him that owed him 10,000 talents." "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"—that is, forgive us our debts, as we also forgive our debtors.

If men would look upon their sins as a debt, which they certainly have to pay some day, they would not be so careless in contracting them. Almighty God regards sin as a debt due to His justice to be satisfied some way or other, not only when sinners are His enemies, but also when they are His friends. Moses and David both stood very high in the favor of God, and were especially privileged. They were both men according to God's own heart. When they sinned, however, God acted towards them as towards others, and in spite of the high favor in which they stood, they had to pay the penalty of their transgressions.

The great mystery of our redemption should put plainly before us the necessity of satisfying the justice of God. We do in Him and with Him, so that we cannot therefore wonder that in all His dealings with His creatures, God should insist upon due satisfaction made in one way or another.

God has moreover given us the power to make payment for ourselves, by giving to our actions the value derived from the sacred merits of our Redeemer. All that men could do with their unassisted power would be insufficient to make any satisfaction. But God has given His supernatural efficacy to what we do in Him and with Him, so that we are able by His grace to make a real and true satisfaction for sins by which His justice has been outraged. He has borne His Cross, and He also expects us to take up our cross and follow Him. Hence, we read in St. Matt. xvi, 24, that "if any man will come after Me, let him deny himself, and take up his cross and follow Me." When sin has been committed, the debt of punishment may still remain, which we ourselves have still to pay. The Council of Trent declares that "it is wholly false and foreign from the words of God that the guilt of sin will never be remitted by God, without the whole punishment being also pardoned."

Throughout the whole Jewish religion will be found that whatever sin was committed, some sacrifice was always required, as "an offering for sin." St. Paul therefore says that "without the shedding of blood there is no remission." (Heb. xii, 24.) We have many instances in the Old Law that Almighty God was pleased to receive the prayers and offerings of His faithful servants in satisfaction for sinners. When the children of Israel had grievously offended God, He sent fire to destroy them, and Aaron, putting incense in his censur, ran out in the midst of the multitude which the burning fire was destroying, and offered the incense, and standing between the Judge and the living, he prayed for the people and the flames ceased." (Num. xvi, 42.) Catholic Universe.

Advice to Graduates.

Bishop Carroll of Helena, who addressed the graduates of the State University of Montana, said, among other things, that a "principle which college and university graduates must teach to humanity is that greater doctrine of temperance, that restraining force which must be rightly applied to all pure lives. It is not enough to be educated to help lift a fallen brother, but we must teach mankind to refrain from the gratification of the material senses, whereby man falls. Man is continually attacked by these in passions, and must learn to control them properly before a higher spiritual self will prevail. Statistics prove that the evil of strong drink is perhaps the most degrading, and causes 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 warning against this evil. To tear it out, root and branch, would be the greatest boon to civilization."—Sacred Heart Review.

Don't on any account let 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 you can, but keep your mind not alone peaceful but joyous, and the more joyous the better for yourself and all.

CUPID'S ADVICE



Nestle's Food IS ECONOMICAL

Nestle's Food is ready for baby by adding water. Nestle's Food requires no milk, because it contains all the nourishment in milk. Nestle's Food is prepared from rich, creamy cow's milk—and is the one safe substitute for mother's milk. THE LEEKING MILLS CO., LIMITED, MONTREAL.

CHURCH WILL GROW IN FRANCE

MONSIGNOR VAUGHAN IS OPTIMISTIC DESPITE PRESENT PERSECUTION—HOLY FATHER'S GOOD JUDGMENT. "The persecution which the Catholic Church is now undergoing in France will eventually strengthen it instead of weakening it," said Mgr. John S. Vaughan, Canon of Westminster Cathedral, London, to a New York News reporter. "Why?" he replied. "Because it will teach 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 brook."

Mgr. Vaughan is an optimist. He is a brother of the eminent Jesuit, Father Bernard Vaughan, who has been inveighing against the evils of England's "smart set" in the Jesuit church in London for several weeks. "The Church is safe in France," continued Father Vaughan, "that does not say that the days of her persecution are over or that she will not continue to resist governmental oppression 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 remarkably good judgment in the matter and his recent Encyclical on the situation was a master stroke of diplomacy." Continuing Father Vaughan said that the recent consecration of fourteen French Bishops, who are independent of the French Government and answerable to no one but their religious superiors, will infuse new life into the Church.

CHERRY NOT HANDICAPPED. "The clergy are no longer handicapped by the French Government," he remarked. "The bishops are free and independent. They are at liberty to go among the people without governmental interference, and this religious and political emancipation cannot fail to produce the most gratifying results. The bishops will meet soon and will have a plan of procedure which will be submitted to the Holy Father. Their recommendations will undoubtedly meet with the approval of the Vatican and form the basis of the Pope's final instructions regarding the controversy."

"What changes will the separation of Church and state bring about among the rank and file of the clergy?" "A great many of the clergy do not go among the people, mingle in the same life of the parishioners as we in England do, for instance. The clergyman says, 'Well, I'm here; if you want me come; or if it's a sick call send for me.' And the laity have come to look upon the clergy 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 a union of hearts between the parishioners and the clergy there can be no progress."

GOVERNMENT TO BLAME. Asked to what he attributed the apparent disloyalty of the laymen in France, he said: "Principally to the Government. The Catholic is haunted in private and stirred in public, if he is weak he falls; if he is strong he stands, but at a great sacrifice. 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 it will take on a new life and preserve itself at any cost." Father Vaughan expressed the belief that the Government will continue its policy of persecution, but that it will be as futile as that which the Church encountered in other countries. "Because," he remarked, "its founder, Christ, has promised that the gates of Hell shall not prevail against it, and that He would be with it in 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 quote these concluding passages from a very interesting paper on "The Blessed Thomas More" in the Irish Ecclesiastical Record, from the pen of Richard J. Kelly, B. L.

As a writer More's Utopia is the best known of his works. It is destined to live as long as English is spoken and written. "The vision of a perfect State," is a theme that has engaged many minds in all ages. We find Plato attempting it in his Republic and Aristotle in his Politics. In the Middle Ages, Campanella in his City of the Sun. None equals More's Utopia in seeming sincerity, so that even some persons of his day, more zealous than discerning, actually proposed sending missionaries to convert the Utopians to Christianity. The plan and ideas of the work are excellent, and a few extracts may give one a fair notion of its character.

In Utopia every man learns a craft, mostly his father's and the women, too. The magistrates' business is chiefly to see that no one is idle. At the tables in hall 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 conviction 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 think 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 counsellor. By this means they both cut off many delays and find out truth more certainly.

He preaches absolute religious toleration, and needless to say war is condemned. He shows how they care for the sick by hospitals, how they regard hunting—"to see a holy innocent have murdered of a dogge"—as unworthy of a free man, how they despise gold, how they have everything in common. 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 V, which Italian thought was the finest example of good English, without vulgarity or pedantry.

Such is brief what 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 guided his conduct. He was dragged into position and prominence, says Erasmus, for no man ever struggled harder to gain admission there (to court) than More struggled to escape. He was always kind, always generous. Some were helped with money, and some with influence; when he can give nothing he gives advice. He is Patron-General to all poor devils. This was what Erasmus thought of him, and a finer character we cannot find in history than that of Thomas More, the first lay Lord Chancellor of England, and the greatest and the last Catholic who held, or who by subsequent legislation could legally hold, that exalted position. Although in later years the post was actually filled by a Jew, and may be held by an Atheist, the only religious member of it 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—Sir Thomas More.

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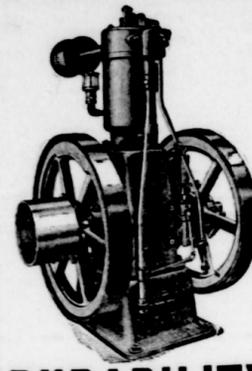
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CHATS WITH YOUNG MEN.

Twenty Maxims.

The late Professor Thomas Davidson gave these maxims to his class as the fruit 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 such vulgar aims as wealth, position, popularity.
3. Your worth consists in what you are, and not in what you have.
4. Never fret in what you do. Do not make yourself unhappy by comparing your circumstances with those of more fortunate people.
5. Associate with the noblest people you can find; read the best books; live with the mighty.
6. Do not believe that all greatness and heroisms are in the past.
7. Be on earth what good people hope to be in heaven.
8. Cultivate ideal friendships, and gather into an intimate circle all your acquaintances who are hungering for truth and right.
9. Do not shrink from an useful or kindly act, however hard or repellent it may be.
10. If the world despise you because you do not follow its ways, pay no heed to it.
11. If a thousand plans fail, be not disheartened.
12. Examine yourself every night and see whether you have progressed in knowledge, sympathy and helpfulness during the day.
13. Seek enjoyment in energy, not in dalliance.
14. Let not your goodness be professional; let it be the simple, natural outcome of your character.
15. If you do wrong, say so, and make what atonement you can.
16. When in doubt how to act, ask yourself: What does nobility command?
17. Look for no reward for goodness but goodness itself.
18. Give whatever countenance and help you can to every movement and institution that is working for good.
19. Wear no pleasures, within or without.
20. Never be satisfied until you have understood the meaning of the world, and the purpose of your own life.

grit, determination, and will power against his handicap, whatever it may be.

In every man, and child, not outside of him, not here or there or elsewhere, dependent on this circumstance or that, but right within himself, is the possibility of a grand success.

Lewell'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 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 appreciated, and to give themselves to the constant perusal of this great writer, growing up to him slowly, and discovering gradually that to understand 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 as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments slip past, then the mind tires the body.

Each One's Responsibility. It should not be forgotten that there is such a thing as individual responsibility. Upon each one rests a proportionate part of the work of making the whole world better and our neighbor happier.

OUR BOYS AND GIRLS. The Two Dreams. "Did you sleep well last night, my son?" inquired Jacob's father one morning.

"Yes, but I had two very strange dreams. I thought a little dog was turning a wheel in a mill maker's shop. The workman thrust pieces of iron into the blaze, and when they were red hot he hammered them into spikes. 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 began to beat him. He did not cry out, but at every blow he seemed to grow larger. First he was as large as a shepherd dog, then as a wolf, then a lion. At last he was a monster breathing fire out of his mouth. The mill maker and the forge were consumed, and then he woke up. Wasn't that a dreadful dream?"

"Yes, it was," answered Jacob's father. "But there was in it a meaning that you will understand some day. You should never ill treat any one. Injustice will turn men into wild beasts; these grow more and more ferocious, until they end by destroying everything. Now tell me your second dream."

"I was afraid of something that 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 it. The faster I ran, the closer it seemed to get and the larger it grew. I thought I was surely lost, when there suddenly appeared before me a calm 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 looked 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 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 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 Avo Maria.

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 exterior 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 circus 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 at the door of a room, even though the door be open, unless the room is a public one. If a person is standing he speaks to him, rises if he be seated, and

does not take his seat unless told to do so.

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 docility, and you will be graceful, for the virtues of the heart will show themselves in the countenance and the behavior.— Providence Visitor.

A Child's Heart. The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on a curb step, on Woodward avenue, to rest. She was curious, because of a smile that attracted a group of little ones, the oldest nine. They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered and then suddenly faded away; and the corner of her delicate apron went up to wipe away a tear. Then the eldest child stepped forward and asked: "Are you sorry because you haven't got any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I'm awfully sorry," said the little girl as her own chin quivered. "I'd 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."

"God bless you, child; bless you forever," sobbed the old woman, and for a full minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "If you may 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 that strange old woman's neck and kiss her were greatly puzzled. They did not know the hearts of the children, and they didn't hear the old woman's 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." — Detroit Free Press.

Engineer's Story of Why He Cried. "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, wouldn't you? Well, I did, and I can almost cry every time I think of it."

"I was running along one afternoon pretty lively when I approached a little village where the track cuts through 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 can't even imagine my feelings. There was no way to save her. It was impossible 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; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more."

"As we slowed down my fireman stuck his head out of the cab window 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, leasely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home.' — Galveston Tribune.

Be Somebody. When you see a boy who utilizes every moment of his time for self-improvement, grasping every bit of knowledge that is calculated to be of benefit to him, and a desire to do everything he undertakes to a finish you can 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 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 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 determination.

A GOOD SHEPHERD. THE LATE MGR. TREPANIER, OF MONTREAL, WAS A MODERN ST. VINCENT DE PAUL. There died recently at Montreal, a venerable, truest in spirit and letter, of the great Good Shepherd who gave up His life for His flock that they might find salvation. The story of this good man is as simple, says a writer in the Avo Marie, but also as interesting and edifying, as that of St. Vincent de Paul.

Of a very delicate constitution, Canon Trepazier was not ordaining until he was thirty-three years of age. He died at the age of seventy, having dragged out what would in ordinary parlance be termed a miserable existence, afflicted as he had been all his days with various maladies. Nevertheless, one can hardly imagine a life more rounded and fruitful than was 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, chaplain to the Asylum for Deaf-Mutes, Rue St. Denis, Montreal, Pere Trepazier had once directed all his zeal and consecra-

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 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 Trepazier that today the Asylum for Deaf-Mutes of Montreal stands on a footing of equality 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 methods of instruction, the daily visits he made to the classes, his pedagogical conferences to the teachers of the deaf-mutes, or his other activities, we discover that nothing deterred or frightened this zealous priest, so brave in soul, while in body so frail and feeble.

Complaint is sometimes made usually by frivolous Christians, that there are no more saints. They pretend that these heroes of God humble and faithful— "fall of vigilance and faithfulness lived in the Ages of Faith, those frivolous Christians sigh, but now where are they? And these superficial persons never realize that right beside them every day, breathing the same air, living unostentatiously their uncomplaining devoted lives, these are heroes of charity immolating themselves through their labors in the cause they have espoused. The Church is always holy, producing saints in every age; but more often than otherwise it is characteristic of these masters 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 wonderful success; so with the Cure of Ars, who has been beatified; and so with the vigilance and solicitude for his flock," writes his assistant, "Canon Trepazier 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 vacation, was to visit his old pupils, renewing their religious instruction, correcting any errors that might have 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."

One day, having heard that in a certain city there resided a deaf-mute child whose infirmity, and the peculiarities resulting therefrom, had rendered her almost insupportable to her own parents, and who had been subjected to all kinds of ill treatment, the good Canon immediately set out in search of the unhappy child. Arrived at the home of her parents, he at once engaged them in friendly conversation, finding them to be more ignorant than culpable. Being informed of the advantages to be derived from the care and instruction their daughter would receive at the asylum, they consented to give her up.

But when the time for departure came, there seemed to be no one who would take her to the station. It may be presumed from what followed that she was either unable or unwilling to walk there herself. "That doesn't matter," said Pere Trepazier at last. "I will carry her." And it was in his arms, neither strong nor robust, that the child was taken to the train. Once seated in the car, the good priest cared for her not like a father, but like a mother. He dried her tears and consoled 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 Trepazier, he saw nothing strange or out of the way in the circumstance, as he related, it 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 few questions. The child had been fasting since dawn. 'Come!' said Vincent. Putting his key in the lock, and taking the dirty child in his arms, he went upstairs to his cells, and

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after giving him food, placed him on his own bed. Then, remembering that at midnight in the month of January the cold is piercing, and that the counterpane was thin, he took off his own cloak, and, shivering as he stood, threw it over the foot of the sleeping child.

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 she said—

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THE UNKNOWN EVANGELIST.

A TRAMP WHO DEFENDED THE CATHOLIC CHURCH ON A STREET CORNER IN SALT LAKE CITY.

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, defending the faith they profess on the street corners. The case reported in the Herald is a very remarkable one. The identity of the evangelist is unknown to any of the Catholic clergy in this city. Bishop Scanlon, when asked if he knew or ever heard of the new defender of the faith, answered: "No I never met or heard of him, did not see any reference to him in any Catholic paper. The report in this morning's Herald, which I consider a very strong and forcible argument in defense of the Catholic Church, was the first intimation I had of this remarkable yet unknown man." Asked if the attitude of the newcomer met his approval, the Bishop said: "Yes, I consider his impassioned address very appropriate, and more effectual, perhaps, than if delivered 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 comparison made by the reporter of the Herald."

The following is a verbatim report taken from Thursday's Herald:

Like John the Baptist coming out of the wilderness, clad in skins of wild beasts, to preach the gospel of salvation to mankind, an unknown orator appeared on the streets last night to utter assertions made by James Templeton, a street preacher, casting reflections on the purity of the Catholic Church and denouncing 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 presented his doctrines, and in a burst of fervid oratory denounced the Catholic Church and the clergy.

Suddenly a man, with a short, stubby growth of beard, bearing the marks of a typical tramp, broke through the rim of listeners and asked for a moment's attention.

The preacher was nettled and showed by his action that he did not relish the interruption. But the tramp, one began to speak.

When the first words issued from his lips the listening group forgot that the speaker was roughly dressed; they forgot 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-weighed 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 era, the speaker quoted chapter and 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 other churches that exist to day. And when they answer truthfully, they will tell you that they were founded by men, dissenters from the Catholic Church."

"No man can say who founded the Catholic Church, unless he admits that it was founded by the apostles of Jesus Christ, by authority given by Christ."

Templeton, finding that he was getting a little the worst end of the argument, folded his effects, placed them in his cart and left the auditors to the tramp evangelist, who continued his defense of the Church.

"Where the Catholic Church has gone," he declared, "literature, the arts and science have followed. Brave hearted men and women, the Jesuit priests and nuns, have spread the religion of Christ through the waste places of the earth. They have gone where the wilderness to preach and to establish their faith. They have given their lives for the lives of others. They have been on every battlefield in the world's history since the establishment of holy orders to succor the wounded and to give absolution and spiritual comfort to 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 fame have feared to go, all for the purpose of perpetuating their faith."

CORRECT ON DATES.

Thus the argument continued, holding the audience charmed for an hour. With never a historical fact, name or date incorrectly quoted, with his Scriptural passages given perfectly, with chapter and verse, the speaker was equal to all questions propounded.

W. S. Dalton, a Socialist street speaker, entered the argument and attempted to change the course of the speaker's remarks to Socialism, but the tramp, undaunted by the baiting, held his ground and defeated in open debate all adversaries in the forum.

For an hour he held the crowd, few being able to break the spell and charm of his speech. Finally, exhausted, the roughly-clad man closed his argument and was left in the crowd.

When found by a Herald reporter after the crowd had disbanded, the speaker was on his way to a cheap lodging house, where he is staying while in the city.

SHROUDS NAME IN MYSTERY.

The man declined to give his name, for fear it might be thought that he was seeking notoriety and for personal reasons. When finally prevailed upon to tell a little of himself, a story more

like those found in ancient manuscripts than one of the twentieth century was revealed.

"It is not necessary that I tell you who I am or give you my family 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 experience 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 country 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 a hospital at Baltimore for ten weeks."

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 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 could 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 shrieks 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 in unpassable confusion. 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 dreadful 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."

"In my first moments of consciousness I made a solemn vow to the Virgin Mary that if she would intercede for me with the Saviour, and would give me 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 vow. I have tried to lead a few men from their sins. I have no hope of reward on 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, and I overcame the appetite. Sometimes it comes back with dreadful force, but I have not tasted liquor for a year."

"Since then I have been pegging over the country, a common tramp, doing what little I can for the Church and for my fellow-man."

SAYS THIS IS THE AGE OF GREED.

"The world has had its dark age, its iron age, its stone age, and now it is in the age of greed for gold."

"False priests and prophets will arise, as the Scriptures have foretold, 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, Vesuvius, San Francisco, Valparaiso. Mine horrors, shipwrecks, fires and floods, have destroyed hundreds of thousands of lives, and have made the proud places a desert. I would not think it more ridiculous to say that the entire world will be destroyed than it would have seemed to have predicted the destruction of San Francisco on the day before the disaster."

"Such a thing will come, and men 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 cataclysm that have been predicted."

"My work is to oppose those who slander the Catholic Church. I have been ordained by no clergy to do this, and my mission is a voluntary one, taken because I believe that the Church is of divine origin."

WILL BECOME A PRIEST.

Mr. Louis Gallagher, of Brooklyn, N. Y., will, it is reported, devote his life to the service of God in the priesthood in gratitude for a cure short received during a pilgrimage to the Grotto, in the Church of Our Lady of Lourdes. Six years ago the young man was injured by a fall, which caused permanent lameness. Though the most eminent specialists were consulted, they could only promise relief. The limb ceased to grow, and on the advice of the physician he was wearing a heavy metal brace, when he began to make pilgrimages to the Church of Our Lady of Lourdes. In less than three months he was cured. He will become a member of the society of the Fathers of Mary, who have charge of the church, which is called the "French Shrine in America."

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IRISH HOME RULE—ENGLISH OPINION.

HENRY LABOUCHERE SAYS THERE IS A BRITISH MAJORITY FOR HOME RULE.

Mr. Labouchere in a recent issue of Truth says:—"The Irish have not yet obtained Home Rule, but no one seems to doubt that sooner 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 belief 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 between the two Islands that constitute the United Kingdom, and this is even more desirable than one between us and France. The Irish have good reason not to love us. For centuries we treated them as a subordinate race, cheated them, bullied them, and rode roughly over them. They have been more fairly governed of late, but they naturally wish to be masters in their own local affairs. We should do the same, if we were in their position. On the whole, it is more convenient for one country to have one Parliament. But Ireland and Great Britain are two countries, and are termed officially the United Kingdom. The Irish want their own Parliament, and it has their own part of their being to want one. There is really nothing to lead us to suppose that Home Rule would not work well, beyond mere assertion on the part of some of us and of a small alien minority in Ireland. Mr. Parnell once said to me, 'The English are strangely ignorant of the Irish character. An Irish Parliament 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. Anyhow, the only 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 their 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 they are expected to act in behalf of an interest so much as the cry for 'thinking imperially.' Both have been expensive to us. We are no longer Birmingham Jingoos. In that matter we have recovered our senses. If the present ministry were to bring in a bill granting legislative self government to Ireland, I believe that it would be supported by the majority of the inhabitants of England and Scotland."

them in Ireland, especially on the Western Coast.

A VERITABLE MARE'S NEST.

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 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 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 reputation before he was appointed Rector of the Gregorian College in Rome. The fact that he is a German has given rise to all sorts of absurd rumors which are tainted with the old insensate hatred of the very name of 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 deal exists between the Society of Jesus and the German Kaiser. The eminent fitness of Father Wernz for the high office conferred upon him by the other Jesuits would in itself be a sufficient explanation of his election. But 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 the heroic and successful struggle German Catholics have made in behalf of the Catholic Church. It was due to their indomitable courage and unanimity of action that the laws framed by Bismarck to shackle and enslave the Church were stricken from the statute book. Not only the Jesuits, but all Catholics throughout the world have good reason to honor their German brothers in the faith. Consequently the Jesuits who met in Rome last week would be able to justify themselves if they should avow openly that in electing 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 discovered a veritable mare's nest in the election of Father Wernz. They proclaim that it furnishes indisputable evidence that the Emperor of Germany and the Jesuits are partners in a world wide conspiracy. The London Times leads off by publishing this dispatch from Paris:

Paris, Sept. 11.—The German Emperor is making an ally of the Vatican and a collaborator of the Order of Jesus has presumably more far-reaching political ends in view than the ruin of France."

The dispatch then goes on to state that millions of Catholic subjects will pass under the sway of Emperor William with the assistance of the terrible Jesuits. Germany is to gobble up Holland and Belgium by way of a preliminary appetizer. When that is done the Kaiser and the Jesuits will set about carrying out the larger scheme they have concocted between them. How they will proceed to do this is thus described in the dispatch published by the London Times:

"Germany really entertains the well known plan of absorption attributed to her in Holland and Belgium, the Ultramontanes of those countries cannot fail to give her valuable assistance, 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 vanguard 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 concern 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 a German Jesuit was elected as Father General. Reading the 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 suspicion with the view of bringing the United States within the international combats of 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

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