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THE BAPTIST CONVENTION.

We believe with Carlyle that religious belief, at least when it seems heartfelt and well intentioned, is no subject for harsh or even irreverent investigation. The religious convic tions of a Baptist are sacred to us and we make no allusion to their connection with the Anabaptists of Munzer and John of Leyden, who trampled under foot all decency and morality. Our ecclesiastical authorities transact business without violating the canons of social amenity. So it is pitiable to note that some Baptists cannot discass religious questions without parting company with courtesy, not to say anything of erudition. If they have a cause why not defend it on its own merits? Why not dilate on its inherent strength and vitality? And if they cannot do this, why must they drag in Rome and overwhelm it with thread-bare platitudes and charges which are not repeated to day by selfrespecting individuals. Why must they drivel when they may talk sensibly? It seems, however, that a Baptist convention must be deadly dull-a clearing house in fact for controversial derelicts. The other day the Baptists donned their war-gear and hied themselves to Montreal. They orated in the same old way about the success of the Grande Ligne mission. Mention was made of a convert ex priest, Fournier. The "ex" is unknown to us. He may be in quest of morey and a wife-the goal of the unfrocked in the time of Erasmus, or he may be one of the Pope's garden weeds that Swift talks of. At present he has been admitted to membership with the Baptists, who are never content to exercise their own religion unless they can also trouble the religion of others.

The Rev. Mr. Webb alluded to the unrest of the Roman Catholic populalation of Montreal, their anxiety when they find light and peace to communicate the Gospel to others, etc. One fact that has escaped the reverend gentleman is that any educated French-Canadian can give him a bad quarter of an hour on religious matters. For in stance, he might ask how and where are this light and peace to be found. What reason can Rev. Mr. Webb give to show that God has spoken? He says, we assume, that the Bible contains the Word of God. But the proof. What motive can he assign for a belief in Baptist tenets? Is the Bible inspired? Certainly, is the invariable answer. But show us, for we have not muzzled our reason: Does the Bible say that it is inspired? It does not. such testimony would not be conclusive. May we not at all events read the Bible and get light and peace. But when a gentleman, staking his belief in a book for whose inspiration he can furnish no proof, twits us about light and peace, we are apt to think that some of our friends do not reason for themselves. Does the Bible, a many sided and mysterious book dealing with mysteries, find a fit interpreter in a Baptist clergyman? Must we blindly accept his interpretation of it? Scholarly as he may be, he must admit that Luther was not far wrong when he declared, that no man who has not during a hundred years governed the Church with the prophets, with Jesus Christ and the apostles, is competent to interpret Sacred Scriptures.

Again, we should like a sure guide to the domain of true doctrine. The Presbyterian believes that infants should be baptized: the Baptist be lieves that they should not. Which the true doctrine? Are the Presby terians, who in point of scholarship are far superior to the Baptists, in error on this important matter? We trust, however, that Rev. Mr. Webb sees the absurdity of asking anyone who has not lost his reason, to base his hopes of salvation on the interpretation which a fallible man is pleased to put on the Word of God.

In the evening, according to the Montreal Gazette, several speakers de clared that there was great need of bringing the light of Christianity to the Catholic population of Canada, par ticularly to the French Canadians. To tell us that men of masterful intellect, as Manning, Newman, etc.; that children of the Church which laid the very foundation of modern civilization; that Catholics who ennoble public life in Canada are not Christians - is very Baptist indeed. This frenzied fanaticism may please children, minors, and

mind it is but a revelation of abversal depths of either ignorance or prejudice.

After the several speakers came Rev. Mr. Bosworth, who also lifted up his voice against Rome. "Roman Catholicism," he declared, " was fatal to the life of a nation." Think of it : Mr. Bosworth against the centuries. With a glorious contempt for history, for the testimony of the non-Catholic, he comes into the lime light with an assertion that would do credit to the inmates of a lunatic asylum. And his brethren, so far as we know, allowed this idiotic verbosity to pass uncensured. Mr. Bosworth, emboldened by success, exhorted this country to follow in the steps of France. Think again. A Baptist who yearns to give us light and peace, wishes us to profit by the wisdom of men who have no respect for Christianity and who trample Christ under foot. And all this to show how far impudence and disregard of truth can go. "The Church with her art, her art of the world:" we quote Mr. Gladstone, "her genius, the genius of the world: her greatness, glory, grandeur and majesty, have been almost, though not absolutely, all that in these respects the world has had to boast of," is travestied and calumgi ated by Baptist ministers. Mr. Bosworth concluded his remarkable address by saying " If Canada was to be prosperous. Protestantism must be her faith." No comment is necessary. It must be clear to any fair-minded citizen that these Baptist ministers are poorly equipped for the conversion of anybody. More, they are burdened with ignorance that would be ruinous to the prospects of any venture not connected with the Baptist ministry. And this ignorance is so frank and shameless as to make the brain reel. Instead of formulating a plan of campaign and presenting argument, they indulge in claptrap that is as empty at it is offensive. And they are to convert Cath-

ANOTHER BAPTIST.

Deacon Peter Graham is a happy man. For the information of our readers we may state that Peter saved the country by his signal bravery at Peterboro, Ont., Oat. 18. And he did not have the colonel's musket. Alone he did it, brave Peter, with a vocabulary that is restricted, but energetic. We may mention that he is a Baptist and a well-known Orangeman. Not to embarass him with undue eulogy we hasten to add that he called Sir Wilfred Laurier a traitor, a Jesuit, at the morn ing session of the Baptist Convention at Peterboro, Oct. 18.

The Premier may not be a whit incensed at being termed a Jesuit. For he has read the pages of history that Canada. He knows the lessons on heroisn and saintliness that have been given by them in storied Quebec. And, mindful of their teaching, he is the exponent of Canadianism that admits of no discrimination in civil matters on the lines of religion. He is a cultured Christian gentleman whose lips are wedded to courtesy-a statesman of acknowledged prowess-a Canadian who walks the highway of love and honor.

ONLY A HALF MEASURE.

" Certain of the clergy of Atlanta," says the Catholic Transcript, "are of opinion that a more general distrihelp to put an end to the It is indeed true that there are some passages of that book which were they accepted by white and black as the commandments of God, would have the effect of stopping both the riot and the crimes that lead to the riot. Thou shalt not kill. Or if you do the one or the other, you shall be punished in an eternal hell. The Bible ontains language like this. Such outgivings ought to make the most des perate pause. But what binding force have such mandates and sanctions on minds that question the very existence of a divine Lawgiver? Way take the trouble to say, Thus saith the Lord God, to him who will answer: Yes, if God, to him who will answer: Yes, it there is a Lord God? Why threaten hell upon him who will answer: Yes it there is a hel. Why speak of eternity to him who is persuaded that all things end with the grave? No, the Bible itself will not do. The fundamentum of faith. lieve that God exists and that He will re ward and punish according to deserts. He has sent forth His law and He has named the sanction for those who re fuse to submit. The African who breaks the sixth commandment and the American who breaks the fifth are equally guilty in the sight of the all-beholding Judge. Two wrongs are beholding Judge. Two wrongs can not make one right. Spread the bible, by all means, but also and above all supplicate Heaven for a pure and as the bread of the soul. He intended living faith in what the Bible contains."

semi fatuous persons, but to the normal A GREAT CATHOLIC PRIEST ON SOCIALISM.

> The following remarkable sermon was recently delivered in Philadelphia by Rev. Dr. Stafford, of Washington, one of the brightest minds of the Church in this country. We are indebted to the

Standard and Times for the report. Nobody at the beginning of this twentieth century-no thoughtful per--can be unaware of the fact that there is a mighty spirit of change coming upon the world, Great problems are presenting themselves for solution—great problems which the future must solve and the solution of which must begin in this generation. The nineteenth century witnessed the doctrines of Spencer, Huxley and Darwin, which though opposed to the fundamental truths of Caristianity, have had but a slight effect upon the religious mind. We are now going to face a question which began with the decline of the feudal system and which has been acelerated by the liberation of the seris and the acquisition on the part of the people of political rights, and which has received a mighty impetus from that advance of science which might be said to have begun with the discovery of America by Columbus, which has cre ated what might be called a new social

DEMANDS A HEARING. That problem which is facing the world demands a hearing from every system of religion, every philosphy, system of religion, every paniospuy, every church. It is a question waich cannot be put aside. We cannot refuse to give it a hearing. It is a thing we must reckon with, which we must weigh, master and understand. It cannot be put aside with a sneer or with ridicule. It is a mighty, palpitating, all absorbing question, and it demands from us and all the world serious con-sideration, and if so, can be a happy

Here Dr. Stafford asserted that if such a solution were not found, we would face a social revolution com-pared to which the French Revolution vas mere child's play.

In inaugurating this pulpit we could not do better than to enunciate Cath-olic principles and the Catholic mes sage to the moral world. Socialism is the question of the day. It is not agosticism. It is not atheism. It is a solemn question, and we must approach it with profound sympathy, for when we say "socialism" we say ten thou-sand things. When one proclaims him self a socialist he conveys no definite idea of his beliefs. The title conveys a thousand ideas, from the wildest Ut ian dreams to the highest ideals. It is our duty to u derstand it, to enter into it, to treat it with sympathy, to enleavor to find out the truth in it, and when found to accept that truth We must give the right hand of fellowship to every man who is working for the amelioration of the workingman's condition, no matter how wild his dreams Let us not forget these views are held by men with devoted hearts, and men animated by such a spirit are our brothers and must be met in such a

spirit and with understanding.

The speaker enumerated, as disclosing the causes of the growth of Socialism, the history of the past, when thou sands of laboring people were obliged to live on a scant allowance and whose existence could not be called living ; could not make adequate provision for and when the man in a castle on the hilltop looked down like a god on the little things of earth. The mem of those days are not eradicated who desired to be called the Pope o who desired to be called the Pops of the working people, said we must ap proach this subject sympathetically, even when presented by those who advocate extreme views, and treat them in the right way, for it is natural for then to make a mistake and to forget that if they tear down society, they must build up society. If the present is the best man can do, after all these ages, how can we hope to build by destroying? It would be as if a man, attempting to improve this beautiful church, would tear it down and begin again, using the broken stones.

RADICALS ARE OPPOSED TO CHRISTIAN

The radical Socialists are opposed to Christianity, said the speaker, because they do not understand the Church. They say: "You Christians live in eternity. You make this world a hell and look for your heaven hereafter. You are guilty of social vices most monstrous, and your doctrines make a man not think of the things of this world. We want to bring about a con dition which will make this earth heaven. In order to bring this about we must tear down. We wish to bring about a condition in which every man, woman and child will be blessed with into the world to eke out a miserabl existence. That is our cult, our re-

To that the Catholic Church is o posed, and we must oppose it. We must show them what is the true Cath olic teaching and show them that the ism ; trat the Catholic Courch is totality of socialism, which contains for humanity not only what is best in etern ity, but in time. Her desire, as that o ity, but in time. Divine Founder, is that when the children shall cry for bread they shall not receive a stone. He and she prays: "Thy will be done on earth as it is in heaven"—that is, that justice shall reign on earth as it does in heaven. And again, "Give us this day our daily bread." God intended that man should have bread to sustain this life as well

physical needs. Any other intention is not Christian. Christ broke bread with the multitude. He went down to Cana to the marriage feast of His humble neighbors to add to their happiness. All the necessities of man are holy God did not intend that he should physically starve any more than He intended him to spiritually starve Taat is the doctrine of the Catholic Church. That is the highest socialism can be enunciated. of the Catholic for the highest is the doctrine Church, which is of mankind, both here not understood by men who work laboriously for the uplifting of humanity, and yet oppose the Cataolic Church. they only understood her charity, it understood her social point of view, they would be her allies.

A NEED OF THE DAY. One thing is necessary for the Church and for us, and if I had voice and power enough I would say it to all the world -- that what is needed in the Catholic urch to day is a greater manifesta tion of life—a greater manifestation of love. There is needed to day a greater manifestation of love and life on the ert of our Bishops, on the part of our priests, on the part of our religio orders, on the part of our people, if we are going to hold the world, if the tuture is not going to slip away from us. We will have to get out in the fight. We will have to love the world more than ourselves and make sacrifices We will have to love humanity with a cracifying love. If we do, we shall win the people, and if we do not, shall not win, and we shall not deserve Do not neglect to do until the uestion has grown too large. There

necessity for action now. Here Dr. Stafford alluded to the cessity for higher education and for parochial schools, but said that he is cofoundly convinced that there is more necessity for meeting this question of Socialism, and, looking around, he does

not see any preparation to meet it. We must get ready. Humanity believes in God because it sees God in action. It sees Him in the majesty of the mountains, in the immensity of the ocean, and standing under the blue vault of heaven man al most perforce elevates himself to God. Humanity saw Jesus Christ and the manifestations of His Divine Live and knelt at His feet. When those who preached His Gospel pointed out that He died for all, suffered for all, they won the world. That is the love that won the world and the love the Chris tian must manifest for his fellow-men. Love conquers the world. We may fail intellectual conflict; for every affirmation there is a negation. say to a man. No matter how depraved you are, no matter how great a sinner you are, you are still my brother, created by the same God, redeemed by the same Christ. If you are hungry we will feed you; in prison, we will visit you; if stricken with the most loath some disease, we will stay with you, because we see in you our brother in Jesus Christ"—that is an appeal that

A STORY OF LOVE. Here Dr. Stafford dramatically re-lated the story of a Sister of Charity by the bedside of a girl who was dying from a loathsome disease which had blinded her. She asked her mother to kiss her, but the parent drew back in horror. The Sister of Charity, realiz child would suffer through the denial of this last boon, stepped forward without an instant's hesitation and tenderly pressed her lips to those of the sufferen And the child, thinking her mother had ed her died with a smile on her face

Toere, said the preacher, is the Catholic Courch. Toere is the divine love which is the love of Jesus Christ. There is the solution of the social There is the hope of the tuture, the love of the Man nailed to the wood outside the city of Jerusale In conclusion, the preacher urged his hearers to pray that the messages to go out from that pulpit would aid in bringing the world to Christ; that His bringing the world to Christ; that Its spirit might enter every sad heart, filtrate into every soul, which, though not cognizant of Him, is nevertheless working for the amelioration of the conditions of humanity.

ST. STANISLAUS KOTSKA, S. J.

NOVEMBER 13.

No matter how sin stained we be, and how often from the depth of stricken hearts we have need to cry 'wash me yet more from my iniquity, and cleanse me from my sin,' it is true toat while we possess a shadow of conscious goodness-sin viewed objective ly causes us to shudder and tura away It seems so dark and so horrible, and those who commit it so untrue and so

We read it in the daily papers-harrowing accounts of unnatural crimes, till it seems as though the spiritual had been killed and the animal alone lived. Tennyson makes the great and good king Arthur cry before the last great battle in which he met his death :

"I found Him in the shiping of the stars, I mark at Him in the flowering of His fields; But in His ways with men I flad Him not."

And it is only too true that as long as we possess ideals we seek the God in man and find it not, making the mistake of seeking in a creature, per fections only to be found in a Divine Being. It is sad to see eyes, looking around and before, with a look of in finite disappointment, when if they would but gaze upwards all longings would be satisfied. But sometimes it is our good fortune to meet some s noble, so pure, so brave, so filled with to fitteen hundred homeless persons, to the divine love, that they are as lights say nothing of the wounded and slok,

food for his intellectual, spiritual and kindled to brighten the "encircling

loom" of time. Such was St. Stanislaus Kotska, S., whose feast is celebrated next Tues day in all Jesuit churches. It would be impossible to impart the feelings of love and reverence that thought of this saint brings forth. He was so young and yet so earnest, so weak in body and yet so strong in spirit, so alone to all eyes, yet so gnarded by supernatural presences; dying when little more than a child, yet he remain forever in the thoughts of the world and daily draws young hearts by the power of his example-to live as he lived.

Short as was the life of this saint, yet it was beset with trials and diffl culties, even with persecution from members of his own family, to whom his steadfast upright conduct was a source of reproach and of shame. He nonor he desired was to be a member of the Society of Jesus; for this he suffered, for this he braved all manner of danger and when at last the doors of the novitiate opened to him, he entered

So Stanislaus is the patron of novices and wherever over the whole earth a novitiate is to be found — those sanctuaries where young men and women re hidden "with Christ in God," and learn the secret of the saints — there doving hearts will be raised to him on his feast, and in the minds of all will dwell the memory of that most beautifal but simple picture in which we be hold him clad in the Jesuit habit, with hands clasped and eyes upraised, as though seeing far beyond mere human vision, penetrating to where Christ and His angels are.

Beautiful saint, so young and pure, uniting in himself those rare virtues which belong usually but to ripened maturity; harboring no affection in his heart, no thought in his mind, but what was given to his Redeemer - we hink of him and it is in the words of Scripture: "Thou hast made him a Scripture : little less than the angels; Thou hast crowned him with glory and honor."

CHRISTINE SEVIER.

PRIESTLY HEROISM.

EVERY WEEK BRINGS TO LIGHT INSPIR-ING INSTANCES OF HEROIC PERFORM

ANCE OF DUTY. No single week's review of the ex-changes that come to the Catholic editor's desk fails to bring to light examples of the heroism of priests in the performance of their duty. It is inspiring to be so constantly reminded that in the present as in the past, in far off fields and right here at home, the mini sters of God are always ready for the opportunity of self-sacrifice in His service. The following instances are a few gleaned from the current week's

NINETEEN YEARS IN ALASKAN WILDS Says the Daily Alaskan, Skagway: The Rev. Father Louis R. garu, S. J., broken in health as the result nineteen years spent among the Al-askan Indians of the interior, passed through this city this week on his way to Juneau. Father Ragaru is one of those characters such as have made the Jesuit priests famous in the development of the United States. For nearly two decades he has travelled up and down the Alaskan interior with this tribe and that, using his influence to soften the barbarous nature of native, to defend him from the avarice of his pale brother and to impress upon and red the obligation tollow in the steps of the Holy One of Israel. He has made—as made his prodecessors on the prairies of the Mississippi valley, the plains of the Rockies and the frontier wilderness everywhere — the settlement of a civilization easier. He has given his

Oaly once in the last ten years has Father Ragara made a trip to civili zation. He has been succeeded by the Rev. Father Jette. The latter is a son of the Lieutenant-Governor of HERO OF AN EPIDEMIC.

Qaebec. The death of the Rev. Martin Meag

her, which occurred recently at Kane Pa, is noted by the Ca holic Standard and Times, which says that history re cords no more brilliant example o becoism and self-abnegation than that performed by Father Meagher during the smallpox epidemic at Houtzdale The tortured victims, deserted by Father Meagher, with utter forgetful ness of self, faithfully adnered to the suffering populace, and regardless of creed and denomination, administered to the wants of the dying, and with his own hands tenderly laid the renains of the deserted dead in their final resting

SAVED LIFE AT RISK OF HIS OWN R.v. J. F. Eger, pastor of St. Joseph's church, New Castle, Pa., proved his heroic qualities recently, says the Pittsburg Observer, in assisting to save Louis Barberger from death by suffoce tion, when a sand bank caved in on him. The priest was one of the first to reach the scene, and springing into hole began to shovel the sand from the man's body. Directly above was a huge block of sand which was momentarily expected to fall upon the rescuers. Unmindful of the peril, Father Eger and his companions worked until tney rescued the unfortunate man.

IN CHILEAN EARTHQUAKE. W. B Lord, an Englishman of Valpar also, twotting in the Chilean Times of the earthquake, says: "In the afternoon our little party moved to the Congregation de los Sagrados Corazo Fathers. Their kindness and attention

will always live in my memory.

"After what I have seen during the past few days, I will take off my hat to every Roman Catholic priest as long as I live. They deserve it. I am not a religious man as the ordinary term goes, but the priest follows the ing of Christ in the hour of need.

LIGHT ON AN EVERYDAY SUBJECT.

In the course of a notable address on he subject of Agnosticism delivered at the recent conference of the English Catholic Truth Society, the Rev. John Gerard, S. J., after combating the agnostic system on its own groundshowing the fallacy of its arguments, and exposing its root principle in the light of pure reason-was careful to state that it is not by such means that a practical antidote to the malady of doubt and disbelief is to be obtained. While it is a matter of duty and necessity to deal with the attacks of all adversaries, it should never be forgotten against them is one who relies upon something far more efficacious than logic and argument to sustain his faithnamely, on the knowledge of God, which comes of his own personal ex-perience in the practice of religion. The Catholic who says his prayers, who frequents the sacraments, who strives to live in communion with God, has means of knowledge concerning Him of which the unbelieving philosopher can have not the faintest conception," Convinced that in the Church we

have a divinely appointed teacher, and having submitted ourselves to ber authority, "we at once become cog-nizant of much which to those outside her is as imperceptible as the forms and hues of a painted window are to those without the building in which it is placed. Just as a child brought up on the system of Plato's 'Republic' in State institution, knowing nothing father, mother, brother or sister, could have no notion of the charms of home or family ties, so those who have not been privileged to enter the household of faith can have no conception of the overpowering sense of security and peace which her faithful children enjoy, and in which they find the most con-vincing assurance that God is there; while the unerring instinct with which she divines and provides for all the wants and needs of humanity 'is in itself a proof that [she] is really the supply of them.' (Newman.)"

"It is a tatal mistake," continued Father Gerard. "so to occupy ourselves with the arguments furnished by reason solely as to make it seem, and perhaps ourselves to fancy, that in them alone is to be found the justification of our faith, losing sight, or allowing others to lose sight, of what is the real strength of our position. It is not by arguments, however cogent, that mer are converted or that their hearts are touched; and we shall never arrive at anything satisfactory regarding religion if we discuss it like a point of law or a maxim of political economy. 'I do not want, says Newman, to be converted convert others by it, I say plainly I do not care to overcome their reason without touching their hearts; I wish to deal not with controversialists, but with inquirers.' And inquirers are just what our agnostic friends are not. They will not even consider the possi-bility of Christianity's being anything le and delus they remain in this state of mind. we can have no hope of doing anything but answering their arguments, as I have endeavored to do, and demonstrating that we are not afraid to meet them on their own terms and look them squarely in the face."

Thoughts like these make us understand more fully the true foundation our faith and help us to realize the full strength of our position. Controversialists may be left to the mercy of those skilled in controversy; but honest in-quirers have a right to the guidance which it is always in our power to afford them, and a right also to the our part not to present .- Ave Maria.

VALPARAISO SISTERS.

In a description of the scenes incident to the recent Chilian earthquake, given to a correspondent by Father Cyprian Deltor, superior of the French College in Valparaiso, the following brief, but touching reference is made to the heroism of the devoted religious in charge of the home for the aged in

at city. "When the catastrophe occurred the house of the Sisters of the Poor rang with cries for help from over a hun-dred old men who resided therein. The good Sisters immediately began to attend to the latter and brought them out one after another into the street. They carried some of them in their arms and placed them in safety. When the last of their pensioners had been saved, one of the old men was missing, and the religious immediately went in his search, but meanwhile the building collapsed, and eight of the devoted and courageous nuns were buried in

Mary Most Holy.

Who can estimate the holiness and perfection of her who was chosen to be the Mother of Christ? If to him that hath more is given, and holiness and divine favor go together (and this we are expressly told), what must have been the transcendent purity of her whom the Creator Spirit condescended to overshadow with His miraculous

A VICTIM TO THE SEAL OF CONFESSION.

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER XXIV. AT HOME AGAIN.

On the moraing of the next day,
Loser repeated his self-accusation in
presence of the Public Prosecutor, and
his deposition was sent to the Mini ter
of Justice the same day. A cablegram
was forthwith sent to the Governor of Port de France, ordering him immediately to strike number 5 348, Franci Montmoulin by name, off the roll of sonvicts, and send him, as a first-class convicts, and send him, as a first-class passenger by the next ship that was sailing for France. He was wanted to appear at a new trial, since the real perpetrator of the crime for which he had been wrongfully condemned, had given himself up to justice. The message did not reach the Governor of New Caledonia for about a fortnight, as no steamer was leaving Brisbane for Portde-France until some days after its arrival. The orders it contained were forwarded without delay to the Cem forwarded without delay to the Commandant of the island; but number 5,348 was hundreds of miles away, at work in the copper mines in the north-eastern division of the larger island. coasting vessel was at once des the convict, but several weeks elapsed before Father Montmoulin learned that he was to return to his country, and that the restitution of his good na of his liberty, of the right to exerci his sacerdotal functions was in store for him. He could hardly believe this to be true when he heard of it; he sat down and cried like a child for very joy of heart.

The Superior and some of the Marist

Fathers from the Mission at Balaad, as soon as the news reached them, hastened to congratulate the priest, of whose presence among the convicts they had till then been ignorant, on his release and the vindication of his innocence. They brought with them a cassock, in erder that he might exchange the convict's garb for a more beatting habitement. With feelings of the deepest gratitude to Almighty God Father Montmoulin once more put on the cler-Montmoulin once more put on the clerical garment, and repaired to the simple Mission chapel, to offer the Holy ifice for the first time for more Bacrifice for the first time for more than three years. The good Marist Fathers sympathized in his joy, and the mative convicts, to whom they explained, as well as they could, the Devere trial that the "holy man" had undergone, pressed round him to kiss the hands that were hardened by toilsome labor, and to ask for his blessing. And then, accompanied by the good wishes and prayers of missioners and convicts, he set out on the long, long yoyage homeward, over a wide stretch byage homeward, over a wide stretch the Pacific, over the Indian ocean through the Red sea. But as he neared warougn the Red sea. But as he heared the coast of Europe, and the shores of his native land, an element of anxiety. If dread, began to mingle more and more in his happy anticipation, his eager longing. How would it all end? Would his innocence be fully, indubitcence be fully, indubit ably proved? He was still a condemned convict, under the surveillance of an agent of the police, who accompanied him. And his aged mother? Would be find her still alive, rejoicing to welcome back her dearly loved Francis, stain, or would trouble and anguish of heart have brought her grey hairs in

rrow to the grave? No, she was yet living, and awaiting with anxious expectancy the arrival of On the day following that upon which Loser had so suddenly reappeared, Mr. Meunier had gone over to La Grange, to acquaint the venerable Father, ander whose hospitable roof Father ulin's mother and sister had found a home, with the joyful intellithat their friend's character gence that their friend's character would now be cleared of reproach in the sight of all men. The old priest called his housekeeper, Mrs. Jardinier, and communicated to her the gladsome bidings; then they both went to her mother's room, to prepare her to hear the good news. But before they could the good news. But before the speak, the delight that beat the old their countenances apprised the old lady that something pleasant was to be announced to her, and her materna affection quickly divined the message they came to bring, for what else could give her joy but good news about her son, of whom she thought day and night, for whose release the many and night, whose release she prayed day and tht? "You have come to tell me mething about Francis!" were the

words wherewith she greeted them.

"Yes, mother, the best news you can imagine," her daughter replied.

"Has his innocence best news." "Has his innocence been proved last?" she asked, pale and agitated.

"You have guessed aright," Mr. Meunier answered. "The real mur derer has given himself up to justice And what is more, not only is your son's innocence fully and firmly established, but every one will now see that he was a martyr to duty, a victim to the seal

"Glory be to God! Praise and thanks to His holy Name," cried the aged mother, raising her hands to heaven, while her eyes brimmed over with happy tears. "Even if I never with happy tears. "Even if I never see my son again, I still say: May His holy Name be praised and blessed evermore. My son's character is proved blameless, and the lamentable scanda that was given through him is changed into a triumph and glory for the priest-

Many weeks came and went without Mrs. Montmoulin hearing anything more of her son. In fact she did not even know whether he was living or At length a telegram came from of New Caledonia, to the the Governor of New Caledonia, to the effect, that Father Montmoulin had em barked on board the steamer "Liberty" for Europe. Mr. Meunier wrote to inform her of this, adding that the vessel might be expected in about six or seven weeks. At the end of the sixth week, the old lady could wait no longer, but must needs go to Marseilles, where a letter from the kind priest of La Grange procured for her a friendly reception in a convent. There she had the opportunity of seeing her grandson

Charles every day. He was now almost twelve years old, and quite a favorite in the Missionary College on account of his diligence and good conduct. Just then he was more than ever on his best behaviour, as he was preparing to make his First Communion. He had never forgotten to pray for his uncle, and always said: "He is quite innoceat, and I am sure God will make his innocence plain." How delighted he was to hear that his prayer was granted?

At length it was announced in the

near that his prayer was granted?

At length it was announced in the shipping news that the "Liberty" had left the Suez canal, and would probably enter the harbor of Marseilles in four or five days. On hearing this Mrs. Jardinier, having previously fetched her daughter from Arles, repaired to Marseilles, as did also Mr. Meunier, Father Recent, and several of the her daughter from Arles, repaired to Marseilles, as did also Mr. Meunier, Father Regent, and several of the clergy; so that when the "Liberty" steamed into port, there was a goodly group of old friends assembled on the quay to welcome the home-coming priest. As soon as the vessel cast anchor, they hastened on board, and the Captain conducted Father Mont moulin to them. All stood aside respectfully, while he embraced his aged mother, his sister and her children. Tears filed the eyes of all the bystanders who witnessed the touching scene. The joy of meeting again was not unmingled with grief; for both mother and son read each other's countenance at a glance how grievously each had suffered in the three years that were past; the mother had become a feeble, tottering old woman, and the son's hair was prematurely thin and grey. "What does it matter" ha said when his tottering old woman, and the son's hair was prematurely thin and grey. "What does it matter," he said when his mother had expressed her regret at this change, "what does it matter it my hair turns grey ten years sooner or later? My arms and hands are all the stronger," he added with a smile.

The mother kissed the consecrated and mother gissed the consecrated hands, now roughened and hardened by compulsory labor, and said: "You are right, what does anything matter now that God has turned all to good; let us give Him thanks! Only do not grow that God has turned all to good, let use give Him thanks! Only do not grow proud through all the praise and notice that will be showered on you, in return for the shame and reproach of the last three years." Then the priest caught sight of his venerable friend Father Regent, and others whom he knew and loved; he went up to them, and shook them heartily by the hand, but he was too much agitated to reply to their kind speeches otherwise than by a few broken sentences of grateful acknowledgement, Mr. Meunier handed him an official document, summoning him to appear in court on Monday of the next week, and at the same time formally restoring him to liberty. A similar notification was delivered to the police agent, who was in charge of him. notification was delivered to the police agent, who was in charge of him. That official withdrew at once, amid polite excuses, and Father Montmoulin was free to leave the steamer with his was free to leave the steamer with his friends. Accompanied by them, he climbed the hill whereon stands the sanctuary of Notre Dame de la Garde; a place of pilgrimage whither the sailors and sea faring inhabitants of Marseilles are wont to repair after a prosperous voyage, to give thanks to the blessed Mother of God. Before leaving the hrine, Father Montmoulin was seen to hang up beside the miraculous image a nang up deside the miraculous image a portion of the manacles he wore in New Caledonia, and which he had brought away with him as a memento of the time he served there as a convict.

On the following Monday, the legal proceedings were reopened in Aix. Father Montmoulin, at the pressing invitation of His Grace the Archbishop, occupied apartments in the archiepiscopal palace; and when he appeared in the court, it was in the company of the court, it was in the company of the Archbishop and several of the principal ecclesiastics of the diocese. The build ing was crowded, more so even than it was for the trial three years before, if that could be possible. Care had been taken to reserve good places for Father Monteoville's former periabsfores. Montmoulin's former paris Corbillard was there, and also the mayor, on whom recent events had made a deep and salutary impression. Seeing old Susan, he actually went so lar as to offer her his hand, and ask her far as to offer her his hand, and ask her to forgive him, whereat the aged servant was moved to tears. "Aye, aye, sir," she said, "we were all blind about the matter. But whoever could have thought that Loser had been to confession to him, and that he would become quite a changed man. Kven Mr. Prosecutor would sooner have be-lieved that the devil carried him to the

place of the murder." Seats were reserved for Father Mont nonlin's mother and sister, at their side were Charles and Julia, and at no great distance Mr. and Mrs. Lenoir ad places. The little woman could not had places. The little woman could not refrain from reminding her husband how sorely he had been deceived in the opinion he formed of the sacristan Loser, and that she had been right about him all along. "Thank God," answered the baker good humoredly, "that in this case you were right; but that in this case you were right; but that we know you always are. Now do be good enough to hold your tongue for half an hour, if you possibly can, for the lawyers are coming into court. You shall talk as much as you like all

this evening."

The proceedings did not occupy much time. As a matter of form, Father Montmoulin had to take his Father Montmoulin had to take his place in the dock. The President reopened the case in a brief speech, in which he dwelt on the fallibility of the decisions of human justice, and expressed the gratification it gave him pressed the gratineation it gave him that a verdict, wrongfully given in consequence of delusive appearances, could on that day be at least in some measure set right. Loser was then brought forward; his declaration was read aloud, and he himself cross-examined. In a clear voice, audible ined. In a clear voice, audible throughout the Court, he acknowledged his guilt, and said that he confessed crime the same day to Father Montmoulin. This statement produced a stir among the audience, as the speaker evidently intended it to do, by the emphatic manner in which he made it. When he had ended, the President asked him what was the motive that prompted him to make this self-accusation. He answered: "partly the reproaches of my conscience, but principally the heroic devotion to duty xhibited by the clergyman, who chose

rather to be condemned although inno

rather to be condemned although innocent, in my place, than in the slightest degree to violate the seal of the confessional." Here again a murmur of applicae was heard in the assembly.

The Public Prosecutor rose next. In a few sentences he proposed that the priest who had been unjustly convicted of murder should be acquitted. He also expressed his deep regret that he had taken an erroneous view of the case at the first trial, and under a false impression had thrown his weight into the wrong scale, and thus contributed to the passing of a wrong verdict. The Counsel for the prisoner had nothing further to say on his part, he could only point to the heroic example of Christian virtue given by his client. The jury withdrew, but only to return immediately and give their verdict; Not guilty. Thereupon the President solemnly annulled the previous sent ence, and declared the priest to be free and entitled to all civil rights and privileges. He too, emphasized the saprifice which Father Montmoulin had privileges. He too, emphasized the sacrifice which Father Montmoulin has so nobly made to his sacerdotal duty saying he only wished that the law o the land empowered the judge to make temporal compensation to persons who had been unjustly condemned. What had occurred was due to the inevitable imperfection in the administration of justice on earth. Nothing could, in tact indemnify Father Montmoulin for the misery he had endured, the r which he had lain during the last three years. He concluded in the following admirable words: "It is the following admirable words: "It is cases such as these which prove to us that above and beyond the weak mortal judge, prone to err and liable to be misled, there is a supreme Judge, omntscient and almighty, at whose tribunal strict justice is meted out, and who will doubtless require you to the full, Reverent SIr, for all that you have patiently borne for His sake." have patiently borne for His sake.

Mr. Justice Peultier had the reputation of summing upwell, but he had never spoken better than on this day. He awoke a sense of solemnity, almost of awe, in the hearts of all who heard him. He then went up to Father Montmoulin and shook hands with him; all the representatives of the law followed his example. The Prosecutor took the opportunity of publicly beg ging pardon of the priest, to whom, it must be allowed, he had shown soan must be allowed, ne nad shown scant courtesy at the time of trial. Need-less to say that the pardon was most heartily and gracefully given. Finally the President conducted the liberated the President conducted the liberated prisoner to his aged mother, who embraced her son with joy, amid the plaudits of the spectators. The Archbishop, Father Regent, and others of the clergy also came up to their brother-priest and wished him joy.

When all forms ties were over ather Montmoulin with his mothe Father Montmoulin with his mother and sister, were escorted back to the palace with quite a triumphal cortege, to take part at a banquet which His Grace gave in honor of the occasion, and to which many of his friends and well wishers had been invited. Charles and Julia were amongst the guests, besides the worthy baker and his wife, who had befriended them in the season of trial, and even for old Susan a seat who had betriended them in the season of trial, and even for old Susan a seat was found at the table. At first the old woman felt quite out of place in such company, appearing very shy and embarrassed; but she gradually found her appetite, and by the end of dinner under the influence of a glass of sweet muscatel wine, she grew extremely talkative. In fact she allowed Mr. Lenoir to refill her glass, until the generous, and to her unaccustomed beverage had, unawares to herself, got a little into her head: hannily Man Lenoir interposed at the right juncture and took the old woman with her to and took the old woman with her to her house, where she administered a

cup of strong coffee to calm her some-what excited brain. On the next day Loser was brought up for trial. The verdict of the jury was perforce no other than; Guilty of wilful murder; nor could they find extenuating circumstances for the crim inal. He was accordingly sentenced to death. But as both jury and judges re death. But as both play and played to commended him to mercy, on account of his having made a voluntary confes-sion, and a petition pleading for his pardon was sent in by the principal citizens of Aix—Father Montmoulin's name heading the list, the sentence in his case also was commuted to transportation. At his own express request Father Montmoulin heard the prisoner's confession and gave him Holy Communion previous to his departure for New Caledonia. Resigned to his fate and almost cheerful, Loser set out fate and almost che on the voyage, and for aught we know, he is still among the convicts in that distant land, explating the crime the consequences of which were at the outset so disastrons for the innocen Father Montmoulin, but afterward

Father Montmoulin, but alterwated were productive of great good, and a triumph for the cause of religion.

And now our tale is practically ended. It only remains to relate how Father Montmoulin, in accordance with his own earnest request, was once more installed as parish priest in the village of Ste. Victoire, although the Archbishop had destined him to fill a Archoisnop had destined in the day of the more important and more lucrative post. This desire on his part to return to the sphere of his former labors won the hearts of those amongst his parishioners who in the time of his trouble ors who in the time of his trouble, doubted his innocence. The mayor had the priest's rooms in the old convent, and the two smaller ones which his mother was to occupy, decorated and nicely furnished at his own express. pense. And by order of the Municipal Council the whole building was put in repair and made less gloomy and dark, the alterations and improvements in-cluding the complete rebuilding of the sacristy, so as to do away with the apartment with which such terrible

when all the preparations were completed, Father Montmoulin made his pleted, Father Montmoulin made his second entry amid universal rejoicing. Triumphal arches were erected in the streets, the houses were hung with wreaths and bunting, roses and fragrant rosemary were strewn on his path. Every here and there an inscription hade the returning evils a heart tion bade the returning exile a hearty welcome. The bells were rung and

salute was fired from the neighboring heights. At the entrance of the vil-lage the mayor in his robes of office de-livered an address, in which after greeting the "faithful pastor who had come back to his flock," he said that greeting the "faithful pastor who had come back to his flock," he said that every inhabitant of the place would do their utmost to make amends for the grievous wrong that had been done him. The manner in which the speaker uttered these words showed that he fully meant what he said. In fact the heroic sacrifice made by Father Montmoulin for the sake of his obligations as a priest, had quite altered the coin ions hitherto heid by the mayor and several of his friends in regard to the sace dotal office and the Catholic several of his friends in regard to the sace dotal effice and the Catholic Church. He now looked upon them in a different light to that wherein they were depicted by the anti-Christian periodicals, which had too long been his principal source of information on such subjects.

The cordial reception Father Mont The cordial reception father Montmoulin met with at Ste. Victoire gave
him real pleasure, and it was with a
heart overflowing with thankfulness
that he intones the Te Deum, standing
before the high altar. Still greater
was his joy and consolation, when
some days later many members of his
dealt mich had not annoached the some days later many memoers of the flock who had not approached the sacraments for years, at their head the mayor and Dr. Corbillard, came to confession and on the following Sunday, to the great edification of all the con-gregation, were seen at the holy table. Then indeed did Father Montmoulin thank God with all his heart and adore thank God with all his heart and adore the wisdom and goodness of Him who by His merciful disposal of events had

caused the bitter wood of the cross to bear the sweet fruits of salvation.
What yet remains to be told? Only that Father Means of the control that Father Montmoulin's mo sister went to live with him, and enjoyed a time of peace after all their troubles; that Charles received his First Communion from his uncle's hand and then returned cheerfully to the Missionary College where he was to be prepared to enter upon his apostolic labors, and that Julia grew up to be a good-looking, pleasing girl, well-mannered and plous, but to the regret of the kind sisters of St. Joseph, showing not a sign of a sister went to live with him, and enjoyed St. Joseph, showing not a sign of a vocation to the religious life. That Mr. Meunier, acting in accordance with Loser's instructions, restored to the Guild of St. Joseph the £480 of which he had robbed them, together with the interest on that sum, so that the projected enlargement of the hospital was at last accomplished; and also paid an indemnity to Mrs. Jardinier, whereby she and her children were placed out of reach of want for the rest of her life. And now there is but one more to mention; we must not forget poor old Susan, who being past word, is allowed to live in the Presbytery as a allowed to live in the Presbyery as a pensioner on Father Montmoulin's bounty, nor omit to add that Mr. and Mrs. Lenoir drive over to Ste. Victoire two or three times in the course of the two or three times in the course of the year. On these occasions the worthy couple do not neglect to take with them some particularly delicious specimens of the baker's skill, which are duly appreciated by the little circle of happy friends, as they chat together over a cup of excellent coffee.

THE END.

BY THE MOUTH OF A WITNESS.

For weeks we had been threatened. The streets will run blood!" newly-converted man servant had said to me before he gathered together his to me before he gathered together his belongings and went back to his mother's hut and to the faith of his fathers. Then came the murder of the German minister, Von Kettler and the mad vengeance of his countrymen, and then every compound in Peking which held a European inmate became a fort, and every fort, surrounded by the howling spooulace. was threstened from ing apopulace, was threater within by the grim enemy of

within by the grim enemy of hunger.

All who could reach the place sought reinge at the British embe was crowded to five times its true capacity. Most of us had dispensed with our servants at the first alarm
—indeed, few of these had waited for
dismissal—and while across the moat three thousand native Christians were crowded in the Wang Fo, in the Staff Buildings the only non Caucasan face amongst us was that of a little Mongolian girl of twelve, the adopted daugh ter of a missionary, who, in Western pinafore and stout leather shoes, prayed

daily for the confusion of her own rac The strain was great on all of us, and I am not ashamed to own that and I am not asnamed to own that when, on the morning of the twenty-second, as I shaved myself, I saw peering into the glass from behind the grim, mask-like face of a hill Chinaman, the sudden quiver of the nerves which followed quite unmanned me. I stood staring like one fascinated until a lean, dark hand was laid upon my shoulder. Then indeed I moved. My shaving tray crashed to the floor as I sprang backward. With the motion the brown mask cracked and wrinkled into a laugh, and the apparition spoke

with an English voice.
"Well, I shall pass in a crowd. Oh hold on! No fireworks!"
"Who are you?" I asked, my pisto
only half lowered.

What, don't you know me? I'm Murray—if you remember who that is."
He closed the door as he spoke and settled himself on the bed like one quite sure of his welcome.

"Your nerves are not what they were, my friend," he remarked irritat lngly. "I shouldn't have troubled you, but I saw some ladies in the hall, feared they would be frightened."
"Where have you been?" I asked.
"I? Here and there, where fate led me. In the streets of the city

mostly, watching how our Friend the Celestial makes war. Europeans are unpopular just now, but I have not been troubled. How does my outfit You're too dark," I answered criti-

"You're too dark," I answered critically, "and too tall."

"Oh, good enough! But I was neither too dark nor too tall a moment since, was I? I'm no coolie. I'm a hill Chinaman; a Boxer, if you please. The city's full of just such fellows. And I'll tell you another thing. When the next storm is brewed—and one's brewing—the most dangerous place in

China will be right here between the walls of this legation. That's why I leave it in an hour." The question which was first in the hearts of all of us that summer sprang

to my lips in answer.
"But the reliet? What chance of

"But the relief? What chance of help from outside?"
"One in a thousand; one in a million, indeed. No, this hour belongs to Chins, and, my word, she's making the most of it! It's worth a few years of life just to see how she goes about it."
He broke off and stared at me for an "See here, come out and have a look

at it," he ended abruptly.

"I? I have no disguise."

"I have a duplicate. I'll loan it to you for an hour. To tell the truth, it's what I came for -to plok up a European comrade, though, of course, I'd no notion whom I should find. Come, will you try it? I'll bring you safe back you try it? I'll bring you safe back before night."

before night."
"If I could be sure—" I began.
"Settled then! My bundle's just
outside. Get it, will you? I'd go myself, but you foreign devils are so blood-

bundle was one wrapped in coarse cloth, such as travelling Chinese often carry. Opening it, I was amazed at the completeness of the disguise it contained. We had a difficulty in the tained. We had a diment, in the arrangement of the quoue and a dispute on the matter of complexion, but, when our work was done and I rose to survey the finished product, the sinister coun-

the finished product, the sinister countenance the glass threw back at me would have defied detection.

We left the room by a side door. The long hall leading to the court was empty when we started down it, and it seemed that our exit would be uneventful; but as we approached the last door it opened and a young girl came out from a side room. Coming from the brighter light, her eyes were darkened, and she advanced a step or two into the hall, smiling absently. Then, close be fore her, she saw us. She did not scream, as I had feared, but her clasped hands flew to her breast and her lips quivered with fast-whispered words.

"Miss Colter—"I began, but "Hush Hush! Hurry!" urge! Murray at my side, and we passed her at a run.

my side, and we passed my side, and we passed her at a run.
As we came opposite the light of consciousness faded from her eyes and she
toppled back against the closed door,
still in an attitude of prayer.

A moment later we had left the hall
and, at cost of two or three hasty

and, at cost of two or three hasty explanations, were before long standing outside the wal's of the legation. The rifle practice had ceased that day, thanks, as we believed, to an imperial edict. The place was as quiet as a New England Sabbath, save that the body of a Garman soldier than the New England Sabbath, save that the body of a German soldier, horribly mutilated, lay in the middle of the street; and from experience we knew what menace lurked behind the silence

for a while we walked in silence, each busy with his own thoughts.

Then, " That is the cause of it, the

Then, "That is the cause of it, the true cause. No wonder the natives feel as they do," Murray began aloud.
"What?" I asked.
"Why, that girl. You saw her. We frighten her, and what does she do? Gibber prayers and spring to an attitude of worship. The true way to placate an enfuriated Buddhist.
"But what would you have?"
"Not much. A little more toleration, perhaps. Now, saving I'm killed

tion, perhaps. Now, saving I'm killed for the sins of my countrymen, I should be safe in any part of Pekin to-day. I've burned incense before half the mud josses in the city. I'm a pretty good Buddhist and I'm a first class Mohammedan. After all what's in a dan. After all, what's in

man in Peking who failed to defend his faith that summer was worse than an apostate; he was a traitor. And something of this feeling must have found utterance in my answer, for Murray faced me with an outward gesture of the bands so truly oriental that for a moment I half mistrusted

him.
"Well, what would you have?" he cried. "Granted a man should own a horeditary faith, where shall I get one? I was born a Scotch Dissenter. I'm by education a Catholic, by profession a member of the Church of England, and by belief-what? Dh, I have memories! Dim church and sculptured saints and all the rest, but what does it amount to? I tell you the faith par excellence is that one which keeps a man's skin whole and his head on his shoulders. No, don't point out the error of my ways. This is no time for converts. And look! Here comes our friend, the Celestial."

From a side alley groups of Chinese were pouring out into the street, and all ahead of us the thoroughfare was crowded with such a mass of hetero geneous humanity as only Peking in all the world can show. Here and there was one walking alone and staring about him with the astonishment of a rustic. Oftener they walked in group of two or three, chattering and g culating, and more than once we pa a street orator haranging a knot of his excited countrymen.

But these were eddies in a tide which

but these were estudies in a tire which set steadily forward. Shops closed as by magic at our approach; chair men and street venders deserted their burdens to swell the tide of the advance, and a fringe of wide-eyed watchers lined either wall. It was the rising of the street of the all kinds and classes. The silk robe of the merchant pressed against the coarse blue cotton of the laborer—a very Babel of babble and speech, for which I could only pluck an occasional phrase. Murray, however, pushed forward with glistening eyes, winding in and out among the press in pursuit of a conversation or pausing in rapt attention i the lee of a group of listeners.

At length, "We have chosen a very day of days," he said aloud, speaking, to my vast discomfort, in English. "The crowd is out after native Chris tians, and I fancy it will get them. We would better stop presently, though, and assume the role of onlookers. Then, let either party win, we save our skins

"That seems to be your principal concern," I answered incautiously. Murray laughed.

that beautiful, laboriously-acquired Chinese? But we can keep on if you wish."

Let us stop," I answered shortly,

and tried to suit the action to the word, but for a while the pressure of the crowd was so tremendous that escape was impossible.

At the intersection of two streets stood a palanquin abandoned by its besrers, and, seized by a sudden inspiration, I flung myself between its shafts. Murray followed, panting, and we clung to it while the mob swept by on either hand, a sea of gleaming eyes and flerce, eager faces, glistening with sweat and dark with passion.

It was the first time that I had faced them and fear came upon me. I

tal tha ang

obe

them and fear came upon me. I wrenched open the door of the palan-quin and climbed nimbly in, closing it sehind me. Murray himself, not un impressed, crouched between the shafts outside, and with my face at the window (the tiny window in front through which the bearer receives his orders) our heads were not six inches apart.

"We've a good place," commenced Murray, irrepressibly, almost as soon as we were settled in our positions.
"Hear the musket fire shead? They'll be haling the Christians through the streets presently, and then remember you've a Brahmin and your sympathy

"Will they kill them?" I asked

horrified.
"It is highly probable. Indeed, why not? From your own expressions an hour ago, the man who deserts his religion deserves death. Well, this is one of those rare cases. By George, they're setting back already! Look out at your side window and see what's starting them.'

"I can't see," I answered after an effort. "Some one is standing against

"Good enough! You're safe while the press lasts. I can see myself in a minute." He was standing now, straining on tiptoe to overlook the crowd.
"I think—they're—got them," he said slowly a moment later, "Now for pandemonium."

pandemonium."
In the pause which followed an indescribable tumult filled the air, from which slowly I sorted the sounds according to their order; the rush and scuffle of thousands of sandaled feet, scame of thousands of sandard leet, the flerce, stertorous breathing of excitement, the crack of musketry, the sharp "Hail Hail" of the victorious fanatic, and, above it all, appallingly distinct and clear, the shrieks of the victims. Then the first reflux of the most award mast us, and the sense of

victims. Then the first reflux of the mob swept past us, and the sense of nearing was merged in that of sight.

The Christians were fighting still, though against inconceivable odds—fighting as men fight to whom defeat means death with torture. Now and then a group was borne, still contending, even below the palanquin, but for the most part the actual conflict went on far beyond and only the fragments, the spoil of the victors, passed us by. the spoil of the victors, passed us by.

After the first I had dropped down on the floor, staring at the rabble out side in a half comatose condition. It is an awful thing to witness battle as a non-combatant. Hours seemed to pass before I heard a voice close beside me say, "They have pierced the inner sanctuary;" and at once a company of say, "In men burst through the crowd, bearing, tossed high above them, the body of a

Her face I could not see, but one round arm, heavy with silver bangles, hung at her side; and as she passed the rose-stained fingers clenched and

nung at ner side; and as she passed the rose-stained fingers clenched and tightened in a paroxysm of fear. I saw, and reason left me. I sprang up from my place and wrenched and battered at the fixed door. I shouted threats to the deaf, moh cuttide, and threats to the deaf mob outside, and shrieked and prayed aloud in agony. Then the frenzy passed, and instantly I was conscious of the cool stare of Murray. He had stopped close to the low window and was watching me much as the entomologist might watch his wretched insect writhing on its pin.

wretched insect writhing on its pin.

"See here, Levin," he began as soon
as I was quiet, "you endanger both
our lives by such an outburst. I

"You, with your training and tra-ditions, you let her pass within arm's reach and did not save her! Her blood be on your head; you are worse than the murderers!"

He answered quite unmoved.

"Worse than the murderers? Why, I grant you that. Those murderers are really superior fellows from their own standpoint. As for the girl—oh, very well, I will be silent. Only try to get back your senses, my dear fellow."

He turned away to watch the mob, and I remained, my head sunk in my hands, trying vainly to shut out both sight and sound.

Of all that passed us by that day I have no wish to write. The afternoon shadows lengthened and the sun lost itself in a bank of western clouds, and He answered quite unmoved.

itself in a bank of western clouds, and still the horror went on uninterrupted, and still we watched motionless from our places.
"Why, they're looting the churches!"

said Murray suddenly, in a tone quite new to him; and, following his gesture, I saw where one in the mob, a grotesque figure in flowing vestments, danced and sang in triumph. Others bore altar dressings and lighted bore altar dressings and lighted candles, and behind these, high above the press, towered the mighty crucifx. I am not a Catholic, but the sight sent my heart knocking at my throat.

"It's a plot !" cried Murray excitedly, and his eyes were mere points of light. "They're doing it to make the Catholics reveal themselves. I tell you

"But what does it matter?" I answered. "We're not Catholics." " No ; but one has a natural dislike to seeing good property— My God! I can't stand that!" He flung up his arms, hands clasped like a diver, and

The cross had fallen to the earth and one man ground his heel upon it; and other, with an unimagined insult, spat in the pictured face. Then Murray reached them. Above the tumult I

could hear his cry:
"Black! Stand back, you dogs!" Is urray laughed.

'Yours, too. Else why so choice of lish. 'No, I will have no help! Don's lead holy lives. Those who have it not are a mass of damnation; they have

nothing to gain by the practice of virtue, but they should be kept in or

der by the elect, by force if necessary

efice and fled to the court of Navarre

We can best understand the spirit of

his teachings by seeing how he reduced it to practice during the twenty-two years, from 1542 to 1564, while he

was all-powerful in Geneva, Swizerland

as the elect of God, he looked down

centemptuously upon the "Libertines, as he styled the unconverted Geneves

just as the Pharisees of old used to

look down upon the Publicans. In the spirit of Phariseeism, he enacted a code of the most rigid morality, and

he organized a consistory to enforce it on the people. Geneva had been for

generations a city of comfort, of cheer fulness and moderate conviviality, of simple pleasures and happiness. The

new code abolished all public amuse ments, all games, all dances, all that had the appearance of frivolity. Dom iciliary visits were instituted and var

ious inquisitorial measures were taker

to watch the conduct of every citizen

Offences against sanctimonious decorum

and against the very appearance of van

ity, were severely punished. Thus we read that a lady was put in prison for having arranged her hair too coquettishly;

so was her chambermaid for having as

on merchants for playing cards, on

their oxen, on burghers for not ex-

tinguishing their lamps in the evening at the appointed hour. Such was the origin of that legislation which caused

his followers in English speaking lands

to be called "Paritans," from the ex-ternal purity of morals which they af-

Calvin crushed all opposition by the

severest punishments. Every word uttered against him was a crime, of

which banishment was a common pen-

alty. James Grunet, whom Calvin in open council had called a dog, and who, thus provoked, had written some

threatening words against the dictator, was punished with death. All the

world knows how he caused Servetus to be seized and condemned for having

published, though in another land, some heretical theses against the Holy Trinity, and history blames Calvin for

the public burning of the stranger.

The worst feature of Calvinism is

that it presents the great, good God as an odious tyrant. What human heart

day a strong revulsion against this

THE OLD, OLD CRY.

Francis Xavier Werntz, the new

influence of the Emperor of Germany

at the Vatican. The fact that the chie

Martin Luther's followers hold, such

relation to the rulers of the Roman

Wnen the late Superior of the Jesuits

that they would select from their number the one they believed to be best fitted by ability and other quali-ties to lead and direct them in the work to which their society is devoted,

and this without reference to where he may have been born. This is the natural assumption, and it should stand

unless there be positive and convincing evidence to the contary, for the Jesuits are admittedly men of ability

and thorougy capable of attending to their own internal domestic affairs

without consulting outsiders, whether they be wearers of crowns or slouch

But those who are fond of discover ing stealthy scheming in everything the Jesuits do cannot let an opportun

ity pass. They are quite sure there must be a Jesuitical trick somewhere in

every proceeding the Jesuits have a

hand in; and they forthwith set to work, like Sherlock Holmes, to detect

It the Jesuits had selected an American for their Superior, as some thought they would, "Ah, ha, says Old Sieuon, They would and They would and they would be a selected and they would be a s

they would, "Ah, ha, says Old Sleuch, there's a clue. The versatile Roosevelt is becoming a power at the Vatican, and the Jesuits are looking for something—perhaps a chaplaincy to the White House, that they may regulate the Presidential conscience, and introduce thumb-screws and iron boots. Alere, the constitutions are the constitutions are the constitutions are the constitutions and the constitutions are the constitutions are the constitutions are constitutions.

ye sons of liberty, our 'stations are in peril. The Jesuits will annex us. Keep your eyes on the clue." It the Jesuits had elected an English

man the cry would be changed a little,

vocate.

in part to the ancient doctrines

leading feature of Calvinism

rude language

peasants for using

Calvin, while still openly professing

lay your heathen hands upon it. Mother of God, assistme." And again the great Christ wavered above the

But the weight was more than he could sustain. It toppied slowly back until it rested slantingly against the wall behind. So far the mob looked on wall behind. So far the mob hoked on unresistingly. Thanks to his English, they believed it a renewal of their orgy of disdain. But now, when Murray tall form sank from sight, and I divined tall form sank from sight, and I divined that he had knelt before the symbol, an angry hissing nurmur ran through the street from side to side, and all the crowd surged forward one impulsive

It was this which roused him to his danger. He was on his feet in an in stant and peering over the heads of the

"Stand back!" he shouted, this time in Chinese, and for a moment they obeyed him. Before the moment was over he had found what he sought.

"Chee!" he called sharply, and a man near the palanquin, started violent from his attitude of spectator. "Chee.

"Murray !" cried the man, and rashed forward, fighting his way with shoulder and elbow. But half way to the cross he stopped, doubt and hesita tion chasing each other over his lean face. Murray encouraged him with voice and gesture.

"Cnee! You know me! Why, are you arraid? Come on, I say!"
"What would you have?" asked

the other, still hesitating.
"This,' he indicated the cross. "It is mine, and I am going to take it away with me. Go and find me men to carry

For a moment it seemed as if the very audacity of the proposal had proved its sateguard. The one called Chee again moved forward, though this time slowly, and the press, pushing and muttering, opened up a path before him. But a dozen steps from his destination he halted.

"Well, what is it? Don't you know me ?" sneered Murray at him, and the breath of the mob was hushed to is answer. When it came its form was fatal.

"I knew you," he said slowly, "when you scorned that sign "—I render free-ly; the words will not bear a transla as I did. I knew you when you helieved with me that we could drive this Christian scum into the sea. But since the driving began I have not seen Where have you been? What

And, like the chorus in a devil's opera, from a dozen throats the ques-tion was burled back.

What do I believe?" repeated Murray. "You want to know?

He looked down at the ground and up and around him. The men in the ack ranks were already growling out neir impatience. From the end of the street the roar of renewed plundering rolled up to us like a wave; every for death and unwillingness to brave it for a faith's sake. Murray looked, and I swear a new soul came to the man. Up went his head and his clenched

'I believe in God.''' He made answer clear. "'In God the his answer clear. "In God the Father, Maker of heaven and earth, His Son-" With an inex and in His Son—'" With an inex pressible sound of fury the mob was upon him. To most of them the words were meaningless, but not the dullest

could mistake the tone and look. They swept upon him, eager and anting each to be first in the sweep of panting each to be first in the succession his long arms. And Murray met them chanting the defiant paean of his new

And the third day he rose again from the dead: He ascended into heaven and sitteth at the right hand of

In such a stress the creed was born. the was raised. He did ascend. Surely the Christ, Whom he had belied, doubted, scoffed at, and for whom he was to die, was with His martyr in

I saw him clearly a moment later. He had shaken off his assailants and stood erect. His clothing and dis-guise were torn away and the blood lowed from a wound in his shoulder flowed from a wound in his shoulder. He passed his hand across his eyes like one awakening from sleep; he looked down at his mangled flesh.

"And I believe in the resurrection of the body; and in the life to come," he uttered slowly, and with the words fell torgered to the ground.

fell forward to the ground.

Then the mob closed in between, and one who also believed these things, and should have joyed in death for and should have Joyed in death for their profession, grovoled upon the floor of the palanquin, sobbing aloud. For Murray was dead: he had died in the fatth. And I yet lived, and was ashamed. And how was I to regain the embassy?—Pearson's Magazine.

FREEMASONRY AND AMERICAN CATHOLICS.

An example of the way in which Freemasonry permeates our social life is given by the Rev. John Talbot Smith in Donahoe's Magazine for this month Somehow or other one expects stage folk to be free from the narrowness of the secret order, but that they are not would seem to be evident. Writing of Frank Keenan, who is a Jatholic, Father Smith says that when that able member of the acting fraternity was at the Catholic Summer School, he spoke little of the servers and profession. little of his own career and profession except to a few in private. "What glimpses of an actor's life he gave," says Father Smith "showed chiefly the hard struggle at d bitter temptation particularly for those who cherish lotty ambition. The natural obstacles are very great, chance and favor play an important part in achieving any thing, and even when the prize seems

be ound and many a Catholic pushing his hay upward has come face to face with the same problem which the Cath olic actor had to meet. Father Suith says that he was rather astonished to learn from a railroad man that all Catholics in the employ of a great railroad corporation knew that promotion for them ceased at a certain point; to get any higher they would have to

Free masonry here is not what it is in France, they say. If we are to be lieve what we see in public print, there is no affiliation between the Grand Orient or French Freemasons and the order in England and America. But it is very apparent that in no country bas the lodge any particular love for Catholics and the Catholic Church And Freemasonry in America, while not so savagely and outspokenly anti-Catholic as in France, has its own way of being hostile to the Church and the Church's faithful sons.—Buffalo Union

HOW THE PROTESTANT REFORM. ATION WAS BROUGHT ABOUT. Written for the True Voice by Rev. Charles Coppens, S. J.

VI. - ORIGIN OF CALVINISM.

John Calvin was a very different character from Martin Luther. Like one another in their uncommon power of intellect and strength of will, in their intense hatred for the religion of their fathers, in their rejection of all authority on earth that claimed to con trol their independent thought, speech and action -these two soundard haarers of the Reformation were in most other respects the opposites of each other.

Luther was by nature and principle a destroyer and disorganizer in religion and morality, fond of breaking through all bonds; of throwing down all bars for himself and for other men gen erally; Calvin on the contrary, had a remarkable genius for organization and delightful in imposing bonds. He built up a novel structure of dogma and morals, tightening the yoke the multitude, but releasing himself and a few elect souls of all fear of future punishment. We shall under stand this better when we shall get acquainted with his personal history.

Calvin was born at Moyon in Picardy, France, on July 10, 1509, when Luther, as a young monk, was beginning his professional career at the University of Wittenberg. His fether was a faithful Christian, blessed with a good wife and six children, but not with ample means for their support. Of the children John was the most talented and the most ambitious. In the same town the noble family of the Mommors, with harity common in Catholic times, took him into their home to be educated with their own children by a privat tutor. When he was twelve years old, they sent him with two of their own sors to Paris, where John was to continue his studies for the priesthood.

While attending lectures at the great Paris university, the poor boy was lodged and supported gratis by his paternal uncle, Richard, who made an honest living as a locksmith. The boy is thus described by an early writer "His body was dry and slender, but h already exhibited a sharp and vigorous intellect, prompt at repartee, bold in attack. He was great at fasting—he spoke but little; his language was ser ious and always to the point. He entered seldom into company and

sought retirement." Meanwhile the errors of Luther, his fierce assaults on the Pope, his con demnation of penance and moral restraints, etc., had begun to attract pub lic attention in France, and was creat-ing a wild excitement, particularly among the students of the Paris Uni versity. Calvin was soon infested with the new spirit. While his good uncle Richard daily attended Mass, abstained from flesh meat every Friday and Satur day, and piously told his beads daily, John had begun to scoff at such devout practices. For air ady at fourteen he had read seme of Luther's books; he had admitted doubt and then proud ficant.—Northwestern Christian Ad tempt into his co ited mind. The influence of his principal professor at the time was in favor of the novel errors, and soon the boy was no longer

departed this life his brethren were under the necessity of selecting some one to fill his place. As they have to live under his authority without reference to what the world outside may do or think about it, it is to be assumed that they would select from their a Catholic except in name.

Still he found it his interest to conceal his sentiments; and, at the age of nineteen having been enrolled among the clergy by receiving the tonsure, he obtained a considerable ecclesiastical benefice, which enabled him to live on the Church without discharging any sacred duties. He never received the priesthood nor even the Minor Orders, though he held the title of pastor of a

considerable parist. For a while be studied lawat Orleans, where, under the tuition of an excellent where, under the tuition of the assertant master, he greatly improved in logical thought and trenchart expression; but he was unpopular among his follow students with whom his habit of fault finding earned for him the sobriquet of "the accusative case." Next he of the accusative case. Next he studied at Bourges, where he made the acquaintance of Beza, Wolmar and other enthusiastic admirer of Luther. Thence he returned to Paris to commence the studies of the s plete his theological course, living all along on the income of a church bene-lice, while he was maturing in his active mind the plan of his heretical system of predestination. While he paused on the brink of the precipice, he was a prey to racking torments of

At last his mind was made up; for, to use his own words: 'God, by a sub den conversion, subdued his heart and made it docile.'' From Andin's "Life of Calvin" we are led to conceive the genesis of his system in this way. He had a powerful intellect, and an iron will to execute whatever he re solved upon; but he had no love of any person but himself, no kindness, no tenderness no pity on the miserable. Be ing such, he formed to himself a conception of God after his own image and likeness, a God all intellect and strength of will, but wanting in the element of goddness. This God in near, a mere trifle may snatch it away. It would seem that the society of Free-masons still exerts considerable influence in various departments. Many an actor just missed success by his un willingness to join the faith at the critical moment."

In other professions and other lines of effort the same state of affairs may in search of the same state of affairs may in search to himself a context in the season with the sense, or nonsense of its likeness, a God all intellect and the likeness, a God all intellect and the same state of will, but wanting in the element of goodness. This God, in Calvin's system created the world simply to exercise His arbitrary power, without any regard to the happiness of this creatures. Some of these He predestined to be saved, happy forever, of France, so that when the revolution

others to be lost in endless woe ; with out leaving any influence on their lot to either the elect or the reprobate. to either the elect or the reprobate. To the elect God gives sooner or later an intimate conviction of their election; this pledge once received can never be lost. Calvin calls this conviction "faith," taking this word in a novel sense of his own. This faith prompts the happy recipients of it to lead holy lives. Those who have it not are a many of dampation; they have

without the influence of Emperor William, who is ambitious to be the domin followers" hob nobbing with the Jesuita It is, as the Advocate remarks, "inter

tian Advocate, or than the Akoond of Serat had.—N. Y. Freeman's Journal. posed the gospel of his sect, which he entitled, The "Christian Institutes."

A REVIVAL OF CHIVALRY. One of the most timely, necessary, and inspiring documents to reach our table in a long time is the pastoral letter in which Archbishop Carr, of Melbourne, discusses the need of a Melbourne, discusses the need of a revival of the chivalrous spirit, and, as a means thereto in the territory under his own jurisdiction, establishes the new order Knights of Oar Lady of the Southern Cr ss. says the Australian concerned,' late, "the order of knighthood is needed now more than it was in the middle ages. There are more deep seated wrongs to be redressed, more serious evils to be cured. In the Middle Ages marriage was recognized as the sacred and sacramental institution intended by God for the lawful propagation of the human race, and the inseparable union of man family life. But to day, out side the Catholic Church, marriage has married state, who can enumerate o weigh the sins of unchastity which de geance, and corrupt souls created to

Commenting on the fact that in ancient times the flood was sent to purge the corrupted earth, and fire from heaven destroyed the cities of the plains, Mgr. Carr asks if the sins and annatural excesses of modern times are less deserving of swift and startling punishment. "One thing at least," he punishment. "One thing at least," he continues, "is certain—namely, that there is abundant scope for the exercise of that lay apostolate, that lay priest-hood, with which the Knight's office is invested. There is no danger of any conflict or collision between priesthoods. They operate in different spheres and are exercised on different occasions. The Church is the cen re of the one; the street, the market place, the cricket ground, the shop, the factory, every place where men the factory, every place where men congregate, as well as the private home,

ate system to revise their creed, and "black pope," as the head of the Jesuit Order is called, is a German, and was elected, it is declared, by the

and injure innocence"

During the solemn ceremony of initia and in private, at home and abroad the virtues of the knigttly office. 2. To promote the faithful fulfilment of the duties of the married st te. 3. hield from barm and so

rous courtesy.
We should ike to reproduce more than one inspiriting passage from this notable Pastoral, but must be content with giving here its concluding para

graph:
"We place our order of knighthood
"to We place our order of knighthood specially under Our Lady's protection, because it is intended chiefly for the honor and defence of woman, and be woman's nature is elevated and glorified in her, who was at once a virgin and a mother. . . A true man will ever treat woman, both in life and

omes they may lead and direct it and

lish the Church's power."

But the newly elected Superior happens to be a German, and old Sleuth thinks this never could have happened ating power in Europe To gratify this ambition be wants to use the influence of the Jesuits, and to give a sign of willingness to assist him they select a German as their Saperior. And, as the philosophic Mr. Dooley would say, there you are. "The chief of Martin Luther's

the Catholic religion, he d conventicles at night with his secret followers, whom he indoctrinated with his new tenets. His position became danger ous. So he sold his ecclesiastical benesting if not significant."

The Emperor William had no more to do with the selection of Father Werntz than he had to do with getting out the latest issue of the Northwestern Chris where Queen Margaret patronized the Reformation. In that kingdom he com-

"So far as society is hands close our eyes when the light is gone. Watching her lips, our own be come vocal; in her eyes we read the mystery of faith, hope and love; led by her hand, we learn to look up and to walk in the way of obedience to to be cured. In the law. We owe to her, as mother, as sister, as wife, as friend, the tenderest lost its sacramertal, and much of its sacred character. The primary purpose of the Almighty in instituting marriage is largely frustrated by the artificial limitation of the family, and by race suicide. The indissolubility of marriage is destroyed by the recogni-tion of divorce; and the unity of mar riage is practically dissolved, not, indeed, by simultaneous but by succes sive polygamy. Then, outside the married scate, who can enumerate or file the earth, cry to Heaven for ven

is the sphere of the other."

An invitation to become sharers in this new spiritual crusade is extended to " all who are willing to imitate the example of the knights of old, to prac tice the virtues they practiced, to up-hold the duties and responsibilities of married life, to project the purity of the young, to put a stop, as far as op portunity may allow, to every word and act calculated to offend modesty

tion into the new order, each candidate will make these promises: 1. As a true Knight, I promise to practice in public and purity of woman. 4. To suppress by every legitimate means all indecency in word or action. 5. Fo exhibit toward all, male and female, a chival-

ilterature, not with justice merely, but with generous sympathy. Into her arms we are born, on her breast our Phone 348

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emotions of life, the purest aspirations

of the soul, the noblest elements of character, and the completest sympathy

in all our joy and sorrow. She weaves flowers of heaven into the vesture of

ture, and religion, she gives us ideals of the fair and beautiful. Innocence is

a woman, chastity is a woman, charity

is a woman. Let us, therefore, as duti

southern Cross, cherish and champion

the honor, the inocence, the chastity, and the charity of woman."

In the motives which have inspired

its inception, the purpose it is destined to accomplish, and the Patroness under

whose protection it begins its career, the new order is a notable addition to

the forces that make for the better-

thought which led Archbishop Carr t

Gladly Tells About It.

White recovering from a broken leg, I was tacked by nervous prostration, presumably to the shock of the fall. After twelve mont was still in the same condition, had poor a tite, could not sleep or work, not even ser read, was troubled with melancholia. The began to take Pastor Koenig's Nerve Tonic grew steadily better. Am now in good be

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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Obtawa, June 13th, 1995.
London Ont.

London Ont.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all that it is imputed with a strong Catholic spirit. It strenusly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting he best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its values on the country of the Church at the country.

prefore, earnestly recommend it to Cath my blessing on your work, and best or its continued success, or its continued success,
fours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

University of Ottawa. Ottawa, Canada, March 7th, 1900. Ottaws, Canada, March 7th, 1990.

The Editor of The Catholic Record, London, Out:
Fir: For some time past I have read suimable paper, The Catholic Record, congratulate you upon the manner in it is mublished. ther and form are both good; and a holic spirit pervades the whole, pre, with pleasure, I can recommend althful.

sthird.

§ing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D.FALCONIO, Arch. of Larissa,
Apost. Deleg. LONDON, SATURDAY, NOV. 10, 1906.

THE OTTAWA SEPARATE SCHOOL TROUBLE.

A few years ago a difficulty arose in the city of Ottawa as to the qualification of the Christian Brothers to teach in the Separate schools of that city, and the matter reached the courts and was carried in a friendly way to the Privy

Last week a decision was given which is directly contrary to the meaning placed upon the school law by the Government and the Education Department and by all concerned in the in terests of Separate schools for the last forty years.

It was taken for granted that the law said and meant that the member of certain teaching religious communi ties, who were qualified in the Province of Quebec before 1867, were also to be considered qualified in the Province of Ontario without receiving cer tificates of qualification to teach in the Public schools of this province. But now we are told it is all wrong. Hence if some of the religious teachers find themselves-as a result of this recent decision -- without the technical qualifications, it is not their fault. They the rules and regulations and laws of the Education Department.

The schools taught by the religious teachers were inspected in the same way as other schools, Separate and Public, and no Minister of Education ever raised any question as to the qualifications of these members of the religious communities. In secular subjects the same examinations were passed as in the other schools of the province, and no doubt every inspector and every Minister of Education knew that the pupils of the religious teachers easily held their own with the pupils of the other schools. After all the main point is that teachers should be qualified to do good work and be willing to do it. And whether they become qualified in Model or Normal schools, or be trained by experts among the religious teachers themselves, is merely a matter of detail.

Since Catholics will always and everywhere insist on Catholic children receiving a Catholic Education and will demand as a matter of justice and right their own taxes and fair share of public money spent for education, and since they do not interfere with other parents in the education of their childrenthere should be no difficulty in adjusting matters to meet the new intrepretation of the Separate School Law. Several of the religious teachers have at present the legal certificates re quired and no doubt the Minister of Education and all concerned will deal with the question in a reasonable and

At the present time there is much brouble in England and other countries about education and rights of minorities. Let Canada continue to show them how to solve the problem.

As a matter of fact there is perhans

no place in the world to-day that treats minority with the same justice and generosity, especially in this matter of education, as the grand old Province of Quebec. Let Ontario be at least a good second in the treatment of the minority and both Provinces will show the world the easiest and best solution of the important question of educa-

LETTER FROM REV. MR. CLARK. London, Nov. 3rd, 1906.

To the Editor of CATHOLIC RECORD: Dear Sir -Some kind friend has sent me a marked copy of your paper this week in which the leading editorial is based upon a report of an address I gave a week or so ago in the lecture room of my own church. I feel it is necessary I should pay attentim to it, and there are two or three things I would like to say, and which you I am sure will pub

I do not hold myself responsible for reports which are given in the daily press, and which are simply a record of the impression made upon the reporter, who is sometimes qualified, and sometimes only learning to report. The language of the paragraph is not mine. It was an extempore address and the thought in my mind was simply this, that there are in Canada the English-Canadians and the French-Canadians. In a number of speaking speaking ather important respects the ideals and ideas of these sections vary, and the question of assimilating them as one Canadian people is an important one and presents difficulties which are one and presents dimentities which are present to the mind of every thoughtful citizen, and which sometimes present themselves in intensified form. In the United States there is the white population and the black, and the problem of justice to both sections and assimilation from the nationa standpoint is a very great one. The analogy is evident, I think, and to this I referred. That there was anything either in my mind or words to casta slur on my fellow-citizens of French origin,

I directly and positively deny.

In another quotation made from the press report of my address I am credit-ed with saying that with "every man sion on Fifth Avenue there was some scandal connected." I made no such statement, but said that with almost every mansion pointed out by the cab-man who was acting as showman there was some scandal or tragedy connected.

If the Fifth Avenue millionairies should happen to see the London newspaper, they too would have cause or think

they had for complaint.
You speak of "my past" in compli mentary terms. Present or past, I am willing to be judged by my constant attitude to all my fellowmen, of what-ever racial extraction, or religion, and

ever racial extraction, or religion, and I strive to make also in my thinking, and I strive to make also in my speech and action, one of justice and kindness.

If I might venture a word to the editor personally, I would say it is possible to be too sensitive, and that even the paragraph as quoted is in my judgment hardly sufficient ground for a column editorial under the caption. "An column editorial under the caption "An column editorial under the caption "An Offensive Mistake." Although, if any of my hearers imagined that my language was meant to slander the French Canadian, I am glad of the opportunity of setting myself right, and declaring emphatically I hold for the decent man everywhere, whether he be black or white, whether he speaks English or French, the very same respect and good will.

Very truly yours, W. J. CLARK.

We give place with pleasure to the letter of Rev. Mr. Clark, and are gratified to know that he did not make use of the language attributed to him by the reporter. It would be strange, ndeed, were such the case, because we have always been pleased to note on his part a broad mindedness and a fairness by certain other clergymen of the Protestant sects. We must disagree with the reverend gentleman, however, as to our being too sensitive. He must surely know that the Catholic hierarchy, the Catholic priests, the Catholic Church and the Catholic people are oftentimes looked at askance by their Protestant neighbors be cause of the un Christian - like and foundationless statements made so fre quently regarding their faith by some

and the ignorant. We hope the time will come, and con oon, when Canadians of every race and creed and color will set their faces against any and every attempt to foster discord amongst us. It has been too much in evidence the past few years.

clergymen who seek by that means to

gain the applause of the unthinking

ANTI-PROFANITY LAWS IN ST. LOUIS.

Since the beginning of 1906 the police of St. Louis, Missouri, have been waging a war against public profanity, gambling, bribing and unlawful saloons, with great success. The Chief of Police made the announcement early in the year that profanity in public places is a violation of the muncipal laws which were passed in the interests of public decency, and that all good citizens should use every effort to minimize the abominable practice. The citizens almost if not quite universally approved of the strict enforcement of the law. and the police being under instruction to arrest violators of the law performed their duty faithfully, and within the time which has elapsed since it was so

tice was indulged in, not only by persons in the lower ranks of life, but that even educated persons, fathers of families, and many who were generally regarded as upright citizens, were addicted to the bad habit of using profane words, and of blaspheming the Holy Name of Jesus, but now such oaths are scarcely to be heard in pub lic at all. This is certainly a very great improvement, even though in those parts of the city where the police are not so watchful this vicious use of the Holy Name of God is still to be heard to some extent, but even in such localities the practice is dying out, and the improvement is remarkable. Indecent language, which was also frequently heard before the police became so particular on this point, is now but seldom heard. From the good effect of the law in the exposition city, we may safely draw the inference that legislation will work wonders in putting down evils of this kind when it is sustained by the approval of the people : a point which has been a good deal discussed in connection with probibitory and local option liquor laws.

HISTORIC ACCURACY-"EDITORS WHO ARE COARSE."

To the Editor of the CATHOLIC RECORD.

Sir—In the course of your article on the subtent of "Editors who are coarse." you say, "But why should our contemporary make such ado about this occurence, when he said not a word in condemnation of the Orange body in Editat, when they solemly decided at a public meeting, that they would kick the Queen's Grown into the Boyne if Ireland were granted self government". I am not at all concerned in the merits of the question of good taste which your editorial raises with the Mail and Empire, but from the general high level of accuracy and fairness which characterizes the RECORD, I feel sure you will not be offended if I put you right on a matter of history.

1. There never was any meeting held in Belifset where the Orangemen solemnly decided. To the Editor of the CATHOLIC RECORD.

you will not be offended if I put you right on a matter of history.

1. There never was any meeting held in Beifast where the Orangemen solemnly decided to "Kick the Queen's crown into the Boyne."

2. There never was a meeting held anywhere in Ireland where the crown kicking incident was used in connection with the subject of Irish self government.

3. The incident, so far as it has any historic basis, occurred before the Mail newspaper had an existence. This is, I think, conclusive.

As the writer of this letter is the one who happened to be the reporter of the "crown kicking" incident, it may be of interest, in the cause of historic accuracy, to state how it areas. It was in this way. During the Asses. an existence. This is, I think, conclusive.

As the writer of this letter is the one who happened to be the reporter of the "crown happened to be the reporter of the "crown kicking" incident, it may be of interest, in the cause of historic accuracy, to state how it arose. It was in this way. During the fierce agitation which swept over Ulster at the time of the disestablishment of the Irish Church, one of the more prominent opponents was the Rev. John Flangaga, B. A., a distinguished graduate and ex-scholar of Trinity College. Dublin, and restor of the old parish of Killevan, Co. Monaghan, At the time I speak of Mr. Flangan was one of the grand chaplains of the Grand Orange Lodge, and the writer was Contral Press Correspondent (London) and also correspondent for the Freeman's Journal and other Dublin papers. An annual "Orange Soiree" was held in the village of Newbliss, which the Dundaik Democratione and was celebrated in the "Annals of Party Animosity." All told there were perhaps less than eighty persons present, chiefly boys and girls, with a sprinkling of seniors, but young or old there wasn't one present who had the most remote idea of doing any violence to the crown. It was usual at these functions to have the tea wasned down by speeches which were fr quently as hot or notter than the tea. The Rev. Mr. Flangagan, who was practically the rector of the district in which the village was located, was one of the speakers on the occasion and he took as his favorite topic the "Act of Union," contrading that the disestablishment was a clear violation of the fift harticle of that tamous or infamous document and he felt sure that Her Gracious M. jesty, having sworn at the time of her coronation to observe it, would do so, and never sign the Act of disestablishment, remembering that James II. who forgot his coronastion oath had his crown kicked into the Boyne. To be sure there was an innendor like but, as they say "it is all fair in love and was a longer of the incident and while almost of the incident and while alm

him on the occasion.

I will probably be in your recollection the late William Johnston, of Ballykilbe notoriety, took Lord Roseberry to task on the very subject and after being challenged produce his authority, His Lordship quoting report as it appeared in the Norther

circumstances threatened to kick the crowinto the Boyne.

I am not as young as I was in those days, bu
I think I see with clearer vision, and on two
points I feel pretty well eatisfied (i) that apar
from all Imperial legislation. if I rishmer
could only agree to differ and forget tha
William ever crossed the Boyne, or that Dirty
James ever fled from its his oric waters and etc.
then as a people adopt con amore the benefit
cent teachings of Father Matthew, the nation
would rise from her long attitude of mourning
and become what I would love to see her
first gen of the ocean, first led of the sea '
With many apployies for this treepass on your
space.

Your very sheerely,
Oct. 29th. 1936.

Oct. 29th. 1906.

We cheerfully give place to the letter of our correspondent "Irishman." We believe his version of the incident referred to is the correct one. It is quite true, as he asserts, that all sorts of reports were affoat in regard to the matter, and it was from a recollection of one of these that we printed what appeared in the RECORD a few weeks ago. Like the majority of the news paper fraternity, we like to be accurate, and if at any time we make a mistake correction will readily be inserted. There are newspapers, however, we regret to say, like the Mail and Empire, the mission of which seems, not to promote harmony in the country, but ill will and dissension. This is to be regretted by all who love Canada and have a sincere regard for its future. One of its editors at least seems to consider it his special mission to heap abuse upon the public men of Ireland, the men in whose hands have been placed the representation of Irish constituencies in strictly enforced this public scandal has the Imperial Parliament. So that we seen almost if not totally eradicated in may not be misunderstood, we will the city. It was found that the prac- quote from the issue of Oct. 27. The

received from one of the readers of the paper, protesting against his insulting reference to the Home Rulers. Here is a part of his reply :

"I have nothing but sympathy for the Irlsh people in being as much ma ligned by their solf appointed politi-cal (?) leaders as they are usually libelled by the caricatures on the stage; these stage representatives have been fre-quently rotten egged. If some few maning Irlsh patrices were severed in the posing Irish patriots were served in the same way and silenced it would indeed be a great day for Ireland. "

It is lamentable to see the manage ment of one of our daily papers permitting one of its editors to thus cast odium on such men as Edward Blake, T. P. O'Connor, Devlin, Redmond and all the other members of the Imperial House who are known as Nationalists, and who enjoy as large a share of public esteem as any of the English members who sit in Westminster.

We will be much mistaken in our Lish fellow countrymen if they do not resent in a fitting manner this insult cast upon them by a writer whose work in Canada is not for Canada's good and who should have remained in the old country in the ranks of those who were led by John Kensit and Ballykilbeg

THE CHURCH AND ANGLICAN-ISM.

It is time that the utterances which we hear and read so frequently of late years, concerning the predominant position of the Church of England in all great works, should come to an end, whether they be the pronouncements of prelate, cleric or layman.

In the report of Bishop Williams sermon of Sunday, October 28, delivered in St. Paul's (Anglican) Cathedral, in this city, and published in the Free Press of 29th October, we are told that in the eighteenth century the greatest Church revival the world has ever known took place, and the English Church was ever foremost in the good work. These facts seem to point to some special mission for the English Church. God has a mission for the English Church. What is the mission? We can discover the mission clearly by looking back through the history of the English Church, and seeing what she has accomplished in the past, and what is more, we can see what she can still

And what is that great Church re vival of the eighteenth century which proves that "God has a mission for the English Church ?"

We confess we are somewhat per plexed to solve this enigma. There were three commotions of considerable magnitude in which the Church of England was an important factor during that century : one was the teaching of Bishop Hoadly, the second, the Gordon riots, and the third was the birth of Methodism.

We cannot suppose that an educate gentleman considers it to have been great revival of religion that eighty or a hundred thousand men should have ravaged London with fire and sword for several days in the effort to kill Catho lies and destroy their property.

Neither do we suppose that a Bisho of the Anglican Church would speak of John Wesley and his work as a great revival shining forth brilliantly like the which guided the three of the East to Bethlehem, or that star of which Balaam spoke in prophesying the coming of Christ : for John Wesley work was relentlessly persecuted by the clergy and especially by the Bishops of the Church of England.

There remains to be considered only the work of Bishop Hoadly. In the early part of the eighteenth century, namely, in 1717, and subsequent years there was indeed a lively time in Eng. land, both in Parliament and through out the country, in regard to certain doctrines maintained by Bishop Hoadly concerning the nature of the Christian Church, its Sacraments and the fulness of the belief in the 39 articles of the Church of England which should be demanded of its adherents, and especi

ally of her clergy. The 27th article of the Church o England asserts that men are grafted into the Church of Christ by baptism. The 23rd article teaches that the Church may rightly out off certain persons from the unity of the Church, and excommunicate them " until they be openly reconciled by penance and received into the Church by a Judge that bath authority thereunto." The 20th article declares that "the Church hath power to decree Rites or Cere monies, and authority in controversies of faith.

All this was pointedly denied by Bishop Hoadly, who, in his sermon of 31st March, 1717, which created the turmoil of which we have spoken, declared that the Church of Christ is the number of persons, whether great or small, who are sincerely and willingly subjects to Christ alone as to a lawgiver and judge in matters relating to the favor of God and eternal salvation.'

This definition of the Church of

writer refers to a letter which he had | Christ certainly does not require what the 19th article of religion positively lays down as absolutely essential to the Church of Christ: namely, that in it the pure Word of God be preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

It could scarcely be believed that a Bishop of the Church of England in Canada, loyal to his Church as he should be supposed to be, should magnify the work of Bishop Hoadly, which tended to the destruction authority in the Church of England, and in fact of all Christianity. Bishop Hoadly's teaching would lead to the belief that there is no visible Church of Christ, but all that is necessary to constitute this Church is a general disposition to be subject to Christ, such as every fanatic, from Johanna South cote to Mrs. Mary Baker Eddy and John Alexander Dowie, have pro-

Hoadly declared in express terms that "a man's title to God's favor does not depend upon his actual being or continuing in any particular method (of religion) but in his real sincerity in the conduct of his conscience."

Dr. Hoadly, learned man though undcubtedly he was, was condemned for his writings by the convocation of the Church, as subversive of all government and discipline in the Church of Christ, but the government of the day dissolved the convocation to prevent final action against their favorite Bishop, and Bishop Hoadly himself declared that he favored this action "as proceeding from a sincere regard to the constitution in Church and State."

But we need not follow up so closely the absurdities of the latitudinarian and Low Church systems to which Bishop Williams has evidently attached himself. Suffice it to say that the Church of England does maintain in her forms of ordination that the orders of the ministry, deacons, priests and Bishops, have come down from the Apostles, and from Almighty God, and that episcopacy is of divine institution and therefore necessary to the existence of the Church. It will therefore be a matter of surprise to many mem bers of the Church of England that one of her Bishops to-day is quite ready to admit the Church of England Presby ters or Priests have not a whit more power in 'he ministry than Presbyter ian ministers, on whom the grace of ordination was never conferred by the sacrament of Holy Order, administered by the imposition of hands of an apostie'

It is ludicrous for a claimant to Episcopacy to describe as the greatest Church revival the world has ever known the complete subversion of the ecclesiastical authority from the position it once held in the Church of God, and the substitution of the civil power therefor, against which all varieties of Church have protested to the shedding of their blood in the cause of religion, whether Calvinistic, Lutheran or Zwinglian, or High, or Low, New or Old, Dry or Wet.

Tae Lord Bishop tells us

" The Church of England combiner all that is true and essential in both the Protestant and Catholic religions." Are we sure that it combines all It is very strange, if it combines all truth, its clergy everywhere teach the most contradictory doctrines, all derived from the Book of Common Prayer and Scripture - at least so they say. With such results, is it not more consistent to say that it teaches nothing positively, but leaves every one to understand it as he will? Let us have few examples.

It is but a few years since Hon. S. H. Blake, the principal pillar of Wycliffe College, Toronto, said:

"Forty years ago there was a percept ible cleavage between the parties in the Church in this country. It was be tween evangelical teaching on one side, and ritualistic on the other.

Books were circulated by an Anglican pastor of Toronto which Mr. Blake declared to be "vile and indecent." These books taught "confession to a priest, the Romish Mass, prayers for the dead, and all that from which, at the glorious period of the Reformation, we parted." The Archbishop of Canterbury had said of the same man who wrote this book :

"This is not a foe outside the Church but a foe inside the Church, whereby they want to sap its founda-tions and to cast out all that was won at the Reformation."

It is needless to quote more. is known by all that the fight which began, not merely forty years ago, but so early as Bishop Hoadly's time, say in 1717, is still going on, though the convocation which was suppressed in that year was silenced by a most extraordinary diplomatic coup; and a bitter fight it is, so bitter that it rages alike in England, the United States, Canada Australia, and wherever the Church of England and its daughter churches exist.

And here we must note a character

istic statement of Mr. Blake. He endeavored to make it appear that there is immorality in the Catholic doctrines he refers to, whereas the whole question is between two parties in his own Church, and these parties so evenly divided that it is not known yet which of them is really the Church of England.

We might introduce similar incidents beyond number; but we will give only an extract from a speech delivered in May, 1899, by Mr. Charles McArthur, M. P., for Liverpool, (Exchange Division) in moving a bill which the Low Church Party desired to have passed, The mover's language shows the intensity of the present quarrel. said :

A section of the clergy of the Church of England are in open revolt, not only against the law of the Church, but against the law of the land. The law lessness which threatened to rend the Church asunder is called by different names, as tractarian, ritualism, sacer-dotal ritualism, etc., but which, under all names, is one and the same thing, its object being to undo the work of the Reformation. One reason why the Pro-testant laity had lost confidence in the Bishops was because they had not only failed to put down ritualistic practices, but had exercised their patronage in favor of the ritualistic clergy, etc."

We see, therefore a Church, with its Bishops and principal teachers, hopelessly divided and ready at any moment to fly at each others' throats, and this language was endorsed with loud cheers from the House of Commons, though the bill was defeated by a vote of 310 to 156.

But, though this measure was defeated, the government which opposed it as too drastic moved a substitute resolution, which was carried, to the effect that if the Archbishops and Bishops fail to secure the obedience of the clergy which is demanded in terms so strong, legislation must be introduced to maintain the existing laws of the Church and the realm."

This resolution was passed unanimously, which proves that Bishop Williams is sadly mistaken in his assertion that the Church of England "combines all that is true and essential "

in Christianity. We cannot understand why clergymen of the Church of England are so anxious to have it believed by the public that the modern Church of England "as by law established" is identical with the Church of England of ancient times. Bishop Williams practically asserts the

same thing, saying : "We should remember that there "We should remember that there was an English Church before there was an English nation, and in fact the Church led the way for the nation. The Church of England had always led the van of English liberty and progress. We would not have had to-day any English literature, any English art, or any English liberty had it not been for the Church of England. If the Church has accomplished these things in the old land, she can also things in the old land, she can also

accomplish them in this country, . . . and we will need her aid in establishing a national character such as has made England what she is to-

We cannot but admit that the Church of England led the van in the progress of the nation from its original barbarous state down to the days of civilization. In the beginning of the historic period the religion of England was Druidical. The ancient Britons worked to some extent the mines of copper and tin in the south-west, and Christianity, which was then the Catholic Church in union with the Pope, did much to improve the condition of the people by introducing and maintaining schools, improving agriculture and house-building, and cultivating a taste for the arts of civilized life.

From Gildas, Venerable Bede, and Asser, for the most part, the early history of the Catholic Church in England is known. There were Christians in England who came thither with the Roman armies, but the surely authentic history of the Church begins about the year 183, when King Lucius sent messengers to Pope Eleutherius beseeching him to send missionaries to teach the Christian faith. The king's wife was a Christian and it was through her influence in the main that Lucius took this

In the year 314 a great Council was held at Arles in France, and among those who signed the decrees, and a letter to the Pope couched in most respectful language, and ending with a request that " As your jurisdiction is the most extended, it remains for you to use your authority in promulgating these decrees in all the Churches. there were three British Bishops.

It was there decreed that " Easter should be celebrated throughout the world on the same day, and that according to custom the Pope (Sylvester) should indicate the date to all by circular-letters.

The ancient British Church, therefore, was part of the universal Church, acknowledging the Pope for its head, and not a mere national Church receiving its doctrines and its discipline from either a king or a lay Parliament.

The name Church of England would not be given to it until the country itself was called England, which was

not the case till after the occupation by the Angles and Saxons. But St. Augustine, who established the Auglo Saxon or English Church, was also sent by a Pope-Gregory the Great.

The British Bishops did not receive him cordially, not because they had a different faith from St. Augustine, but because they were unwilling to preach to their conquerors who had driven their people from their homes to the less desirable and me re rugged country.

They did differ from St. Augustine on the date of Easter, but this was because in their wars with the Saxon invaders they had lost the mode of calculating the date of that feast in accordance with the continental and Roman counting, to which they adhered

This was no matter of faith, and it was no obstacle to the subsequent union of England and Wales into one Church when the whole country became assimilated.

The modern Church of England i entirely a new Church. It destroyed the essential unity of the Church of Christ by raising up a new head of the Church, by establishing a new liturgy with new doctrines, and by following the teachings of John Calvin in preference to "the faith once delivered to the saints" and handed down by a tradition of fifteen centuries. It is very far from being correct to assert that the new Church is identical with the original Church, because by force the civil power bas given it the name to which the original Church only had a true title.

A CATHOLIC NATION DELIBER.

The Baptist Convention, which me recently in Peterboro, passed a resolution expressing the horror felt by its members at the atrocities which are said to have been committed by officials of the Belgian government in the Congo Free State, Africa, which is governed by the King of Belgium, who is therefore held to be responsible therefor, and the British and Canadian governments have been asked to use their influence in putting down these

During the last three years especially much has been said on this subject by English missionaries, who have asserted that the Congo government has made it their practice to require the natives to bring in to the agent a certain quantity of rubber as their tax every twenty days. This quantity of rubber was so great that it required the natives to be afteen days in the fcrest to gather it, so that there was no time to rest between one payment and another; and, if the payment was not made, the laborer was mutilated or some of his family were killed in punishment for the failure. Thus, one Rev. Mr. Harris, an English missionary to the Congo, in an address delivered a couple of years ago to a large audience in Christ church, Westminster, asserted that the King of Bel gium's black cannibal soldiers were allowed to punish delinquents as they deemed proper, and the punishment was that these delinquents or some of their family were killed and eaten by the cannibal soldiers.

wife, and the Rev. H. S. Johnson, spoke to similar effect in Cleveland, Ohio, and other cities of the United States, in 1905.

An investigating committee, after making full enquiry into these tales of horror, has completely exonerated the government from all the charges.

The Belgian government has only had charge of the Congo Free State for twenty-one years, and this charge was given it formally by a Congress of representatives of the various European Governments, to put an end to the scandalons treatment of the natives. which irresponsible private companies inflicted through greed for gain. But it took about six years to make the Belgian government of the country efficient, and it was shown by the investigating committee that the Belgians, aided by the Catholic Belgian missionaries, had brought order out of chaos as quickly as possible, that the cruelties complained of had been brought to an end fully fifteen years ago, and that there were none occurring within the last twelve years, but that the government had succeeded, within the short time they have had at their disposal both in Christianizing the natives and in educating the children of seventeen years of age and under. The Belgian (Catholic) missionaries, some of whom are priests, and others teachers of various religious orders, (brothers and sisters), have found that men accustomed to barbarous ways are with difficulty brought over to Christianity. Those boys who are above seventeen cannot be influenced, except in rare instances, and the mission schools devote themselves to the education of boys and girls of seventeen and yourger.

The educational programme is not

chiefly confined to reading, writing, arithmetic, with some geography. Nevertheless several other practical subjects are taught, and in fact all are taught to specialize in some branch of work. Many girls learn the use of the sewing machine, and boys learn various trades. Gardening and music are also taught and there is a large class at ki-Santu which form a well drilled brass band of about thirty members.

Thousands of pupils have been thus taught already, and many have become skilled tradesmen. Many of these are now employed on the railroads, and branches of the State service, and on the whole the much abused Belgian government of the Congo Free State has done good service in civilizing that territory. Even many of the children who have graduated in the schools are now able themselves to become teachers, and this is a feature of the case which will render future progress much nore rapid, as skilled workmen can now be had upon the spot without importing them from Europe. There are always openings found in which those who have spent several years at the schools can be employed profitably to

themselves and to humanity in general. We here give the testimony of the Consul General of the Congo Free State to the general truth of our statements. Writing from Baltimore in September, 1905, James Gustavus Whitely, Consul General of the Congo Free State, wrote to the New York Freeman's Journal:

"As you are already aware, many distinguished missionaries in the Congo Free State have recently given expres sion to their high admiration of the work which King Leopold's Govern-ment has done for the advancement of Christianity and civilization in Central Africa. The adversaries of the Congo Free State have endeavored to discredit this testimony by alleging that these missionaries are unduly influenced by the government in whose territory they remark ment in whose territory they re-side. The letter of Mgr. Augouard is therefore of special interest in view of the fact that it gives the frank opinion of an eminent prelate who has had special opportunities of knowing Congo Free State, and whose bishopric lies in the French colony beyond the jurisdiction of influence of King Leo pold's government.

The letter in question admits that there were abuses in former years, but the same is to be said of French. German and Portuguese territories. Elsewhere we find that British authorities have also at times abused their suzerainty, but on the whole the accusations made in the Baptist Convention are greatly exaggerated as against a Catholic nation, Belgium.

The story of the Black Cannibal Army of the Congo State is declared by reliable witnesses to be a gross misrepresentation; and the Hon. John Campbell declared in the British House of Commons that the stories which had been told about the Congo were prompted by jealousy, and that there have been better results in the Free State than in parts of the Congo under the rule of other nations than the Belgians. When will our Baptist friends be fair to the Catholic Church and its missionaries? Why did they not deem it worth while to pass a resolution condemning the burning of the negroes in the south? This is not the work of Catholica.

The Holy See has appointed the Rev. John March, rector of the cathedral, to succeed the Most Rev. Archbishop Macdonald, who resigned some months ago. Father March possesses all the qualities requisite in a Chief Pastor. He is a man of sound judgment, learned and zealous, and has been a most successful administrator. He brings to his new office the experience of years, and will doubtless prove a worthy successor to Archbishop Macdonald. The latter, during a pontificate of twentyfive years, did herculean work ; and few Bishops have such an enviable record. He studded the entire diocese with churches and schools, and leaves the scene of his labors in a most flourishing condition. A zealous worker and keen man of business, he personally supervised the church building of the entire diocese, and to-day the diocese of Harbor Grace, Nfld., is without encumbrance of any kind. His Grace will probably spend his declining years at the old homestead in Pictou County, N. S. The consecration of Bishop March took place on Sunday, November 4th, and the ceremonies in connection therewith were most elaborate.

San Francisan Falcons.

The fact that it has been necessary to increase the number of police and to take other measures for public safety since the re opening of the saloons in demonstrates why the San Francisco San Francisco demonstrates why the movement for the restriction of saloons has the endorsement of thoughtful men everywhere. Not only in San Francisco, but in every other city it is true, as a contemporary puts it, that "there is a class which can be kept decent so long as it cannot get liquor, but be overerowded with subjects, being liquor."-Catholic Universe.

CARDINAL NEWMAN MEMORIAL

ORMAL OPENING OF THE HANDSOME EDIFICE ERECTED AT BIRMINGHAM, ENG. A GREAT CONVERT 8 MISSION. ARCHBISHOP BOURNE'S TRIBUTE TO HIS COUNTRY'S GREATEST MODERN WITNESS FOR THE FAITH.

On Tuesday, Ostober 9, the sixty-first anniversary of John Henry Newman's reception into the Catholic Church, the me church which has been erect ed at Edgbaston, Brmingham, England to his memory, was formally opened. The proposal to build the church was first made at the time of the Cardinal's death in 1890. In 1901 the Oratory fathers revived the project and ad-dressed an appeal to the Catholic world for funds to build an edifice that should be a fitting memorial of the life and work of their illustrious founder. That appeal met with considerable success and made it possible to put the work in hand. The church, of which only the nave and aisles have been completed, s a fine example of Italian architec ture. With certain modifications it has been designed upon the model of St. Martino, in Rome, and one of the chief features of the interior, which is pracically a copy of an early classical pasilica, is a series of six noble marble which support the roof on

The preacher at the opening sermo on October 9 was Archbishop Bourne, of Westminster, who took as his text.
"The memory of him shall not depart away, and his name shall be in request from generation to generation." (Ecclesiasticus xlix., 3) His Grace spoke

We are assisting at the opening of a church which is set up to give glory to God by recalling to men's minds a life devoted entirely to His Divine ser vice, and which sixty one years ago on this very day was given to the Catholic

"Greater than all mere material blessings are the gifts of heart and ol mind which God has been pleased to pestow upon chosen souls, making them to stand forth as prophets before their fellow men and enabling them to in-terpret the thoughts that were barely conceived, and in no sense expressed, in the minds of those among whom they moved. Such champions of truth and virtue are among God's greatest gifts to His creatures, their memory must live forever, and for all time we have to thank God for all that He has done for us through them. Among such we may place without hesitation John Henry Newman, priest and Cardinal Deacon of the Holy Roman Church, The memory of him shalt not depart way, and his name shall be in request from generation to generation.

HIS MISSION.

"What, in brief outline, was the mission confided to him, and how did be accomplish it?

the supernatural in an age which, for the most part, was forgetful of every-thing but the concerns of the material

"Again, he was a witness to the necessity of faith to the great fact that if God exists, and if He has made us, there must be many things in His existence and in our creation and in the providence which is a continuing of that creation, which we can never understand, which we can never adequately explain and which we must therefore accept, simply and humbly on the word of God Himself, Who has been sed to make them known to us.

" Lastly, he was a witness to the supremacy of faith. No one, perhaps was ever more sensible of the difficulties which may be urged against the truths of revelation, and no one could state them more cogently and put them in a form more difficult to refute. And on this account Cardinal Manning did not hesitate to call him 'our greatest witness for the faith,' because, in spite of the clearness of his perception of difficulties, he saw how God's own inspired THE NEW BISHOP OF HARBOR culties, and that when there is certainty that God has spoken, there can be no place for doubt. Thus he fol rd must prevail against all diffi lowed the guidance of Divine grace step by step, he was led through images and shadows into the full light of God's revelation which is entrusted to the Catholic Church, and from that moment there was neither doubt nor hesitation, but perfect peace and tranquil ity of mind, in spite of all the diffi culties and disappointments and con-tradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and imparted to them his own steadfast con viction, so that to many soul: his life and his teaching were the mainstay of their spiritual existence, whilst to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church.

PEACEFUL CERTAINTY.

"We have his own assurance often times repeated as to the peaceful cer-tainty which was the outcome of his submission to the Catholic Church. May perhaps, may help some hesitating soul even though more than fifty years have passed since the words were written. It was addressed to my own father, who, then a young man and a very recent convert from Anglicanism to the Catholic Church had been disquieted, like many others, by the persistent ru mors that Dr. Newman was dissatisfied as a Catholic and was contemplating a return to the Established Church, and had written to ascertain the real truth from him to whose writings he owed under God his own reception into the Church. This letter is dated from Maryvale on June 13. 1848 :

Dear Sir: I return an immediate. though necessarily hasty, answer to your inquiry, which made me more than

" It is wonderful that people can satisfy themselves with rumors, which the slightest examination or even attention, would disprove but I have had ex-perience of it long before I was a Catholic. At present the very persons, who saw through and reprobate gelical misrepresentations concerning me, when I was in the Church of Eng-

land, believe of me things quite as extravagant and as unfounded. perience of past years has taught them nothing.

"I can only say, if it is necessary to say it, that from the moment I became a Catholic I never have had, through God's grace, a single doubt or misgiv-ing on my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that God called me out of an insecure state the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have in curred, and the account which at the last day would have lain against me had I not become a Catholic, and it nierces me to the heart to think that me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His

leadings.
" This is my state of mind, and I would it could be brought home to all and every one, who, in default of real arguments for remaining Arglicans, amuse themselves with dreams and fancies. I am, dear sir, truly yours. JOHN H. NEWMAN.

HIS PROVIDENTIAL PLACE.

"It may be said, my brethren, that all these things of which I have spoken could be affirmed about every great preacher and every great writer of the Catholic Church in every age of herexistence: All without exception have been witnesses to the supernatural and to the faith, and all alike have continually set forth the same great arguments, and have found peace and rest in the bosom of the Church. We should therefore, have a very incom-plete view of the providential place given to Cardinal Newman were we not to dwell upon the personal and peculiar way in which he accomplished the mission which God had entrusted

"I think that we may safely say that he was raised up to convey the changing message in new words and in a fresh setting which would be acceptable to the Englishman of his day. No voice has fallen on English ears so persuasively as his. Many have taken up his works, attracted solely by the beauty of the language in which he has clothed his thoughts, and they have been led to consider and to see the truth of the thoughts themselves. He has gained a hearing for the Catholic Church in places where no one el could have obtained audience, and he has broken down prejudices that were deep-rooted and centuries old. The Catholic Church has a different position now in the minds of thousand those who do not accept her teaching, because Cardinal Newman has lived. nal Manning said in his funeral sermon: 'No one who does not intend to be laughed at will henceforth say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. * * * He has taught us that beauty and truth are inseparable, that beauty re sides essentially in the thought, so that nothing can make that to be beau words that will convey the meaning The English people have read the thoughts through his transparent words, and have seen the beauty of Eternal Truth as it shone forth in his mind.' A position has been given to the Catholic Church in the minds of Englishmen from which she can never be removed."

THE FRUIT IS THE TEST.

In the last report (1905) of the "American Board Missions in Papal Lands" we find the following pious speculations and aspirations relative to

"Who can estimate the far reaching leavening influence of these churches of Jesus Christ in that land of ignorance

and immorality?" In closing his report, Mr. Porter adds: "The work of God goes surely forward here in Austria. The Austro-Hungarian empire is slowly but surely being the state of being leavened with the Gospel. May God hasten the day when these hetero-genous people shall become one in Christ Jesus!"

While perusing this interesting document the shouts of the newsboys in the streets came to tell of what was going on among some "heterogenous peoples" otherwhere. It was in the State of Georgia. For five hours, according to the Atlanta Constitution, a frenzied mob, ten thousand strong, ruled the During this time Negroes were shot down at sight and cut or beaten to death. When at last the combined efforts of civil and military authorities death. had restored something of order, at least a score of innocent Negroes had been murdered and more than a hun-

"In that land of ignorance and im morality," Mr. Porter. Where is the better land? Read this:

"In every city are whisky shops and brothels of the lowest description; and there congregate the fiends in human form, black and white, who, make all the trouble. And yet the policemen are comparatively few and are poorly paid. If necessary, there should be a policeman on every corner, and another in the middle of the block, in exposed

This place is not in Austria Hungary, but in the Southern State wherein that saturnalia of murder was witnessed only a few hours before the church bells

alled people to worship God.

A few days later came news of more attacks on Negroes and the lynching of a large number in various places in the South. The cry is raised that the Negroes are again offenders in all such cases, and the flery cross summons the clan, and in their track the mob. The nearest tree or lamp-post is the tri-bunal which decides the fate of the sos pects. The question of guilt or innocbefore or after the hanging or burning. Victims are demanded, and the mob will not be denied.

Now, here is a country of "heterogenous peoples" for Mr. Porter's ex-

periment. They have for long been subjected to the influence or that Gospel leavening which he desiderates so devoutly for the Catholic Slave and and Austrians, Baptist, Methodist, Episco-palian and Presbyterian have long had full sway there. Why do not the pas-tors of Georgia and other States raise their voices against the reign of mur der, if they be preachers of the Gospel? Let Mr. Porter read what a writer in the Independent (October 4) has to say on the subject of the Atlanta ma

sacre :
Where were the conservative, good white people? That is not a question any one will ask when he knows that ten of the leading white pulpits in Atlanta are vacant necause the pof moral courage have either driven away or will not come to stifle their conscience in such service. On Sunday merging only one paster stood up positively or law and order, accord-ing to statements published in the Atlanta Constitution, and that one was a Catholic Bishop and the of said it was what you might expect.

Let us now turn away from the South and see what other missionary fields are open to the American Board besides "Papal lands." Last week we gave an idea of the opportunities that offer themselves right here, in the State of Pennsylvania, among the su perstitious believers in "Hexery," the goose-bone auguries and other degrading forms of fetish superstition. Here is another view of life just as it is, in the very same State. It is taken from the columns of the Record of October

" Rev. Amos Sell, a missionary located in the mountains near Benders-ville, created a sensation in the Adams County Conference of the Lutheran Church, now in session here. He said that "Savagery in its worst forms exists among the mountaineers located near my mission. Morality is unknown. Men and women live huddled together like beasts. Many of the children run about nude in summer, and a great majority are unable to attend school in winter because they have not the proper clothing. On several occasions my meetings were broken up by dranken rowdies, who stood outside of my mission church and emptied their revolvers through the church windows.

The Mountains of the Moon in Africa, have more attraction for the American Board gentleman than the Alleghanies, and the Apennines are decidedly preferable, in their estimation, to the mountains of Kentucky, or regions contaminated by the odor of moonshine "distillation. There is a distinct flavor of the moonshine yarn in their reports, but, then, one must at least make a showing of some sort for

Yes, these Gospel abiding critics of ours in Spain, in Italy, in Austria-Hungary live in lovely lands, and the result is a glowing richness of fancy and a tender pity for our poor Catholic shortcomings. To the rude realities of the home field it seems a pity to recall such exotics.—Philadelphia Catholic Standard and Times.

AFTER SCHOOL DAYS, WHAT?

A PLEA FOR THE CARE OF THE BOYS AT A DANGEROUS PERIOD OF LIFE.

At the general meeting of the Manchester, England, Council of the Society of St. Vincent de Paul, Rev. God-eric Kean made an address, which is reported in the London Catholic Weekly. The following extract will prove of interest not only to members of that society leverywhere, but to those in-terested in our total abstinence cadets, boys' brigades, young men's societies and alumni associations.

and alumni associations.
"There i.," said Father Kean, "one aspect of the society's work to which I consider special attention ought to be given and that is the one which comes under the heading of patronage work. That has for its object the inwork. That has for its object the in-terests of boys from the time they are Truth Conference at Aberdeen.—Lonlikely to leave the elementar chool until the time when they have reached an age in which they may be entitled to be deemed by others—not by themselves—young men. This un-doubtedly is the most dangerous period of life, and one that calls for special protection. It is the period in which the Church in England loses thousands I was speaking the other day to

priest who has had over twen years' experience in Manchester and Salford, and he asked, 'What becomes of our youth?' A couple of years or so tendance at Church. Another priest had taken the trouble to reckon up from the registers of several years the in a large parish and who could no longer be counted as practical Catholics, and the result was appalling. Here was a great work for the society. It required apostolic spirit and selfworthy of the highest forms of both. During the years that a child was in a Catholic elementary school he was guarded with care and diligence to prevent the least spot of sin from entering into his boyish heart. As soon, however, as school days were over, and he is sent to employment, a new world opens itself out before him. All that he has been taught to love and reverence, he is likely now to be taught to ridicule and despise. The mystery of iniquity becomes unveiled before him: his faith is attacked, and thus, surrounded by evil influences day and day, week after week, after holding out for a time, he eventually succumbs, neglects his pious practices and religious duties and practically becomes lost to the Church. such a period that the good and de-voted brothers of St. Vincent might step in with their patronage work, and by saving the boy save the man, save the father, save generations yet unborn.'

The same clouds which grew thick and dark to prevent the sun from shin-ing, clothe themselves in suppleness and transparency when the sun has forced them to make way for him .-

When the Liver is out of Order

calomel, cascara, salts, strong liver pills and purging mineral waters won't do any permanent good.

When a person is bilious, the liver is not giving up enough bile to move the bowels regularly—and some of the bile is being absorbed by the blood. In other words, the liver is in a weakened, unhealthy condition.

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THE WAYSIDE CROSS.

Sir Henry Bellingham recently in-ugurated at Castle Bellingham, County Louth, the custom of setting up the vside cross in Ireland. Ireland it was usual to have stone crosses orected in the market places, to remind all who transacted business to remind all who transacted business there to be just in their dealings and to return to their homes in peace and sobriety. The termon lands, also, which were places of sanctuary and surrounded the churches and monasteries, were marked by high crosses, and afforded protection to fugitives from vengeance. About fifty of these ancient stone crosses still remain in various parts of Ireland, and some of them bear inscriptions with names persons who have been identified living at various times from 903 to theyear 1150. Sir Henry Bellingham, who is so piously perpetuating a Cath olic practice not uncommon in ancient Ireland, was not himself always a Catholic although it is now nearly forty years since he entered the

Notable Converts.

The Benedictine F there at Fort Augustus have recently received into the Catholic Church two notable converts, Colonel Angus and Dr. Gordon Watson. Colonel Angus is the brother of the Rev. Angus, M. A., of St. Andrews, himself a convert of mary years standing, one of the fruits of the Oxford Movement, whose reminiscences of that period and its personnel make the most entertaining and informative

reading.

Dr. Gordon Watson is a South African physician at present resident in Scotland. His wife is a member of a well-known Catholic family in the Highlands, a fact which no doubt smoothed his way into the Catholic Church.

It is expected that Colonel Angus

It is expected that Colonel Angus don Catholic News.

THE CATHOLIC CONFESSIONAL AND THE SACRAMENT OF PENANCE

We have much pleasure in publishing the enclosed notice of Father McKeon's book from a Catholic paper which is deservedly one of the most widely read in the United States, This book can be mailed to any address by the after leaving school they seem in great
part to disappear altogether from at-

> "The Catholic Confessional and the Sacrament of Penance" is the fille of a pamphlet written for popular use by the Rev. Albert McKeon, S. T. L. St. Columban, Ontario, Canada, It is just the bock that is needed now to meet the situation created by the infamous libels of such wooks as "The Devil in the Church." It does not confine itself to pen treatment of the subject, but presents some exceedingly touching snap shots showing the visible effects of contrition and pardon on the faces and attitudes of pecitents, the mode of hearing confessions and other related things in the Catholic system. These may well offset the vile and hideous caricatures which purveyors of filth have put forth on the same subject. The work is strongly recommended by His Eminence Cardinal Gibbons. It can be had in quantites from the author at a nominal price. — The Catholic Standard and Times, Philadelphia, Saturday, Oct. 29, 1905. "The Catholic Confessional and the Sacra-

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FIVE-MINUTE SERMONS.

Ewenty fourth Sunday after Penteco

MIXED MARRIAGES. From the simplest lessons of exper-lence, my dear brothren, I think it ought to be plain enough how miseraought to be plain enough how misera-ble a thing a mixed marriage is likely to be. Even if the faith and practice of the Catholic party and of the chil-dren is what it should be—waith is cer-tainly hardly to be expected—there will be great and continual suffering to them on account of the separation of the Protestant father or mother—who is all the more loved the better and kinder he or she may be from the unity of the Church and from the ordinary means of salvation.

In fact, it can hardly be imagined how any one having a lively faith in the Catholic retigion can marry a Pro-testant or infidel, unless under the in fluence of a hope that some time or other the conversion of the other party will the conversion of the other party will be affected. This hope does occasion-ally prove not to be a vain one. There are cases, no doubt, in which a Pro-testant, who would not probably other-wise have turned his thoughts to the question at all, does become a Catho-lic by means of marriage. But the best chance to obtain such a conver-sion is hefter the marriage is entered sion is before the marriage is entered on; that is the time to try to secure it; and to is the duty of every Catho lie who thinks of marrying one outside the Church to do the best in his or her power to bring the other party over, not only in name but in fact, to the true faith. I say in fact, for unfortun ately, many a non-Catholic, who has no strong conviction about religion in any way, will be willing to call himself a Catholic, and even to be baptized, in order to remove objections which may be made. Take care, then, that the conversion which is professed, is a sin conversion which is professed, is a sin-cere and genuine one, and not merely got up for the occasion. I have heard of a case in which the Protestant party, when his religion was urged by party, when his to jee ion to the mar-riage, which would make trouble, most cheerfully replied: "Well, father, if it would be any convenience to you, I am quite ready to be a Catholic."
Such converts are not so very uncom mon, though it is not often that they let their state of mind be seen so They will sit through several instructions given to them by the priest, making no question or remark priest, making no question or remark about anything which he says, that they may get through as soon as pos-sible; and when they do get through, that is about the last of their Catholic profession, or at least of their attend-ance to any Catholic ducles.

ce to any Catholic duties. If, then, a conversion, and a real and true conversion, cannot be obtain ed before marriage, there is certainly much fear that it never will be accomplished afterward. Be warned, then, in time; do not indulge false hopes in this reyard; do not marry in haste ent at leisure.

And about this matter of conversion I will say a few words, with reference not to Protestants, but to careless and negligent Catholics. A Catholic who is negligent of nis duties has, it is true, if he keeps his faith, a recourse which the Protestant has not; he knows what to do to be reconciled with God at the last; he will probably try to do it, and he may succeed. There is then more hope for his final salvation in this way than for the Protestant; but that does not make him a better companion during life; and many of the miseries of a mixed marriage are met with, and some, perhaps, even in a greater de gree, with nominal Catholics than with Protestants. If then you contemplate marriage even with a Catholic, be sure to see that he or she attends to the duties required of Catholics, and has not contracted vicious and dangerous habits. Do not delude yourself with the idea that a confession and Communion must be made at the time of the marriage, and that the priest will attend to all that is necessary. For this confession and Communion may be in where some souls suffer for a time besome cases not so very good and ferwent; they may be something like
what some Protestants, as I have said,
go through with for convenience or go through with for convenience or should do so, and it is also a great con No, do not leave it all to go through. No, do not leave it all to solation for Christian souls thus to be the priest, but do your own part. It able to repay our debts of love and the behavior of the other people before marriage is not such as becomes a Christian, both with regard to the frequent now our earnest prayers, and our Holy ation of the sacraments and also in the matter of temperance and in others of which you are the best and indeed the only judge, it is not likely that it will be so afterward Take care, then, before taking a step which you cannot retrace. You, not the priest, are the one to ecure now the amendment of life which is so necessary. A word to the wise should be sufficient.

TALKS ON RELIGION.

THE HOLY EUCHARIST. The Casholic Church is particular in speaking about the change of bread and wine into the Body and Blood of Ohrist, to use the word transubstantiation, that is, the change of one sub-stance into another. Protestants frequently use, to explain their theory, the word consubstantiation, that is, the Body of Christ and the Bread at the same time. And there are some others who use the term impanation, eration Christ is truly and substan tially present; second, that the sub-stance of bread and wine is no longer there, but only the species; third, this is effected by the conversion of the whole substance of the bread and wide anto the Body and Bood of Christ.

We can hard y understand how a person of intelligence and good will supplications for themselves, but they can read the sixth chapter of St. John, and not be convinced of the Catholic we had lived when we see God face to doctrine of transubstantiation. Some time ago a Protestant gentleman asked as to explain the Catholic doctrine concerning the Blessed Eucharist.

After we had done so, he surprised After we had done so, he surprised in a vision: "My child, there are us by sving, "That is exactly my belief." He said he could not understand how anybody could have a differwilfully resist My grace."

ent belief after reading the sixth chapter of St. John. We discovered, after some interrogation, that the man really believed in the Real Presence, as Catholics do. We said to him: "Your belief is certainly not the belief or teaching of your chorch." He replied: "Oh, yes; our people and our charch believe and teach the doctrine of the Real Presence." We said that we thought he would find upon investigation that though he himself believed gation that though he himself believed in the Real Presence, his fellow mem bers and the minister did not. We told him to make inquiries, and to ask the minister what is the teaching of the church. We even said to him that there was one fact that should con-vince him that his church did neither balleve nor teach the doctrine of the Real Presence. We said, if that of which he partook were the Blessed Sacrament, or the Real Presence, that which remained over and above after communion was still the Real Presence. This he conceded. "Theo," we said, "that being the case, we would like to know if you have reflected agon what is done in your church with believe nor teach the doctrine of the upon what is done in your church with the particles that remain after Com-munion has been administered." He said that he had never given that any special thought. We said, "If your minister and your church believe that it is the Real Presence, there would be some provision made for its been ning preservation. But in your church that which remains after communion has been administered is handed over to the domestics in the kitchen, the same as the remnants of any other That ought to convince you that your minister and your church do not believe in the Real Presence. In the Catholic Church we have golden vessels in which the Blessed Sacrament is preserved, and no one but the priest is permitted to touch the Sacred Species, and the utmost care is ob-served in conserving the least particle of the Blessed Sacrament. A light always burns before His royal pre-

After a few days he returned and said: "I spoke to our minister concerning the Holy Eucharist, and the belief of the church in the Real Presence. I am sorry to have found that neither the minister nor the church believes or teaches the doctrine of the Real Presence. Instead of transub-Real Presence. Instead of transub-stantiation, in which I believe, our church appears to teach consubstanti-ation." We recalled to his mind the declaration he had made concerning his own faith in the Real Presence, and we asked him what he was going to do now, when he found himselt entirely at variance with the teachings of his church. He became very thoughtful and sad, and he said: "I can see very well that logically I should belong to the Church that teaches transubstantiation, in accordance with the declaration of our Lord Himself. But what am I to do? My people are all Protestants, my business associates belong to the same church, and nearly all my customers belong to the same ination. By becoming a Catholic denomination. By decoming a Catolic I will estrange myself from my family, my friends, and probably will lose most of my business." We reminded him that Scripture tells us: "He that loveth father or mother more than Me, is not worthy of Me," and again, "The kingdom of heaven suffereth violence and only the violent bear it away."
We said, "You should be glad of the
taith that God has given you, because
faith is a gitt from God Himself, and
you should not sell your birthright for a mess of pottage, but rejoice and be glad that you have received this divine gift. If you have found the pearl of great price spoken of in the Scriptures. hould you not be willing to sacrific all you have in order to possess it?"
We are pleased to state that he took

this advice, went under instructions, and to day is a devout Catholic .- Cath

PURGATORY.

We are accustomed to devote the Communions, and the great sacrifice of the Mass, can bring relief. But let us bear in mind that our own purgatory may be shortened or lengthened by our own manner of iving here and now. A little patience little charity, a little self-s little humility, practised here, will help to pave our way to heaven. How can we tell what is the thickness of the barrier that hides from us now the dead we love and whom we long to see? How do we know that they are not very near to us in spirit, watching all we do. and wondering at us because we are se foolish as not to serve God and to love Him here with every faculty of our being? We know well how once our mothers watched us, to guard us from all evil, in our cradles and our childhood, and how their prayers followed us in our grown manbood and womanbood, and how they delighted in our successes and grieved over our failures. But consider a moment. On earth, our by which they signify that Christ mothers could be moved by mere human anites the bread and wine to Himself, affection, by pride, by ambition. Now as in a hypostatic union. Transubsuch motives have no influence with stantiation contains three distinct our dear dead at all; they gauge points of faith: First that after conweigh everything in His balances. God's glory is the one idea that pos-sesses the hely souls; they ask one thing for their children, and that thing is that we may be holy, may do God's will alone, may be numbered with His saints. Could we hear them speak, they would ask not only prayers and face at death .- Sacred Heart Review.

St. Gertrude once heard these words



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If we consider the processes of human justice, we see that it punishes differ ent offences with different degrees of severity; it sometimes abstains from instituting any legal proceedings against one who voluntarily goes into exile; it sometimes commutes a sen tence of capital punishment already passed into a sentence of imprisonment for life, because of a petition for mercy; it sometimes shortens the term of imprisonment because a petition ha peen presented on the prisoner's be-

Now, human justice and law are based upon the justice and law of God, who punishes mortal sin with eternal punishment and venial sin with tem porary punishment; who sometimes in-flicts no punishment on him who punishes himself; who sometimes con mutes the eternal punishment, which was due, into temporary punishment; who sometimes shortens the term of temporary punishment because of petition beseeching Him to do so.

We are all criminals in the eyes of God, all worthy of some punishment. The saints are those who voluntarily punished themselves to such a degree that God required nothing more from that God required nothing more from them and they went straight to heaven after their death. For those who have not done this, the only hope is that the eternal punishment which they have deserved may be commuted into temporary punishment. This is why we assume that all those who depart this lite after having come to the new this life, after having come to the use of reason, are in purgatory, unless the Church has declared them to be in heaven by enrolling them in the calendar of saints. We take it for granted that they are serving a term of prisonment, how long a term we do not know. But we do know that their term may be shortened, if we who are in this life send up a petition on their behalf. For the Caurch, in teaching us that there is a purgatory, a place our prayers, and especially by the offering of the Holy Sacrifice of the mass. Again their position may be regarded as imprisonment for debt, which if some kind friend will pay in whole or in part, the prisoner may be released at once or at least their term of imprisonment may be considerably

"Being still children of God and members of the true Church, they share in the communion of Saints, and the Spripture says that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." That portion of Scripture in which these words are found is the Second Book of Macchabees, which we believe to be the Word of God on the same authority on which we believe the Book of Psalms to be the Word of the Book of Psalms to be the word of God, namely, the authority of the Church which Christ our Lord com-manded us to hear. But even those who do not believe Second Macchabess to be the Word of God must admit that it is a trustworthy account of cer tain events in the history of the Jewish people, which shows that they believed in prayers for the dead. And our Saviour, who so vigorously denounced the corruptions which had crept into the teaching of the Doctors of the Law, never said anything against the custom of praying for the dead. Rather did He use words Himself which can have no meaning except that some sins are forgiven after the soul departs from

this world. It is not necessary to argue this point with Catholics. We all believe point with Catholics. We all believe in purgatory and in prayers for the dead. The question is, do we put our belief into practice? Let us ask our-

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selves this question at the beginning of the month of November. There are many who are very good to attend wakes and funerals, but are seldom found in Church when Mass is being offered for the repose of the souls of their deceased friends. Yet we have the very highest motives for practising devotion to the Holy Souls. In the first place, we can, as it were, do God a favor by hastening the entry into heaven of those souls whom He loves so tenderly, but whom His justice obliges Him te keep at a distance from Him until they pay the last farthing. "Amen, amen, I say to you, you shall not go from thence till you have paid the last farthing." Have we never known a father gladly abandon his intention to punish his child, at the request of a third party? His love had wished to do it, but his sense of justice had restrained him. And, if we who quest of a third party? His love had wished to do it, but his sense of justice had restrained him. And, if we who are evil know how to give good gifts to our children, much more will our Father in heaven give good gifts to them that ask Him. The entry into heaven of the souls in purgatory will give God an increase of external glory, that is, of praise and worship. Can we say that we love God if we refuse to procure Him this?

procure Him this?
In the second place, we can help our They are utterly helpless of themselves and they may well exclaim in the words of Job, "Have pity on me, at least you my friends, for the hand of the Lord hath touched me." It may be a father or a mother, a sister or a brother, a husband or a wife, a son or a daughter, or a very dear friend who needs our help. It may be that they are suffering for sins which we were the casion of their committing. In the case of parents, it may very well be that through excessive love of us they neglected to chastise us as they were bound to do. It may be on account of sins of anger to which we provoked them by our undutiful conduct. It may be because of unpaid debts which they incurred on our account. All the more reason that we should do something for them now. We are the only ones they expect anything from ; we are the only ones who can help them.

In the third place, we owe it to our own souls to help the souls in purga-tory. If they get to heaven the sooner for our prayers, we may be sure that God will let them know it, and then they will be grateful. Some people seem to be afraid of offering their Communion or prayers or almsdeeds or Masses for the souls in purgatory, say-ing that they need what ver benefit is in them for them elves. These are short-sighted people. They do not see that by helping the souls in purgatory they are doing a work of charity most pleasing in the eyes of God, and there fore most beneficial to themselves. They may be sure they will lose nothing by it. Moreover, when praying for the souls in purgatory, our minds naturally dwell upon their unhappy state, and we cannot help saying: "How much bet ter for them if they had done penance in the life. A little suffering here is in this life. A little suffering here worth a great deal in purgatory. Then, perhaps, we shall begin to pray, "Send me here my purgatory;" or at least we shall cheerfully accept in the spirit of penance wharever suffering comes to us. Again, the thought will naturally arise: "How God must hate sin, when even the just whose mortal sins are forgiven must still be purified by fire before they can be admitted to His presence! Then we shall feel a horror and hatred of sign creeping over our own hearts, or at least we shall pray to God to give us this horror. This will lead us to make acts of contrition more perfectly than ever before, and firmer resolutions to avoid sin for the future.

These are some of the benefits to our own souls of the devotion to the souls in purgatory But the full benefit we shall never know till that awful moment when we shall stand before the judg ment seat, trembling in uncertainty as to whether we are saved or lost. How happy for us then if the Judge shall ura to us with a look of love, saying : "Good and faithful servants, I was hungry and you gave Me to est; I was thirsty and you gave Me to drink; I was naked and you clothed Me; I was I was naked and you clothed Me; I was sick and in prison and you visited Me."
And then, in wonder and surprise, scarcely able to believe our ears, we shall stammer: "When did we see Thee hungry or thirsty, or naked or in prison?" And then our Blessed Lord will point to certain of the bright believe standing at this right hand and beings standing at His right hand, and will answer: "When these My breth-ren were in the prison of purgatory, hir ting for the heavenly fountains, hungering for the sight of their Father's nungering for the sign of their rather's face, you visited them by your prayers. Now they are clothed with glory and drink of the waters of eternal life. Amen, I say to you, what you have done to the least of these My brethrer you have done to Me. Come, blessed of Mr. Fether, process the Kingdom of My Father, possess the Kingdom prepared for you from the beginning of the world."

The beautiful souls of the world have an art of saintly alchemy, by which bitterness is converted into kindness, ingratitude into benefits, insults into ngratitude into beneus, insuits into pardon. And the transformation ought to become so easy and habitual that the lookers on may think it spontaneous, and nobody give us credit for it.— Henri Frederic Amiel.

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The Catholic Record, London, Canada

THE CATHOLIC AT HEART.

4

Says the Catholic Sentinel : "We often hear it said of a man—generally a man who amounts to semething in the world's eyes, that he doesn't practise his religion, but he is a Catholic at heart. But, is this correct? Is a man really Catholic at heart who does not care enough for the Church to keep him inside of her very liberal law? Does this 'Catholic at heart' remain away from confession because he is wrong fully in possession of property for which his confessor would exact just restitution; or is he guilty of some grosser form of immorality which he ex-pects to repent of in his old age or upon his death bed; or, is it just plain indifference which keeps him from complying with the precepts of the Church?
When we ponder these things can we remaind the control of the co who does not practice his religion has anything to be proud of? Is the title really a title of praise, and not, rather, one of dishonor ?'



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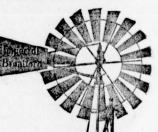
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CHATS WITH YOUNG MEN. THE YOUNG MAN.

HIS RESPONSIBILITIES EQUAL THOSE OF OLDER MEN.

Addressing the thirty second annual convention of the Catholic Young Men's National Union, which was held recently in New York, the President, Rev. Walter J. Shanley, of Danbury, Conn., spoke as follows:

The distinction between the young and the recognition of the convention of the Catholic Young Men's and the convention of the Catholic Young Men's National Union of the Catholic Young

man's responsibility and that of any other man is not marked, nor is the dir-

ference wide.

The young man has, however, a distinctive responsibility, which has its reason in his obligation to form, early in life, habits which will mould his character, and have a bearing on his fature conduct.

Generosity, courage and energy are dispositions which ought to be brought into exercise by the young man in order to faithfully discharge his responsibility to society and to himself. Generosity finds its exercise in contributing to the welfare of others. The young man is a member of society. He is a social being, not a solitary. He has duties to ward his fellow men. He is dependent upon his elders and upon men of his own generation. Others depend on him and expect service at his hands

The dominant principle of Christian society is, "No man is intended to live for himself." If one has the true spirit generosity, he will, in some meas-re, live for others, and live for himself in order the more effectually to live for his fellow-men. The better we are equipped the more serviceable can we be to others.

The stronger, the higher, one is, the more effectively can he raise others to a higher plane, and fortify them in that position. The world is a selfish world, and is mainly influenced by the prin-ciple: "Every man for himself." Men are generous when self-interest requires of the man open and a helping hand. Comparatively few make sacrifices for the welfare of others, with no view of the welfare of others, with no view of ulterior personal compensation. Gen erosity implies sacrifice, high motive, kindness, which is not Christian charity, is commendable—an after glow of the

gospel.

True, sterling generosity is not for eign to courage. The young man should be a man. He is no longer a child. He should not think as a child, understand as a child, nor speak as a child. He should put away the things of a child, as St. Paul advises. Defects which are among the tempers of mind, which are childish, should be elimin-ated from his life. Human respect, ated from his life. Human respect, sowardice, fear of ridicule, should have no part in him. Self-denial of a powerful means. Self-respect, strength, fortitude, self-mastery, which are the elements of Christian manhood, should be fostered by him. Unless the young man is a mere child in disposition and man is a mere child in disposition and habit, he ought to be able to deny him-An occasional effort should not ce. He must take up his cross

daily.

The world admires men who are called great, who have achieved distinction by some aeroic act, or exceptional suc-cess, which has subdued the popular mind and compelled applause, but who in private life are veritable slaves to ssion. No man is truly great, who is not master of himself. There is no slavery like the thraldom in which passion or caprice holds sway. True liberty has its foundation in the subjection of the will to God's law. Human instinct as human as passion is not man's guiding principle of conduct. Man has passions which will destroy him unless he destroys them. Man should be the master, not the slave.

A young man may not succeed in life without self-mastery.

The history of mankind has proved

that self-control will succeed with one talent, while self-indulgence will fail

"Give me the man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my hearts of hearts." Energy is the necessary accompaniment of courage in the development of character. Man naturally dislikes exertion. His tendency is downward. He seeks the easiest way. The indistance of the control of the courage of the control of the courage of t He seeks the easiest way. The indis pensable condition of success in life is effort. Without effort there can be no true development. The duty of the young man is to find out what he is able to do, and having found it, to do it with all his might. He may not have great ability, but if he has the genius of labor, he can do worders. Labor is a kind of omnipotence. It is the philosopher's stone that turns common material into gold. There is no excelence without labor. It is God's wonder-worker. It is the condition of sucder-worker. It is the condition of suc-

ess.
"Excellence is any department," said Dr. Johnson, "can be obtained only by the labor of a life-time; it is not to be purchased at any lesser not to be purchased at any lesser

Michael Angelo said of Raphael:
"One of the sweetest souls that ever breathed, he owed more to his industry than to his genius" This great artist died at the age of thirty seven, yet he left two hundred and eighty seven pictures and over five hundred drawings

"People sometimes attribute my suc-cess to my genius," said Alexander Hamilton, "all the genius I know any-thing about is hard work."

On his seventieth birthday, Daniel

On his seventieth Dirthnay, Daniel Wobster told the secret of his success: "Work has made me what I am. I never ate a bit of idle bread in my life," When William Gladstone was appropriate form against and ten, he approaching four score and ten, he paid tribute to work. "The gray angel of success. I early formed the habit of industry, and it has been its own reward. The young are apt to think that rest means a cessation from all effort, but I have found that the most perfect and it is absorber to find the most perfect and it is absorber for form." most perfect rest is in changing effort."

"I find my greatest pleasure," said ddison, "in the work that precedes what the world calls success." The old Ger man inscription on the key: "If I rest, I trust" should be every young man's

To cease to struggle and to , and drift down the stream.

The young man should have no mean opinion of his ability, for if he is energetic, he is able to do more than he dreams. Labor is the law and condition of progress, realizing days by of progress, realizing day by day yes terday's impossibilities. The land is filled with young men who

The land is filled with young men who can find nothing to do, because they do not know how to do anything thoroughly well. The fine skill which places us in the front rank can be acquired by patient, assiduous labor, and in no other way. It is God's law of progress giving dignity and charm to life, a law of liberty and inequality. We are what we make ourselves by the free use of God's gifts. of God's gifts.

We have but what we make, and every good Is locked by nature in a granite land, Sheer labor must unclench."

In all this the young man must not lose sight of the end for which he ex ists. His first and highest duty is to "seek the Kingdom of God." His genrosity, courage and energy should be directed to the fulfillment of the pur pose for which he came into be His greatest responsibility is based or his relation to his Creator. Natural qualities will avail little, unless they are informed by grace.

OUR BOYS AND GIRLS.

Cardinal Gibbons to the Children On a recent Sunday Cardinal Gibbons reached to the children in Baltimore. We hope our boys and girls will read carefully the following beautiful extract from the discourse.

The words of St. Paul may apply to

The words of St. Paul may apply to you; you are the temple of the living God, and the spirit of God dwelleth within you. Where the spirit of God is there is liberty. They alone enjoy the glorious liberty of the children of God who possess the Spirit of God; their heart and soul is with God. You would like to know how to avertain whether like to know how to ascertain whether the Holy Spirit dwells within you There are certain marks and certain signs by which we can ascertain with an almost infallible assurance whether or not we possess the Spirit of God. As we know the tree by its fruit—so we know the presence of the Holy Spirit by His operation within us. Now, chilthe Spirit of God is first of all the spirit of prayer. The man who has the Spirit of God is a man of prayer; he leans upon God. He does not desert human energy or human effort, but he has his confidence and trust in God, and, in every emergency, has recourse to Divine power; so that the man of God, the woman of God will spontane God, the woman of God will spontaneously lift up their hearts to God in every temptation. Go to your morning prayers with as much regularity as your morning meals, and pray not only morning and night, but also in times of temptation. Besides these private prayers which we are all obliged to practice at home, I would exhort you, children, and not only you, but all within the reach of my voice, never to fail to worship God in His Church on the Lord's Day, at least. Go hither to lay your sorrows and cares, your burdens and trials, at the altar of God. Go hither, brethren, to refresh your souls, to hear the Word of God, and to receive the sacraments. See how much men will exert themselves-and women, too —to enjoy certain pleasures on the fourth of March. On Inauguration Day you will find Pennsylvania avenue, Washington, crowded with people, no matter what may be the condition of the weather, and it is usually bad at that season of the year. You will find men and women standing on the avenue just waiting to see the Presid-

ent pass by.

Again, children, the Spirit of God is a Spirit of love. It is a sign that you have the Holy Spirit within you. 'You shall love God with your whole heart and soul and your neighbor as yourself.' want to give you—the boys, particularly—a test of your courage. Remember, that the Spirit of God is the Spirit of temperance. I propose to give the pledge to the boys to day. All that pledge to the boys to-day. All that are under the age of twenty one are to keep this pledge till they reach that age. 'Be not drunk with wine; wine is a luxury,' said the Apostle. 'Be filled with the Holy Ghost.'

Thinking of Others.

A wild flower bloomed beside a wood-

land. Two who passed that way saw the shy, sweet biossom at the same in-

ant.
"Oh, you little wild darling, you "Oh, you little wild darling, you are mine by right of discovery," cried one. "I must have you to put on my desk and draw inspiration from you all day long," and she stooped to pluck the flower.

The other laid a quick, gently-restrictioned.

The other laid a quick, gently-restraining hand upon her outstretched arm. "No, please leave it where it is. We have enjoyed it; gained inspiration from it, if you will. Perhaps someone else will come this way who will enjoy it too—who needs its beauty and inspiration even more than we," she said. And the little flowers was left in its please.

in its place.
All unconsciously, each of the two All unconsciously, each of the two showed plainly a dominant trait in her character. One enjoyed and would appreciate to her own enjoyment and use exclusively the blossom beside the path. The other enjoyed—and would share it with others. Self alone, or self and others—which is the better trait or impulse? It is not always necessary to deny self a share of the pleasure. But so often we are apt to claim it all for self and forget to share it. Yet others may need the blossom it. Yet others may need the blossom beside the path more than we need it— nay, it may be there more for them than for us. Shall we not think of their need as well as our own desire

The Girl Who Makes Friends. The Girl who makes friends where, ever she goes is delightful. She comes into a room like a sea breeze, fresh, laughing, nodding right and left with happy impartiality. She is ready for anything, and never throws cold water on your plans.

self. She does not retail gossip, though, and she does not know how to be spiteful, or sarcastic, or bitter, and she never exaggerates to produce an

She knows how to be clever and funny without being unkind, or untruthful, or coarse. She likes everybody, not considering it is her duty to suspect anyone of evil until they have

heart is big enough to contain every body, and she never forgets her friends or is forgotten by them .- Church Pro-

On the Sunny Side.

Thad and Helen were on their way downtown, and their way lay along the side of an athletic field shut in by a very high board fence. For a long distance the shadow of the fence fell cross the sidewalk, which was covered with mud from recent rains. The day was bright, and the children wore no rubbers. They picked their way through little brown pools, and felt their feet getting damp, when Helen chanced to look acress the road. She discovered that the walk on the other side of the street was shining and clean and perfectly dry, and she and Taad hurried to cross to the sunny side.

There is a sunny side to almost everything, if we take the trouble to look for it. Don't pick your way through the damp and chill, but get into the sunshine. "Keep on the sunny side!" -Catholic News.

GOOD BOOKS.

"Circulate 'as much as you can' good books among your friends and acquain-tances," advises the Paulist Calendar. 'A good book can penetrate even in nouses where the priest is not admitted. and is received even by evil persons as a souvenir or present. A good book does not blush; if neglected it is not an noyed; when read it teaches truth calmly; if despised it does not comtlain and at times leaves a remorse which may kindle a desire of knowing the truth it is always ready to teach. A good book when given, may at times remain on a table covered with dust and no one thinks of it; but sooper or later the hour of sadness or of afflic-ction will come, and then this book, this faithful friend, shakes off the dust and opens its pages. Then the wonderful conversions, such as those of Saint Augus tine, Blessed Columbini and St. Ignating take place. How many souls have been rescued by good books ! How many preserved from error! How many encouraged to do good! He who gives a good book, even if he did not succeed in doing anything else than suggesting a good thought, has already acquired great merit before God."

ROUEN CATHEDRAL GRANDEST IN THE WORLD.

By Wm. E. Curtis in The Chicago Record Herald.

Rouen, France, Sept. 18. — The cathedral at Rouen is declared to be the finest example in existence of pure pointed Gothic architecture. Ruskin says: "It is the highest water mark of Gothic tracery." Its architecture is "frozen music," as some fanatical person has said; we might compare it to the Wagner trilogy of operas, but another church in Rouen, called St. Onens, is even more beautiful, more delicate and graceful, and we might compare that to a Beethoven symphony. Like every other great temple of worship in France, the founding of this

wonderful cathedral is attributed to Charlemagne when he came here in the year 769 to celebrate Easter. No doubt he assisted in its building, because he left it a legacy in his will in gratitude for the patriotism of the townspeople who furnished him twenty same ships were afterward used with great profit in commerce with Constan tinople, Smyrna. Alexandria and other ports of the East. But nothing definite is known about the designer, and it would be a great satisfaction if there were some authentic account of his life and education in architecture and de-scriptions of other buildings he erected, because it could not be possible that this was his only work. We know the names of several men, most of them abbes or monks, who were engaged in its construction during the 200 years before it was finished, but nothing definite can be said concerning the genius who made the plans upon which they

Nor is this the only beautiful Gothic temple whose designer is unknown. There were great architects in those days, and, while it is not fair to say that architecture is a lost art, it is certainly true that no such piles have been raised within the last four centuries.

It is generally believed that the de signs were made by a monk, and he must have been an artist of extraordin ary genius. But where did he get his knowledge of engineering; where were his hands and his eyes trained to do this work? There were no schools of architecture or heavy arts in these architecture or beaux arts in those days. After the fall of Athens there was no place where a man could learn or acquire the technical knowledge, the refinement and the taste that were remement and the taste that were necessary to produce these jewels of architecture. It is just the same in England, however, as in France. The middle ages produced the greatest soldiers, the greatest architects, the greatest theologians, the greatest poets and dramatists in the whole history of and dramatists in the whole history of the world. Architectural genius does not seem to have been confined to any part of Europe. The castles and pal aces and cathedrals of Germany, Italy France, Spain, England, all testify to this fact. The colleges at Oxford—the finest assemblage of Gothic architec ture in the universe - are the work

I trust" should be every young man's maxim.

An is inclined to try the path of least resistance, the cheapest, the easiest reat. There is no growth, no development without resistance and conflict.

I an apply impartiality. She is ready for anything, and never throws cold water on your plans.

She generally sees the funny side of things, and she has such a whole-hearted way of describing them that you feel as if you had seen them your-line knowing that the architect was a

man of rather gross humor, whether he was a monk or a layman, a saint or sinner, for along with the statues of the apostles, figures of saints and angels, and statuettes of faith, charity, temperance, pru ence, justice, and other virtues, he threw in many grot thiul, or coarse. She likes everyy, not considering it is her duty to
ect anyone of evil until they have
a proved good.

The entire surface of the
church, inside and out, is covered with
the most elaborate carvings in stone, good and honest until it proves itself which are so finely wrought and so much otherwise. She always gets along, for she has friends everywhere. Her must have taken all the sculptors in in detail that it would seem as if it the world all the days of their lives to chisel them.

A REMINISCENCE OF PIUS IX

A young freethinker-he called him self a freethinker-once accompanied some Catholic friends to an audience with the beloved predecessor of the late Pius IX. Every other member of the party solicited some spiritual favor, but this youth preserved a sullen sil-ence. Finally Pius IX. turned to him,

saying.

"And you, my son—have you nothing to ask me?"

"Nothing, Your Holiness."

Nothing what

"Are you sure? Nothing what-

ever?"
"Nothing."

"Is your father still alive?"
"Yes, Your Holiness."

"And your mother?"
"My mother is dead."

"Well, then, my child, if you have nothing to ask me, I have something to ask of you.' The young disciple of Voltaire looked at the Sovereiga Pontiff in opened-

eyed astonishment. "My son," continued the Holy Father, "I beg of you to do me the favor of reciting an 'Our Father' and a

'Hail Mary' for the repose of your mother's soul." His Holiness knelt down; so did the young man, and when he arose tears tood in his eyes. The gentleness of the kindly old Pope and the remem brance of his mother had quite overcome the freethinker's indifference; and as he left the audience chamber he was sobbing like a child.

ONLY ONE WAY OUT OF THE DIFFICULTY.

At the recent Conference of the Cath olic Truth Society in England, Father Maturin speaking on "The Reunion of Christendom" illustrated as follows the absurdity of the Anglican sugges tion of an "appeal to a general council of the whole of Christendom."

"As soon as the Anglican Bishops entered the Council at St. Peter's the question would be asked, were they to sit in the Council or not. Not a Roman Catholic Bishop would sit with them until the question of their orders was decided, and did those who belonged to the Church of England think that the Anglican Episcopate would wait for the decision of the General Council they



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had to appeal to? Did they think the would be prepared to stay outside till it was decided whether they were Bishops or not, and then, if it were decided they were not Bishops would they submit to ordination? If they were not prepared to, then it would be of no use their appealing to a General Council. They would not be let in. Every Catholic Bishop had already de-cided that the orders of the Church of England were invalid so the Church England already knew what the decision of the general Council would be. The judgment was already passed. Therefore an appeal to a General Council was only a back-door way of getting out of the difficulty."

There is only one way out of the difficulty and that is the return of the Anglicans and all other Protestant sects to the One fold under the One Shepherd .- New York Freeman's Jour-

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LETTER FROM ROME.

Rome, Oct. 3, 1906.

After our long interesting journey we are at last in Rome, the eternal city. At once we proceeded to St. Peter's and prostrated ourselves at the tomb of the aposties, in thanksgiving for the happy termination of our journey through Europe. We spent sometime in contemplating this vast and wonderful cathedral and the vational cathedral and the vations. and wonderful cathedral and the vatican palace adjoining. Every part of these sacred edifices has furnished material for volumes of literature and history. On all sides are met the great works of art, created by mighty geniuses and eulogized by the most gifted pens. The vastness of the interior of St. Peter's can best be judged by standing in the centre and viewing in turn, the huge pillars, the lofty vaulted ceilings, the mighty dome, reaching with majestic form towards the sky, balanced between heaven and earth with consummate skill, all which earth with consummate skill, all which attest the marvellous genius and saint-ly ambition of Julius II., Paul IV., Michael Angelo, Raphael, etc. The master pieces of art, that so harmoni ously adorn the interior, illustrate the Church and of virtues and miracles of

Michael Angelo, Raphael, etc. The master pieces of art, that so harmoni must adorn the interior, illustrate the history of the Redemption, of the Church and of virtues and miracles of the saints.

In the Vatican Chapel in the right transcept directly opposite the tomb of the Apos les, the great Council of the Vatican was held in 1869. As we riewed the historic place our imagination portrayed that vast concourse of listinguished prelates and theologians of the world, deliberating, discussing the world, and in the world, deliberating, discussing the world, deliberating, discussing the world, and in the world defining many important questions. In the Vatical Chapel in the right transept directly opposite the tomb of the Apos les, the great Council of the Vatican was held in 1869. As we viewed the historic place our imagination portrayed that vast concourse of distinguished prelates and theologians of the world, deliberating, discussing and defining many important questions, the vital question being Papal Infallibility and Fancy, did easily gather the millions of faithful throughout the universe bending in reverence and bedience to the Decrees of the Council. Having satisfied our holy desires to see those venerat_d places, we proceeded to the Canadian College — our home whilst here. Presenting our creden-tials we were received with much kindness and made feel at home by the good Superior and Fathers of St. Suppice.

Here we had the pleasure of meeting His Excellency Mgr. Sharetti, Apostolic His Excellency Mgr. Sparetti, Apostolic Delegate to Canada. Next day we visited Archbishop Langevin of St. Boniface, and Bishop Doublenwill, of New Westminster, accompanied by a number of Oblate Fathers, who are attending a Chapter of their Order, in the French City.

the Eternal City.

The morning after our arrival, we said a Mass of Thanksgiving in the Church of St. Mary Major, and on the following days at the Basilica and the e Prison near the ancient

oman Forum. We visited many churches whose exterior, though ancient and weather beaten, are still stately while their interior are rich with royal munificence. The walls, pillars and domes are richly wrought in glittering and figured mosaics, while the innumerable master pieces of sculptured marble paintings and inscriptions form a marvellous array of subjects, taken from Holy Scripture and Sacred History; and the altars and shrines glitter with gold the altars and shrines gutter with gold and precious stones, the accumulated donations of ages. Evidently "Rome was not built in a day." All languages of the world are spoken in Rome. People of all nations and races are Propie of all nations and races are crowding the streets, ancient ruins and churches, gazing, wondering, praying and studying. The priests in choir chant the Divine Office at the canon casht one Drivine Office at the canonical bours, and the people, especially at the evening hour, listen in awe and rapture to the heavenly swell of the Divine chant. To-day, Oct. 4th, the Feast of St. Francis Assisi, the Franciscan Fathers celebrated Solemn High Mass, in honor of the stigmate of St. Mass, in honor of the stigmata of St. Francis. The relies of the saint were exposed in a richly adorned shrine, while prelates and priests, in gorgeous of condolence was unanimously passed on the vestments, men in livery, young

people in uniforms, bore aloft orna mented candles, crosses, statues an

mented cannies, crosses, emblems.

We visited the Coliseum the second time yesterday. It stands an awful monument amid the ruins of ancient Rome. We tread with stilled voice and reverential step over the sand of the Arena, stained with the blood of so many martyrs and strive to picture the Arena, stained with the blood of so many martyrs and strive to picture that long and glorious procession of heroic souls who soared from here to claim the martyr's crown. As we gaze and gaze the involuntary invocation rises to our lips and thence heavenward, illustrating the sweetness of the "Communion of Saints."

REV. J. G. MUGAN.

REV. J. G. MUGAN.

The London Times recently claimed for England that, "It is the splendid tradition of British administration to tradition of British administration to show due regard to the dominant forms of religious belief in a given district," and that "all the world over we (Eng land) can point to dependencies of colonies where the Pax Britinnica has

ENGLISH RELIGIOUS TOLERANCE.

reign has no parallel in Europe. Then consider that no Catholic may be Lord Lieutenant in Ireland—that is, because Lieutenant in Ireland—that is, because the people of Ireland are Catholics, therefore the King's representative must be a Protestant. In a Catholic land (Ireland) the religion of the people is so penalized that no Catholic can ever be Viceroy. In England, too, the Lord Chancellor may be anything—provided he is not a Catholic. And in the face of these grows exhibitions of the face of these gross exhibitions of bigotry, we feel entitled periodically to lecture other peoples about the advantages of religious tolerance."

That is so, and it has been always England's way-lecturing other people on religious tolerance and "fair play" generally, while in her own conduct a home setting example of the opposite, at least in regard to Catholics.—N. Y. Freeman's Journal.

A CHANGE FOR THE BETTER.

" It used to be considered quite the thing for gentlemen to discuss business matters over a bottle," says the Cath-olic Union and Times. "Many a mer chant kept a little supply of liquor near him to oil the machinery of negoti-ation. Then there came a time when customers were invited out to discuss business over a social glass. All this has passed away to a great extent, and now, at the most, an invitation to lunch may be given, though very often even then at the middle of the day business men will not touch intoxicants, and are very unfavorably impressed by those who indulge any way freely. It is sometimes said that a social vice only really disappears when it has beunfashionable, or not quite the thing to do. It is a welcome modification in social life that has brought about the present state of affairs. There seems no doubt that it will be deeply effective —more deeply even than moral con-siderations, perhaps — in eradicating the last traces of certain extremely regrettable customs."

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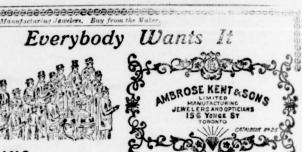
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