

# The Catholic Record.

"Christianus mthl nomen est Catholicus vero Cognomen"—(Christian Is my Name but Catholic my Surname.)—St. Pacian th Century.

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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 irrelevant investigation. The religious convictions 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 discuss 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 self-respecting individuals. Why must they drive when they may talk sensibly? It seems, however, that a Baptist convention must be deadly dull—a clearing house in fact for controversial deliriums. The other day the Baptists donned their war-gear and hid 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 money 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 population 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. Even if it did, 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, twists 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 believes that they should not. Which is the true doctrine? Are the Presbyterians, 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.

semi fatuous persons, but to the normal mind it is but a revelation of abysmal 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 unscathed. 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 calumniated 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 as it is offensive. And they are to convert Catholics.

### 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., Oct. 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 embarrass him with undue eulogy we hasten to add that he called Sir Wilfred Laurier a traitor, a Jesuit, at the morning 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 has been written by the Jesuits of Canada. He knows the lessons on heroism 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 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 distribution of bibles among the people would help to put an end to the race riot scandal. 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 contains language like this. Such outgivings ought to make the most desperate pause. But what binding force have such mandates and sanctions on minds that question the very existence of a divine Lawgiver? Why take the trouble to say, Thus saith the Lord God, to him who will answer: Yes, if there is a Lord God? Why threaten hell upon him who will answer: Yes, if there is a hell? Why speak of eternity and the grave? No, the Bible itself will not do. There must be a mandatum of faith. We must believe that God exists and that He will reward and punish according to deserts. He has sent forth His law and He has named the sanction for those who refuse to submit. The African who breaks the sixth commandment and the American who breaks the fifth actually will not do. Two wrongs are equally guilty in the sight of the all-seeing Judge. Two wrongs do not make one right. Spread the bible, by all means, but also and above all supplicate Heaven for a pure and living faith in what the Bible contains."

### 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 the twentieth century—no thoughtful person—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 Christianity, have had but a slight effect upon the religious mind. We are now going to face a question which will be the decline of the feudal system and which has been accelerated by the liberation of the serfs and the acquisition on the part of the people of political rights, and which has received a mighty impetus from the advance of science which might be said to have begun with the discovery of America by Columbus, which has created what might be called a new social system.

### DEMANDS A HEARING.

That problem which is facing the world demands a hearing from every system of religion, every philosophy, every church. It is a question which 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, palpating, absorbing question, and its demands transcend all the world serious consideration, and if so, can be a happy solution. Here Dr. Stafford asserted that if such a solution were not found, we would face a social revolution compared to which the French Revolution was mere child's play. In inaugurating this pulp it could not do better than to enunci-ate Catholic principles and the Catholic message to the moral world. Socialism is the question of the day. It is not agnosticism. 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 thousand things. When one proclaims himself a socialist he conveys no definite idea of his beliefs. The title conveys a thousand ideas, from the wildest Utopian dreams to the highest ideals. It is our duty to understand it, to enter into it, to treat it with sympathy, to endeavor 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 workman's condition, no matter how wild his dreams. Let us not forget that 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 disquieting the causes of the growth of Socialism, the history of the past, when thousands of laboring people were obliged to live on a scant allowance and whose existence could not be called wretched; whose children could not make adequate provision for them, and when the man in a castle on the hilltop looked down like a god on the little things of earth. The memories of those days are not eradicated from the minds of men. Leo XIII., who desired to be called the Pope of the working people, said we must approach this subject sympathetically, advocate extreme views, and treat them in the right way, for it is natural for them 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 CHRISTIANITY.

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 condition which will make this earth a 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 peace and plenty, and not be forced into the world to eke out a miserable existence. This is our cult, our religion, our hope." To that the Catholic Church is opposed, and we must oppose it. We must show them what is the true Catholic teaching and show them that the Catholic Church is the highest social system; that the Catholic Church is the totality of socialism, which contains for humanity not only what is best in eternity, but in time. Her desire, as that of her Divine Founder, is that when the children shall cry for bread they shall not receive a stone. He said she prays: "They 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 as the bread of the soul. He intended that every child of God should have

food for his intellectual, spiritual and 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 things. God did not intend that he should physically starve any more than He intended him to spiritually starve. That is the doctrine of the Catholic Church. That is the highest socialism that can be announced. That is the doctrine of the Catholic Church, which is for the highest happiness of mankind, both here and hereafter, and it is a pity that it is not understood by men who work laboriously for the uplifting of humanity, and yet oppose the Catholic Church. If they only 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 Church to day is a greater manifestation of life—a greater manifestation of love. There is needed to day a greater manifestation of love and life on the part of our Bishops, on the part of our orders, on the part of our people, if we are going to hold the world, if the future 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 for it. We will have to love humanity with a crucifying love. If we do not, shall not win, and we shall not deserve to win. Do not neglect to do until the question has grown too large. There is necessity for action now. Here Dr. Stafford alluded to the necessity for higher education and for parochial schools, but said that he is profoundly 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 at most perceives elevates himself to God. Humanity saw Jesus Christ and the manifestations of His Divine Love, 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 the world must manifest for its fellow-men. Love conquers the world. We may fail in the intellectual conflict; for every affirmation there is a negation. But to say to a man, No matter how depraved you are, no matter how great a sinner you are, you are still my brother, redeemed by the same God, redeemed by the same Christ. If you are hungry we will feed you; if in prison, we will visit you; if stricken with the most loathsome disease, we will stay with you, because we see in you our brother in Jesus Christ—that is an appeal that wins.

### A STORY OF LOVE.

Here Dr. Stafford dramatically related the story of a Sister of Charity who died for 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, realizing the agony of heart that the dying 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 sufferer. And the child, thinking her mother had kissed her died with a smile on her face. There, said the preacher, is the divine love which is the love of Jesus Christ. There is the solution of the social question. There is the hope of the future, the love of the Man nailed to the wood outside the city of Jerusalem. In conclusion, the preacher argued his hearers to pray that the messages to go out from that pulpit would aid in bringing the world to Christ; that His spirit might enter every soul, which, filtrate into every vein, sad, thought, 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 may 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 that while we possess a shadow of conscious goodness—sin viewed objectively causes us to shudder and turn away. It seems so dark and so horrible, and those who commit it so untrue and so base. 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. Tonyonny makes the great and good King Arthur cry before the last great battle in which he met his death: "I found Him in the shining of the stars, I mark'd Him in the flowering of His fields; But in His ways with men I had 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, perfections only to be found in a Divine Being. It is sad to see eyes, looking around and before, with a look of infinite disappointment, when if they would but gaze upwards all longings would be satisfied. But sometimes it is our good fortune to meet some so noble, so pure, so brave, so filled with the divine love, that they are as lights

kindled to brighten the "enireling gloom" of time. Such was St. Stanislaus Kotzka, S. J., whose feast is celebrated next Tuesday 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 guarded by supernatural presences; dying when little more than a child, yet he remains 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 difficulties, even with persecution from members of his own family, to whom his steadfast upright conduct was a source of reproach and of shame. He came of a noble Polish family, yet the one honor 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 in truth his Father's house. St. 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 are hidden "with Christ in God," and learn the secret of the saints—there loving hearts will be raised to him on his feast, and in the minds of all will dwell the memory of that most beautiful but simple picture in which we 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 think of him and it is in the words of Scripture: "Thou hast made him a little less than the angels; Thou hast crowned him with glory and honor." CHRISTINE SEYER.

### PRIESTLY HEROISM.

EVERY WEEK BRINGS TO LIGHT INSPIRING INSTANCES OF HEROIC PERFORMANCE OF DUTY. No single week's review of the exchanges 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 ministers 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 papers. NINETEEN YEARS IN ALASKAN WILDS. Says the Daily Alaskan, SKAGWAY: The Rev. Father Louis R. Garu, S. J., broken in health as the result of nineteen years spent among the Alaskan Indians of the interior, passed through this city this week on his way to Juneau. Father Rgaru 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 the native, to defend him from the avarice of his pale brother and to impress upon white and red the obligation of mankind to follow in the steps of the Holy One of Israel. He has made—as are his predecessors on the prairies of the Mississippi valley, the plains of the Rockies and the frontier wilderness everywhere—the settlement of a pioneer country and its winning for civilization easier. He has given his life to his work. Only once in the last ten years has Father Rgaru made a trip to civilization. He has been succeeded by the Rev. Father Jette. The latter is son of the Lieutenant-Governor of Quebec.

### HERO OF AN EPIDEMIC.

The death of the Rev. Martin Meagher, which occurred recently at Kane, Pa., is noted by the Catholic Standard and Times, which says that history records no more brilliant example of heroism and self-abbnegation than that performed by Father Meagher during the smallpox epidemic at Hontzidio. The stricken victims, deserted by friends, were stricken on all sides. Father Meagher, with utter forgetfulness of self, faithfully adhered to the suffering populace, and regardless of color and denomination, administered to the wants of the dying, and with his own hands tenderly laid the remains of the deserted dead in their final resting place. SAVED LIFE AT RISK OF HIS OWN. Rev. 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 suffocation, when a sand bank caved in on him. The priest was one of the first to reach the scene, and springing into the 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 rescuer. Unmindful of the peril, Father Eger and his companions worked until they rescued the unfortunate man. IN CHILEAN EARTHQUAKE. W. B. Lord, an Englishman of Valparaiso, writing in the Chilean Times of the earthquake, says: "In the afternoon our little party moved to the Congregation de los Sagrados Corazones, where are domiciled the French Fathers. Their kindness and attention to fifteen hundred homeless persons, to say nothing of the wounded and sick,

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 teaching of Christ in the hour of need." LIGHT ON AN EVERYDAY SUBJECT. In the course of a notable address on the 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 ground—showing 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 that "the man who enjoys security against them is one who relies upon something far more efficacious than logic and argument to sustain his faith—namely, on the knowledge of God, which comes of his own personal experience 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." One, who lived in the Church, we have a divinely appointed teacher, and having submitted ourselves to her authority, "we at once become cognizant 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 a State institution, knowing nothing of 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 convincing assurance that God is there; while the numbing 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 fatal 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 men 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 by a smart syllogism; if I am asked to 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 possibility of Christianity's being anything but a tale and delusion; and so long as 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 those make us understand more fully the true foundation of 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 inquirers have a right to the guidance which it is always in our power to afford them, and which also to the example of virtue which it is a crime on our part not to present.—Ave Maria.

### VALPARAISO SISTERS.

In a description of the scenes incident to the recent Chilean earthquake, given to a correspondent by Father Cyprian Delcor, 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 that city. "When the catastrophe occurred the house of the Sisters of the Poor rang with cries for help from over a hundred 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 the ruins."

### 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 presence!—Newman.

A VICTIM TO THE SEAL OF CONFESSION.

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

On the morning of the next day, Loser repeated his self-accusation in presence of the Public Prosecutor, and his deposition was sent to the Minister of Justice the same day.

The superior and some of the Marist Fathers from the Mission at Balasa, 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.

With feelings of the deepest gratitude to Almighty God Father, Montmoulin once more put on the clerical garment, and repaired to the simple little Mission chapel, to offer the Holy Sacrifice for the first time for more than three years. The good Marist Fathers sympathized in his joy, and the native convicts, to whom they explained, as well as they could, the severe trial that the "holy man" had undergone, pressed round him to kiss the hands that were hardened by toil.

On the following Monday, the legal proceedings were reopened in Air. Father Montmoulin, at the pressing invitation of His Grace the Archbishop, occupied apartments in the archiepiscopal palace; and when he appeared in court, it was in the company of the Archbishop and several of the principal ecclesiastics of the diocese.

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.

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.

Jardinier, having previously fetched Montmoulin 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.

The mother kissed the consecrated hands, now roughened and hardened by compulsory labor, and said: "You are right, what does anything matter to God that He has turned all to good; let us 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."

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On the next day Loser was brought up for trial. The verdict of the jury was perforce no other than guilty of willful murder. Guilty of the criminal offence he was accordingly sentenced to death.

At the entrance of the village the mayor in his robes of office delivered an address, in which after greeting the "faithful pastor who had come back to his flock," he said that every inhabitant of the place would do every utmost to make amends for the grievous wrong that had been done him.

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 cordial reception Father Montmoulin met with at Ste. Victoire gave him real pleasure, and he felt thankful heart overflowing with thankfulness that he intones the Te Deum, standing before the high altar. Still greater before his joy and consolation, when some days later many members of his 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 congregation, were seen at the altar.

When all formalities were over, 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.

For weeks we had been threatened. "The streets will run with blood!" my new converted man servant had said to me before he gathered together his belongings and went back to his mother's hut and to the faith of his fathers.

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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.

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

The 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 hands so truly oriental that for a moment I half mistrusted him.

THE END. BY THE MOUTH OF A WITNESS. "For weeks we had been threatened. "The streets will run with blood!" my new converted man servant had said to me before he gathered together his belongings and went back to his mother's hut and to the faith of his fathers.

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

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

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

"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, come here!"

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

"Come! You know me! Why are you afraid? 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 it."

For a moment it seemed as if the very audacity of the proposal had proved its safeguard. 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 very breath of the mob was hushed and held its answer. When it came its form was fatal.

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

"And, like the chorus in a devil's opera, from a dozen throats the question was hurled back.

"What do I believe?" repeated Murray. "You want to know? Well, I'll tell you."

He looked down at the ground and up around him. The men in the back ranks were already growling out their impatience. From the end of the street the roar of renewed plundering rolled up to us like a wave; everywhere was violence and death, and lust 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 hands.

"I believe in God," he made his answer clear. "In God the Father, Maker of heaven and earth, and in His Son." With an inexorable sound of fury the mob was upon him. To most of them the words were meaningless, but not the duller could mistake the tone and look.

They swept upon him, eager and panting each to be first in the sweep of his long arms. And Murray met them, chanting the defiant psalm of his new found faith:

"And the third day he rose again from the dead; He ascended into heaven and sitteth at the right hand of God."

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

I saw him clearly a moment later. He had shaken off his assailants and stood erect. His clothing and disguise were torn away and the blood 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 forward to the ground.

Then the mob closed in between, and one who also believed these things, and should have joyed in death for their profession, groveled upon the floor of the palanquin, sobbing aloud. For Murray was dead; he had died in the faith. 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 his article on current stage events 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 Catholic, Father Smith says that when that able member of the acting fraternity was at the Catholic Summer School, he spoke little of his own career and profession except to a few in private. "What glimpse of an actor's life he gave," says Father Smith "was achieved chiefly the hard struggle at bitter temptation particularly for those who cherish lofty ambition. The natural obstacles are very great, chance and favor play an important part in achieving any thing, and even when the prize seems near, a mere trifles may snatch it away. It would seem that the society of Freemasons still exerts considerable influence in various departments. Many an actor just missed success by his unwillingness to join the faith at the critical moment.

In other professions and other lines of effort the same state of affairs may

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

Freemasonry here is not what it is in France, they say. If we are to believe 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 has the lodge any particular love for Catholics and the Catholic Church. And Freemasonry in America, while not so savagely and openly anti-Catholic as in France, has its own way of being hostile to the Church and the Church's faithful sons.—Buffalo Union and Times.

**HOW THE PROTESTANT REFORMATION 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 control their independent thought, speech and action—these two standard bearers 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 barriers for himself and for other men generally; 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 on the multitude, but releasing himself and a few elect souls of all fear of future punishment. We shall understand this better when we shall get acquainted with his personal history.

Calvin was born at Noyon in Picardy, France, on July 10, 1509, when Luther, as a young monk, was beginning his professional career at the University of Wittenberg. His father 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 Momors, with a charity common in Catholic times, took him into their home to be educated with their own children by a private tutor. When he was twelve years old, they sent him with two of their own sons 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 he already exhibited a sharp and vigorous intellect, prompt at repetition, bold in attack. He was great at fasting—he spoke but little; his language was serious 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 condemnation of penance and moral restraints, etc., had begun to attract public attention in France, and was creating a wild excitement, particularly among the students of the Paris University. Calvin was soon infested with the new spirit. While his good uncle Richard daily attended Mass, abstained from flesh meat every Friday and Saturday, and piously told his beads daily, John had begun to scoff at such devout practices. For already at fourteen he had read some of Luther's books; he had admitted doubt and then proud contempt into his concealed mind. The influence of his principal professor at the time was in favor of the novel errors, and soon the boy was no longer 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 parish.

For a while he studied law at Orleans, where, under the tuition of an excellent master, he greatly improved in logical thought and trenchant expression; but he was unpopular among his fellow students with whom his habit of fault-finding earned for him the sobriquet 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 complete his theological course, living all along on the income of a church benefice, 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 conscience.

As last his mind was made up; for, to use his own words: "God, by a sudden 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 resolved upon; but he had no love of any person but himself, no kindness, no tenderness, no pity on the miserable. Being 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 goodness. This God, in Calvin's system created the world simply to exercise His arbitrary power, without any regard to the happiness of His creatures. Some of these He predestined to be saved, happy forever,

others to be lost in endless woe; with out leaving any influence on their lot 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 mass of damnation; they have nothing to gain by the practice of virtue, but they should be kept in order by the elect, by force if necessary.

Calvin, while still openly professing the Catholic religion, held conventionalists at night with his secret followers, whom he indoctrinated with his new tenets. His position became dangerous. So he sold his ecclesiastical benefice and fled to the court of Navarre, where Queen Margaret patronized the Reformation. In that kingdom he composed the gospel of his sect, which he entitled, The "Christian Institutes."

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 1561, while he was all-powerful in Geneva, Switzerland. Considering himself and his partisans as the elect of God, he looked down contemptuously upon the "Liberines," as he styled the unconverted Genevese, just as the Pharisees of old used to look down upon the Publicans. In the spirit of Phariseism, he enacted a code of the most rigid morality, and he organized a co-society to enforce it on the people. Geneva had been for generations a city of comfort, of cheerfulness and moderate conviviality, of simple pleasures and happiness. The new code abolished all public amusements, all games, all dances, all that had the appearance of frivolity. Domestic visits were instituted and various inquisitorial measures were taken to watch the conduct of every citizen. Offences against sanctimonious decorum, and against the very appearance of vanity, were severely punished. Thus we read that a lady was put in prison for having arranged her hair too coquetishly; so was her chambermaid for having assisted her. Imprisonment was inflicted on merchants for playing cards, on peasants for using rude language to their oxen, on burghers for not extinguishing 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 "Puritans," from the external purity of morals which they affected.

**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 revival of the chivalrous spirit, and, as a means thereto in the territory under his own jurisdiction, establishes the new order of Knights of Our Lady of the Southern Cross. "So far as society is concerned," says the Australian prelate, "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 and woman in family life. But to-day, outside the Catholic Church, marriage has lost its sacramental, 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 inextinguishable of marriage is destroyed by the recognition of divorce; and the unity of marriage is practically dissolved, not, indeed, by simultaneous but by successive polygamy. Then, outside the married state, who can enumerate or weigh the sins of unchastity which defile the earth, cry to Heaven for vengeance, and corrupt souls created to the image and likeness of God!"

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, Carr asks if the sins and unnatural excesses of modern times are less deserving of swift and startling punishment. "One thing at least," he continues, "is certain—namely, that there is abundant scope for the exercise of that lay apostolate, that lay priesthood, with which the Knight's office is invested. There is no danger of any conflict or collision between the two priest-hoods. They operate in different spheres and are exercised on different occasions. The Church is the centre of the one; the street, the market place, the cricket ground, the shop, the factory, every place where men congregate, as well as the private home, 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 practice the virtues they practiced, to uphold the duties and responsibilities of married life, to protect the purity of the young, to put a stop, as far as opportunity may allow, to every word and act calculated to offend modesty and injure innocence."

During the solemn ceremony of initiation into the new order, each candidate will make these promises: 1. As a true Knight, I promise to practice in public and in private, at home and abroad, the virtues of the knightly office. 2. To promote the faithful fulfilment of the duties of the married state. 3. To shield from harm and maintain the dignity and purity of woman. 4. To suppress by every legitimate means all indecency in word or action. 5. To exhibit toward all, male and female, a chivalrous courtesy.

**THE OLD, OLD CRY.**

Francis Xavier Werntz, the new "bishop" of the Jesuit Order is called, a German, and was elected, it is declared, by the influence of the Emperor of Germany, who has become in recent years a power at the Vatican. The fact that the chief of Martin Luther's followers hold such a relation to the rulers of the Roman Catholic Church from which Luther revolted is interesting if not significant.—Northwestern Christian Advocate.

The late Superior of the Jesuits 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 number the one they believed to be best fitted by ability and other qualities 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 would stand unless there be positive and convincing evidence to the contrary, for the Jesuits are admitted men of ability and thorough capability of attending to their own internal domestic affairs without consulting outsiders, whether they be wearers of crowns or cloaking habits.

But those who are fond of discovering stealthily scheming in everything the Jesuits do cannot let an opportunity 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 and expose it.

If the Jesuit had selected an American for their Superior, as some thought they would, "Ah, ha," says Old Sweden, there's a clue. The voracious Roosevelt 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. Alert, ye sons of liberty, our 'stations are in peril. The Jesuits will annex us. Keep your eyes on the clow."

The Jesuit had selected an Englishman the cry could be changed a little, but the general sense, or no sense of it would be the same "Edward VII is a power at the Vatican. The Jesuits are carrying favor with him; our church is in danger," etc., etc.

If a Frenchman had been elected the cry would go forth, "The Jesuits are carrying favor with the atheist rulers of France, so that when the revolution

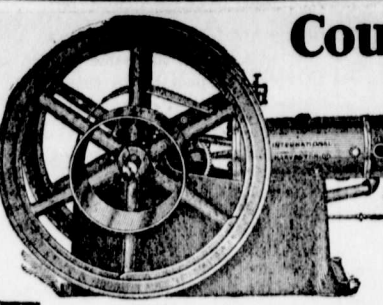
comes they may lead and direct it and bring back the Bourbon and re-establish the Church's power."

But the newly elected Superior happens to be a German, and Old Slouch thinks this never could have happened without the influence of Emperor William, who is ambitious to be the dominating power in Europe. To gratify this ambition he wants to use the influence of the Jesuits, and to give a sign of willingness to assist him they select a German as their Superior. And, as the philosophic Mr. Dooley would say, there you are. "The chief of Martin Luther's followers" hobnobbing with the Jesuits. It is, as the Advocate remarks, "interesting 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 Christian Advocate, or than the Akound of Serat had.—N. Y. Freeman's Journal.

helpless cries are hushed, and her 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 law. We owe to her, as mother, as sister, as wife, as friend, the tenderest 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 earthly life. In poetry, painting, sculpture, 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 dutiful Knights of our fair Queen of the Southern Cross, cherish and champion the honor, the innocence, the chastity, and the charity of woman."

In the motives which have inspired its inception, the purpose it is destined to accomplish, and the Patrons under whose protection it begins its career, the new order is a notable addition to the forces that make for the betterment of social conditions; and we entertain no doubt that in the course of a decade or less Australia will have abundant reason to applaud the happy thought which led Archbishop Carr to establish it. Would that his initiative were followed in other lands! Blessings on the Knights of Our Lady of the Southern Cross!—Ave Maria.



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not the case till after the occupation by the Angles and Saxons. But St. Augustine, who established the Anglo-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 more 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 at Aries.

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 is 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 has given it the name to which the original Church only had a true title.

**A CATHOLIC NATION DELIBERATELY SLANDERED.**

The Baptist Convention, which met 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 cruelties.

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 fifteen days in the forest 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 Belgium'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.

The same Rev. M. Harris, with his 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 scandalous 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 younger.

The educational programme is not overcrowded with subjects, being 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 on 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 more 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 expression to their high admiration of the work which King Leopold's Government 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 reside. The letter of Mgr. Angouard 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 the true condition of affairs in the Congo Free State, and whose bishopric lies in the French colony beyond the jurisdiction of influence of King Leopold'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 Catholics.

**THE NEW BISHOP OF HARBOR GRACE.**

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 twenty-five years, did herculean work; and few Bishops have such an enviable record. He studied 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 Picton County, N. S. The consecration of Bishop March took place on Sunday, November 4th, and the ceremonies in connection therewith were most elaborate.

**San Franciscan Falcons.**

The fact that it has been necessary to increase the number of police and to take other measures for public safety since the reopening of the saloons in 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 becomes a menace as soon as it does get liquor."—Catholic Universe.

**CARDINAL NEWMAN MEMORIAL CHURCH.**

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

On Tuesday, October 9, the sixty-first anniversary of John Henry Newman's reception into the Catholic Church, the handsome church which has been erected at Edgbaston, Birmingham, 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 addressed 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. The 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, is a fine example of Italian architecture. 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 practically a copy of an early classical basilica, is a series of six noble marble columns which support the roof on either side of the nave.

The preacher at the opening sermon 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 in part as follows: "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 service, and which sixty-one years ago on this very day was given to the Catholic Church."

"Greater than all mere material blessings are the gifts of heart and mind which God has been pleased to bestow upon chosen souls, making them to stand forth as prophets before their fellow men and enabling them to interpret 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, and among God's greatest gifts to His creature, 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 shall not depart away, and his name shall be in request from generation to generation.'"

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

"He was meant to be a witness to the supernatural in an age which, for the most part, was forgetful of everything but the concerns of the material existence. '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 pleased 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 word must prevail against all difficulties, and that when there is certainty that God has spoken, there can be no place for doubt. Thus he followed 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 tranquillity of mind, in spite of all the difficulties and disappointments and contradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and imparted to them his own steadfast confidence, so that to many souls his life and his teaching, and the mastery of their spiritual existence, while to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church."

"We have his own assurance oftentimes repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which 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 rumors 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 smile. 'It is wonderful that people can satisfy themselves with rumors, the slightest examination or even attention, would dispel them; but I have had experience of it long before I was a Catholic. At present the very persons, who are through and repudiated the evangelical misrepresentations concerning me, when I was in the Church of Eng-

land, believe of me things quite as extraordinary as are unfounded. Their experience 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 misgiving on my mind that I did wrong in becoming one. I have not had any feelings, but one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me had I not become a Catholic, and it pierces me to the heart to think that so many excellent persons should still be kept in bondage by the Chances 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 Anglicans, amuse themselves with dreams and fancies. I am, dear Sir, truly yours, JOHN H. NEWMAN."

"It may be said, my friends, 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 her existence: All without exception have been witnesses to the supernatural and to the faith, and all alike have continually set forth the same great arguments that have found peace and rest in the bosom of the Church, she should therefore, have a very incomplete 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 to him."

"I think that we may safely say that he was raised up to convey the old unchanging message of new truths 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 else 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 thousands of those who do not accept her teaching, because Cardinal Newman has lived, and preached, and written. As Cardinal 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 resides essentially in the thought, so that nothing can make that to be beautiful which is not so in the plainest 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 Austria: '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 leavened with the Gospel. May God hasten the day when these heterogeneous people shall become one in Christ Jesus!'

While perusing this interesting document the shouts of the newboys in the streets came to tell of what was going on among some 'heterogeneous peoples' elsewhere. It was in the State of Georgia. For five hours, according to the Atlanta Constitution, a frenzied mob, ten thousand strong, ruled the city. During this time Negroes were shot down at sight and out or beaten to death. When at last the combined efforts of civil and military authorities had restored something of order, at least a score of innocent Negroes had been murdered, and more than a hundred wounded. 'In that land of ignorance and immorality,' Mr. Porter. Where is the better land? Read this: 'In every city are whiskey shops and brothels of the lowest description; and there congregate the fends 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 localities.'"

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 called 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 fiery cross summons the clan, and in their track the mob. The nearest tree or lamp-post is the tribunal which decides the fate of the suspects. The question of guilt or innocence does not avail very much, either before or after the hanging or burning. Victims are demanded, and the mob will not be denied. Now, here is a country of 'heterogeneous peoples' for Mr. Porter's ex-

periment. They have for long been subjected to the influence of that Gospel leavening which re-destinates so devoutly for the Catholic Slaves and Austrian, Baptist, Methodist, Episcopalian and Presbyterian have long had full sway there. Why do not the pastors of Georgia and other States raise their voices against the reign of murder, 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 massacre: '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 because the pastors of moral courage have either been driven away or will not come to stifle their conscience in such service. On Sunday morning only one pastor stood up bravely for law and order, according to statements published in the Atlanta Constitution, and that one was a Catholic Bishop—all the others 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 of Missions in 'Papal lands.' Last week we gave an idea of the opportunities that offer themselves right here, in the State of Pennsylvania, among the superstitious believers in 'Hexery,' the goose-bone anguries 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 2: 'Rev. Amos Sell, a missionary located in the mountains near Bendersville, 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 naked in summer, and a great majority are unable to read school in winter because they have not the proper clothing. On several occasions my meetings were broken up by drunken 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 gentlemen than the Alleghenies, 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 the salary one gets. 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. Goderic 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 everywhere, but to those interested in our total abstinence cadets, boys' brigades, young men's societies and alumni associations. 'There is,' 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 interests of boys from the time they are likely to leave the elementary day school 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 undoubtedly 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 am speaking of the other day of a priest who has had over twenty years' experience in Manchester and Salford, and he asked, 'What becomes of our youth? A couple of years or so after leaving school they seem in great part to disappear altogether from attendance at Church. Another priest had taken the trouble to reckon up from the registers of several years the number of those who had left school 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 self-sacrificing conduct, but it was one 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. It is at such a period that the good and devoted 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 shining, clothe themselves in sunpleteness and transparency when the sun has forced them to make way for him.—Abbe Roux.

**When the Liver is out of Order**

calomel, cascara, salts, strong liver pills and purging mineral waters would 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.

Now, purgatives do not touch on the liver at all. They merely irritate the bowels, and afford only temporary relief. But FRUIT-A-TIVES are the one true LIVER TONIC. They act directly on the liver—strengthen and invigorate this vital organ—and put it in a normal, healthy condition.

FRUIT-A-TIVES also stimulate the glands of the skin—and regulate the kidneys and sweeten the stomach. When skin, liver and kidneys are normally healthy, there can be no biliousness, no constipation, no kidney trouble, no impure blood, no headaches.

No other medicine known to science is so reliable and so effective in curing Biliousness as these fruit liver tablets.

FRUIT-A-TIVES are fruit juices with tonics added—and are free from alcohol and dangerous drugs. See a box or 6 for \$2.50. Sent on receipt of price, if your druggist does not handle them.

FRUIT-A-TIVES LIMITED, OTTAWA.

**THE WAYSIDE CROSS.**

Sir Henry Bellingham recently inaugurated at Castle Bellingham, County Lond., the custom of setting up the wayside cross in Ireland. In ancient Ireland it was usual to have stone crosses erected in the market places, to remind all who transacted business there to be just in their dealings and to return to their homes in peace and sobriety. The term 'land' 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 of persons who have been identified as living at various times from 903 to the year 1150. Sir Henry Bellingham, who is so plausibly perpetuating a Catholic practice not uncommon in ancient Ireland, was not himself always a Catholic although it is now nearly forty years since he entered the Church.

Notable Converts. The Benedictine Fathers 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 many years standing, one of the fruits of the Oxford Movement, whose reminiscences of that period and his 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 will take part in the coming Catholic Truth Conference at Aberdeen.—London Catholic News.

**THE CATHOLIC CONFESSORIAL 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 CATHOLIC RECORD office on receipt of 25c.

'The Catholic Confessorial and the Sacrament of Penance' is the title of a pamphlet written for popular use by the Rev. Albert McKeon, S. T. L. St. Columban, Ontario, Canada. It is just the book that is needed now to meet the situation created by the infamous libel of such works as 'The Devil in the Church.' It does not confine itself to pen treatment of the subject, but presents some exceedingly touching and touching the visible effects of contrition and pardon on the face and attitude of penitents, 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 quantities from the author at a nominal price.—The Catholic Standard and Times, Philadelphia, Saturday, Oct. 21, 1906.

**METALLIC** METALLIC ROOFING CO. TORONTO, CANADA. CEILING. Write for prices.

Free, Free. 16 page Catalogue, on and how to decorate your Altars or houses for Xmas. Address postal to Brantford, Artificial Flower Co., box 45, Brantford, Ont.

TWO NEW BOOKS. In Treaty with Honor—A Romance of Old Quebec by Mary Catherine Crowley, author of 'A Daughter of New France.' The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas. \$1.50 post-paid. CATHOLIC RECORD, London, Canada

FIVE-MINUTE SERMONS.

Twenty-fourth Sunday after Pentecost.

MIXED MARRIAGES.

From the simplest lessons of experience, my dear brethren, I think it ought to be plain enough how miserable a thing a mixed marriage is likely to be.

In fact, it can hardly be imagined how any one having a lively faith in the Catholic religion can marry a Protestant or infidel, unless under the influence of a hope that some time or other the conversion of the other party will be effected.

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 his 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.

TALKS ON RELIGION.

THE HOLY EUCHARIST.

The Catholic Church is particular in speaking about the change of bread and wine into the Body and Blood of Christ, to use the word transubstantiation, that is, the change of one substance into another.

We can hardly understand how a person of intelligence and good will can read the sixth chapter of St. John, and not be convinced of the Catholic doctrine of transubstantiation.

ent belief after reading the sixth chapter of St. John. We discovered, after some investigation, 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 church."

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."

We are accustomed to devote the month of November to the thought of Purgatory and to special prayers for our beloved dead. It is right that we should do so, and it is also a great consolation for Christian souls thus to be able to repay our debts of love and gratitude to parents, friends, teachers, who did us good on earth, and to whom now our earnest prayers, and our Holy Communion, and the great sacrifice of the Mass, can bring relief.

Belong still children of God and members of the true Church, they share in the communion of Saints, and the Scripture says that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.

St. Gertrude once heard these words in a vision: "My child, there are many more saved than thou thinkst for. I condemn no one who does not willfully resist My grace."

NESTLE'S FOOD. Always the Same. Nestle's Food is always the same, whether you buy it in Canada or China. Nestle's never varies day or night—summer or winter.

ALL SOULS' MONTH. Antiquarian Casket. If we consider the processes of human justice, we see that it punishes different 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 sentence 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 has been presented on the prisoner's behalf.

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 temporary punishment; who sometimes inflicts no punishment on him who punishes himself; who sometimes commutes the eternal punishment, which was due, into temporary punishment; who sometimes shortens the term of temporary punishment because of a petition beseeching Him to do so.

Belong still children of God and members of the true Church, they share in the communion of Saints, and the Scripture says that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.

Tobacco and Liquor Habits. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$1.

solves this question at the beginning of the month of November. There are many who are very good at attending wakes and funerals, but are seldom found in Church when Mass is being offered for the repose of the souls of their deceased friends.

In the second place, we can help our brethren who are in the sorest need. 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."

In the third place, we owe it to our own souls to help the souls in purgatory. 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.

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 judgment seat, trembling in uncertainty as to whether we are saved or lost.

The beautiful souls of the world have an art of smiling alchemy, by which bitterness is converted into kindness, ingratitude into benefits, insults into prayers for the dead.

You cannot possibly have a better Cocoa than EPPS'S. A delicious drink and a sustaining food. Fragrant, nutritious and economical.

COCOA. Sold by Grocers and Storekeepers in 1-lb. and 2-lb. Tins.

An Income for Life. It is guaranteed to the beneficiary under the Continuous Instalment policy issued by the North American Life. It is written on the whole life and limited payment life plans, and also on the endowment plan, so that the insured receives the income himself if living at the end of a stated time.

TRISCUIT. The new shredded whole-wheat toast served with butter, cheese or preserves --- more nourishing than bread.

Works of Archbishop O'Brien. Memoirs of Bishop Burke, \$1.00. Life of St. Agnes---Virgin and Martyr . . . 25. After Weary Years . . . 1.00. Aminta --- a modern life drama . . . 1.00.

THE CATHOLIC AT HEART. Says the Catholic Sentinel: "We often hear it said of a man—generally a man who amounts to something 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 wrongfully in possession of property for which his confessor would exact just restitution; or is he guilty of some grosser form of immorality which he expects 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 conclude that 'the Catholic at heart' who does not practise his religion has anything to be proud of? Is the title really a title of praise, and not, rather, one of dishonor?"

WINDMILLS. POWER AND PUMPING. The "IMPERIAL" won the championship of the world in a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

A Man Who Shaves himself, needs no talcum—no witch-hazel—no "cream"—if he uses "Royal Crown" Witch-Hazel Toilet Soap. The witch-hazel in the soap allays all irritation—takes away the smarting and burning—leaves the skin soft and smooth.

HOBBS MFG. CO. LIMITED. ART MEMORIAL AND DECORATIVE WINDOWS. LONDON, CANADA.

Fabiola A Tale of the Catacombs. By Cardinal Wiseman. Paper, 30c.; Cloth, 60c., post-paid. Callista A Sketch of the Third Century. By Cardinal Newman. Paper, 30c., post-paid. History of the Reformation in England and Ireland. (In a series of letters) By William Cobbett. Price, 85c., post-paid. Catholic Record, LONDON CANADA.

The London Mutual Fire Insurance Company of Canada. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization: \$3,250,000.00. Business in Force: 66,000,000.00. Assets: 528,000.00. Hon. JOHN DAVENPORT, President. GEO. GILLIES, Vice-President. H. WASHINGTON, Sec. and Managing Director. L. LEITCH, D. WELSMILLER, J. SUPP., JOHN KILLER, Inspector.

CHATS WITH YOUNG MEN. THE YOUNG MAN.

THE 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 man's responsibility and that of any other man is not marked, nor is the difference 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 future 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.

The dominant principle of Christian society is, "No man is intended to live for himself." If one has the true spirit of generosity, he will, in some measure, live for others, and live for himself in order the more effectively to live for his fellow-men.

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 principle: "Every man for himself."

True, sterling generosity is not for gain or 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.

The world admires men who are called great, who have achieved distinction by some heroic act, or exceptional success, which has subdued the popular mind and compelled applause, but who in private life are veritable slaves to passion.

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.

Excelsior 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 price."

Michael Angelo said of Raphael: "One of the sweetest souls that ever breathed, he owed more to his industry than to his genius."

"I find my greatest pleasure," said Edison, "in the work that precedes what the world calls success."

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

OUR BOYS AND GIRLS.

Cardinal Gibbons to the Children.

On a recent Sunday Cardinal Gibbons preached 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 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.

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.

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.

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.

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GOOD BOOKS.

"Circulate as much as you can good books among your friends and acquaintances."

"A good book can penetrate every nook and corner of the human mind, and is received even by evil persons as a souvenir or present. A good book does not blush; if neglected it is not annoyed; when read it teaches truth calmly; if despised it does not complain; and at times leaves a remorse which may kindle a desire of knowing the truth it is always ready to teach."

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

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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.

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 silence. Finally Pius IX. turned to him, saying:

"And you, my son—have you nothing to ask me?" "Nothing, Your Holiness."

"Are you sure? Nothing whatever?" "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 Sovereign Pontiff in open-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 stood in his eyes.

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Advertisement for Surprise Soap. Includes illustration of a woman washing clothes and the text: 'Makes Child's Play of Wash Day', 'SURPRISE A PURE HARD SOAP'.

Advertisement for Stammerers. Text: 'The ARNOTT METHOD is the only logical method for the cure of Stammering. It treats the CAUSE, not merely the HABIT, and insures a natural speech.'

Advertisement for The Home Bank of Canada. Text: 'Head Office and Toronto Branch: 8 King St. West. Toronto City Branches: 78 Church Street, Queen Street West cor. Bathurst.'

Advertisement for Beautiful Lace Pictures. Text: 'Steel Engravings Assorted Subjects. Size 3x4 ins.—30c. per doz. 2x3 1/2 ins.—20c. 1 1/2 x 2 1/2 ins.—15c.'

Advertisement for The Kyriale. Text: 'Or Ordinary of the Mass. ACCORDING TO THE VATICAN EDITION. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes.'

Advertisement for Purity Flour. Text: 'First Duty of A Good Housewife. is to know how to bake good Bread. You can have the very best by using PURITY FLOUR.'

Advertisement for Breviaries. Text: 'The Pocket Edition. No. 22—48 mo.; very clear and bold type, few references; 4 vol. 4 1/2 x 2 1/2 inches; thickness 3/4-inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40.'

Advertisement for D. A. Stewart. Text: 'Successor to John T. Stephenson. Funeral Director and Embalmer. Charges moderate. Open day and night. Residence on premises, 104 Dundas St. Phone 459.'

Advertisement for Telegraphy. Text: 'Demand for Railway Operators exceeds supply. Railway business—both Telegraphing and accounting—efficiently taught. Write for catalogue. J. CLANCY, Bradford Telegraph School, Cor. Colborne and Queen Sts.'

Advertisement for Memorials. Text: 'The D. WILKIE GRANITE CO. 493 RICHMOND STREET, LONDON. MEMORIAL WINDOWS ART GLASS H. E. ST. GEORGE London, Canada.'

Advertisement for O'Keefe's Liquid Extract of Malt. Text: 'Is the best made. During the last few months the great many so-called "Liquid Extracts of Malt" have been placed on the market and sold at prices for which it would be impossible to make a genuine Liquid Extract of Malt.'

Advertisement for Farm Laborers. Text: 'Farmers desiring help for the coming season, should apply at once to the GOVERNMENT FREE FARM LABOR BUREAU. Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.'

Advertisement for Pearl Rosaries. Text: 'The Catholic Confessional and the Sacrament of Penance. By Rev. Albert McKeon, S. T. L. 25 cents post-paid. CATHOLIC RECORD, LONDON, CANADA. SPECIAL Pearl Rosaries Nineteen inches in length. Post-paid. 50 Cents CATHOLIC RECORD, LONDON, ONT.'

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 apostles, in thanksgiving for the happy termination of our journey through Europe. We spent some time in contemplating this vast and wonderful cathedral and the various palaces 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 glorified 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 attest the marvellous genius and saintly ambition of Julius II., Paul IV., Michael Angelo, Raphael, etc. The masterpieces of art, that so harmoniously adorn the interior, illustrate the history of the Redemption, of the Church and of virtuous and miracles of the saints.

In the Vatican Chapel in the right transept directly opposite the tomb of the Apostles, 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. Having satisfied our holy desires to see these venerable places, we proceeded to the Canadian College—our home whilst here. Presenting our credentials we were received with much kindness and made feel at home by the good Superior and Fathers of St. Salpice.

Here we had the pleasure of meeting His Excellency, Mgr. Sharetti, Apostolic Delegate to Canada. Next day we visited Archbishop Langevin of St. Boniface, and Bishop Donatelli, of New Westminster, accompanied by a number of Olate Fathers, who are attending a Chapter of their Order, in 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 Mamertine Prison near the ancient roman Forum.

We visited many churches whose exterior, though ancient and weather beaten, are still stately while their interior are rich with royal magnificence. The walls, pillars and domes are richly wrought in glittering and figured mosaics, while the innumerable masterpieces 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 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 crowding the streets, ancient ruins and churches, gazing, wondering, praying and studying. The priests in their bright and white robes at the altar, the people, especially at the evening hour, listen in awe and rapture to the heavenly swell of the Divine chant. Today, Oct. 4th, the Feast of St. Francis Assisi, the Franciscan Fathers celebrated Solemn High Mass, in honor of the stigmata of St. Francis. The relics of the saint were exposed in a richly adorned shrine, while prelates and priests, in gorgeous vestments, men in livery, young

people in uniforms, bore aloft ornamented candles, crosses, statues and 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 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.

ENGLISH RELIGIOUS TOLERANCE.

The London Times recently claimed for England that, "It is the splendid 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 (England) can point to dependencies of colonies where the Pax Britannica has meant that local religious beliefs shall neither be insulted on the spot nor wounded by any action initiated at home." In reference to which boss; the Tablet presents "the other side of the picture" as follows: "The King, as a condition of his rule, was forced, and at the most solemn moment of his reign, to use language of blasphemous abuse in regard to all that is held most sacred by his twelve million Catholic subjects. That outrage committed at the beginning of every reign has no parallel in Europe. Then consider that no Catholic may be Lord 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 Viceroys. In England, too, the Lord Chancellor may be anything—provided he is not a Catholic. And in 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 peoples on religious tolerance and "fair play" generally, while in her own conduct at 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 Catholic Union and Times. "Many a merchant kept a little supply of liquor near him to oil the machinery of negotiation. 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 that at the middle of the day business men will not touch intoxicants, and are very unfavorably impressed by those who indulge in any way freely. It is sometimes said that a social vice only really disappears when it has become unfashionable, 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 considerations, perhaps—in eradicating the last traces of certain extremely regrettable customs."

DIED.

SIMPSON.—At Owen Sound, on the 4th Oct. 1906, by dropping, Mr. Robert Simpson, assistant foreman C. P. R. Aged thirty four years. May his soul rest in peace!

RESOLUTION OF CONDOLENCE.—At a regular meeting of Branch 4, London, a resolution of condolence was unanimously passed on the death of Bro. Thos. Hutton and Peter Condon.

# Red Rose Tea

## "is good tea"

Always exactly the same quality  
Those who have used it for years are the ones who give it the name of "good tea."

T. H. ESTABROOKS, ST. JOHN, N.B. WINNIPEG.  
TORONTO, 3 WELLINGTON ST. E.

# Gourlay, Winter & Leeming

## 188 Yonge St., Toronto

# Harvest Sale of Used Organs

This season's harvest has, in general, been a bountiful one and many have, as the result, changed good organs with us for fine GOURLAY pianos. We have many more than our wareooms can accommodate—hence this sale. To clear at once, we have marked the prices away down and every organ is in perfect order; in fact, guaranteed for five years like a new instrument.

- Uxbridge**—Five octave walnut organ by the Uxbridge Organ Co., High back, has 10 stop, 2 sets of reeds throughout, coupon, 2 knee swells, music rack. Height 6 ft. 4 in. Original cost \$100. Sale price..... \$36
- Estey**—Five octave walnut organ by the Estey Organ Co., Brattleboro, Vt., with small extension top, has 7 stops, 2 sets of reeds throughout, music rack, amp stands and knee swell. Height, 5 ft. 11 in. Original cost \$100. Sale price..... \$39
- Dominion**—Five octave organ by the Dominion Co., Bowmanville, in handsome wau case, burl panels and r sonant s. Has 8 stops 2 sets of reeds throughout, couplers, 2 knee swells. Height, 6 ft. 3 in. Original cost \$125. Sale price..... \$42
- Bell**—Five octave walnut organ by W. Bell & Co., Guelph, decorated case, music rack and lamp stands; 11 stops, 2 sets of reeds throughout, 2 knee swells, couplers etc. Height 6 ft. 3 in. Original price \$125. Sale price..... \$45
- Dominion**—An Exhibition organ in walnut case by the Dominion Organ Co., Bowmanville. A peculiarly handsome and well constructed organ. An Exhibition stop; has very attractive top with shell, mirror and music cabinet. Is equally fine in tone, having 12 stops, 3 sets of reeds in the reble, 2 in the bass in addition to sub bass set; the folding pedal cover. Original cost \$175. Sale price..... \$63
- Scribner**—Five octave organ in rosewood finished case by the Scribner Manufacturing Co., with Scribner quillifying tubes; has 11 s ops, 3 sets of reeds in the treble 2 in the bass, couplers, 2 k ee swells etc. Original cost \$150. Sale price..... \$65
- Doherty**—Six octave piano case organ by the Doherty Organ Co., in walnut case without top; has burl panels, swing music desk 11 stops, 2 sets of reeds throughout, 2 knee swells. Height 4 ft. 6 in. Original cost \$140. Sale price..... \$69
- Goderich**—Six octave piano case organ by the Goderich Organ Co., in handsome walnut case with plain panels and mirror rail top, has 11 stops, 2 sets of reeds throughout, coupon, 2 knee swells etc. Cannot be told from new. Original cost \$140. Sale price..... \$72
- Doherty**—Six octave piano case organ by the Doherty Organ Co., Clinton, in walnut case with mirror top; has 11 stops, 2 sets of reeds throughout, 2 knee swells etc. Height 5 ft. 11 in. Original cost \$150. Sale price..... \$74
- Dominion**—Six octave piano case organ by the Dominion Organ Co., Bowmanville, in dark walnut case with carved panels and mirror top, has 11 stops, 2 sets of reeds throughout, 2 couplers 2 knee swells etc. Sale price..... \$81
- Karn**—Six octave piano case organ by D. W. Karn & Co., in handsome walnut case with full length music desk, carved panels, mirror top, lamp stands, 11 stops, 2 sets of reeds, 2 couplers, vix hum na, 2 knee swells. Sale price..... \$83
- Dominion**—Very handsome 6 octave piano case organ by the Dominion Co., in walnut case, full length carved panels and music desk, 2 sets of reeds throughout, 11 stops, couplers, vix humana, 2 knee swells as well as folding music-proof pedal cover. Cannot be told from new. Sale price..... \$88
- Sherlock-Manning**—Six octave piano case organ by the Sherlock-Manning Organ Co., London, in circassian walnut double veneered and polished like a piano. Full length music desk with raised hand carved. Thirty-six inch mirror top, amp stands, music proof pedals, 13 stops, 2 sets of reeds throughout, couplers, 2 knee swells etc. U ed less than one year. One of the finest organs we have ever had in stock. Sale price..... \$92

**TERMS OF SALE**  
Organs under \$50—\$5 cash and \$3 per month without interest.  
Organs over \$50—\$10 cash and \$4.00 per month without interest.  
A discount of 10 per cent allowed for cash.  
If monthly payments are not convenient, please state what method you prefer. We wish to suit you.  
A stool accompanies every organ.  
Every organ is guaranteed for five years from date of shipment, the same as a new instrument.  
Every organ will be shipped subject to approval, and if not satisfactory, we will pay the return freight.

# Gourlay, Winter & Leeming

## 188 Yonge St., Toronto

**DEATH OF REV. T. P. FAY'S MOTHER.**  
The announcement of the death of Mrs. Hugh Fay of Farrowton, Que., came as a great shock to her many American friends. Mrs. Fay's maiden name was Mary Ann. She was born near Conhill County (Cavan, Ireland and came to Canada about the year 1855, residing in Am. until about five years ago, when she moved to Farrowton, Que. She was an exemplary wife and good mother and leaves a mournful loss her husband, two sons, Rev. Thos. P. Fay, P. P., Farrowton, Que., Michael of the Civil Service, Boston, Mass., and one daughter, Miss Fay, Farrowton, Que. Her death has caused the greatest sorrow and the sincerest sympathy of her many friends and acquaintances is extended to the bereaved ones. The funeral service was conducted by Rev. Canon Corkery assisted by Rev. Father Harkin, Rev. Father Cavanagh, and Rev. Father Fay. May her soul rest in peace!

**Free for the Asking**  
Drop a postal to the Bradford Artificial Flower Co. for one of their new 16 page catalogue, on what and how to decorate your altar or home for Xmas, it may interest you. Address Bradford Artificial Flower Co., box 45, Bradford P. O., Ontario.

**NEW BOOKS.**  
"The Glories of the Sacred Heart of Jesus" How It is and ought to be venerated and adored. From the original of Rev. M. Haubert, S. J., with an introduction by Rev. John J. Wynne, S. J. Published by Benziger Bros., New York, Cincinnati and Chicago. Price \$1.25.

**WOMAN'S** \$15 Fall-tailored suits \$6.95. Send for fashion catalogue, showing everything you use, wholesale. SOUTHCOIT SUT CO., Dept. 12, LONDON, ONT.

**TEACHERS WANTED.**  
TEACHER WANTED FOR S. S. NO. 6 Huntley, Ont. Female teacher, holding second class certificate. Duties to commence on the 1st of Dec. 1906. Salary \$480. Apply stating salary and experience to John Carter, Sec. Treas., Corkery, Ont. 1683 2

**TEACHER WANTED FOR SCHOOL SECTION NO. 2**  
Township of Huntley, holding 1st or 2nd class certificate. Salary \$480. Duties to commence Jan. 2nd, 1907. Apply stating experience, etc., to L. J. Curran, Sec. T. eas., Powell, Ont. 1683 3

**WANTED A CATHOLIC TEACHER**  
In male or female fully qualified to teach and speak French and English for R. C. S. S. No. 3 B. Maiden and Col. Heiler North for the year beginning Jan. 3, 1907. Applicants will please state salary and experience. Address D. A. Ouellette, Sec. Verere, P. O., Ont. 1683 4

**WANTED CATHOLIC MALE TEACHER**  
Holding first or second class certificate. Applicant must furnish first class references and state experience and salary required. Apply to P. Laurendeau Secretary, Catholic school district, Culinary, Alberta. 1683 4

**TEACHER WANTED FOR SCHOOL SECTION NO. 1**  
Stoney, holding 1st or 2nd class certificate. Salary \$480. Duties to commence Jan. 3, 1907. Apply to Joseph R. Bay, Drysdale, Ont. 1683 5

**WANTED TEACHER OF EXPERIENCE**  
Holding second class professional certificate to teach the Public School of Amouville during the year 1907. Salary \$550. Address M. Coucshin, Sec. Treas. 1683 2

**TEACHER WANTED FOR SEPARATE SCHOOL SECTION NO. 1**  
Stoney, a male or female holding 1st or 2nd class certificate. Salary \$480. Duties to commence Jan. 3, 1907. Apply to Joseph R. Bay, Drysdale, Ont. 1683 5

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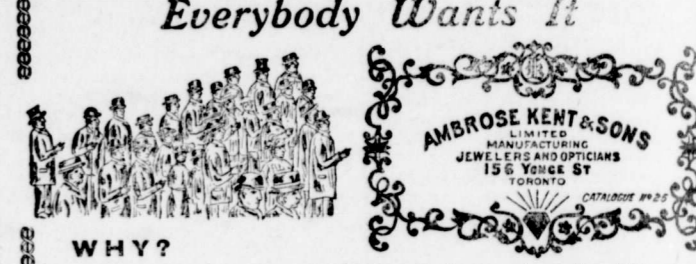
We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

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From the Earliest Ages to the Present Time  
By W. J. WALSH  
with Introduction by Monsignor Bernard O'Reilly, D. D.

Four volumes; 1600 pages; beautifully illustrated. The only authentic work on the subject ever issued and published at a price and terms within the means of all. Don't miss this opportunity. No description can be quite so convincing as a personal examination of the work. We send on approval, no expense to you whatever. For the convenience of our patrons we will supply the work on the easy monthly payment plan if so desired.

Four vols., cloth tops, gilt, \$9.00  
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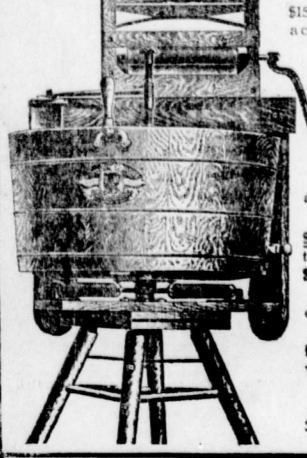
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