Catholic The

"Christianus mthi nomen est Catholicus vero Cognomen "-(Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

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LONDON, SATURDAY, SEPT. 22, 1906.

JUGGLERS AND PROPHETS.

The journalists who are juggling with the Pope's Encyclical to the French Bishops are but imitating in their own way the performances of the anti-Catholic correspondents of the great metropolitan prints. That many these writers are special pleaders, hired to make out a case against the Church, is well known. That their opinions are valueless, save to those whose eyes are blurred by hate, is ad. mitted by the non Catholic who has not parted with his reason. But they are quoted by scribes who wrap themselves in a vesture of seeming impartiality and weep over the ravages of yellow journalism. Just now they are emitting oracular platitudes over the tactlessness of the Pope's attitude towards the French Government. They would have the Papal policy to bend to every whim and caprice of men who, when dealing with the Church, recognize neither truth nor justice, and whose avowed design, in enacting the Law of Separation, was to disrupt all occlesiastical organizations in France. If any one can read the provision of this law, without noticing its encroachments upon civil and religious liberty, his

optic nerve, so far as justice is con cernel, is in disrepair. It may be reactionary for Pius X. to object to rules fashioned by the professed enemies of the Church, but we suspect that the people who are fond of this word " reactionary " might protest against out siders interfering with the government of their own sects and frame their protest in words eulogistic of manliness and conscience. It is all in the point of view. Then the prophecy business has never been successful. " One after another," wrote a journalist, Mr. Vance Thompson, if we remember aright, " the centuries have come beat ing at the door of the Vatican, and the Roman Church, in the frail worn form of some old man, has come forth. 'What do you want ?' 'Change ?' 'I do not change.' Against this immobility political forces break themselves in vain. Others have ridden out before Jaures and his cohorts of socialism : stronger armies than the one led by Combes and officered by international financiers, have charged against it. The immobile remains."

WHAT WE THINK ABOUT IT.

For our part, we believe that the Separation Law will rouse French Catholics from their inaction and fuse them into organized opposition to Government oppression. The indifferentism which allows them to be manipulated by a handful of infidels criticizing his bishop, allowing his chil pass away when their s

" conventionality," may draw a veil over the mouth of hell and so expend much imaginative power and time. But all this does not prevent God from dealing with sinners "according to their uncleanliness and wickedness.' It does not quench the fire which God has kindled in his wrath. It does not keep the devil from going about and blinding men to their immortal destiny.

SCIENTISTS AND CHARLATANS.

In concluding a discourse on the progress of science in the last quarter of a century Professor Ray Lankester. President of the British Association, said: " Men of science seek in all rev. erence to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life and have set their hearts and minds on the knowledge of the Eternal."

This language is different from what we hear from men of the Hæckel type. Scientists and theologians who understand their business are always friends. When, however, a scientist gives over the study of phenomena and their laws and wanders into the by - paths of scientific fiction, he is apt to be treated as a nuisance. As a matter of fact Hæckel has long been discredited among German scientists.

MEN UNAFRAID AND GLAD.

We need the earnest Catholic-loyal and simple-the one who reverences authority and is aggressive as befits the man who knows where he stands and what he stands for. We are on trial every day ; keen eyes are inspecting our way of living. If we are buoyed up with the hope of doing something for religion men will see the love and truth which we claim to possess, If we are in nowise different from our fellows, we may be dismissed as hypocrites or as harmless mumblers of meaningless words. We pity the bad Catholic-that is, the one whose life, so far as the world goes, is at variance with the code in honour among respectable citizens. But he is looked upon, as a rule, as a nonentity or a fool or a mere tank for rum and the stories of the bar tender. He is not one of the men who work and think. He is popular, as it is styled, because forsooth he is not in the way of anything or anybody. He is a disgrace to us, but it is the indifferent Catholic, who looms large in social and commercial circles, who is a barrier to the extension of God's Kingdom on earth. To him men look for evidences of the faith which they have not. But however intently they watch they can discern too often unfortunately but what is visible in the lives of their neighbours, and so the indifferent Catholic stumbles on

LETTER FROM FATHER MUGAN. London, Eng., August 22, 1906. We are in the whirlpool of the world.

This is the city around which the commerce of the nations revolves. This is the greater Babylon which speaks all human torgues. This is the world's storehouse of wealth and power. This is the mighty citidal at whose beck and will the nations, the army's and the navies of the world, move or stand. This is a vaster city than has been. This is an overflowing caldron of humanity. This is the seat of empire f many nations. This is London.

From the hospitable heather covered hills and valleys of Scotland we erewhile took our way to the South, cross ing the largest bridge in the world over the ford of the Firth of Forth, passed the Tweed and Clyde, the famous fields of Flodden and Bannockburn, the beau tiful district of Argyle, the important cities of Dumfries and Carlisle a Roman Wall of Adrian, into England, near the famous Gretna Green, a village so celebrated for English marri ages under Scottish laws.

Most of England is a fine looking country, at least what is not covered with cities, factories and railroads, as very much is. The country is well shaded with green groves and hedge fences. Parts are fairly level but most of it is diversified with low rolling mountains, not so high or rugged as in Ireland and Scotland, fine wide valleys, clear streams and lots of wide spread-ing trees, most of the land in pasture, with considerable hay and a remarkable abundance of sheep and cattle, and absence of cultivation except in the

absence of cultivation except in the South. The towns and cities of Eng land are numerous and populous. There is Liverpool with nearly a million people living principally on its shipping and commerce with foreign nations. These is Manchester and Birmingham each with nearly 800,000 people in the midst of the mining regions, manufacturing iron and steel for building the framework of the vast cities, railroads, bridges, etc. The large cities of Leeds, Chesterfield, Notingham, Derby, etc., manufacture English broadcloths, tweeds, silks, woolens, cottons, linens, and other fabrics and furnishings almost to no end for the wide world. It is most interesting to watch study the vast number and various kinds of looms and spinning machines in operation. Human genius and ingenuity is here displayed. Those smoothly running machines, those countless myriads of revolving spindles and flying shuttles, all moving in obed-ience to their own laws and at high speed, are wonderful. From the raw off the sheep's back, from the products of the silkworm, from the raw flax and cotton, around the electric spindles, through dying and coloring vats, the yarn and thread is carried by flying shuttles through the loom with such accurate and precise order and combinations as to roll out from the coarsest to the finest fabrics of most beautiful colors in plain, figured, floral, or pictured designs, that go to make up the contents of our dry goods And there are the thousands stores. of girls, yes, hundreds of thousands, I venture to say, even to say millions, of Irish, English and Scotch girls employed in operating these factories of England year after year, each try-ing to make a living for them-selves and others depending on them.

an instructive study. We spent a whole day visiting some of them. The city of Oxford, with about 200,000 in habitants has grown right in among the colleges, so that city and colleges make one compact body-with streets in squares, in circles, in triangles, in stars, in mazes, in labyrinths and every other mathematical figure ; with small interior parks, lawns, roof and hanging gardens, interior courts, deer parks, zoological gardens and aquariums. Here the statesmen, the great orators, writers, ralers, historians, poets, divines, generals, kings, princes, mon

archs, potentates, financiers, commercial men and scientists of all nations and of all ages, from the time of Alfred the Great, who established the first college here in 890, down to the present, have studied. We must not depreciate the honor and merit due to Cambridge in its great work of education, but Oxford has always carried on its scientific courses in a more gigantic scale and attracted to its ancient walls more of the great scholars of the world. Both, how ever, it is sad to know, have grieviously strayed from the path of truth in religious science and gone into the regions of error and schism. It is consoling, however, to see so many stars of transcendent brightness coming forth, Oxford throwing their light over the English world and true as the needle to the pole leading the brightest minds countless numbers of followers, with back to the true light and the tru fold. These are the Fabres, the Wise

mans, the Mannings, the Newmans. London! One of our companions had left us about a month before at Dublin and gone on his special business to London. He had secured suitable accomodations for us so that on our arrival at St. Pancras Station in the great city we drove in a hansom direct to 68 Gower street, near St. Patrick's church, and were greeted at the door with a warm shake hands in a most friendly and homelike manner by our host who by our host who was expecting us, and who recognized us at once by our bill of fare given by our advance agent. There were other Canadian and American guests in the house so we were at home at once. London claims over 7,000,000, of inhabitants. What can we say about it? It is not hot nor so cool at this season as Scot-land and Ireland. It is mild and sprinkles rain often and nearly always cloudy. We have seen scarcely a fly cloudy. We have seen scarcely a fly or insect since we left America. This is owing to the cool even climate. The temperature scarcely changes a few degrees day or night from one end of the week to the other. Everybody seems to have enough to eat and it is amazing how everyone gets enough every day. The problem is partly ex-plained by the train loads and boat oads of foodstuff rushed into the great markets every day. The Covent garden markets at sunrise is one of e most impressive sights of London. It is mostly under cover and cover ome four acres in the heart of the city, near the river, and filled high and with fruits and vegetables in barrels, cases, sacks, crates, etc; the most delicious fruits of untold varieties and nostly from the tropics at this season. Crowds swarm ; mer, women, children, dealers, everybody getting their day's supply. Horses, wagons, carts, baskets, dogs, cats, rabbits, pigeons, birds, mules, donkeys, railroad trains, steam boats, tramways, everybody, even thing over your head, under your fe everyin the air, under the ground, and each having their bodies and im bridges over bridges, tunnels under tunnels, a maze, a whirlpool of hungry There are many like this humanity. The meat markets are prettier and just as busy. Acres of rows and rows high and low of dressed carcases on different flats with just room to walk through. The Billingsgate fish market is famus and has the honor of having manu actured and keep in use a large number f the emphatic words of the language. Westminster Abbey is perhaps the reatest historical center. As we enered by the left arm of the cross which entrance to the coronation s the hanel of St. Edward the Confessor, in which the kings and queens are crowned, a great awe and a rush of eventful history came over us. Service was being chanted by the ministers and shoir of the abbey in presence of a considerable crowd, apparently strangconsiderable crowd, apparently strang-ers like ourselves. Among many prayers and texts of Scripture they chanted in clear voice, "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, etc. The interior of the abbey is filled with statues, inscriptions and scalptures in marble, works of art, of great people statues, inscriptions and sculptures in marble, works of art, of great people and great things, good and bad. The floors, walls, ceilings are full. The abbey is divided by screens and rail ngs into many appartments. Ther there are the chaples inside chaples and chaples bordering around every side. In these are the tombs of the tings, princes, nobles and their re ations. We visited these with differ lations ent guides trained for the purpose, who explain the history of each. There are large numbers. We visited them again and again to study closer. We lingered at the tomb of Mary Queen of cots with awe, with respect, with adness. We studied the inscriptions. adness. We read the ordinances and mandates of James I in regard to his mother, in what is said to be his own handwriting The tomb of Elizabeth is in the chapel ast opposite. The tomb of St. Edward the Confessor stands on high in the middle of the central chapel the finest of ne in the abbey. It alone is covered with a magnificent scarlet robe or pall mbroidered with heavy gold lacework,

Commons and House of Lords in session before they rise; enough to view these historic bodies. We afterwards visited the floors, the lobbeys, the rotundas, the galleries. The buildings are immense, galleries. galleries. The buildings are immense, but the House of Commons and Lords seem so small for the number of mem-bers. We went to the vane of St. Panl's Cathedral. It is 404 feet high.

Record.

is away above the city and the streets below seem crawling alive with insects which are the throngs on the streets. The London Bridge is crossed by 22,000 vehicles and 110,000 persons every day. There are 30 other bridges nearly as busy. We visited the London

Boleyn, Katherine Howard, Sir Thomas More, Sir Walter Raleigh, etc., and there is the spot where thousands lost their heads. Here are monuments to many of them in the chapel of St. Peter in Chains and in St. John's chapel. In that part called the Wakefield Tower strongly fortified we are shown the the crown jewels under brilliant electric light mounted in a very large circular case and guarded by the Coldstream and Home guards.

jewels are Queen Victoria's The crown with 2,783 diamonds and 310 ems. The St. Edward the Confessor's grown, in which the present king was crowned. The crown worn by the King on state occasions. Then the Queen's crown, the Prince's crowns and many of them, many coronets, royal maces, sceptres, crosses and orbs, swords, bracelets, buckles, etc., all emblazoned in gold, diamonds, rubies, sapphires, pearls and precious jewels. It is a magnificent sight, holding one spellbound for hours. There are also in the side cases the most distinguished, the most honorable, the most exalted, badges and buckles of the order of this and the legion of that. We visited Windsor Castle and were conducted through the magnificent suit of state apartments, throne room, banqueting apartments, throne room, banqueting hall, drawing and reception rooms, magnificent paintings, exquisitely wrought furnishings, etc., beautiful gardens, lawns, and parks, high up on a ciff, commanding a magnificent view of the grandest part of the country around, and all covered with interest-ing, glorious, sad, disgraceful, and ap-valling history. Wa visit the Hotel palling history. We visit the Hote Cecil, the home of our Canadian states We visit the Hotel man. Downing street, and the state department, Buckingham gardens, and the royal chariots, Kensington Palace, the home of the unmarried members of the Royal family, the late home of Princess Ena, Marlborough Palace, the residence of the Prince of Wales. These palaces are all in and about St. James and Hyde Park, which are joining; about these parks, which are cut a short distance from the parlia-ment buildings, are the palatial resi-dences of the wealthy and noble, the titled lords and royal bloods. It is titled fords and royal bloods. It is Royaldom, Dukedom, and swelldom. In the edge of the park, in a chosen spot, is the magnificent monument to Prince Albert, with its marvelous array of sculptured celebrities of the world, and gigantic, symbolical figures of all nations doing homage to the prince. The New Westminster Cathedral, in which we said Mass one Sunday stands not far from all this. It is a magnificent structure and when finished inside will excel anything in England. I doubt it will excel Armagh Cathedral, It is remarkable that its high tower stands

directly between the rising sun and Buckingham Palace, and I casts its shadow across the Royal Palace every morning when the sun shines.

to get a short look at the House of they were desecrating a Catholic grave. Nowhere in the country was the symbol of man's redemption shown much greater favor than it was in the days of Nero But how is it to day? Here in the

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East there is a tendency, on the part of many Protestant bodies, to put the cross on their churches. Often it assumes the form of mere ornamentation-a cross-like weathervane, a cross shaped filagree, a lily-whorl in iron-yet still a cross. In New York City the Methodists are putting crosses on their churches in certain districts, and in Philadelphia there is a Baptist Church with a cross, Tower which was the scene of so many executions. There is the block and axe which executed Lady Jane Grey, Ann ified crosses surmonnting them. Varified crosses surmounting them. Var-ious non Catholic bodies, like the Masonic Knights of St. John and Knights Templar, openly wear crosses as emblems. We are informed, more-over, that there is a rew benevolent secret society called the Knights of the Cross; but whether or not it uses the cross as a symbol we do not know. the cross as a symbol we do not know. Where the cross most abounds, how-

ever, is at the throats of young women, apparently as an ornament. Usually its is of gold or its imitation, but s times it is of pearl, or glass, or other dainty material. Anvone who travels which use the streets of large cities, and keeps his eyes open is of its appearace in the manner de-scribed. His first impression is that all these young women are Catholics, but if he make inquiry he will find that many of them are not—that they are wearing the cross merely because its is getting to be the fashionable thing to wear it. Jewelers the country over are now keeping small gold or pearl, or bright colored glass crosses for sale and it is conceded a pretty decoration for a fair well-rounded throat. How has it gradually won its way into

tavor in spite of the bigotry of a few years ago? We do not know but we can guess. During the last two decades the Catholic girl God bless her !- has been going out into respectable service in department stores, music stores, high-class factories, or as stenographer, clerk or similiar. She carried the cross at her throat not wholly as an ornament, but ecause it was the symbol of a faith which she was not ashamed. Catholic women in society, likewise wore it, and after awhile other women saw that it was pretty and becoming, and thus it grew into vogue. It certainly is rather popular now. Scores of wealthy non-Catholic women are wearing it, non-Catholic clerks and stenographers are wearing it, and so are waitresses in

What it will lead to we do not know. but surely it will have some effect in helping to make the United States a Christian country — even a Catholic country. It is at least cheering to find country. thousands of Protestant women laying aside their ancient prejudice against this symbol of Christianity, and the effect cannot be otherwise than good. If, as we believe, Catholic women and low, have, by their Christian bravery, contributed toward making the cross popular, they deserve high credit. Because they dared to wear it they have taught others how. Nearly one third of the women one sees in travelling, nowaday, apparently belong to the unorganized Ladies of the Cross.—Syracuse Catholic Sun.

churches are desecrated. We predict that the zeal of anti-clericalism will discover that God has his part in the making of history. When Julian the Apostate's crusade against the Church seemed to be successful, one of the pagan leaders cried out to a priest of Antioch : "What is the sun of the carpenter doing now ?" The priest answered : " He is making a coffin for the arch enemy of Holy Church." And Julian, as his life ebbed away in the field of battle, saw and confessed the failure of his plans for the destruction of the Church. We mention him because the enemies of religion in our days adopt his policy, notably in their campaign against Christian education.

While waiting for the final act of the French tragedy, let us not forget, in the words of Mr. Bodley, that the French people are not exempt from human failings, but on the whole the mass of the people exercise virtues in their daily life. Intemperance, thriftlessness and the hopeless condition of the poor in our cities are stains on English civilization which have little counterpart in France.

SPECULATION VERSUS FACT,

" But in this age of down-pulling and disbelief," said Carlyle, many years ago, " the very devil has been pulled down ; you cannot so much as believe in a devil." What would dyspeptic Thomas say of our day, which has relegated the devil to the domain of the absurd and fanciful. Man's speculations do not change the fact that there is a devil. He may like to think that diabolic power is non-existent, but his thought is not proof against the authority of Scripture. The world, which brands poverty as a crime and points the finger of scorn at nations which are not burdened with money, and dismisses gross sin as the mere breaking of

dren to go to non-Catholic schools and colleges, and taking no part in parochial work. Alas, says Cardinal Newman, for those who have had gifts and talents and have not used, or have mis used or abused them : who have had wealth and have spent it on themselves, who have had abilities and have advocated what was sinful, or ridiculed what was true or scattered doubts against what was sacred. Alas ! for those of whom the best that can be said is, that they are harmless and naturally blameless, while they never have attempted to cleanse their hearts or live in God's sight.

WHERE ARE THE SONS ?

"What has become of the sons of Catholic millionai es in New York and San Francisco ?" asks the Rev. Dr. D S Phelan in the Western Watchman We have often heard of their fathers, he writes, " but never of them. Their fathers were noted for their generous support of the Church and her charities. and they were edifying members of society. They have dropped out of the Church and dropped into the polluted 's wim.' The clergy of San Francisco tell the world that the benefactors of the Church of other days have left no heirs, and there are only the very poor left to rebuild the ruined structures of the past. The young Catholic million-aries have no money to spare, as their style of living demands every penny of their income. But it would be bad enough if this was all that could be said to their discredit. These Catholic young millionaires are as corrupt near-ly as their Protestant companions, and are doing their full share toward corrupting the rising generation of boys and girls. Their life is a round of dissipation, and the trail of their immorality is drawn over the five con-

The purest pleasure is to give plea-sure, and the highest glory belongs to those who labor earnestly, both by thinking and by doing, to make truth, justice and love prevail, — Bishop Spalding.

tinents.'

the boys and men ? Very few are to be seen. They are gone in large numbers to make up the armies and navies of England. The cities of Sheffield, Leiester and Bedford are likewise interest ing for their manufactories of cutlery, fine steel goods, brass works, porcelain etc. Along the railroads in some parts it would seem an almost continuous city for forty or fifty miles at a time, town city after city, long after town and ranges of tall chimneys and immense factories far and wide, showing the en-ormous manufacturing industry of England. Wherever we penetrate we find churches, many fine structur and new, but without the fine structures old tive marks and signs we are looking for. but we are glad to say there are many also in every part, not with the paper advertisements outside the doors, but bearing the plain cross on high, and having the Sanctuary light perpetually burning before the tabernacle, showing the true house of God and Sanctuary of the Divinity. We visited many of these churches and said Mass in some of them, and prayed for the intentions of the Church and the welfare of our people. We are walking over history everything has its history. The priests are kind, reverential and ever obliging. The people are ever courteous and commodating. Everything is guarded with strict discipline. Our letters admit us everywhere.

Oxford ! We come next to the seat of the world famed University of Oxford, about fifty miles from London. There are here thirty-two distinct colleges, each having its own faculty and govern-ment, and all clustered around and affiliated to the one examining body, which confers the degrees, called Oxford University. Many of the old college buildings have their stone walls, buttresses and doorways, eaten in honey comb fashion and scaling off with the weather; many more are newer and finer looking. All are solid with heavy towers and domes, built for and with great variety of ecture. The different colleges architecture. The different college are generally built in form of a holiou

square, having a chapel on one side, which is the distinctive feature of each. The scientific halls, containing speci mens of natural history, instruments libraries and works of art, millions in number and endless in variety, are

Well, I must stop though I have not touched on a hundredth part of what we have seen in this awful city of London. My pen is worn out. I am bewildered. I refer you for more to its awful history and to the London Daily Times. It is reviving to see the mamoth preses of this newspaper in motion. Its illustrated sign shows a gigantic machine taking in 200 miles of paper a day at one end and sending a shower of newspapers over the globe with electric speed from the other end end. Across the street is a brewery. There is also represented a large machine. They are turning the River Thames machine. and bales of hops into it at one end and it is slinging showers of drunken people out from the other end.

With highest respects, I beg to remain, Ever faithfully yours, JAS. G. MUGAN.

THE LADIES OF THE CROSS.

Twenty four years ago, outside of the Catholic Church, the use of the Cross was pretty generally tabooed. In some sections of the country, about that time, for a nun to wear a cross was to invite jeers and sneers. During the A. P. A. insanity, a favorite pastime of the lodge-members was to raid Catholic at night and smash the cemeteries crosses that surmounted the graves of the dead. Even Episcopalians suffered in this respect in some localities. For instance, the country has scarce

ly forgotten the action of that A. P. A. council at Louisville, Ky., that ordered an Episcopalian convent to be assessed for taxation. When taken to task by some of the more intelligent memb of the lodges, who asserted that the convent was a Protestant one, the in excuse that replied council thought it was Catholic, because it had a cross on it. A few months later the bigots entered the Episcopal section of the Louisville old cemetery and smashed every cross in sight. In this cemetery emorolaered with heavy gold lacework, fringe and tassels. Westminster Abbey is separated at sage from the parliament buildings. We entered the parliament buildings

CHARITY AND PHILANTHROPY.

So common is the tendency nowadays to transpose the relative economic values of philanthropy and Christian charity, so provalent is the exalta-tion of the social worker in the city "settlement," and the minimizing of the religious worker in the Christian mission, that the following differentiation makes timely and profitable reading. We find it in the editorial columns of the Catholic Universe :

Between the religious and the social worker who give their lives to the work of humanity, there is all the difference between divine consecration and merely human service. One strives to uplift others to serve society, the other to serve God : one tries to bring heavon down to earth, the other to lead earth to heaven: one would improve the body, the other the soul; one would make conditions satisfactory to men, the other would make men satisfied with conditions. The difference is not so much in method as in purpose. The sociologist considers merely the betterment of this life, so summing up in its brief span the whole of exis-tence that when he cannot cure an evil he must declare it incurable. To the religious, nothing is hopeless, no social malady is beyond relief. He is buoyed up by the knowledge that there is another world beyond the transient wants and woes of this—a higher destiny for human souls than human han-It is because only he who lo piness. It is because only he who looks beyond this world can see it truly that

society can never be served by any philosophy except that of religion,-Ave Marie.

When we are in the company of sensible men, we ought to be doubly cautious of talking too much, lest we lose two good things-their good opinion and our own improvement; for what we have to say we know, but what they have to say we know not.

It is not necessary for us to enter into minute knowledge of one's difficul-ties in order to lighten them. Sometimes a flower laid down in front of weary eyes causes the tired look to vanish. We have known a few kind words to lift a load from a heart, and leave bright the day that before held only clouds.

A VICTIM TO THE SEAL OF laying books and papers on the judges table when Meunier entered in gown CONFESSION

and wig, and going up to his desk, opened his portfolio to see that his

I see you have a whole list of witnesse

avoid lengthening out this veratious case, as you very justly designate the one on which we are engaged, and I

shall perhaps be able to dispense with

one or two witnesses. May I on my part proffer a request? It is that you

will not allow the charge brought against an individual priest to be re-

garded in any wise as an aspersion on the priesthood in general, for that

would give me much pain." "Ah, you are thinking of the old

But the clock is striking and here

Mr. Meunier regained his seat in all

The jurymen did the same and the chat-

tering in the gallery ceased. Every eye was turned to the door on the left,

through which the prisoner was to be brought in. At a sign from the jadge

it was opened, and Father Montmoulin appeared, conducted by two warders.

Pale and downcast, yet placid and

tion he must continually look. He

seemed to hear the Man of Sorrows say to him : Take up thy cross and follow

Me; and involuntarily he laid his hand

crite ?" And the prosecutor muttered under his breath, loud enough to be

Meanwhile the prisoner took his

osite. He evidently felt that all es

opened the proceedings with a few appropriate sentences. A frightful crime had been committed, the murder

with robbery of a lady highly esteemed

what was yet worse, suspicion pointed

to the priest of the parish, her confes

Although this charge had long since

een made known through the public

oduced a great impressien. Some of

of it

lavorable.

our list."

come the judges.

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A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER XVII. IN COURT.

The eventful day came at last. Long before the doors were opened, an eager crowd thronged the square before the Court of Justice and filled the adjucent each individual being anxious to get in first and secure a good place in the gallery. "It is no use pushing," the gallery. "It is no use pushing," the doorkeeper said to them. "The doors will not be opened until 8 o'clock, and then only persons who have tickets will be admitted. Two hundred tickets be admitted. Two hundred tickets have been issued, and that is about as

have been issued, and that " many a: the galler, bolds." "Tickets !" ejaculated one of the crowd, " what have we got a republic for ? Is there not ' Liberty, equality, for ? We are all fraternity 'over the door ? I in the eyes of the law. I shall plain to the Chief Judge." You are welcome to do that, my equal in complain to the

fellow. But we have none but good ober folk in Court, and you are already the worse for drink.

"See how these insolent officials trample on the rights of the people,"

angrily retorted the tipsy man. "You be quiet," said a neighbor, "or the police will run you in again for being disorderly. There is no equality now in France; do you think if you or I had put a knife into an old if you or I had put a knife into an old woman people would have wanted tickets to witness the trial? Come, there is no chance to get let in here, we will go round to the other door, where the judges and witnesses go in and tell them a bit of our mind about the reverend prisoner." So saying the two friends went round

to the principal entrance, where already witnesses, members of the jury, or officials of the court were beginning to When the mayor of Ste. Victoire was

recognized he met with quite an ovation for his sagacity in laying his hand on the doer of the bloody deed. After him came a party of clergymen, Father Regent and the old white haired priest of La Grange, with some of the seminary professors and other ecclesisatics. The mob received them very differently; hisses and groans and even words of abuse were heard, for the accusation under which one of their number lay emboldened the irreligious and ungoldly to manifest openly their hatred of the servants of God. Indignant at their reception, the aged pastor of La Grange stopped, and turn ing round on the topmost step of th flight that led to the door, said : "I Is it usual to insult the clergy in this manner in Aix ?" Almost at the same moment the pre

siding judge drove up in his carriage. The people cheered him, but one voice called out to him not to let the priest off with a whole skin. The judge looked coldly at the rabble, and said : ence 1 It is not for French citizens to anticipate the decisions of justice and abuse either witnesses or the repre-sentatives of the law. I shall have a military cordon placed round the court. if I hear any more of these disturb-

heard by the jury: "What an actor the fellow is !" But the general im-pression made by the unhappy priest on those present was anything but un-This speech had a quieting effect or the crowd ; but it was whispered by some that the judge had gone over to stand in the dock, with the warders on either side of him, the jury being opparty of the clericals. Others said, no, he only spoke as he did to were upon him, and a slight flush tinged his cheek. The presiding judge them show that he favored no party. Then the public prosecutor made his appear-ance ; he too, was received with cheers. so Mr. Meunier, the counsel io the defence ; he carried a large port-folio under his arm, and was hissed by for her charity and good works, and the bystanders, one of whom bade him beware how with his tricks and his hair splitting he got the prisoner off the he deserved. But when sor, as the perpetrator of the deed. punishment he deserved. But when the old gentleman calmly went up to was the duty of the administrators of

THE CATHOLIC RECORD.

which had the strongest claim to re-spect and veneration. And if the sen-sibilities of the faithful were deeply wounded, he must beg them to cherish no ill will against the individual whose papers were in order ; every sheet was in its place. He glanced at the clock ; no ili will against the individual whose business it was to conduct the pros-cention, but let the odium rest upon the criminal who, oblivious of his sac-red calling, had caused so orying a scandal. Not only he himself, but the Mayor of Sie. Victoire, and the magis-state on whom devolved the duty of infive minutes more, just time to collect his thoughts. He seated himself, and fixing his eyes on the crucifix, murmured a few words of prayer. But almost in-mediately some of his fellow jurists mediately some of his fellow juristu came in, and began to talk to him. Then the Public Prosecutor appeared. state on whom devolved the daty of in-stituting the first judicial inquiry, had with the greatest reluctance admitted the possibility that a member of the prisethood had perpetrated so foul a crime. Only when facts so glaring as to leave no doubt on the matter come to light, was the conviction forced and passed to his place, bowing dis tantly to Mr. Meunier. The latter crossed over and held out his hand; the other, a much younger man, just gave him the tips of his fingers, with a rave nim the tips of his nogers, with a formal acknowledgment to his friendly advances. "If I may be permitted to make one request," he added, "I must beg that you will not spinout this vexa upon them and upon all the public functionaries who took part in the ex-amination, that the Reverend Mr. Montmoulin was one of the number of tions case to an unnecessary length. priests-no very small number eitherprieste who apparently are called for no other purpose than to testify to the irre-proachable antecedents of the accused. who disgraced their cloth and the class they belonged to. He entertained no doubt that the result oi the trial would be to convince all un rej diced persons, even those who had the high est opinion of the clergy, of the prisoner's guilt, so weighty was the ridence arguint him This is quite superfluous; I am pre pared myself to call special attention to the fact that the reverend gentleman has hitherto enjoyed a blamless reputa-tion. You can strike off half the names vidence against him. "The mere reading of the report o shall certainly do my utmost to

the indicial examination and the facts of the case is in itself sufficient to show that no one else could have done th he contionued. He then pro deed," he continued. He then pro-ceeded to relate the course of events with which the reader is already ac-quainted : how tidings reached the Mayor that the old lady was missing ; now he immediately went to the prison-r, imagining that some accident had ccurred; how he found in him a state er, imagining that of unaccountable agitation, which first led the Mayor to suspect the existence of some crime, and how reluctantly the priest agreed to the house being searched. And no wonder, for he knew saying: ab uno disce omnes, by one you may judge of all. If you do not provike this search must inevitably lead — as the event proved—to the discovery of the murder sconer than he had antici haste while the judges in their robes of office entered by the great folding doors and solemnly took their places.

The report of the judicial inquiry was then read slowly and distinctly. Three times the Prosecutor interrupted the reader, to direct the attention of th jury to the extraordinary behaviour of the priest in his first interview with the mayor, on the discovery of the murdered lady, and the sight o sight of the blood-stained knife. The friends of the accused felt their hearts composed in his bearing, he walked across to the middle of the room, then he stopped, and raising his eyes, he bowed to the judges. At the same moment he caught sight of the crucitar, sink when they heard this overwhelm ing evidence.

The President then asked the prisoner whether he acknowledged the report to be correct; he answered : "As regards and a melancholy smile passed over his countenence. There was the consoler whom he needed, to whom in his afflicthe facts, yes ; as regards the explana-

tion of those facts, no." Then you allow that the mayor and the gentlemen who accompanied him the gentlemen who accompanied him found you pacing restlessly up and down your room at a late hour. How down your room at a late hour. How do you explain that, as you professed to be unwell ?' "I had been in bed all the afternoon,

on his heart and answered : Give me grace, Lord, that I may follow Thee. The upward glance and the gesture were not unnoticed either by judge or jury. The judge asked himself: " Is it possible that the man is such a hypo-

and had to say my breviary." "Those gentlemen all agree in stat ing that the impression made on them was that you were not in the least sur-prised to hear of Mrs. Blanchard's disappearance, and your manner led them to conclude that you were already acainted with the fate that had befallen

"How was that possible, unless you uppose that the criminal acquainted he with it."

"You evade my question. Did you or did you not know that this crime and been committed ?" "As it is not presumable that the

erpetrator of the deed acquainted me ith it, I could only know of it if I had ne it myself ; and again I repeat I

am entirely innocent of it." Here the Prosecutor interposed to d the jury observe that the accused shaft, excited men with lanterns moved did not attempt to deny that the tidings brought by the mayor causod him little or no surprise. This in conjunction many an open door made ruddy patches with other evidence, confirmed the on the snow. A few minutes later, and

the blow he was said to have inflicted, they would have been upon the upper part of the cassock and the sleeves This argued in favor of the prisoner the Prosecutor atte that he might have thr m his victim down first, and afterwards stap bed her. But any favorable impression made upon the jury was effaced by the answers the prisoner made regarding the knife and other bloodstained articles found in his kitchen, and now roduced in court. The knife, which he acknowledged to

The mile, which he acknowledged to be his, was said exactly to fit the wound that proved fatal to the de-ceased lady. The marks upon it were human blood, and there was no room for doubt that it was the instrument wherewith the murder was committed. The prisoner could only put forward the supposition that the murderer made use of his knife, and replaced it in the kitchen after the deed, with the object f causing him to be suspected. He was then asked if he alluded to

any individual in particular ? and rehad any porsonal enemies. The Judge then reproved him for endeavoring to then reproved him for endeavoring to elude his question. "I did not ask you," he said, " whether you had any personal enemies, but whether there was any individual whom you had reason "Without the plainest proof I have

no right to accuse anyone of such deed," Father Montmoulin replied.

Granted that the murderer too your knife with the view of diverting aspicion from himself, it would have been enough if he had only made use of it, and left it; is it probable that he would carry it up to the kitchen, to gether with the basket and the cloth, exposing himself to the risk of being seen, and hide them there?"

"His motive must have been strengthen the evidence against me." The counsel for the defence here begged the gentlemen of the jury to observe that had his client been guilty, he would surely have concealed the blood-stained articles, and not left them in the sight of all.

Prosecutor replied that he might have forgotten to conceal them in his agitation, or left them in sight pur posely, in order that the folly of doing so might argue the presence of a third person which he would presently show to have been impossible. The counsel for the defince asserted himself prepared to show the contrary ; and after the production of the candlestick, found as the reader will remember, under the body of the murdered woman, the cross examination of the prisoner was closed, and the Judge ordered the witnesses to be called.

During a short pause in the proces ings whispered comments were freel exchanged in the gallery. The calm freely placid demeanor and gentle responses of the priest prepossessed all the women at least in his favour, and few of those present could believe him guilty, al the circumstantial though and still more his inability to account for the presence of the blood stained articles in the kitchen, told strongly against him in the minds of all who were present.

TC BE CONTINUED.

GOOD FOR EVIL.

Three sharp, piercing blasts came from the whistle of the shaft-house and reverberated through the silent, snow was an inky dark covered valley. It night, cold with a biting keenness, and few of the miners had left their cabins their comparatively comfortless and firesides. But even while was still sounding its hoarse warning lights glimmered in the neighborhood of the black building, that covered the here and there shouting to each other, and ont in the village the light from many an open door made raddy

men worked with a new energy; out of confusion care order. Gradually the smoke became less dense, and Jif-kins, noting every change, at last gave the signal to have the water shut off. The fire had been extinguished.

At almost the same moment a com notion arose in the rear of the crowd A carriage drawn by a pair of steam-ing horse drowe up, and a man and a woman alighted. Instinctively the people pressed back and made way for

"It's Coughlan and his wife !" was whispered from mouth to mouth. For-merely they had been accustomed to mention Coughlan's name only with execration-Coughlan the man who had forced them time and again to remain idle in order that coal prices might ot fall from over production ; Cough ian, the man whose satrap bosses had practirally made slaves of them. His wife-they knew little concerning her; that she was Couglan's wife was suf-

Jifkins met the mine owner and his wife in front of the shaft-house; hurried colloquy ensued.

nurried colloquy ensued. "There is hope," said the superin-tendent; "but some one must go down the shaft immediately. The smoke ren ders the attempt very dangerous, but we may get volunteers. My lungs may get volunteers. won't stand it, or I'd go myself. need a strong man and a true man."

The flabby face of the mine owne was crimson with excitement and nervous tension. His wife was softly weep ing on his shoulder, and looked up a the superintendent ceased speaking.

"We need-O God, how we need a friend now-strong and true. James, can we ask these people to make such a acrifice for us?

Sacrifice for us?" Coughlan bowed his head. "Don't!" he whispered. "Don't talk that way now! Be brave. I'll offer a reward we'll find a way!" The woman began to sob aloud, and clung to him more closely. In the meantime somebody had light

ad a hundle of oil soaked cotton waste and placed in the fork of a near-by tree As it blazed up the red glare, re by the snow, threw into relief the eager faces of the crowd, pressing now in increased numbers around the shaft house, and the anxious little group in the center of the circle. Rehind showed the mountain, beak and deso late, covered with blackened tree stumps with here and there a scraggy pine standing in dismal misery all alone. Around the radius of the circle the powdery snow glittered like shower of diamond dust.

Coughlan, as if nerved with a new

determination, released his wife's hand from his neck, placed an arm around her waist, and facing the assemblage raised his hand to command silence.

"Men," he said in a voice trembling with emotion, "my son is down in that burning shaft, and sone one must brave danger to find him and to rescue We hope that he is alive; but alive or dead, I am determined to help him. He is my only son, and he is dear to me. So lister now. I am an old man, and I call on you to do, not an act of justice but an act of heroism. I myself will go down the shaft to find my son! I ask only for one volunteer Who will be my com-

accompany me. Who will be a panion? He will be rewarded The crowd was silent for a moment. Then several men attempted to go forward. There were many brave hearts wives or their sweet there ; but their Why should hearts pulled them back. they give their lives to this man? They were as dear to their kindred as his son was to him. They were sorry indeed, but they had given him every-thing else; why should he now demand their lives? there no one to volunteer ?"

cried Jitkins, searching the faces of the crowd. Then men- 'He paused. A burly, bewhiskered giant, wearing a red flannel shirt, open at the collar to SEPTEMBER 22, 1906.

o; you are too old. Have I spoken rell, my people ?" There was a cheer from the crowd. go ; well,

and the orstor's eyes glistened with pleasure. The mine owner, forgetul of all save that his son was to be rescued,

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ried to grasp Birchoff's hand. "I will pay you well !" he repeated over and over again. Birchoff seemed not to notice him.

Don't bother me now," he said. We will talk if I come back. Goodby, friends !" he cried, and he stepped on the carriage ready to be lowered five clothes were wetted and a damp sponge was placed over his nose. Then the bell clanked, and the carriage sank lown suddenly, and noiselessly, into the

tomb like darkness. Then ensued tense moments of wait. ing that seemed hours. Suddenly the bell again clanked the signal to hoist. The cable became taut, and there was The cable became tau, allowed by a a buzz of conversation, followed by a silence. Somewhere in the strange silence. Somewhere in the crowd a woman sobbed hysterically, and now all eyes were strained to see the uprising carriage. When at last it came to view a dozen

volunteers rushed forward to help the returned man. Birchoff, as erect as a soldier, stood on the platform support. solater, stood on the flattorm support-ing in his arms the unconscious form of Henry Coughlan. Those who would assist him he waved back with a stern brusqueness. Blackened and burnt with the subterlanean flames, his hair and beard singed to a crisp, there was yet a certain nobility in his mien as he walked erect with his burden and laid

it at Coughlan's feet. .Mrs. Coughlan took her son's head in her lap and kissed his pale and smoke grimed face with rapture. "Thank God! Thank God! she ex-

claimed. " he is not dead ! Htaven will pless you for this noble act !" then bending over her son, she smoothed his hair, matted with the singeing blaze and wept with mingled joy and sym pathy. "My man-" began the mine owner;

bat Birchoff interrupted him with imperious gesture. "It is a bresant," he said-"a holi-

day bresent, to you and her-from the beople. We had given you the life of your son; we only ask that you give to us a little work -a little bread-a little

He swayed and fell like a log, his fingers clutching at the feathery snow, and he muttered weakly. "It is a bres-ent-a little work-for the beople!"-Catholic World Magazine.

ST. JEROME.

St. Jerome died on September 30, A. D. 420. He was one of the great fathers of the Latin church, belonging thus to the group of learned and holy men who are the teachers of the Church of every age. Uniting sanctity and learning with wonderfal strength, their memory comes down to us first centuries of the Christian era, and we think of them almost with awe, marvelling at their power of intellect, at their inflexibility of character, at their predominant spirit of penance, which liberating them from things of ense, made their vision clearer meditate upon mysteries divine.

St. Jerome is especially an example to this century in his devotion to the Sacred Scriptures. No doubt as their authenticity, to cite one of the questions which agitate the world, ever crossed his mind. they were the clear revelation of the word of God to man, in their pages he saw written, not alone the mere text but beheld the inspiration which lights them from cover to cover. Holy Scripture," says the saint, "and wisdom will love thee, love her and she will keep thee, honor her and she will embrace thee." To St. Jerome we owe the Latin vulgate, translated partly from the original and partly by the In revision of prior Latin fact it may be said with truth th him we owe the Bible as we now know it, which he gave in a perfect state to the Western Cnurch, that book of books, that house of gold which contains treasures beyond price and the precepts leading to life eternal. Studying, writing and as it has been said "delighting to discuss, interpret and unfold the auties of the Word of God," is a summary of his daily life at Bethlehem where he spent his last thirty years. St. Jerome is a familiar figure to all lovers of art, as he has been portrayed in the wonderful canvas hung in the Vatican palace. In the distance can be seen nature's waning tree and moving cloud, but the final hour is at hand for this servant of God, and he is seen kneeling, feeble and exhausted, sup-ported by two disciples, while over him bends the priest bearing Holy Com-munion; and on the face of the dying saint externa and on the face of the dying saint comes a look as of great joy, Nunc dinittis servum tuum Do secundum verbum tuum in pace.-Sevier in Catholic Citizen.

the speaker, and taking out his pocket justice to decide, book asked his name and address, the crowd fell back, saying : Take care, or we shall get locked up. "Yes," replied the solicitor, " any-

much to be regretted that this unhappy " Yes.' cccurrence had been discussed by the press from the standpoint of politics. one who fears the consequences of in sulting a gentleman in public, had

sulting a gentleman in profile, had better mind his manners." In consequence of this procedure on Mr. Maunier's part, the rest of the witnesses and jarymen were allowed to pass without remark. But when the prison van with the prisoner came in the the unever was tremendous. and even employed to the furtherance of political aims before the guilt of the prisoner had been judicially proved. The interests of justice demanded a total exclusion of anything like party snirit from the law courts ; no con sight, the uproar was tremendous. Father Montmoulin, in the narrow, sideration of person or calling, but only well substantiated facts must have Father closely-shut compartment where he sat, weight. He had been sorry to hear remarks from the people in the streets which could only be justified by abhorheard above the rattling of the wheels upon the stone-paved street, the furious rence of the crime and the false, pre ries of the people, desirous to see him conceived idea that the prisoner was proved to be guilty. He warned all delivered over to the executioner. The van drove through the gates into proved to be guilty. He warned all persons present against any expression of feeling, either of approval or disap-proval, as if the least disturbance was made, he would instantly order the an inner courtyard, the gates being in stantly shut, so that the priest was not seen when he alighted, and was conmade, he would instantly order the gallery to be cleared. After the usual preliminary questions ducted into the building between two constables; otherwise there were doubtless many amongst the on-lookers had been put to the prisoner, the ordinary exhortations addressed to the Counwho would have felt deep sympathy

with him, as with words of prayer on his lips, he went to meet his fate. ary exnortations addressed to the Coun-sel, and the customary oaths adminis-tered to the jury, each one responding to his name, the president admonished the accused to listen to the accusation The excitement had not yet subsided when Mr. Lenoir with his wife and the when Mr. Lenoir with his wife and the two children, and the girl Joly made their way up to the court. The baker, Charles and Julia, and the barmaid joined the other witnesses, while Mrs. which was then read aloud by the clerk of the court. It was to the purport that Francis Montmoulin, clerk in holy O'ders, parish priest of Ste. Victoire,

Lenoir, thanks to a ticket Mr. Meunier had given her, was admitted to the gallery. There she deftly elbowed her there present, did on the 20th February of the current year, wilfully, designedly and of set purpose, murder the widow Marie Blanchard, aged sixty five years, way to the front, so as to obtain a good of the court, apologising as and rob her of the sum of £480. did so to a gentleman on the plea of her short stature, and the fact that her husband and foster-children had to give papers, yet the formal reading evidence. With a smile the gentleman allowed himself to be dislodged from

his place by the bustling little woman. resent looked with cnmpassion, others with abhorrence, at the accused, The high, spacious court was lighted by a dome. At the far end, on a raised platform were the table and chairs of listened with closed eyes, an involuntary shudder running over him at the word murder. At the close a glance the judges ; that of the presiding judge at the crucifix enabled him to regain composure, and to answer the question mewhat higher than the others. Above his seat a large crucifix hung on the wall. Along the wall on the right whether he pleaded guilty or not guilty in a calm clear voice : not were the seats appropriated to the jury; on the left was the prisoner's dock, slightly raised above the level of guilty. Then the Public Prosecutor rose to Then the Fublic Prosecutor rose to open the case against the prisoner. He began by expressing his regret that the duties of his official position laid him under the obligation of proceeding against the member of a profession the floor. In front of this the counsel for the defence had his seat, that of the

prosecutor being poposite. The ushers of the court were still engaged in arranging the benches, and

atement that he was himself the person, whether the accused was guilty murderer. or not guilty. Nothing must be allowed to bias the mind of the jury; it was

The counsel for the defence answered that the circumstance of his client evincing no confusion should rather be taken as a proof of his innocence. But if, as his visitors imagined, though they might easily be mistaken on this point, the news of the unhappy lady's disappearance did in reality cause him no great surprise, "I shall be able," he great surprise, "I shall be able," he said, " when the right time comes to clear up this difficulty in the most satisfattory manner. The explanation would take too long now." but

The Prosecutor declared that he was The Prosecutor declared that he was most anxious to hear this explanation. Perhaps Mr. Mennier's piety led him to believe that an angel from heaven, or the spirit of the murdered woman, had appeared to the reverend gentle man

A langh ran round the gallery, and even the jurymen smiled. The remark of the defence, that this reply was not pertinent, passed unheeded. It was generally thought that the answer made by the accused was anything but satis

The Judge then questioned the accused in respect to his behaviour when the proposal to search the house was made, and the "frightened glance" which the mayor alleged he cast upon the door of the room where the body lay, and again his answer was some-what evasive. He was then asked how it was that he before anyone else saw what was hidden beneath the pall ?

" I saw the feet of the murdered adv projecting from it.

You also took the initiative in pro-testing your innocence before anyone accused you of the crime ?"

"I did so because the mayor treated me as if I was a convicted criminal, though he did not say so in so many words

An explanation of the spots of blood upon the priest's cassock was then re-quired. The prisoner repeated what he had already said, and on the garment in question being produced in court for examination, an expert pro nounced several of the spots to be con-gealed blood, others being doubtful. The counsel for the defence drew at tention to the fact that the stains were

black groups of people, some bearing blazing mine lamps on their hats, swarmed up the steep hill towards the cene of the disturbance. In a little while after the warning had sounded growd of several hundred men and women had gathered outside of the shaft-house, curious, excited, all asking questions, and no one being able to

reply. The one man who knew the cause of the warning was Jifkins, the mine fore-man. He stood in the little office building near the fan-house, with his ear glued to the telephone receiver, pale as a ghost, his hair disheveled, and his black eyes gleaming with sup pressed excitement. "Hello!" he said. "Give me

Coughlan, of the Coughlan Coal Com pany. For God's sake, hurry ! Hello ! Is that Mr. Coughlan ? This is Jifkins. pany. There has been an accident at the mine. Fans were running only half-speed on account of strike. Harry, your son, came over this afternoon and went down this evening without my my knowledge. So ne of the chambers had gas in them, and-well, there was an explosion and the inside of the shaft is on fire. Hello! Yes, sir! We will do our best; have courage! Good-bye!" He almost threw the receiver into its receptacle and dashed from the room. There was work for him to do. Meanwhile the crowd outside had grown to a mob of several hundred people. At intervals vast volumes of pungent smoke shot up from the mouth of the pit, acrid and irritating, with the odor of oil soaked wood. Willing the odor of oil-soaked wood. hands manned the huge hose which was prought out to flash the shaft, and a dozen stardy arms pointed it down the black cavity. There was a babel of shouted suggestions as to what should be done; the crowd packed closer and closer around the shaft building, and all seemed confusion. Suddenly out of the tumult rose a clear, shrill voice:

"Men, we must have order here ! Push the crowd back, you in front ; we must have room to work, and we must have silence. Let me give the orders Now, everybody; bring around that other hose! There, that's it! Now down with it! Good!"

It was Jifkins, the superintendent. His pale, steadfast face and command

diisplay his brawny hairy chest, was pressing to the fruit. His slouch hat was pulled far over his forehead, and his eyes glared from under his bushy brows with a gleam like a mad bear's. He reached the center of the group. and for a moment confronted the mine owner in silence. "The anarchist !" the crowd ex-

claimed in wonder. During the past two weeks of idleness the man had been given the title, however unmer ited, on account of his flery speeches against capital. He was counted one the most desperate men and th hardest drinker in town. Whether his nationality was German, Polish or Slavonic no one can tell—he spoke all these lauguages indifferently well ; but J. C. that he was a fanatic, with all the fanatic's love of admiration was admit-

ted by all. His burly frame towered over the stooped figure of the mine owner, and there was an exultant ring in his voice

when he began to speak. "Master Coughian," he said, "you haf accom to beg of the beggars; you hat asked us to go to maybe death to save your son. One little week ago we

come to you; we ask you for work You say to us when we come, that you cannot afford to let us work. You tell us that, remember-and you heard him my people-you cannot afford to keep the starve away from us, Huh! There was biting sarcasm in the man' tones and the mine owner was infur isted. He glared at his accuser, and attempted to step forward, but the "anarchist" made a warning gesture with one hand, and with the other pointed toward the shaft.

"You can talk later ; now it is our time! Master Coughlan, you haf asked us to keep your son from death-you us to keep your son from deash-you who would not risk the price of a loaf of bread to keep us alive ! And what do we answer? Listen, then !' He paused for a brief instant. "What do we say to you, the heartless man? We say 'Yes !' We say we will help you ; not because you are righ or hearen t because you are rich, or be cause of money; but to show you that riches haf not the power to buy courage or We say no man is rich or poor friends. in the bresence of death, and so we say : 'Here is Alex. Birchoff-a poor all from the knee down wards, which all from the knee down wards, which ing voice seemed to exercise a remark-whereas had they been occasioned by whereas had they been occasioned by

AN HONEST VIEW

"I would not lift my little finger to convert one Roman Catholic, as I do not believe it would be right." This is the judgment of an honest Protestant missionary, the Rev. Fredrick H. Wright, D D., at present ministering in Buffalo, N. Y., after a six years' residence in Italy. He explained the Methodist Italy. He explained the Methodist church in Rome, of which he had charge. It existed, he said, for the Methodist tourists in that city. They were not proselytizing. He instructed the ministers not to attempt to gather Italians from other churches. He finds much to admire in the Italians and considers

them most admirable immigrants. They are thrifty and sober, knowing abso-lutely nothing of the drink evil. "I saw more drunken men in New York in one day than I saw in the six years I resided in Italy," headded. Nowonder Dr. Wright felt no call to evangelize these decent Christians. We commend these decent constraints. The base of the second states who blinking the work which one might suppose would fairly glare at then from among their own are possessed to "sonvert" the Italians, the French, the Poles and others who

SEPTEMBER 22, 1906.

THE STAND OF PIUS X.

The following editorial by a Protest-ant on the Pope's Encyclical deserves

ant on the Pope's Encyclical deserves attention: The Papal Encyclical upon the French Separation Law is a brave and uncompromising challenge. For this reason it has caused no small amount of irritation to that large section of opinion both in France and England which consciously or unconsciously holds that it is the primary duty of the Church to make its peace with the world. This Erastian and unchristian temper is the bane of religion alike in world. This Erastian and unchristian temper is the bane of religion alike in England and in France, for in both countries it makes Casar supreme over the Faith. Its forms and methods, of course, vary according to national char-acteristics. English Erastianism allows the State to legislate on matters appertaining to the Sacraments, and endown lay tribunals with the power of the keys. French Erastianism, at once more logical and mo e brutal, leaves dogmatic details alone, but makes the will of an atheistic Cæsar supreme in the internal administration of the Church. So it comes about that the sort of French Catholic who in days past chiefly sup ported the Concordat on the ground that it subjected the Church to the State is intensely pained that the Pope should advise the Church to undergo temporal and even religious loss for the sake of a fundamental principle of Christianity. So keen is the vexation which exists in the camp of these Lao diceans, that Plus X., who takes his stand on a principle that is recognised quite as strongly by Calvinists as by Catholics, is one moment denounced as an Ultramontane dreamer, and the next is pitied as the victim of some deeplaid spircy of that bete noir of modern Liberalism, Monsignore Merry del Val. If justification were needed for this Papal action, it would be found in these criticisms upon it. When pro-fessing French Catholics insist on subservience in matters spiritual to an atheistic State, it is time for a protest against their cowardice. The only against their cowardice. The only subject for regret is that the protest has been delayed so long. If in days gone by the Papacy in its relations with the French State had stood more principle and loss on exceeding up its on principle and less on expediency, if it had not (we quote the words of the it had not (we quote the words of the Encyclical) supported "injustice en injustice in its love for the proud French nation"; if it had not sacri-ficed the spiritual interests and liberties of the Church to the Bourbon or Corsican autocracy, this Erastian heresy would never have taken root on French soil, and French Catholics would not today be trembling before a persecuting and intolerant

factio The Encyclical, the bravest thing in truth that has come to France from the Vatican since the day when Pius VI. hurled the "civil constitution" of the clergy in the faces of the men of the First Revolution, should herald the dawn of a new era in the annals of French Catholicism, an era in which the Church will abandon the Erastian superstition that has been her blight in the past, and set up against the Jacobin's enthusiasm for the tyrannical State the Christian's zeal for religion and ordered liberty. One thing is certain. The Church can not lose more by an appeal to principle that she has lost by her unwise and Erastian compro-

ises of the past. The details of the Encyclical are of less interest than the principle that it proclaims. The Pope has foreseen and refuted in advance the charge that in refusing to recognise the associations cultuelles he is condemning in France a system that his Church tolerates in some other countries. It is true that on canonical principles there is no Saturday Review (London.) objection to the employment of laymen as the trustees of ecclesiastical prop-erty. In England and in other countries before the Reformation the laity either as individuals or as corporat bodies, exercised considerable powers in reference to the fabrics and temporal possession of the Church, as the common-law powers of our churchwardens testify. In the Roman Catholic Church in America today a similar state o things exists, and ecclesiastical associations of a like character are allowed in Germany. These precedents however bave little applications to the state of things contemplated by the French law. That have proposes to transfer Church property to "associations legally established in conformity with the general regulations of the form of wor ship which they desire to maintain." The function of deciding whether a particular association falls within this definition pertains to the Conneil of finition pertains to the Council of State, a body which is in great measure the creature of the executive for the time being. In the Senate it was admitted that the disapproval by the bishop of the association would not Dishop of the association would not necessarily prevent its recognition by the Council of State. (The fact by the way that the law sets up such a secular and partisan tribunal to decide on grave questions of faith and morals is a proof that French Republicanism, while depriv-ing the Church of all State aid, intends to preserve and exagorerate the worst ing the Church of all State and, intends to preserve and exaggerate the worst features of the Erastianism of the Bour-bons and Bonapartes.) This concep-tion of associations of laymen for ecclesiastical purposes responsible to a Council and State and independent of the history is checket. the bishop is absolutely un Catholic. When as in Medieval England on modern America the laity are trusted with ecclesiastical functions, they are bound to act in obedience to the bishop and to the ecclesiastical law. We have said that the principle of the associations is un-Catholic; no small proportion of Protestants would re-pudiate it as anti Christian. Strange as it may seem to the ordinary Protest ant, the Pope is to-day fighting with far better justification and far greater ar better justification and tar greater moderation the very war that Chalmers and the other founders of the Free Kirk waged in Scotland sixty years ago for the "Crown rights of Christ." Such associations as the Law protries. poses are intclerable, and the Pope wisely refuses to consider any scheme for their rodification. Un Catholic as

taste of M. Clemenceau and his friends; consequently to suggest plans for their modification would be idle. At the same time the Pope gives the French Government to understand that on cer Government to understand that on cer tain terms an understanding is possible. As we read the Encyclical, it does not seem that the Papacy makes any im possible demands. All that the "rench State need do is to arrange with the Papacy for a concession to the French Church of a similar status to that which Mr. Gladstone allowed to the Irish Church at the time of its disestablish ment. On these terms, it seems, there may be religious peace in France; if they are refused, the responsibilities of the disturbance and sacrilege that may follow will rest solely on the Republic.

Not the least below of the begulit. This unhappy story is the fact that English sympathy is generally on the anti-Christian side. As a fact the Pope is in every way the injured party, and in this case the cau e for which he is furthing is the same of Christender time. is fighting is the cause of Christendom. The men who rule France to day make no concealment of their hatred and no concealment of their hatred and contempt for Christianity and its Founder. "You are like Jesus Christ," said M. Clemenceau to M. Juares the other day, "who thought he was going to set the world right with his theories; and who only suc-ceeded in conjuring up an era of vio-lence and blood." Less violent in tone, but even more illuminating, was the declaration made a few days ago by M. Aristide Briand, Minister of Jus-tice and Education, to a concreas of tice and Education, to a congress of teachers at Amiens, for he told them that the time had come to root up from the minds of the French children of the ancient faith which had served its time and to re-place it with the light of Free Thought: "Il faut en finir avec l'idee Chret-ienne." The English press in general suppresses such interesting exhibitions of the attitude of French Republican ism to Christianity, which, did space permit, we could multiply ad nuuseam from the speeches of the present day rulers of France. We have no concern here with the political policy of these anti-christian statesmen. They are for what reason we will not inquire, apparently anxious to cultivate friendly relations with Great Britain. Were Englishmen a little more logical, they would see the absurdity of allowin solutely irrelevant fact to affec their judgment of the struggle between Church and State in France. There is no question here of differences between Anglicanism and Romanism, or indeed between Romanism and Protestantism The Pope in this matter is fighting the battle of Christendom. The secularist will, of course, be on the side of the French Government against the Church: so will the narrow and paltry good in any form of religion but its own. This sort is only type of Protestantism that can see no This sort is quite content that there shall be no Christianity at all so long

as there is no Rome. But the sober moderate English Christian can no possibly doubt which side his sym pathies will be. Especially if he be a Conservative engaged dur-ing the last few months in denouncing Government's Education Bill as a attack on religion, he cannot for very shame approve a policy on the other side of the water which magnifies a hundredfold every vice he had been objecting to in the education and ecclestastical policy of the Government here. A century ago, when English Protestantism and English politicians still had some regard for the common heritage and the common good of Christendom, English opinion in the majostic tones of Burke held up the accileration of the first Incohin sacrilege and atheism of the first Jacobin to the scorn and detestation of Europe.—

this ab

TEMPERANCE PREACHED IN A BAR-ROOM. CEUCIFIX, WITH EXHORTATION TO

REMEMBER HOLY THIRST, IN GERMAN "TRINK-STUBE" Rev. Louis J. Nau, of Mt. St. Mary's | ized a little choir and were soon ready

THE CATHOLIC RECORD.

THE STORY OF A CONVERSION.

I was born and reared near a Catho-lic community and three miles from a Catholic church. I shall never forget my first visit to the Catholic church. My parents being strict Protestants, and much inclined to be prejudiced against the Catholic religion, the priv-large of going to the church was seldom liege of going to the church was seldom granted to us children. I was, as near as I can remember, ten years of age when I accompanied my elder brothers and sisters to witness the children make their first communion. I was so deeply impressed, young as I was, that I ever after felt a desire to know and to un-derstand what it all meant, but no op portunity presented itself for a long Years rolled by, and I visited the church from time to time. A feeling of religious unrest always followed me,

wearing off when a long period elapsed between the visits. My parents were very devoted to their own church, and very naturally sent us children to Sunday school. Consequently I be-came schooled in the teachings of the Protestant church. But still, what I had seen of the Catholic religion kept me wandering and unsettled in my convictions. I remember asking my father once

why there were so many different creeds, why, when Christ established the Church, it became so divided. Of course, the dear, good old soul ans-wered me as a Protestant usually does answer that question.

At one time books, written against the Catholic religion, were brought into our bome. I was one of the first to begin the perusal of them, and I am not at all sorry to relate that I know I was the last. They were so corrupt and immoral that I soon decided our home had no place for them. I hid them, and to my knowledge they were never found. I was then about fourteen or fifteen

years of age. Some time after this I met a Catholic young man. We became warm friends, and as the old story goes, fell in love and we became engaged to marry. We did not stop to think of our difference in creed until the time arrived to think of marriage. Now, being brought up as I had been, coupled with the objections made by my people, caused me to hesitate. To ome a Catholic merely for the sale of securing a husband I could not concientiously do. After much serious thought, however, I finally decided to be baptized and married according to the rites of the Catholic Church.

I had a hard battle to fight in gaining the consent of my parents, but they finally gave a reluctant consent when they saw how my heart was set on it, and realized that I did not wish to grieve them. They told me, however, that if I became a Catholic I would be disinherited, and would forfeit the affection of relatives and of friends. It

was a hard test. My baptism took place, and shortly after I was married. I remember, after baptism, the good priest, taking my hand, asked me if I had sincere thought of becoming a Catholic, or if I had only been baptized to please my prosperous husband. I answered him honestly and unhesitatingly that it was not at all probable that I would have come to him for the rights of baptism if it were not that I wished to marry a Catholic young man; but furthermore, I added that I intended to make my religion a study, and if, after reading and being instructed, I could, with a clear con-viction of its truth, become a Catholic, would do so.

He said to me : "That is right my child."

After we were married we lived in C----, a small town. There were quite a number of Catholics in and around the place. The same year we went to live there a little church was built and dedicated. When it was ready for wor-ship there was no organist. I volun-teered to act in that capacity gratis, providing they would accept me. They did gladly, and consequently we organ They

UNCLE SAM WILL STOP IT. ENDLESS-CHAIN PRAYER IS AGAIN TO THE FORE.

As apparently trivial mistakes some times need a strong corrective, so things of not much moment originally things of not much moment originally frequently, take on important propor-tions. This is the case with the "endless chain prayer," so frequently denounced in these columns, to down which the postoffice authorities have had to take a band. The matter and the great increase in circulation of had to take a band. The matter and the great increase in circulation of the alleged prayer has been laid before Postoffice Inspector G. V. Craighead of Pittsburg, and he is investigating. Mr. Craighead, says the method is a clear violation of the postal laws. He said if the names of the senders were placed in his hands he would enter suits.

suits. The following letter from a Zane ville subscriber relating to the prayer

with certain conditions attached. Please inform me through the columns of your paper if this is another form of that 'endless chain' prayer, that so much has been said about in the different Catholic papers, and which I have seen condemned in your paper. It has just been sent to me, but as it is different from others I have seen 1 should like to have a little information regarding it.'

The enclosed prayer is as follows : "O Lord Jesus Christ, we implore Such an "evolution," such a lifting ny of a great mass of opinion above the Thee, eternal Gcd, to have mercy on all mankind, purify us from all sin by Thy precious blood, and take us to be with Thee eternally. Eternal Holiness have mercy on all mankind, pardon all offences and deliver us from all threats, through Thy precious blood. Amen." Accompanying the prayer is another sheet which says : "This peen sent out by the Bishop This prayer has

we give expression to it, with an deri-cacy, and with the greatest possible respect for the author of the admirable "Words for Peace," over which we have liegered? Dr. Wirgman, very justly and touchingly, dedicates his requesting it to be sent to all people. He mays he who will not pray this prayer will be afflicted with a great misfortune ; he who prays this prayer book, "Pacis et concordiae opusculum,' to the "Pia Memoria" of two vener for nine days and will distribute nine people for nine days, starting on the day it is received and only one a able and resplendent names. For us there is no need to speak of Newman. But who can stand over Pusey's tomb day, will have great joy after nine days." Sometimes the prayer and its accom-

paniment vary a little, dire punish-ment being promised the mistaken individual who refuses to send it on its way to nine persons. Church goers all over the country, Catholic and Protes-tant, have been receiving these "prayers" for many months, and in order to put a stop to the annoyance Uncle Sam will refuse to transmit them through the mails and will undertake to punish the promoters

of this peculiar style of worship.

AN IRENICON FROM AN "ANGLO-CATHOLIC."

Dr. Wirgman, of the Church of Eng-land, in South Africa, has recently pub-lished a book entitled "The Blessed Virgin and All the Company of Heaven Some Words for Peace.' Coming at this time, such a book is full of signifi-cance, particularly inasmuch as it has been in a very special way commended by Canon Knox Little. The book is an eirenicon, and it desires to extend the olive branch of peace and religious concord, particularly to the members of the Catholic Church.

"Sirs, ye are brethren," are the words which express his mind and the mind which he desires to form in all whom he addresses. He attempts to answer the questions: Why should Christians remain divided? Is it im-

ossible to explain our differences in a spirit of mutual forbearance? He would long that Canterbury, Constan-tinople, and Rome manifested the ful-fillment of Our Blessed Lord's Prayer, "Ut omnes unum sint." He desires especially that Anglicans (or Anglo-Catholics, or whatever they would like us to call them) and "the rest of the Western Church" should set about understading each other and removing every stumbling block in the way of union. Surely, all desires and prayers and efforts in that direction must be blessed by God.



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makes for light draft, easy handning, good work or durability. Are you disposed favorably toward some feature of another machine? You will find no device or contrivance essential to right spread-ing of manure but that is employed in its best form on the I. H. C. spreaders. And you will find features on the I. H. C.

time. Surely the finger of God is here.

level of the Protestant traditions o

three hundred years, has not taken place without a special Providence and

special " Working of the Holy Spirit

ate reunion is too grand a dream to

come true. Another thought arises, too. May

we give expression to it, with all deli

at Oxiord, in the shadow of Christ

Church, with its Latin prayers for the

eternal repose of his soul, or who can study his life, without reverencing in

man, who was steeped in the doctrines

of the Catholic Church? Neverthe

less, we cannot forget by what a wide

abyss Newman and he were separated.

Conon Wirgman has not, perhaps, suffi-ciently considered that from the year 1845 Newman always looked upon "the English Church "as the veriest nonen-titics (from a religious point of view)

and as having nothing whatever to do (corporately) with "The Blessed Com-pany of Heaven." When Pusey was

thought to be on his deathbed in 1878,

John Henry Newman sent this message (which it was not judged well to de

should so very much wish to say to my

dearest Pusey, whom I have loved and admired for above fifty years that the Catholic Roman Church solemnly lays

claim to him as her child, and to ask

him, in God's sight, whether he doas not acknowledge her right to do so.

. . . I cannot let him die, if such is God's will, with the grave responsibil

ity lying upon me of such an appeal to him as I suggest; and since I cannot make it myself, I must throw that re-

liver):

"If his state admits of it, I

him a most conscientious and

in the Church of England."

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Seminary, Cincinnati, who has been for some time in Jerusalem engaged higher Biblical studies, is now in in south Germany. The Catholic Tele graph prints a letter written by him to a friend from which the following edifying paragraph, describing the Catholicity of Bavaria, is quoted :

"I am especially well pleased with the intense Catholicity manifested on every side. In Bruck, a town of about 7,000 inhabitants, nearly every house is decorated on the outside with statues or pictures of the Virgin or some other satisfy. In the bold a large cru-cifix hangs on the wall opposite the head of the table. Even in the "Trink Stube," or bar, there is a crucifix, and below it an exhortation not to overindulgence, but to be mind-ful of the sacred thirst of the dying Saviour. Though at home I would not like to see such decorations in hotels and bars, because of the danger of profanation, here, where it is an expres sion of true piety, these signs of relig ion and devotion are most gratifying. In regard to religious conditions in France, Father Nau adds: "The 'Kulturkampf' was not carried

on so energetically in Bavaria as in the northern countries, but yet the experience of their sister states has awakened here a more militant attachment and love for the Church. When will persecution at length awaken poor un-happy France! Her legislators of today are so engrossed with the question of Church and State, and so blinded in their hatred of Catholicity that all economic reforms and commercial expansion are neglected. In consequence the influence which France formerly had in the Orient is rapidly waning. In Turkey, Syria and Palestine the Germans are slowly but surely crowd-ing out France; and in Egypt, England has already completely crushed French influence. Twenty five years ago France held the mastery in these coun-ries."

The great secret of success lies in poses are intolerable, and the Pope wisely refixes to consider any scheme these associations may seem to us, they are far too Catholic to suit the Spalding.

for work. And, although compared with the choirs we listen to now in the cities, ours would sink into insignif cance, we did right well, and we were as proud of our little service as we

could be. Now this afforded me the opportunity

of studying and learning more of the Church. We lived in this place three years, and during that time I costinued to act as organist. I learned much during those three years. We left there, much to the regret of our friends and wont to the site.

there, much to the regret of our friends, and went to the city. Here I began to study the Church in earnest. I first read "The Faith of Our Fathers," Afterward I went to our pastor, Father Ewing, of St. Peter's Church, Columbus. I took him into my confidence and asked him to help me. He manifested a kindly in-terest at once and furnished me with help me. He manifested a kindly in-terest at once aud furnished me with books on the Church. I wdnt to him twice every week for instructions. After that it was plain sailing, and I soon became a Catholic in practice, as I had been in belief for many years. Looking back I can see the weight of the influences which led me into the Church. I trace them directly to my

Church. I trace them directly to my first memorable visit, and the impres-sions which I then received. Though my early days were spent in an atmosphere of strict Protestantism, where everything Catholic was tabood, my thoughts would turn neonsciously to the little church, the line of devout First Communicants, and the simple but beautiful services.

No one but a convert knows what a wrench it is to give up the religion and friends and customs of your childhood. It is sometimes made all the hood. It is sometimes made all the harder by the sentiment which obtains in some places against the Catholic Church, due, of course, to ignorance and prejudice. But one thing that helped me, was the thought that after all I was but returning to the faith of our forefathers.

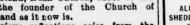
our forefathers. My unceasing prayer is that God

My unceasing prayer is that God will give me grace sufficient to over-come all my trials--a faith that knows no bounds, and that I may be able so to live that others will see and know that I have found the true way, and perhaps I may be the means of helping some one to find it.--The Missionary.

Canon Wirgman says most fairly that we ought not to accentuate our differ-ence, or to use special pleading for the sake of proving our brethren in the wrong. And the particular purpose of his present volume is to set forth how much "the Facilie Church" is in his present volume is to set forth now much "the English Church" is in practical accord with the Primitive Caurch, in regard of belief and prac-tice concerning the Blessed Virgin and

the Communion of Saints. He main-tains that the English at the "Refor-mation" did not follow the same lines as the Protestants on the continent, and that, if any "doctrina Romanen-sium" came in for condemnation, mere stume cance in for contemnation, here abuses were aimed at, and not the official teaching of the Roman Cath-ohe Church. In long and learned and edifying chapters Dr. Wirgman explains the Catholic and ancient doctrine concerning her whose greatness is unique, Mary Immaculate, Mother of God, the Second Eve, altogether sinless, ever the Blessed Virgin (virgo concipiens, virgo pariens virgo moriens), and the Mother of redeemed humanity. He explains, too, the Catholic doctrine with regard to "All the Company of Heaven;" in other words, the doctrine of the Communion of Saints. And he proceeds, step by step, to show how not only modern members of the Church of only modern members of the Church of Eogland, but Catholic divines, and even early "Reformers," have written what

is quite in harmony with the Catholic doctrine. Dr. Wirgman's book reminds us inevitably of Tract 90, but what a difference between 1841 and 1906! No hasty Heads of Houses will now accuse one who writes in an anti Protestant sense of "evading rather than explain-ing" the sense of the official teachings ing the scale of the olderal teachings of the Established Church. Indeed, the views so ably upheld by Canon Wirgman are almost official at this day. No wonder that when Newman died his old friend. Dean Church, wrote of him



as the founder of the Church of England as it now is. Various reflections arise from the perusal of Canon Wirgman's beautiful work. As Catholics we cannot but thank God for the amazing change that has come to pass even in our own life-JAMES MASON, General Manager

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When subscribers change their residence it important that the old as well as the new LETTERS OF RECOMMENDATION,

Apostolic Delegation. Ottawa, June 18th, 1905.

To the Editor of the CATHOLIC RECORD, London Ont.

London Ont. My Dear Sir. -Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with inteili-gence and ability, and, above all, that it is im-bued with a siroding. Catholic spirit. It strenu-ously defends of the could be and the strenu-and stands firmly by the teachings and author-ity of the Church, at the same time promoting the best interests of the country. ity of the Church, at the same time provide the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and coun-ty, and it will do more and more, as its wholesome influence reaches more Catholic

omes. I therefore, earnestly recommend it to Cath-

1: families. estimated vices work, and best With my blessing on your work, and best wither for its continued success, size for its continued success, born very sincerely in Christ, Donarus, Archbishop of Rohesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1900. To the Editor of THE CATHOLIC RECORD. London. Ont: Dear Sir: For some time past I have read your estimable apper. THE CATHOLIC RECORD. and congratulate you upon the manner in which it is published.

The set of the set of

LONDON, SATURDAY, SEPT. 22, 1906.

" THE HISTORIC EPISCOPATE.'

A sermon recently appeared in the St. John, N. B., Evening Times, which throws some light upon the position taken by Anglicans and Presbyterians respectively on the " historic episco pate " which Anglicans claim to possess but Presbyterians repudiate as unnecessary and unscriptural.

There are certain passages of Holy Scripture which need the light of the tradition of the Church to make them clear and demonstrative of the truth, while others are perfectly clear in themselves.

The Rev. Mr. Duffy (Episcopalian) shows clearly enough that there were at least three orders divinely instituted for the rule of the Church, the orders of Bishop, priest and deacon. These orders are named in the Greek original of the New Testament, Episcopos, Pres byteros, Diaconos. In Phil. i. 1, the Apostle St. Paul sends his greetings and blessings to all the saints in Christ Jesus with the Bishops and Deacons And why does he not mention here the priests ?

THE CATHOLIC RECORD.

on thei

Bat in 430, the year before the Coan

taine, came to Rome on behalf of the

French church to inform Pope Celes

appointed head of the Church.

not variations in faith.

by the Catholic church of to day?

by the semi pelagian heresy.

Ephesus, the same Timothy who was consecrated to the office by St. Paul himself, and the time when these words were written was toward the date of ous than the Westerns at the Council. St. Paul's martyrdom, say in the year 65 or 66, thirty three years after our Lord's ascension into heaven. Bishops, Hilary and Prosper of Aqui-

In Acts i. 20 the word episcopen which is the office of an episcopos, or Bishop, is applied to Judas. This is quotation from the 110th psalm, verse 8, being applied to him on account of his treachery to our blessed Lord :

" His bishopric let another take." The office of Judas was that of an Apostle, and it is an Apostle who thus

traitor.

" No one has the right to teach in applies the text of the prophet to the your dioceses without your permission. To you the deposit of faith is committed, and how can the faith be maintained if The Apostolic office is identical with that of Bishops, to whom it has deyou allow false teachers to spread the scended by episcopal or Apostolic conrrors ? If there are priests who have taught these false doe secration. The priests who were all the more earnestly insist ordained in every city according to preaching the true Catholic faith.' Acts xiv. 23 by Sts. Paul and Barnabas, In this style he continues his some

were subject to the Apostles, and even to Bishops who had been ordained by the Apostles. Thus the three epistles written by St. Paul to Timothy and Titus show that St. Paul gave to these an extensive authority in their respective districts around Ephesus and Crete respectively, and they had the power of ordination, which was never exercised by priests, but only by Apostles and their successors who were the Bishops of the Church. St. Patrick was a Bishop, Catholic and Apostolic, otherwise he would not have had any other authority than an impudent usurpation could have conferred upon him. To have any authority at all, he must have derived his mission from the Bishops of the universal or Catholic and Apostolic Church which was at this time spread throughout the world, and everywhere declared its submission to the Supreme Head of the Church, the Bishop of

Rome, and thus he actually derived it. No one but the Pope ever claimed to be head of the universal Church, and indeed such a claim would have been ridiculous to the extreme, since no universal authority was given to any one if not to St. Peter, and such authority was never conceded by the whole Church to any other. Hence a non Roman Church could not be anything else than an [acephalous monster. An acephalous Church would be a body in which there

would be no authority to teach Christ's doctrine, and it would soon wander away from the faith once delivered to the Saints. We can see this plainly from the recent acts of the Anglican Church, which keeps together only by owning no authority. Almost every Bishop and every cleric teaches a doctrine and uses a discipline and a liturgy which suits his own fancy. Did St. Patrick institute such a Church as this ? If he did so the Church of Ire and was only a Babel of confusion. But he did not do this. He established a Church which held communion with the Churches of the world, all of which were in communion with the Pope and

recognized the Pope's headship before and after St. Patrick's mission. The Rev. Mr. Duffy, in order to make it appear that St. Patrick instituted a different Church from the universal Church of that day, declares that St. Patrick received his mission

Whitham published another translation RECORD begs His Grace to accept his latter to make a new version, for speak

of it in 1730 A. D. It was the altera-

tion in the language that urged the

ing of the Dousy translators he says

that they " followed with a nice exact-

refined ; so that many words and ex.

come obsolete, and no longer in use.'

did a great deal to mould and publish

made in the English language, and

wishing to give the Scriptures in a

more readable form to the people, con-

cluded to make a revision of the Douay

Bible. He accordingly set to work,

and availing himself of all the best liter-

English speaking Catholics to day.

never offered to the people the pure

word of God, how then can we claim

that Catholics possess the Word of

God in all its purity, since they too have

made several versions and revisions of

the Bible? We shall answer this

difficulty as briefly as possible. Pro-

testants assert that the Bible alone is

necessary, since, according to them, it

contains all things necessary to salva-

Word of God, and that outside it the true

Word of God cannot be found. Such

being the case, we would like to ask

them, which among their numberless

versions and revisions is the true Bible ?

In giving the history of the Protest

to find two editions which agree with

each other, that it is even hard to find

a chapter in which they read together,

and that the " variations exist in spel-

that divisions amongst themselves, lack

of authority in religion, together with

their prejudices to the Catholic

Church, have been the fruitful source

of much that is corrupt in their Bible.

It must be borne in mind that ver-

stance, that is, changes in language and

not understand this to mean that the

Church of itself and independently of

Christ is the "pillar and ground of

the truth, " no, but it is such in vir

tue of its union with Christ, who is

VERNACULAR. CONTINUED.

ness the Latin text-at the same time cil of Ephesus was held, two French always consulting and comparing it Our English Catholic versions may with the Greek, as every accurate ot have that polish of language or that grammatical construction which others translator must do, not to mistake the possess, but, to quote the words of an true sense-but what makes that edition tine I of the ravages made in France seem so obscure at present, and scarce old song, " such empty phantom we intelligible, is the difference of the freely grant them." However, there is The Pope blamed in strong terms English tongue, as it was spoken at the one thing we do possess, and one thing any who were tardy in suppressing we always shall possess, and that is, time, and as it is now changed and this heresy. He said in a letter adthat, guidel by the light of Divine Tradressed to all the Bishops of France dition, and living under the watchful pressions, both in the translation and eye of the Infallible Caurch of Christ, annotation, by length of time are bewe shall always possess the word of God Bishop Challoner also, who is the in all its purity.

Almighty God, by the prophet Isaiah. author of many pious books, and who ays down the covenant He makes with ctrines, you must Jesus Christ, and His Church, in these Catholic thought in England, seeing beautiful terms: " There shall come the great changes that were being Redeemer to Sion, and to them that retarn from iniquity in Jacob, saith the what lengthy letter, which shows that Lord. This is my covenant with them the Church of France was Roman as saith the Lord. My spirit is in thee well as Catholic and Apostolic, and, as and my words that I have put into thy Rev. Mr. Duffy admits, that the Irish mouth, shall not depart out of thy Church, established by a Bishop who mouth, nor out of the mouth of thy seed, was consecrated in France, was Cathonor out of the mouth of thy seed's seed, lie and Apostolic, for that very reason saith the Lord, from henceforth and it was also Roman, and unless this had forever." Here we have it promised been the case it would have been by God that the spirit of the Lord neither Catholic nor Apostolic. For should never depart from the Redeemer this same reason, the Anglican Church nor from His posterity, and also that has not these attributes, nor any other the words put into His mouth, and which refuses obedience to the divinely revealed by Him to his seed, should never depart from His mouth, nor The Rev. Mr. Duffy lays great stress from the mouth of His seed from hence,

upon the fact that in aftertimes there forth and forever. Now the seed or arose a difference between the English posterity of the Redeemer are His and Irish Churches. This is true, but followers, His Church. Consequently it occurred owing to the fact of broken God has pledged His word that the communication between these two coun-Holy Ghost shall remain with the tries and the European continent, espe. Church of Christ, and that the true cially France and Italy ; and it took some doctrine of revealed truths shall never time before this division was healed, as cease to be held and taught by her, for the astronomical calculation of the time the words of God " shall never depart out of her mouth." And Christ Himof the vernal exquinox was not so accurately known fourteen centuries self, speaking to His Apostles, said ago as it is to-day. There were, there-"I will ask the Father and He shall give you another Paraclete, that He fore, variations in the keeping of Easter which do not exist now, and which are may abide with you forever, the Spirit

of Truth." And a little later He adds : But if this error in the computation " Bat when He the Spirit of Truth is of Easter was of such grave consecome, He will teach you all Truth." quence as Rev. Mr. Duffy would make And when the Holy Ghost did descend it appear, why does not his church folupon the Apostles, He did not come in low the inexact computations of the the shape of pens, ink or bibles, but in second to the fourth century computaform of fiery tongues, thereby symbolitions, instead of the date which is used zing their mission to the world, that it should be with living tongues that the But the alleged non-Roman character knowledge, love and mercy of God of the Church of Ireland could not give should be made known to the race of non-Roman character to the Church nan. "Whatsoever I have heard of of England before the Reformation, so my Father," said Christ to His Aposthere is little to be gained by arguing tles, "I have made known to you. . for it to day. The English (Catholic) Go therefore teach all nations, teach-Church before Reformation times was ing them to observe all things whatso Roman, whether we take for its begin ever I have commanded you, behold I ning the Church as established by St. am with you all days till the end of Augustine, in the end of the seventh time. . . He that heareth you, heareth Me and he that despiseth you century, or that established by Ful gentius and Damianus in 183. In both despiseth Me, and He that despiseth instances the missionaries came from Me, despiseth Him that sent Me.' Rome, acting under the authority of Here Christ asserts that He has enthe Popes, as may be clearly seen from trusted to His Church, whatsoever He had heard of the Father, all the words

the writings of Venerable Beade. It will be seen from this review of which the Father had put into His mean changes in the form and sub Rev. Mr. Duffy's sermon, that this mouth, that is the whole body of Divine gentleman, while right in his thesis on Revelation, the written and unwritten in the text itself, while for the latter the Apostolicity of the three sacred word of Gcd. And He plainly says they mean changes in form or language that the sole teacher and interpreter of only. That versions and revisions orders of the hierarchy, makes a serious error in maintaining that St. Patrick that Revelation is the Church, that could and should be made in this sense, her office as teacher and interpreter is perpetual and universal; that He, the Way, the Truth and the Life, the Eternal Wisdom of the Father would be with her teaching and safeguarding that divine deposit till the end of time; that He has set His seal upon the teachings of the Church, and that those who would hear and obey her, would hear and obey Him; while those who would despise her, would despise Him and the Father who sent Him, and that they should be treated as the heathen and the publican, that is, as worshippers of the devil and as people abandoned by God and given up to a reprobate teacher of mankind. sense.

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newest revisions of their Bible come nearer to the Catholic translation. However, even if the Protestant Bible were in all things like our Cath. olic version, they could not argue to an identity of belief, for until they inter. pret the Scriptures according to the mind of the Catholic Church and in submission to her authority, there can be no identity of faith, no union, and the gulf that has separated them from the Church for more than three centuries would still continue to exist.

TO BE CONTINUED.

UNION TRUE OR DECEITFUL.

A letter which appears in the Montreal Witness of 12th Sept. from the Rev. James B. Freeman, Methodist Minister, of London, Ont., uses the critic's knife very sharply in regard to the principles which have been laid down by the union committees of the Presbyterian, Methodist and Congre. gational Churches, in the union agreement which was reached last summer by the assembled committees who undertook to make a compact which, after being duly discussed and voted on by the Presbyteries, Conferences, ary materials at hand, published his and Congregational assemblies or unions evision in five volumes in 1750 A. D. of the three bodies, should be finally voted upon by their General Assemwhich is well nigh universally used by blies, or by whatever body is used by each to signify their respective supreme Now if from the multiplicity of versions ruling authorities, and should then beand revisions made by Protestants we, come the law for the three bodies conelsewhere, concluded that they have

cerned. We ourselves believed, from the time when this proposed union was floated in the atmosphere, that it was impossible for such a union to be effected unless by the yielding of doctrines, on the part of two at least of the negotiating bodies, on points which are believed or admitted to be, part of God's actual revelation to each tion; that it alone contains the true denomination. And now that a basis of union has been decided upon, the Rev. Mr. Freeman openly declares that this is exactly what has been done. The negotiations are still going on ; but from indications which have risen to the surface, we cannot but draw the inference that the parties ant versions, we saw that every version to the agreement arrived at so far are that was printed was condemned as becoming more and more conscious that either untrue or corrupt, and that by all three must give up certain doctrines Protestants themselves. We saw that which they have hitherto held to be the revisions were likewise condemned ; the immutable teaching of Jesus to His we also saw that it was admitted by Church, of which Christ said to His these very same people, that it is hard

Apostles : " Teach all nations, all things whatsoever I have commanded you ; and lo ! I am with you all days even to the consummation of the world.' (St. Matt. xxvini. 20.)

ling and punctuation not only, but in Will these denominations hesitate the summaries and text itself." It is now that they have ascertained that not within the purpose of our argument they are on the brink of the abyss of to investigate how or why they arrived total unbelief in God's truth ? at these conclusions, suffice it to say,

From the frying pan to the are it is but a short step, and it certainly ap. pears that this step is about to be taken. Let it be once generally understood, after the three bodies above referred to have taken the fatal step, and it will soon be reasoned very ions and revisions have a different plausibly: have we not already made our meaning for Protestants than they abjuration of doctrines taught by God, have for Catholics ; for the former they or which at least our denomination insisted to be taught by God ? And what is there to prevent us now from abjuring other such doctrines when it becomes convenient to do this once more ?

Here is the view taken by Rev. Mr.

Eastern Bishops felt more concern than sincere congratulations. the Western in suppressing the heresy emanating from the patriarchate of Constantinople, and were more numer-

THE CHURCH AND THE



The Rev. P. F. Duffy explains that the word Episcopos always meant a Bishop, and that it means so here, but he offers no explanation why the priests are not mentioned.

Such early Christian writers as St. John Chrysostom, Theophylact, Ecumenius and others solve the difficulty by stating that though the Episcopal office existed as distinct when these epistles were written, there was no absolute distinction of name between Bishop and priest until some years later, as the duties of both offices were similar, both being actually priests, but of higher and lower degree, or account of extra powers fulfilled by a Bishop. St. Ignatias, who was of the Apostolic time, wrote to the Trallians and Smyrmeans :

" Priests (presbytersi) be subject to your Bishops." (Episcopois.)

This saint was martyred in or about A. D. 107, so that he lived in the Apostolic age, and, in giving the usage of the Church in its entirety, while he lived, he certainly gave the usage of the primitive Apostolic Church.

Also the words of Acts xx. 28, "The Holy Ghost hath made you Bishops (episcopous) to rule the Church of God. Hence Episcopous of verse 28 and pres byterous in verse 17 of Acts xx referring to the same persons, might in itself imply that they who were presbyters or priests when sent for by the Apostle to come to see him at Miletus were bishops on their return to Ephesus, having been consecrated by St. Paul ; but there is this serious objection to Rev. Mr. Duffy's interpretation, that St. Paul throughout his two epistles to Timothy speaks to him as bishop of the whole Ephesian church, which included territory beyond the city's limits, and there is nothing either in Holy Scrip.

from St. Germanus, a French Bishop. It is true he was consecrated by St. Germanus, but this great Bishop held his office from the Pope and consecrated Patrick by authority derived from the

If the case had been otherwise, St. Patrick would have been a usurper when assuming to establish a novel Church in Ireland. His Church was Catholic and Apostolic because he taught the faith which was at that very time the faith of the whole Roman Empire and beyond the boundaries of that Empire.

St. Patrick studied for the priesthood n Rome at the school of St. John of Lateran, under the very eye of St. Celestine the Pope, and it was this Pope who authorized him to follow his

inclination to go on his mission to Ireland and sent with him several Later an students to assist him. He was consecrated by Bishop Germanus, accord ing to his best historians. He refused to accompany the French missionaries who wished him to go to England to

help root out the Pelagian heresy, as his heart was set upon the conversion of Ireland.

But is it true, as Rev. Mr. Duffy asserts so positively, that the French at this time constituted an independent Church, Catholic and Apostolic? There is not the least foundation for such a statement. St. Patrick went to Ireland in 432. The great Council of Ephesus was called to meet in 431, with the purpose of condemning the the East and the West were present in force and the faith of Nice was re-asserted in the clearest terms. The errors of Nestorius were con demned by an almost unanimous vote of

lanted any but the Catholic faith in Ireland. We might add many other proofs to those we have given on this point, but our article would become too lengthy if we were to continue.

THE ARCHBISHOP OF HALIFAX. We print in another part of this ssue of the CATHOLIC RECORD & report of the ceremonies attending the consecration of His Grace the Most Rev. Dr. McCarthy, Archbishop of Halifax. As was to be expected, the occasion was one of very great interest for the Catholics not only of the Archdiocese of Halifax, but of the Maritime Prov inces, and, indeed, of the Dominion at large.

It brought together the representa tive of our Holy Father, Mgr. Sbarreti, and a large number of most distinguished Archbishops, Bishops, priests and laity from Canada and the great republic.

The new Archbishop has taken upon himself the performance of great and onerous duties the guidance and guardianship of the Church of God in a most important section of the Dominion. He follows a line of noble Prelates who have

shed lustre on the sacred office of the episcopate. The most Rev. Dr. Mc. Carthy begins his great work fortified by the confidence, the esteem and the love of the priests and the people over whom he has been placed. His blame less life as a priest of Holy Church, his

indomitable energy, and his rare errors of Nestorius. The Bishops of talents and scholarly attainments, give us assurance that his administration will bear fruit most pleasing to the Divine Heart of Our Lord. May his years be many ! May his happiness be great in the knowledge that the and new revisions. Dr. Nary of Dublove of his priests and people surrounds |in translated the New Testament, there was more than one bishop in cluding those of France, though the him! The publisher of the CATHOLIO which was printed 1718 A. D., and Dr. their religious prejudices, have in the

that the Church is the "pillar and The Douay version will be always ground of the truth, " but we must held in veneration by English-speaking Catholics, for there is a halo around it that can never be dimmed. It was made by poor exiles in a foreign but friendly land at a time when their brothers at home were laying down

truth itself, and who promised to be their lives for the truths which it conwith her all days till the end of time, tains. We shall always turn to it and and that the "Holy Ghost, the spirit hearken to its teachings and its plead of truth would abide with her forever, ings, as devoted children are wont to and teach her all truth. " Hence we listen to the counsel and commands of can argue a priori that if the church, their aged though less educated parents. to which was solemnly promised and Its imperfections will only serve to render it more dear to us, and as Isaac actually given the plenitude of truth. were to translate or approve a translaof old recognized the voice of Jacob and the hands of Esau, we shall recogtion of the Sacred Scriptures, which nize the voice of the Holy Ghost speak. God has especially committed to her care, that translation, at least as far as ing to us through the Douay Bible, though its language be imperfect and the truth is concerned, should be the most perfect the world could receive. its accents strange.

And this is actually the case, for the When a century and a half had rolled Latin Valgate has been praised for its by the time the Dousy version was correctness by Protestants of every de made, the English language began to be altered, and a newer and more nomination, while our English Catho lic version has found many learned Prorefined mode of expression was introtestant admirers, and was praised by no duced. This necessitated new versions less an authority than Bacon. English Protestant scholars, having set aside

is not a matter of surprise; in fact it it Freeman on this matter : self evident when we consider the

" On the whole, we maintain the ingreat alterations the English language tegrity of our doctrinal standards, and when we think of the other Confessions, has undergone since the Douay Bible when we think of the other Confessions, this report (of the combined delega-tions) is certainly a great gair for the Arminian system : Indeed, when we recall the Westminster Confession, as we have stradied in the constant of the second was first published. And while a revision of our present Catholic Bible is a desideratum, since it lacks that grammatical construction, that elegwe have studied it up, we wonder how the Presbyterian brethren ever assented ance of form aud refined modern exto this report. The groundwork and pression on which Protestants lay so superstructure of that nagnificent sys much stress, and to which they sacri tem is built up around articles three, ten and seventeen of the Confession, viz.; on 'God's Eternal Decrees, fice the truth of God's word ; yet it is by no means absolutely necessary, for, Effectual Calling, and the persever as we said before, the Church, and not ance of the Saints,' Of all these great doctrines, the backbone of the Conthe Bible, is the divinely appointed fession, there is scarcely a vestige in the report." Saint Paul, writing to Timothy, says

" The only trace of the great doc trine of predestination is found in Art. 6, and that under the compassionate title of the Grace of God. In this article the evident intention of the joint committee was to give a simple statement of the two systems, Arminian and Calvinistic, without any at-tempt at reconciliation. And in this they have succeeded most admirably. They have placed the two system together in two sentences. a beautiful and satisfactory statement of Arminian theology. The second records the Calvinistic position, but it is conched in such mild terms, but it is couched in such mild terms, omitting all reference to reprobation, and so capable of being interpreted that the chosen people are those who will accept Christ, that even the Ar-minian cannot reasonably object to it. "But apart from this report, we do not believe that the Presbyterian ministers themselves have any design to nerget themselves have any desire to perpet-uate the bald system of predestination as contained in the old Confession of Faith."

The Rev. Mr. Freeman then explains that he is of the conviction, from other sources already known, that the Presbyterian ministers would sooner or later recast or eliminate the harsh state ments of the Confession.

We do not ourselves doubt this. In dependently of what certain stalwart

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Presbyterian divines maintain, the desire of the Presbyterians was very well known in this regard The Presbyterian church of the United States has set adrift amid harsh breakers the ship of Calvinism, and has cleverly concealed or tried to conceal its action by tack ing on the Confession an explanatory note to the effect that it is to be under stood in a sense which it never had. The Free Presbyterian church of England has managed the thing in another way by issuing a short creed which young members will learn under the impression that this is the real creed of the Church, and after a while the fact will be buried in the deep waters of oblivion that their Church ever held the horrible doctrine that the Rev. Messrs. Hillis and Carter of Chicago and New York denoanced so bitterly in unison with Nassau Presbytery, to the effect that " every fibre of their moral being rejects this God of the Confession who dishonors theology, and gives us a sham religion."

The Canadian Presbyterian Church has not yet dethroned this God, but it is notorious that it has been its aim to do so as soon as possible without calling public attention to the fact. The proposed union would effect this change perhaps about as quietly as the means adopted by the North Presbyterian Church of the United States or the Presbyterian Church of England, and this probably accounts for the readiness of so many Presbyterians of Canada to amalgamate with the other denominations in a body, destroying their own identity in the long run, if not at once. We as Catholics have no special in-

terest in the proposed union, except that we fear it will bring into disrespect the basic doctrines of the Christian religion, which are valued at so low a price that they can be given up without even the formality of an adieu. We also are convinced that the unity will be a frail one which is not founded on the teaching of the whole doctrine, with due subjection to the visible as well as the invisible head of His Church : that is to say, to Christ first, and secondly to His vicar, the Pope, who has been appointed in St-Peter to feed Christ's entire flock. His is the faith for which our Lord and Master prayed that it may not fail, and that he should confirm the breth ren after his own conversion should be

effected. The Witness, while in its charity for all denominations it is anxious for the welfare of all, and their union into one, says of the Rev. Mr. Freeman ; "With regard to the doctrinal statement, he is surprised to find how much the Presbyterians have conceded. Possibly the surprise is reciprocal. Persons theologi cally brought up are liable to know the theologies of other denominations entirely through the points of difference, which are exaggerated until they fill the whole field of vision. When they come to see how far the several bodies really agree, and how transcendental and unpractical are the points of difference, and how small a place these hold in the actual convictions of other denominations, a new light falls on the facts. The omission from the new statement of doctrine, of the phrases that Mr. Freeman quotes from the Presbyterian Standard (Articles 3, 6, 10, 17) will involve no loss to the living Faith of any Presbyterian. These can safely be laid upon the shelf of doubtful disputation."

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DR. MCCARTHY CONSECRATED ARCHBISHOP OF HALIFAX.

IMPRESSIVE CEREMONIES AT ST. MARY'S CATHEDRAL YESTERDAY WERE WIT NESSED BY THOUSANDS - PRESENTA TIONS TO NEW HEAD OF THE CHURCH BY THE LAITY AND CLERGY, AND HIS GRACE'S ELOQUENT REPLY. Halifax Echo, Sept. 10.

Ideal September sunshine lent an dded glory to the grandeur and solauged glory to the grandeur and sol-emnity of the consecration ceremony of Archbishop McCarthy at St. Mary's Cathedral yesterday. The morning of the hallowed day was all peaceful. Clamorous labor was hushed, and from early morning throngs of worshippers wight have been seen wonding their might have been seen wending their way to the Cathedral for at every half nour Masses were celebrated.

The vast edifice was filled to its ut-The vast cance was infeat of its at-mest capacity. The scene was impres-sive, one of the grandest of its kind ever witnessed in this city, the gather-ing of prominent Catholic clergy, a notable one, American dignitaries ing among the number. THE OFFICIATING CLERGYMEN.

In the chancel two thrones were erected, one for the consecrator, draproya ed with the Papal colors and purple, and the other for the Arch bishop elect. Between them, facing the altar were seats for the assistant the altar were seats for the assistant bishops, who were attended by their chaplains. The officiating clergy in-cluded the following : Consecrator—Rev. Monsgr, Sharetti. Assistant priest — Rev. Dr. Donald,

Deacon of Honor - Father Mihan Amherst.

Sub deacon of Honor-Father Gerald Murphy.

Deacon of the Mass - A Eudist father.

Sub deacon of the Mass. - Father

First Master of Ceremonies- Father

McManus. Second Master of Ceremonies

Father Collins. Chaplain to the Bishop elect

Father Masse. Assistant Bishops to the Archbishop - The Bishops of Charlottetown

and Chatham. At the conclusion of the ceremonies, Sir Malachy Bowes Daly announced that the laity of the city wished to present to the Archbishop of Halifax testimonial in evidence of their

pleasure at his appointment, and he then called upon Mr. James J. O'Brien to read the following address :

To the Most Reverend Edward J. Mc-Carthy, Archbishop of Halifax :

May it please Your Grace-The Cathof Halifax gladly avail them. olic laity selves of the occasion of your consecra-tion to express their feelings on your selection by His Holiness, Pope Pius X. to fill the vacancy caused by the lamented death of Archbishop O'Brien. They thank Divine Providence for having inspired His Holiness to con-fer the vacant position upon Your

Grace. Looking at the matter from a human point of view, they rejoice, apart alto-gether from your personal claims to their affection and esteem, that the appointment to this dignified and im portant position has for the first time been bestowed upon a native of this province and of our own city. In doing o, they do not wish to be understood as in any way attempting to reflect upon any of Your Grace's predecessors in office, each one of whom possessed qualifications which recommended him for appointment; but they feel that the time had come in the history of the archdiocese when it might be expected that its head should be chosen from the ranks of its own priesthood ; and they are naturally much pleased that the choice should have fallen upon one sogenerally and so favorably known in, and so fully identified with this city.

Looking at the matter from the same Looking at the matter from the same point of view, they cannot but feel that the experience of thirty years in the active work of the sacred ministry, acquired as that experience has been equir amongst all classes of persons in various amongst all classes of persons in various outlying portions of the territory which now comes under your spiritual sway as well as amongst the people of this city, must qualify Your Grace in an exceptional manner to fulfil the duties of the important office to which you have been They look upon the fact that in the past you have, in every case, so borne yourseli and so administered the affairs of the district in which the affairs of the district in which you have been stationed as to win the respect and good will of these-including persons of other religious creeds-with whom you have been brought into contact, while at the same time discharged your important and arduous duties in a thorough and and arduous duties in a thorough and effective way, as the best guarantee that the still more important and not less trying duties of the great posi-tion 'o which you have been called will be discharged in like manner. Your Grace's case would appear to be that of the servant of the parable, who having been faithful over a few things Mas set over many. Inasmuch, however, as, in matters spiritual, human effort and judgment are often ineffectual and mistaken, and "neither he that planted is any and "neither ne that planted is any thing, nor he that watereth; but God who giveth the increase," they humbly pray that God may ever direct Your Grace into the right path and may render your work on behalf of our holy religion effective and beneficial. They can assure Your Grace that in every undertaking calculated to bene-fit your flock you will have the cordial ind liberal support of the Catholics of

to Archbishop McCarthy a wallet, con-taining a cheque for \$2,000, the gift of the laity. The wallet is of morocco leather and on the cover is the Archiepiscopal crest, while beneath is the Archbishop's monogram, and on a silver scroll the words and date "Archbishop of Hali-fax, Sept. 9th, 1906."

HIS GRACE'S REPLY.

His Grace replied by a most eloquent and touching address. He said in part: "I cannot attempt, my dear people, to express in a word the thoughts that crowd upon me at the magnificent testimony of appreciation from both the clergy and laity. To be frank I ex-pected some such expression from the generous Catholics of Halifax. You told me in your address that you are pleased that one who has been born and brought up in your midst should be raised to such an exalted position as

that which has been conferred on me to day As I glance around the sanctuary I "As I giance around the sanctuary is see among my brother priests many who have been my class mates and who have born with me the burden and heat of the day. A retrospective

clance shows me among others of my schoolmates men who occupy today ex-alted positions in both Church and State — Bishops, priests, doctors, lawyers, mechanics and the sturdy and

no less honorable laborer. "I feel all unworthy of the high dignity to which I have been called. myself I can do nothing, but with the co-operation of my priests and my people, on whose loyal support I depend, I hope to make my humble efforts far-reaching for good, and thus follow in the steps of my worthy predecessors. "Three of them I well remember-all

worthy, distinguished men who have accomplished much during their tenure office. Witness the churches, the institutions of learning, colleges, convents, seminaries, public schools teem-ing with children, which have sprung up as by magic under their administra tion. Witness the charitable institu Witness the charitable institutions, hospitals, orphan asylums, monasteries, houses of refuge, that they

asteries, houses of felige, that they have raised up. "Far removed in scholarly attain-ments am I from my immediate pre decessor, who combined in himself the qualities of the poet, novelist and

istorian. There is a terrible force threatening the world to day and found on every side—I refer to occult pagan-ism. Not the paganism of the ancients

ism. Not the paganism of the abcents they worshipped at the shrines of Jupiter, Venus and other of their gods and offered incense before them. Such worship was to them a form of religion and was productive of naturally good qualities. But the paganism of the wentieth century is of a more sordid kind-what the apostle calls the concupiscence of the eyes and the pride of life. A man may be a good husband and a regular attendant at church ser vices and yet be engulfed in the mael-strom of world worship. How stem the tide that is fast swelling and threaten to engulf the rising generation? ing that is, good being good Catholics, By And a good Christian Ihristians. e who is charitable towards his fellow

men and zealous for the glory of God. You reminded me, in your address important duties of the grave and which are required of me in alted position. I realize them only too well. Let me remind you, in turn, Christian father and mothers, of the wonderfal responsibility devolving upon you in the Christin training of our children. You are the repositories God's word. The only sound basis for morals is religion, and, therefore religion and education cannot be di vorced without injury to the individual and the State. Purity in faith and morals is an essential doctrine in child training. The reading of pernicious literature is an incalculable source evil, it is your bounden duty to safe guard your children in this respect respect. Make your home an ideal place for your little ones ; win their confidence; share their childish griefs and joys, so that in

Spirit of God descends upon him as on the day of Pentecost, when he has re-ceived with imposition of hands and an increase in the number of murders crating rite the fulness of priestly consecrating rite the fainess of prestly power that he can say to another man: "Whose sins you shall forgive, they are forgiven," it is only then that he can endow another man with power to

consecrate bread and wine into the consecrate bread and wine into the body and blood of Christ. Such is the meaning of the pomp and circumstance of this day's celebration. The Church of Christ is a kingdom, blood part of this world because

a kingdom not of this world, because its end and its aims are spiritual. 0 this kingdom He appoints His apostles rulers, and every bishop is a successor of the apostles. "All power is given me . . . Go teach all things that I have commanded." He bade them guide men to the knowledge of salvation. He made them the light of world and invested their decree the with His own divine authority. "He that heareth you heareth me, and he

that despiseth you despiseth me." Yet a bishop should govern not so much by word and decree as by the example holy life. He should move among his flock, saying in the winning accents of his virtuous deed: "Be ye followers of me as I am of Chaist." He is made debtor to Greek and Roman, to Jaw and Gentile, so that all when brought into the presence of that pattern of a Christian life may exclaim : can do the works which thou doest un.

less God be with him. " The teaching of a bishop is clear, un-hesitating, infallible, because he leans upon an infallible pillar, upon him for whom Christ prayed that his faith whom Christ prayed that his faith might fail not and that he might confirm his brethren. We are living in an age of opinions, theories, shifting systems of philanthropy and theology. Men are asking with the doubter of old : "What is truth." O how many today turn with disgust from the changopinions of men to seek the truth ing opinions of men to seek the truth of God in the living teaching body in to which the Spirit of Truth has come to abide with us forever. This City of Halifax is a city upon a hill, lit up from within, its beacon light shining out upon a tempestuous ocean, bidding the perishing voyager enter a haven of At the foot of the rock upon peace. At the foot of the rock upon which the beacon stands, wave after wave of error and doubt has rolled in to break and fall back in angry froth carrying with it those who loved not the light because their deeds were

evil. I go back in memory to the first Archbishop of the See, the saintl Archbishop. His lot was cast in troubl ous times, in days of persecution, bu he drew from a life of deep meditatio and fervent prayer an unflinching courage in upholding truth and battl

ing for the right. After the saintly came the great Archbishop, the man of wonderful gifts. His varied erudition, his eloquent voice and pen made him a power in Church and State. The great of the land ought his counsels, and were it not his influence the broad Dominion might yet be a problem for future solu-Then came one whose knowltion. Then came one whose know and the edge of men and deep sympathies brought the mitre to the hearts of the people. He was succeeded by a scholar of deep learning and dwinistrator on. raceful expression, an administrator ho strengthened the foundation of the church committed him and ought its preaching and sacrame to the doors of many who had otherwise

lapsed from the faith. Such, my Lord Archbishop, is the line in which you have to-day assumed a plant, to continue it, to keep up its traditions, to pass down the sacred trust uncorrupted to the hands of generations yet to come. The prayers of your flock will be with you, their united co-operation and docile obedience shall speed you, till all, shepherd and flock, safely that port of safety to reach reign in bliss forevermore.

THE SCHOOL HOUSE AND THE JAIL. THE MORE OF THE FORMER WE BUILD.

a remarkable article entitled The School House and the Jail, published in the Advance, a leading Congrega-tionalist organ of Chicago. "Grapho." the author, has been making a study of

statistics dealing with education and

6,737 19,086 32 901 58,600 82,329

.....

an increase in the number of murders greater in proportion than the increase of population. Our record in this re-spect, as compared with some other countries, is ghastly. This is shown by the following table : Homicides, An- Mil num, liou Population, num.

526 94 9,829 "Dr. Andrew D. White, who has

been trying to arouse the country to a sense of its criminal condition, in com menting on these facts, says: 'My own studies on the subject, which have now lasted through years and been made in all parts of the Union, convince me that we lead the civilized world, with the exception, perhaps, of lower Italy, and Sicily, in murders. and especially in unpunished murders.' "Now, I am not attempting to show

that school houses are the causes of jails or that education increases crime, for that would not do. But what I am about is to call attention to the fact that this almost amazing programich we have made in public edu that this almost tion, and for the express purpose of im-proving the character of citizenship. does not seem to check crime. cate and we kill. We keep on adding to the courses of public instruction and we keep on killing.

AN EXPLANATION THAT DOES NOT

EXPLANATION THAT DOES NOT EXPLAIN. "What is the explanation? When Jailer Whitman was asked for light on the dark problem he said that about 60 per cent. of the prisoners brought to the county jail for murder were foreigners. Chief of Police Collins offered a imilar explanation, and added that Chicago is a congregating point for the hobos of the United States, and a kind of rallying ground for the scum of the earth.' But the men who have been most astonishing Chicago recently with their crimes have not been hobos or scrum. They have been near the top-bankers, clerks of courts, prominer citizens. And, while the majority of murderers in the Chicago jail may be foreigners, which is to be expected in a population so largely foreign, yet the statistics for the country at large do not support the explanation that the prevalence of murder is due to the foreign element. A table follows : " HOMICIDE IN UNITED STATES.

Geographic	Population foreign born	Per annum.	Per 50,000 pop- ulation.
New England.	25	254	2,34
Middle Atlant	ic _ 18	1 688 2.843	4.30
Central		3.914	11.15
Pacific		1.191	14.71
			Man Dine

"According to this table, New Eng-land has a larger percentage of foreign element than any other section, and yet other sections have from two to six times as many murders to every fifty thousand people. It is easy to cry out against the foreigner in explanation of all our sins, but it does not explain. WE DO NOT PUNISH MURDERERS.

" Dr. White says that the increase of murder is due to the fact that we do not punish murderers ; that during rent years only one person in seventy our charged with homicide has been onvicted, while in London, out of thir een persons charged with homicide leven were convicted. He also con ends that when murderers are con victed they are not adequately pun-ished; that very few of them are put to death. * * *

LACK THE SENSE OF PERSONAL ACCOUNT ABILITY.

" But forcible as are all these representations, they do not furnish the needed explanation. The failure adequately to punish the crime of murder may embolden men to commit crime. But the murderous instinct is still to be accounted for, and so is the failure of society to punish crime. Why is it that there is so much of the criminal inclination and so weak an inclination to condemn and punish crime, notwith. standing the fact that we have been ORE OF THE FORMER WE BUILD. MORE OF THE LATTER WE NEED system and to higher education for the

Boils and Pimples

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are constipated-or because the kidneys do not rid the system of waste-or because the skin itself is unhealthy.

Ointments, salves and soaps are useless. Because the trouble is with the blood.

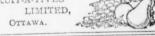
Owing to defective action of bowels, Owing to detective action of lowers, kidneys or skin, the blood becomes laden with impurities. It is these impur-ities — deposited by the blood — that make boils, pimples, and painful, dis-figuring skin diseases. It is because the trouble is with the bowels, kidneys or skin, that FRUIT-A-TIVES cure these diseases these diseases



act directly on the eliminating organs correct their irregularities—strengthen them—and thus clear the skin and make complexion clear and soft.

the complexion clear and soft. If you have any skin trouble—or any fault with constipation, liver trouble, billousness, headaches, indigestion, rheumatism—cure yourself with Fruit-a-tives. They are made of fruit juices and tonics—and never fail to cure. 50c, a box or 6 boxes for \$2.50. Sent on receipt of price if your druggist does not handle them.

receipt of price if your artiggist does not handle them. FRUIT-A-TIVES LIMITED, OTTAWA. m both House ut.



ment

St. Patrick's Cathedral, on the other St. Patrick's Cathedral, on the other hand, has been historically identified with popular rights and liberties and with National education. Dedicated to the great Apostle of Ireland, it was raised into a cathedral by Dr. Lound-res, the Archbishop of Dublin, who was one of the signatories of Magna one of the signatories of Magins Chartas, and a strenuous advocate of freedom. In the fourteenth century a university was established within its walls by Archbishop Leech, who obtained a Bull for the purpose from Clement IV.

Subsequently to the Reformation, Swift, the Protestant Dean of St. Patrick's was the first great advocate of the rights of the Irish Catholic pop-ulation. When he was dead his Cath-olic admirers flocked to the Deanery and forced their way to the bed-room where he lay. "Happy were they," says Sir Walter Scott, "who first got into the chamber and procured, by bribes to the servants, locks of his hair to be handed down as sacred relics to their posterity.

PRESBYTERIAN RECOGNITION OF CATHOLIC OPPOSITION TO DIVORCE.

In an article entitled "The Corner-stone of Civilization," J. T. Hemphill, editor in chief of the Charleston News and Courer and a Presbyterian, pays the following notable tribute to the Catholic Church with regard to the ttitude on divorce :

4 The American Federation of Cath-olic Societies held a convention at Baffalo, N. Y., last week. The most important subjects discussed at the eting was the question of divorce, and upon this subject the Federation and upon this subject the restartion declared its position in no uncertain terms. All good Catholics are stead-fastly opposed to any form of abso-lute divorce under any legis-lation by the State, and the position lation by lation by the State, and the position which is taken by the Catholic Church is the position which all other Christian communions should take. We believe with the convention at Buffalo that sooner or later the truth of the Catholic doctrine upon the sub-

THE CATHOLIC RECORD.

This is certainly cool treatment for doctrines which Presbyterians have always maintained to be the revealed truth of God, as we are given the right to barter away such truths as if they were our personal property.

NEW GENERAL OF THE JESUITS.

FATHER WERNZ ELECTED -POPE APPROVES CHOICE.

Rev. F. X. Wernz, a German, rector of the Gregorian University, has been elected General of the Jesuits and the Pope has approved the choice. Father Wernz was born sixty-one

years ago at Rothwell, Wurtemberg, Germany. When he was fifteen years old he began the studies necessary to at him for membership in the order of which he is now the head. This course covered a period of eighteen years, as no one can become a Jesuit priest until he is thirty three, the age at which Christ died. Father Wernz showed himself to be a brilliant scholar as well as a profound theologian, and twenty-three years ago he was appointed pro-fessor in the Gregorian University. In 1904 he was made rector of the university.

He has written many books dealing with the deepest questions of canon law. His works have been published law. and they are the standard authority on the subjects with which they deal. Although little known to the public, he Although little known to the public, he has been recognized within the order as one of its most learned members. He is a consulting member of the Congre-gation Ecclesiastic and of the Index Council. Although strictly orthodox. he is progressive and vigorous, and it is predicted that he will have a most successful career as General of the Jesuits.

Whoseever shall exalt himself shall be humbled : and he that shall humble himself shall be exalted.-(Matt. xxiii. 12.)

And they trust that Providence may preserve Your Grace for many years to lirect his work throughout the Arch liocese.

In conclusion, they ask Your Grace to accept the accompanying gift as a partial and imperfect proof of their good will and affection.

On behalf of the laity, MALACHY B. DALY, (K. C. M. G.) Chairman.

(K. C. M. G.) JAMES J. O'BRIEN, Becretary.

Hon. William Chisholm then pr

after years, when the troubles of life surge around, they may look back with pleasant longings to the halcyon more jail room we seem to need * We have depended too much

as of life

days of their childhood. "All unworthy am I of the great dignity which has been conferred upon me, yet do I hope for kindly forebear ance from my priests and people, and promise to discharge faithfully, to the best of my ability, the onerous duties of my sacred calling. Since the Holy Ghost has so singled me out from among so many far more worthy, there must be some humble work which my poor efforts may accomplish and to this end I will lend untiring energy. I will do my best, than which no man can do

His Grace concluded his discourse by bestowing the episcopal benediction.

crime. In a previous issue he pre-sented some important figures regard-ing big cities as educators. The sta-tistics showed that Chicago spends a arger proportion of its revenue on its public schools than any other big city in the country, or in the world for that matter. They also showed that the amount spent on each pupli has more than doubled since 1880. " And yet," he continues " here is The sermon was delivered by the Rev The sermon was delivered by the fev. J. J. Connolly, S. J., a classmate of Archbishop McCarthy at St. Mary's College. Father Councily took for his text the words of the seventeenth chapter of the Acts of the Apostles. "The Holy Ghost hath set you bishops to rale the Church of God." It is not all the of the Apost how the Apostles.

to rule the Unarch of God." It is not a display of earthly power, how-ever, spiritual the end, that we acclaim today, said the preacher. It is the manifestation of in the country. "Moreover, Jailer Whitman says that this is not an unusual number for Chicago, but about the average number. power from on high. The Spirit of God which brooded over the waters and brought out of chaos this beautiful At the world, the spirit which was breathed into the disciples on the first Easte Day giving them the power to strike from the sinner the shackles of his sins; from the sinner the shackles of his sins; the Spirit at whose coming like a mighty wind there sprang into being a new realm, a spiritual kingdom, with world-wide jurisdiction; the same Spirit has to day descended upon a blameless priset and given him the power in his turn to consecrate other priests. Nothing is perfect until it is bla to produce something like itself. ishment for such offenders. ble to produce something like itself The plant or tree has not reached the

The plant of tree has not reached the perfection of its growth till it can pro-duce another plant or tree. Manhood is incomplete until a man has become capable of wearing the crown of father hood. In the supernatural would this capable of wearing the crown of inther-hood. In the supernatural world this is true still. A simple priest cannot convey to another the sublime power of the priesthood. It is only when the 1860 ... 1870 ... 1880 ... 1890 ...

ures :

SAYS A CONGREGATIONALIST WRITER. our citizenship? The more school houses we need the

"The answer seems to me to be this: We have depended too much on mental culture and done too little to cultivate the conscience and the will. We are mental culture and done too little to cultivate the conscience and the will. The foregoing rather startling in-dictment of secularized education is long on head, short on conscience and in the shallows on the sense of personal accountability. from a Protestant source. It occurs in

DUBLIN'S TWO CATHEDRALS.

Dublin is, with the sole exception of Salamanca, Spain, the only city which has two cathedrals for the same form of Christian worship, says the Freeman's Journal of Dubin. Both St. Patrick's Cathedral and Christ Church Cathedral were, of course, in pre-" Re formation" times Catholic Churches. Christ Church Cathedral has not however, held the same place in the affections of Irish Catholic National ists as St. Patrick's. Christ church has been much more prominently identi-fied with the English and anti-Nation-"And yet," he continues, " here is Jailer Whitman informing the public that Chicago has more murderers (35) in its jails awaiting trial than any other city alists interest than St. Patrick's. It is no doubt true that Christ Church was the church of St. Laurence O'Toole and that in Christ Church during the stay in Ireland of James II. services in accordance with the rites of the Cath rlic Church were held for the last time in any of the churches of the Irish Established Church. The remains of same time, as has already been stated in this column, the last grand Is tablished Courten. The tenants of the altar at which James II. assisted at Mass, and the tabernacle and the candlesticks, are still preserved in the crypt of the cathedral. But Christ Church was the church of jury was so wrought up over the pre-valence of crimes against women as to recommend the adoption of capital pun-

" Here, then, are two facts, that edu the settlers. It was founded by the Danes; it was restored by Strongbow, cation increases and crime increases The more school houses we build, th who is buried there; it was the scene more jail room we seem to need. And of the coronation of the English im-poster, Lambert Simnel, as Edward VI. in 1486; it was the church of English this is true not only of Chicago, but of the country taken as a whole-that is, if we can rely on the following table of statistics, which shows a steady in-crease up to the last collection of figlords deputy, of the unreformed Cor-poration of Dublin; it was the meeting eting

poration of Dublin; it was the meeting place on many occasions of the Anglo Irish Parliament; from its pulpit in later day Dr. Dopping, the Bishop of Meath preached the doctrine that faith should not be observed with respect to the Treaty of Limerick; and it was in a Parliament held in Christ Church Cathedral that Catholics were excluded Ratio of Prisoners. Population 1 in 3,443 1 in 1,617 1 in 1,171 1 in 855 1 in 757

"What is still worse, there has been

ject must be brought home

"The position of some of the other churches on this question has been nothing short of shameless. Ministers in good standing in these churches have freely married those who have been separated by the courts, and who could not under the judicial decrees could not under the judicial decrees of separation lawfully marry again in the States in which their divorces were granted. The Roman Catholic position on the question of divorce is the only true position. In that Church magning is a sequence, and if the marriage is a sacrament, and if institution is to be preserved and the highest interests of society securely protected it must be regarded as a sacrament. Every now and then some convention is proposed with the object of obtaining uniformity in the the object of obtaining uniformity in the divorce laws of this country. These conventions are generally proposed by persons living in States in which the divorce business has been overdone. There has been talk from time to time of national legislation but so far all efforts have failed to reach a plan which, while conceding great freedom of action in obtaining divorces, would at the same time preserve at the least the pretence of some high moral purpose. The only State in the Union purpose. The only State in the Union in which divorce is not granted is the State of South Carolina. The law in this State is the only law that can be The law in adopted with safety to society and with proper regard tohigh religious teaching.

"Penal Days" in France. Is the Church in France going to have its "penal days," as the Catholics of Ireland had in the time when, as an Irish poet describes it :

"They bried the flock, they bribed the son, To soil the priest and rob the sire : Their dogs were taught alike to run Upon the scent of wolf and friar."

It may be that that kind of history will repeat itself before lorg in France. The men who rule that country to day are not much less ferociously hostile to the Catholic Church than were the Protestant Ascendancy ministers of British law in Ireland in the seventeenth cen-

FIVE-MINUTE SERMONS Sixteenth Sunday after Pentecost. REHAVIOR IN CHURCH.

And He spoke a parable also to them that ore invited, marking how they chose the st sats at the table .- Gospel of the day.

The seats at the table - Gospel of the day. Our Blessed Saviour in this day's Gospel teaches us a lesson of good order and practical conduct which may be applied in many ways. I will make the application of it this morning to our conduct in church. We will con-sider the Holy Sacrifice of the Mass the great feast to which we are invited ; the church the basquet-hall, and the pows the places set apart for the greats.

person the pixels set spire for the grassia. There is nothing more conducive to the pleasure and purpose of an assemblage than the good order and proper arrangement of everything connected with it, and we often hear persons speak of some event in which they participated as being most enjoyable because everything was so well ordered and arranged. Now, all this applies with double force to the public services of religion. Catholics gratefully enjoy the public services of the Church when everything is well ordered and arranged, and there is nothing to distract them or jar upon them. For at every service there is feet order reigns it soon makes itself the Divine Freeence, and where per-fect order reigns it soon makes itself felt: its calm peace steals in upon the soel, it communes sweetly, and wor-ships "in spirit and in truth." But in order to secure an external

contrition everything which has de-prived us of God's grace. There is another quality which a true sorrow for sin must always possess. It must be the higher kind of sorrow. It must be of a higher character than

and with a sense that we prefer Him to

and with a sense that we prefer Him to all things. In the same way, if we re-gret or turn away from sin, it must be as the greatest of all evils because it deprives us of the Supreme God. Contrition has two parts. It looks to the past with regret and it looks to the future with a firm purpose of amendment. A sorrow for sin which does not contain a firm purpose of

does not contain a firm purpose of amendment would be a mockery.

There are many things we may bit-terly regret, even though we know that under the same circumstances we

would do them again. For instance

no circumstances can ever make nec

MRS. H. H. CRAIGIE, THE

NOVELIST.

ONE WHOSE WORK WAS DONE WITH A

Ap evidently intimate friend of the

less body was found on Monday morning

were the less likely to part when the way was thorny and steep.

When " The School for Saints " was

published, the author sent a copy to

Cardinal Vaughan, who-the story wen -took it with him to his Retreat, hav

ing read no more than the title. When

was the book of the season mingled

CONSCIENCE.

other sorrow. If we love God at we must love Him above all things,

condition of things in our churches so essential to recollection and prayer, esch one must know his place and cocupy it without delay or confusion, and in our present system of church arrangement each worshipper is suparrangement each worshipper is sup-posed to have his or her special place assigned, and the regular seat in church has become a requirement of devotion as well as a necessity of church finance.

e, to secure a permanent place we may grieve for giving pain to one of our friends, and yet we might feel justi-fied in having done or said what we did at the time. But sin is a thing which in the church is a duty of devoti well as something of an obligation ; and we find that truly pious Catholics almost invariably try to secure seats in their parish churches, be they ever so humble. Indeed, Catholics who fail to do this are not apt to be very steady in the practice of their religion; and re can be no doubt as to the neglec of duty in the case. To contribute to the support of religion is as much a positive law of the Church as to attend Mass on Sundays, and the ordinary revenue for the support of religion sevenue for the support of religion somes from the pew rents. We insist, therefore, that every Catholie who can possibly afford it should have his seat in church; good order requires this as well as duty and devotion. It is a poor business to be all the while occupying other people's pews, and sometimes, perhaps be required to vacate them. Pew-holders have their rights, and they must be protected in them. Nevertheless, to ecure good order and harmony at the services of the church, pew holders must be will-ing at times to waive their rights and w strangers and others to occupy the vacant seats in their pews. This is no more than politeness and common Christian charity demand. To refuse a cant seat in church to" a stranger is selfishness gone to seed, and they are few, I hope, who would be guilty of such vulgarity. But while all who possibly can should

have their regular places in church, there will, no doubt, always be a very considerable number who, through povconsiderable number who, through por-erty or perverseness, will be pew-holders at large, and to them I would also address a few remarks. The Cath-olic Church is the Church of the poor ! This is our glory and our pride. No This is our glory and our pride one can be to be too poor to attend the Catholic Church. God is no respecter of persons, nor is His Church. The or are always welcome in her grandples, and none should ever miss service of religion single because

ey are too poor to hire a regular seat. this Church, thank God, everything as to sham modernity," she wrote in a letter which lies before us. For a letter which lies before us. For herself she stood for the right and is free to them, and there are always

THE CATHOLIC RECORD.



Free to Mothers ou can't nurse the new baby, there's NESTLE'S FOOD send a generous FREE SAMPLE gh for eight meals) to any mother. t-and see how this perfect food s perfectly with baby. THE LEEMING. MILES CO., Limited. MCHTREAL.

his favorite degenerate, but never by the primoval tests of God,

In that book are many words into which one felt that Mrs. Craigie had woven the very threads of her own life. "St. Augustine never pretended that earthly happiness was a delusion. He knew better. He said : 'Do not trust it, but seek the happiness which hath no end.''' Or take this as a bit of individual (certainly not general) experience as set forth in the diary of the convert hero: "But for its piety, the 'Imitation' is, I think, the most pessimistic book in the world. The Exercises of St. Ignatius (perhaps because he was a saint) produce quite an opposite effect upon me: they exhort us to action, hope, courage. They make one a citizen of both worlds." That, again, is her note; and, on a much lighter key, she, heressary or authorize, and we must in tend without any reserve to avoid it in the future.—Catholic Universe. and, on a much lighter key, she, her-self a convert, says: "Orange avoided rather than sought the small groups which attempted to make the Eternal Church a Select Committee of the Uncommonly Good." One passage more has a personal touch that is noignant to day. "Uninter-A FRIEND'S REMINESCENCES OF

that is poignant to-day : rupted contentment was never yet found in any calling or state; the Saints were haggard with combats; sleep, the most reposeful state we know, has its pursuing uncertainties."

lamented Mrs. Craigle, (John Oliver Hobbes,) writes of this eminent author amd most devoted Catholic as follows, Though Mrs. Craigie did not write all her books with the direct apostolate of the "Science of Life," she never wrote one which did not incidentally in the London Tablet of August 18 : The sudden death of Mrs. Craigie at wrote one which did not incurencessly do good to somebody. Of all of them she has written, "They were executed with a conscience." And in talk she said often what one bind her write these words: "I the age of thirty eight years has made an impression on London for which even her friends may have been un prepared. Her career has been cut short; but the notices of the press prove that it was in one sense, friend has put into these words : should never let a book go out of my hands with the feeling that it was complete. She had accomplished if not all she had valiantly set out to likely to do anyone harm or in any way do, at least enough to make her mark upon the English literature and the English life of her time. In lower his standard of life. At the same time one must not be afraid to draw a bad or corrupt character, or run away deed it might be said of her that at no from the philosophy he teaches deed it might be said of her thay as no time had she been remarked as one who gave promise merely: her "Emotions and a Moral" was already a perform-ance. If many dreams of a girl had gone to make it, they were fulfilled. fact you cannot write a story of life with a set of copy book maxims before you, for many copybook maxims are falsified in real life; and, if you attempt to preach a sermon, you will not be read at all." She used to speak in praise of the fairness of Sir Walter Scott. who The note of goodness and humour in : rare union was struck at once by a hand that, young as it was, was altogether in training for its task. That note was all her own, in her books, in her looks, though he himself knew only enough of Catholicism to dislike it, was able to draw the Catholic Quentin Durward in her daily round of duties industrious ly done and pleasures heartily enjoyed. As in life so in death. When her life

with so sympathetic a hand. Though her works had immediate success with the critics, Mrs. Craigle kept her head-the head, by the way, that was very like Josephine's in the her Rosary was in her hand and her crucifix on her breast. most beautiful of her portraits. She was humble enough to be encouraged "I am opposed to nothing so much by any real recognition of her aims, if in quarters which advanced her in terest little enough in the technically was tha

North, South, East, or West, the wel-North, South, East, or West, the wel-come extended to his eninence by non-Catholics is hardly lees cordial than that which he receives from these who belong to the household of the latth. In the city where he is best known—his native city of Baltimore—he is, of course, more popular than elsewhere with non Catholics. That remarkably keen and very intelligent observer, the Abbe Klein, noted this when he paid a visit to the cardinal's archiepis-copal city some time ago. In the inpaid a visit to the cardinal's archiepis-copal city some time ago. In the in-teresting volume in which he gives us t'e impressions of his recent visit to United States-" Au Pays de la Vie Intense, " " In the Land of the Stren-nous Life"-he speaks of his astonish ment at the cardinal's popularity in non Catholic circles in the city of Balti more. On one occasion, while his emin more. On one occasion, while his emin ence and the French abbe were walking along North Charles street they passed a sectarian church from which the con a sectarian church inform which the con-gregation were emerging after assisting at a religious service. Most of them recognized the genial face of the Amer-ican prince of the Church, smiled and doffed their hats. While passing doffed their hats. While passing another church a little further on, half a dozen carriages some containing lad-ies and others gentlemen, drove, up to the cardinal and asked him if he would the cardinal and asked him if he would like to be driven home. "The people here are very fond of you," said the Abbe Klein. "None of the people you have just seen are Catholics," re-marked his eminence as they walked on. "The church which we first passed is Unitary and the people who "The church which we first passed is a Unitarian one; and the people who offered to drive me home are Presbyter-ians and Methodists." An idea of Cardinal Gibbons' liberality in relig-ious matters may be gained from the fact that he had in his employ as door-man of his house for twenty-five years an old Methodist nearon who died a faw an old Methodist negro, who died a few months ago. The darky attended his Methodist church every Sanday; but no inducement could tempt him to leave the cardinal's service.—The Missionary.

"QUESTIONS OF THE HOUR."

SISHOP CONATY ON TOPICS OF VITAL INTEREST TO THE INDIVIDUAL ANI SOCIETY.

The Right Rev. Thomas J. Conaty, D. D., Bishop of Los Angeles, delivered a stirring address to an overflowing audience recently at the Tent city, San Diego, on "Questions of the Hour," in which he dealt graphically with some of the salient evils and needs of our of the salient evils and needs of our time and country. Under the four-fold head of "The Meaning of Life," "Spiritual Living," "Education" and "Civic Daties," the Bishop covered a broad and vital field of human interest and activity. The following are a few of the gems

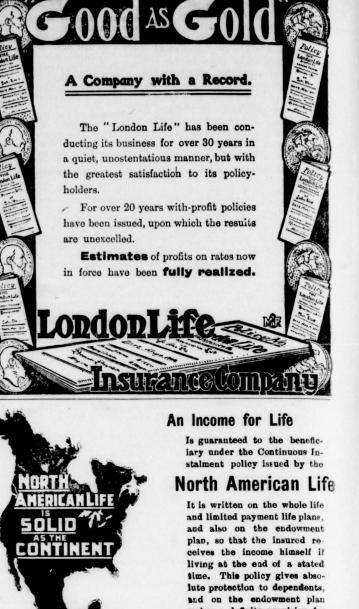
most of them, we are told, exactly as they fell from the Bishop's lips : "Life? What is it but living. What is living worth if it is not right living? We cannot cajole ourselves with the answer, Dum, vivimus, vivamus (while we live, let us live), for the true meaning of life, is more serious than

that.' " Life is making ourselves worthy of the place we occupy. It is the building of character. It is doing right as well as thinking right. "Around us and about us there is an

Infinite Mind expressing itself in all we grasp and see-the sand, the drops of water, the blood in our veins. All these are the result of a supreme, un-created mind. "In the study of life, we come face to

face with the greatest fact in all crea-tion-God. Religion gives me the key to understand myself and to apprehend

"Forms of religion are almost as in "Forms of religion are almost as and as finite as the stars of the heavens and as varied in their power. Fad and fancy, freak and charlatan, there is no one business in the world that has so many freaks as religion. Yet all this is an expression of this poor old nature of curs for something to guide it. We see men of apparent intelligence running madly after these freakish cults. They thick they have found teachers with authority. But teaching must be without contradiction



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SEPTEMBER 22, 1906.

SE CHATS TI It is Su to the co Mass. T admit th There ar there is 9, and th t 10 o'cl But sin me in hi not alre choose that my y gladly Intocra! night, there is I on my vi and deta ence of as conce make my less resp my hat t will one dowry, t to puttin minutes. case wor thusia an Mr. Div that I ha iasm wit solemn still in a indeed p and so l the first speak of are, I kn Let us of and poin After Catholi as man see the manner their u of Dive self, is who, ho to mak of disre him, yo to exci that bo To his you are street, willing charity that his But host th tion fo the tru is the tion of is only tribute on or pany. but a you ar man of a par he ha fine, a ness. Spain and t whose the C Cross mine In th respec them that i

not only wish non-pew holders to occupy the vacant seats in our church, but we insist on their occupying them for the good order and harmony of the services require that, as far as pos-sible, all should be seated. The only condition we impose is the Gospel injunction : "Do not sit down in the first place "or in the place of another ; and if you are told te move up higher, do not refuse. Crowding around the doors is more objectionable than any thing else, for there is nothing else that interferes so much with the good order and arrangement of the services.

Let me repeat then, in conclusion, the words of the parable : "Friend, go up higher," and don't crowd around the doors.

TALKS ON RELIGION. CONTRITION.

The first condition of Contrition is that it be supernatural. That is, that our sorrow must spring from supernattural motives. If a person were sor-rowful for the sin of drunkenness be cause by it he had lost a good situa-tion, that motive would be merely natural. The proper sorrow for that sin would be because by it he had offended God, and endangered the salvation of his soul. It sometimes happens that temporal punishments are misfortunes he found his mistake, he perhaps did not wholly lament it. The book that that lead the wicked to see the evil of their ways, and they are thus the means to a true contrition and a proper repentance. We have an example this in the parable of the Prodigal.

orthodoxy with wit. It was a politi-cal novel addressed as Disreli addressed "Coninbsby," to "The addressed "Coninbsby," to "The new Generation"—not, as so many modern novels are, to the new degener-There are many motives for sorroy which are very good in them for sin selves. A person may grieve for his sins on account of a natural feeling that pain and sorrow are thereby brought on others; for the disgrace into ation. "The two things that affect a career the most profoundly are religion or the lack of it "-said this novelist which he has fallen, and for similar and moralist-" and marriage or not reasons.

R

marrying-frankly these things pene-trate to the soul and make what be These motives are useful because they lead the sinner to a true contri tion, but they are not contrition, and called its perpetaal atmosphere. The Catholic Faith, which ignores no simple Catholic Faith, which ignores no simple possibility in human feeling and no possible flight in human idealism, pro-duces in those who hold it truly a fresh-ness of heart very hard to be under-stood by the dispassionate oritic who weighs character by the newest laws of will not suffice in its place. Real con trition comes from the Grace of God, and must be sorrow for having of fended God and violating His com-mandments, and spring from a love of God, or fear of His punishments, or

after reading a brief notice of one of o well that she hated to see it com promised by the novelties that were neither true nor really new. Her little book, "The Science of Life," the her books in our own columns, she wrote to a friend : "The Talbet has made ne very happy. "

Other sayings contained in Mrs. Craigie's books seem appropriately to come back to the mind to day. There gentlest of all her writings, and in some getuest of all ner writings, and in some ways the wisest, puts us into posses sion of a good deal of her interior thinking. It is the witness of a disciple of St. Ignatius-among whose London sons she had a faithful helper and friend was that little thrust at our opponents which she achieved when she wrote: "I know the case against Rome by heart ; and from its accusors I have learnt its defence." Brigid, straight from her -and even it bears witness to that weet quality of which we have spoken convent school, wears-may we say, without superstition, a charm? Assur edly there could be no danger of superfor the loss of the Spanish gallant's love verses is lamented one who took into her blood his later moods and did not skrink from the sterness of the "Exercises." Her little sketch of modern girls-" they stition in Mrs. Craigie or any approved creation of hers. It was a gold locket with a pink slip of paper on which the fall in love and out of it, they do not think enough about their souls," and girl had written the Mother Superior's parting words: "be very silent. Trust greatly in the Sacred Heart, and all the rest of the passage, including the tender admissions of their gaily made self-sacrifices, must often have Trust greatly in the Sacred Heart, and not much in anything below it ; least of all in friends. When the sun goes in they change color. But the Sacred Heart is the same yesterday, to day, for ever. " Again "St. Monica prayed for her son ; she never lectured him." proved how persuasive an influence for good was hers with those to whom the set sermon has of late lost its power of appeal. Heart spoke to heart to her young friends. Because they could go so far together in pleasant paths they

AMONG HIS NON-CATHOLIC BRETHREN.

To attest the popularity of Cardinal Gibbons amongst his non-Catholic fellow citizens the warm reception ac corded him at a recent Mohonk confer ence, and the flattering eulogies elic ited by his masterful address there were not needed. Wherever he goes,

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y: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Outario. Rev. John Potts D. D., Victoria College. Rov. Father Teefy, President of St. Michael

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"We have the Holy Rollers and the Holy Jumpers and the exponents of the 'limited life.' The trouble is, we want the unlimited life. We know that the gift of tongues was given of old, but we have serious doubt about the Holy we have serious doubt about the Holy Spirit teaching any man pigeon Eng lish.

"Tent after tent is raised and there are always people to fill the tents. What does it mean? It means that this poor human nature is looking for

things spiritual—for life. "When the Catholic Church teaches of miracles performed by the saints, the incredulous eyebrow is raised; but let some one with a long beard and a tur-baned head declare he has obtained the gift of hands and all classes will follow the will-o' the wisp. "True religion is different.

stands on the eternal rock of truth. It is founded on Christ Jesus, who taught us the limitless life.

"Never in the history of mankind have men been more generally schooled. Our State laws require education, and there are many who independently seek

"The school is worthy of the child cnly when it tends to make the child better. You can make a child better only by teaching him about God.

" Seneca and Marcus Aurelius and "Seneca and Marcus Aurelius and Socrates were worthy old pagans who wrote about right living; yet they were not good examples of what they preached. They had not in themselves the power to control their base appe-

"We all have opinions on education. This is a free country, yet we are not free to accept error. Let us be honest with one another and give each other credit for honesty of purpose. "The church of which I am a child

is not a foe to knowledge. The peda-gogical work of the Catholic Church has been omitted from many works on the history of education.

Whether you eat or drink or whatso-ever else you do, do all to the glory of God.-(1 Cor. X.31.)



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Managing Director, CATHOLIC RECORD, LONDON, ONT itia itia and end con the ne wł wł

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CHATS WITH YOUNG MEN. The Catholic Young Man. It is Sunday ; about 7 o'clock I awake

It is Sunday; about 7 o clock I swate to the consciounces that I must go to Mass. To do myself common justice I admit the obligation and mean to go. There are, I reflect, several choices; there is a short Mass at 8; another at 9, and then a long one with a sermon, at 10 o'clock.

at 10 o'clock. But since, I argue, the priest can tell me in his sermon nothing that I have not already heard a dozen times, I choose the 9 o'clock Mass, deciding that my visit shall be a short one. How gladly would I give that long-winded outcourt. Dives, three, five, six hours gladly would 1 give that long-winded plutcorat, Dives, three, five, six hours a night, if he only asked me. But here there is none of the enthusiasm I showed on my visit to Dives, but with a bored and detached air I ambl: into the presence of the Host of Hosts by no means s concernedly as I do into a theatre, ake my genuficction with infinitely make my genuinection with minitely less respect than I display when I raise my hat to Miss Dives, who, by the way, will one day have \$250,000 to her dowry, take my seat and resign myself to putting up with the ordeal for thirty minutes. Of devotion — which in this case would balance the respectful en-thusiasm I displayed at the house of Indiata I a physical state of the reason that I have omitted to bring my enthus-issm with me to church. At the most solvern moments of the sacrifice I am iasm with me to church. At the most solemn moments of the sacrifice I am still in my detached mood; my body is indeed present, but my mind is far away and so I hear the service out and am the first to rush away. Now, though I

speak of my own shortcomings, there are, I know, 20,000 just as careless as I. Let us change places, as the next solution. Let us change places, as the poet says, and point the moral for you.

After all, you are a young man, a Catholic, and, to be sure, wish to be as manly as you can. Can you not see the unmanliness of such church manners — their ungenerousness and their unworthiness ? In the presence

their unworthness r in the presence of Dives, who, between you and my-self, is a pompous mediocrity, and who, host though he be, will be sure to make you feel the slightest want of disrespect you may evince towards him, you would not for worlds neglect him, you to excite his esteem by a courtesy that borders almost on the obsequious. To his house you carry all the courtesy you are capable of. Not for all Wall street, perhaps, would you fail to give a willing ear to his tritest action of the charity that is in the heart of hearts that his life is blameless of a thing or a

saying really original. But in church you will not pay your but he simple courtesy of your atten-tion for three quarters of an hour-the truth being that courtesy, which is the outward and visible manifesta-tion of the charity that is in the heart, is only a superficial, not a native, at tribute in your nature, which you take on or cast off according to your com pany. To be candid, your courtesy is but a lively sense of favors to come; you are the worst of all undesirables, a man of company manners; you are on a par with the man who bullies where he has no cause to fear-you are, in he has no cause to lear-you are, in fine, a young man without real manli-ness. Go and see the hildagos of Spain enter the presence of their God and take a lesson from them; men whose forbears were illustrious when the Crusaders were fighting for the Cross and when your progenitors and mine must have been very mediocre. In them you will see a submissive respect and humility which not one of them would concede to all the majes ties of temporal power. Know then that if you wish to be a "full " manas Lord Bicon understood the termi. e., a polished man, you will observe in church those manners you think would be most acceptable to your Host -manners born of the truest expression of the heart .- New Century.

Why He Never Got Above a Little One-Horse Business He did not keen up with th

Never v	vorry or	whine			
	he art of				
Be frank	r, open, a	and tr	uthful.		
	be ready				
	and poli				.
	confident				
Never I	nonopoliz	te the	e conve	reation	1.
	genuine) int	erest 1	n othe	r
people.	look on	44.0	halabt		
things.	TOOK ON	CH0	bright	side ("

Take pains to remember names and

Never criticise or say unkind things f others. Look for the good in others not for

their faults. Forgive and forget injuries, but never

forget benefits. Cultivate health and thus radiate

strength and courage. Rejoice as genuinely in another's uccess as in your own.

Always be considerate of the rights

nd feelings of others. Have a good time, but never let fun

Have a good thick, but herei herei herei herei Have a kind word and a cheery, en-souraging smile tor everyone. Learn to control yourself under the most trying circumstances.

Be respectful to women, and chival-ous in your attitude toward them. Meet trouble like a man, and cheer-

fully endure what you can't cure.

Do not be self opinionated, but listen with deference to the opinions of others. Never utter witticisms at the risk of giving pain or hurting someone's feel

Be ambitious and energetic, but never benefit yourself at the expense of another.

maiden, may soar away from annoyances and troubles to unexpected success and Be as courteous and agreeable to your inferiors as you are to your equals happine

and superiors. Do no: bore people by telling them long, tedious stories, or by continually dilating on your own affairs .- Success

A Fruit Breakfast.

If you are bilious or gouty, if your joints are stiffened and blood circulates joints are stillened and blood circulates slowly and you have a general all around torpid feeling, try going with-out your breakfast. If you think you cannot go entirely without breakfast eat nothing but fruit for the morning was a little girl, and tried to forget was a little girl, and tried to forget her troubles by working as hard as she could. However, one fine day, she could not help crying as she thought of her loneliness; but, noticing the cat, of her follenness, but, hotching the cas, neglected as herself, she dried her tears, took it up in her lap, and nursed it till pussy fell asleep. Then she opened the window to let in the sum-mer breeze, and began to sing with a This does not mean fruit and meal. bread and butter, or fruit and pork chops, or fruit and cereals, but it means just simply fruit — nothing but fruit. Apples, oranges, grapes—these are the fruits to eat for breakfast. Eat noth-In its to eat for oreatast. Eat hou-ing else but fruit until noon and see if your system does not unclog a little, your liver take on new activity, your blood flow a little faster, your head feel her in a school. Then she was entere clearer.

A fruit breakfast is a fine thing for most people, especially for the class above described. - E. P. in Medical

OUR BOYS AND GIRLS.

iound Advice for All Our Boys and Girls.

Oh, that young girls would realize that they are the rosebuds in the gar-den of life, and be content to shed their sweet performe uncomplainingly, not wishing to be older or more world-

ly wise ! "I'm only a young girl." Be thank-ful for it. You are one of the sweetest things that God ever exported to earth. Just think of your future — all hope. The years fly by as swiftly as a bird on the wing ; so swiftly that those things seen this year are forgotten

next Don't be jealous of those more advanced in years than you. All those sweet womanly graces are yours to gain, while she whom you envy is fast learning those sad lessons that are just so far removed from you.

so far removed from you. Be joyous, be young, be natural. Your ideal is not yet known to be but fancy; your idol has not yet proved but clay. There are no skeletons in your closets; no sorrowful memories to bring the bitter team to are non some or the bitter. hring the bitter tears to your eyes

transfer wagon. His wife deserted him. There is no one to care for this some one said : " I wish my boys ensome one said : "I wish my boys en-joyed being gentlemanly as much as he does," and a fine-looking man re-marked quite loudly to his neighbor, "That's the sort of manliness that makes the great and good men." The boy heard the remark and looked exampt to see who was manly. a transfer wagon. His wile described him. There is no one to care for this child all day." The boy leaned his chin on the coun-ter and greeted the judge with a cheer-ful and confident grin. "I think you are a good boy," said the judge, "and I'm going to send you to a man named E. V. Roach, in Mill Creek, Indian Terricrity. I think he will be good to you. If he is not you must let me know. Can you write?"

THE CATHOLIC RECORD.

"Can you write a letter?" "No I can write purty good on a

"Say, mister," suddenly asked t y, "will I get a maw down there?

The small figure toddled away, hold-ing the officer by the hand, and happy

in the thought that he was to have a "max."

The Bright Side

'Yes, sir,'

"Well, perhaps."

noon in tears.

Unhampered by Blindness

slate.

around to see who was manly.

A PAPAL BLESSING. Chicago Tribune.

St. Francis of Assissi is reported to have delivered an eloquent little sermon to the birds, who were chief companions of his ascetic life, in which "Well, the doctor will give you a he commended them for their many "Well, the doctor will give you a card in a stamped and addressed enve-lope, It you need help, post that." He was led away smiling. It is something to live in a State which pro vides a good foster father. The judge followed him to the door. "Say, mister," suddenly asked the hor "will Lock a may down there? I the commended them for their many virtues. He likewise commended them to human mercy, closing with a perora-tion in which he bade them to continue being good little birds and resume their happy lives with assurances of the divine goodness to all creatures. Though the Catholic Church has always taught kindness to the so-called dumb animals, the sermon of Saint Francis was the first unofficial expres boy, "will I get a maw down there? I need a maw sure bad, like other fel-

sion in their behalf. The first official sion in their behalf. The first official expression has just been made by Plus X in the form of a special blessing "unto all who protect from cruelty and abuse the dumb servants given to us by God." This particular blessing was issued by the Pope simultaneously with his approval of the excellent work

The Bright Side. Look on the bright side if possible, and if the dark side of life seems turned momentarily toward you, look for the bright spots that break the darkness. The gloomy, humdrum spirit never rises above petty annoyances, while the hopeful, sunny nature seldom succumbs even to heavy dificulties and trials. Accomplished by the Society for the Prevention of Cruelty to Animals in Naples, which has branches in all the important cities and towns of Italy. As this blessing has no reference to any special canon or doctrine of the Church, but was prominted by a broad even to heavy difficulties and trials. And then, too, the buoyant spirit rises, and, as in the case of the little Swedish Church, but was prompted by a broad and generous spirit of humanity, it may well be hoped that it will descend not merely upon "the merciful man not merely upon "the merciful man who is merciful to his beast" within This little maid-an orphan called the pale of the Catholic Church, but Johanne-lived with an ill-tempered old woman called Sarah, in an alms-house in Stockholm. Whenever Sarah apon all men everywhere who are merciful to animals. It is a pronounupon ciamento all human persons can ap prove-a blessing all persons, Catholic, Protestant, Jew, or pagan, should hope used to go to market, she would lock the door and keep poor Johanne pris soner till she came back. But Jahanne

He prayeth best who loveth best All things both great and small.

to secure, for-

THE QUEEN OF SPAIN AND DEVOTION TO OUR LADY.

Much interest is taken in a letter which has been written by the Queen of Spain to the Archbishop of Saraof Spain to the Archishop of Sara-gossa, and published in "El Universo." Her Majesty says: "I have been a Span iard ever since, for my happiness, I united my-life to that of the King of lighter heart as she worked. And, as she sang, her beautiful voice attracted a lady, who stopped her carriage that she might listen. The neighbors told Spain, and, as a true Spaniard, I cherish the devotion to the Mother of God planted in this noble soil by the Aposher about Johanne, and the lady placed as a pupil elsewhere, and, in course of time, under the name of Jenny Lind, 'the Sweedish Nightin the who first brought with him the faith of Christ, which, since that distant day, has never ceased to invigorate the gale" became the most fancus singer of her day. Think how different her hearts of all the daughters of Spain. "Such being my disposition and de-

life might have been if she had pushed her lonely cat aside, and, thinking only of her own grief, had spent the after sires, and wishing as I do to obtain the Divine favor, blessing and protection for each of the acts of my life, I pray the Virgen del Pilar to secure for me those gifts from her Adorable Son, to whose majesty I hope your Grace, cus-Miss Helen Masow, a graduate of the California Institute for the Deaf, Dumb todian of the temple of the Qaeen of Heaven, will also appeal on my behalf.

and Blind, who is unfortunate in hav-"In the future, when circumstances ing lost the sight of both eyes, is an unusual girl for one so hampered. She Wilson's 126 is well known in Berkeley musical circles for the beautiful voice that she possesses and is now creating much in-FLY erest in the college town through her participation in athletics. For some time she has been PADS For some time she has been an ardent horsewoman, riding through the streets and lanes of Berkeley with as much ease as her more fortunate sisters who have the gift of sight. Last week she created considerable THE ONLY THING THAT KILLS THEM ALL comment by appearing at the skating rink on roller skates. At first she was rather timid and kept to the rail but as

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You can use "SURPRISE" Soap any way you wish, but this tea-kettle-of-hot-water way is the best because it's quickest and easiest.

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and the will of my august husband per-mit, I confidently trust I shall be able

to visit such a famous sanctuary, and

be fortunate enough to kneel before the statue of the Virgin crowned by the

Spaniards. "Meanwhile I must confine myself to

Was in Untold Misery.

Articovism, N.S. Ishould have written before now about that precious Pastor Koenig's Nerve Tonic, but I hought I would first see what effect it would have. I have used only one bottle this time and have to state that I have improved wonder-fully. I was not able to leave my bed and could ot sleep nor eat, and was in untold misery. Now I can sleep the whole night and am feeling better and cetting stronger every day.

Now I car sleep the whole night and am team better, and getting stronger every day. Had it not been for my faith in Pastor Koenig's Nerve Tonio my life would be too much to bear for the last while, but having used it before 1 know its value too well to doubt the Godsent re-def it brings. Would that the world knew more about it, for it is just wonderful. MAGGIB MCDONALD.

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STABLISHED



expressing at a distance my veneration for such a notable image, rejoicing at the same time in having this opportunity of showing Your Grace the personal respect and esteem with which I kiss your pastoral ring."—London Catholic Leading Undertakers and Embalmer Open Night and Day. Telephone-House, 373 ; Factory, 542. UNDERTAKERS AND EMBALMER 113 Dundas Street OPEN DAY AND NIGHT. Pr

He tried to do everything himself. He tried to save by hiring cheap help

His word could not be depended upon

He looked upon system as useless red-

tape. He strangled his progress by cheese

paring economy. He did not have the ability to multi-

ply himself in others.

He did not think it worth while to look after little things.

He ruined his capacity for larger things by burying himself in detail. He never learned that it is the

liberal policy that wins in business building. His first successes made him over-

confident, and he got a "swelled

His styles were always a little off. lis goods always a little out of date. His

He thought it was nonsense to pay as large salaries to buyers as his competi-tors did; but they got his customers.

He did not appreciate the value of good taste in a buyer, but thought what he saved on his salary was clear gain.

He was always running his business own. With him times were hard and down. money tight ; business only just " so-

He was pessimistic, and and all his employees caught the contagion, mak-ing the whole atmosphere of his establishment depressing. He put men at the head of depart-

ments or in posts of responsibility who lacked executive ability and the qual-

tices of leadership. He could plan, but could not execute, and he did not know human nature well enough to surround himself with efficient lieutenants.

He did not think it worth while to compare his business with that of his more successful competitors, or to study their methods.

He did not buy with his customers' needs in view, but bought the things which he liked the best himself, or which he thought would bring the largest profits.-Success.

If You Would Be	Populat
Be helpful.	
Be sociable.	
Be unselfish.	
Be generous.	
Be a good listener.	

d

bring the bitter tears to your eyes; ho vain repentances. For you there is no empty playroom to visit, with a be-reaved, mother's anguish, and vainly listen for the pattering of tiny feet that shall never again be heard.

that shall never again be heard. Oh, happy girls, happy girls? Love this youth that God has given you, and forget not to thank Him for it. "If I could only be of some use in the world, or fill some place in it," cried Francis, impatiently, "I would not complain." suggested Cousin Patty, "well," suggested Cousin Patty,

"Well," suggested Cousin Patty, "making beds is very useful work, and your mother seems to need some one to fill the place of mother-in-ordinary to the family. Why not begin where you are? I never saw anybody willing to be of use who couldn't be used right where he stood. And as for 'filling a place,' did you ever think that you are not in your our place as to fill it? place,' did you ever think that you are put in your own place so as to fill it? This business of wishing to climb out of your own place before you've filled it, to go hunting for an empty one somewhere else, never did seem sens-ible to me. Start at once to be of use, and you'll be useful, never fear.'' It was a sensible suggestion. There are many useless people excusing

are many useless people excusing themselves to day by saying that they would rejoice to be of use-somewhere else. Our own place, after all, is the only one we can ever fill. The moment we fill it full, we shall overflow it into only one we can be an overflow it into we fill it full, we shall overflow it into wider bounds. Mending, and making beds, running errand, doing odd jobs — the large careers begin by these small usefulnesses and wider irrepressib-ly as the man and the woman develop into broader activities. "Begin where you are," is common sense. As a potter of fact, we cannot begin anyyou are," is common sense. As a matter of fact, we cannot begin any-where else. Only from what we are can we develop what we shall be; only from where we stand can the first for-ward step be made. Shirking and com-plaining belong together.

His Greatest Need.

The little boy's wish, recorded in the Kansas City Times, we find echo in the heart of many a person whose supe-riority in the matter of years has not served to fill the need expressed by the served to fill the need expressed by the little lad. The small chap, in scarlet-trimmed khaki, was lifted into a chair by the probation officer. "This is a neglected boy, judge," said the officer. "His father lives in the west bottoms in a tent. He drives

Several days ago I happened to board a car which was crowded. A little man-perhaps he was twelve years old-offered me his seat with a years old othered he his seaw with a charming bow and smile. He soon found a seat, but popped up when another woman entered, pulled off his cap, which was fringed with rags, and with such a jolly, wide smile made room for the newcomer. Five times in as many minutes that smile broke over many minutes that smile broke over many minutes that same broke over the face of the young traveler as he gave his seat again and again, and soon every one in the car was smiling in sympathy. No one thought whether his clothes were whole or ragged, but

she felt more and kep to the rain due as she felt more and more accustomed to the skates she grew bolder and ven tured into the middle of the floor. She

SAL



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CATHO	DLIC RECO	ND, LON	DON, CA	ANAUA

THE CATHOLIC RECORD.

SEPTEMBER 22, 1906.

DOCTRINES AND CATHOLIC CEREMONIES IN THE CHURCH OF ENGLAND.

8

during the twenty six months of its existence—April 23, 1904, to June 21, 1906—it has revealed remarkable approximation to Catholic faith and Anglican churches. It gave a free field for all complainants, hearing wit-nessess in behalf of the Church of Eng land Lesgue, the national Protestant Church Unions and the Church Asso-ciation—a total of 164 witnessess at ciation-a total of 164 witnessess at

118 sitting. The number of churches on which complaints were received were 559. The Commision rejected 364 cases presented by the Church Association

"high" it is -there are nearly 5,000 churches in England which in some measure might have called for the searchlight of the Commission. The Church Association quotes this big figure to show how wide spread are the "abuses" of which the ultra-Pro-testant complain. testants complain. There are in England and Wales

14,242 Anglican churches, and when it can be proved that fully one third of these are steadily approximating to the teachings and ritual of the Catholic Church, small blame, let us say to the

Church, small blame, let us say to the Protestants for getting frightened, how ever much the Catholics may rejoice. Archbishop Benson, predecessor of the present Archbishop of Catherbury, was well aware of the movement which is so rapidly changing the erst which is so rapidly changing the erst-while Protestant aspect of the Church of England. He tried to show that the changes have no doctrinal signif-cance. Yet to those who have followed religious events in England from the beginning of the Oxford movement until now, it must be clear that there never has been a material, change in pitual which was not preceded by a corresponding reversion to the doctrine

of the Old Church. The ultra-Protestants, to do them instice, are not fighting phantoms. If they knew that the altar lights and the ense and the rood screens meant Incense and the rood screens meant no more than the joyous hymns and abundant flowers of the Unitarian **Easter** in America they would let them alone. It is just because of the doctrinal significance involved in the quasi-Catholic form of worship that they are alarmed and angry. The ground is breaking up under their ground is breaking up under their feet. Just as the change from the Catholic doctrine and ritual came so gradually on the English people in their old parish churches in the sixteenth century, that they were robbed of their faith --to use the word of Cardinal Manning-before they real

ized the mischief, so, apparently, is the faith coming back to them. We are not of those who dream of a corporate reunion between the "Cath olic party" in the Church of England and the true Catholic Church in the near future but we believe with Father George Tyrell that the Spirit of God is moving amid the great changes inside of Anglicanism itself. We see the fruits in the steady stream of conversions-that reunion by absorption of which Cardinal Vaughan spoke; and, preparation of the people of by their introduction among in the England them of the beliefs and practices of their fore-fathers, for an eventual large if not national return to the centre

of unity. One of the forces preparing the way

see one." They took him to a hospital and sent for a doctor, but he still called for a priest. He was young and strong, and the doctor didn't believe he was If the Royal Commission on Eccle sinstical Discipline in the Church of England has accomplished naught else during the twenty six months of its and administered the last sacraments.

was dead. Nothing extraordinary in all this ? Well perhaps not ; still why did this youth without faith suddenly recover it ? Why did he not die before a priest could reach him ? Why was he not ejected in a town in which there was no priest ? A strong man and young why did he neas every in spite of the

no prest ? A strong man and young why did he pass away, in spite of the doctor's prediction, immediately after he made his peace with God ? Rather obvionsly it was a case of God's mercy. In life he must have done some noble deed that God saw and, herease of it granted him the grace of some noble deed that God saw and, because of it, granted him the grace of in plently may be urged, but this is the most rational of any. If faith returned because he thought he was near death, why did it then? If hope kept him alive until a priest' can learn from its pages just where in a given locality they can find a Ritualistic church and exactly b,000 churches in England which in some mint have called for the can event baye called for the churches in England which in some priest? If his courage kept him alive until he made his peace with God, why did it fail then ? Why did he not go on by noticing himself until fully recover ed? He died an unknown tramp among strangers, but somehow God gave him grace to die well.—Syracuse Catholic Sun.

For the CATHOLIC RECORD THE SANCTUARY LAMP.

The vast church is wrapped in gloom; the tail pillars and arches of the chancel rise up forbidding and lose themselves in the darkness. A few bowed figures, "breathless with adoration," are prostrate before an altar where a tiny lamp flings a soft and fit ful radiance. Outside the little zone of light impenetrable darkness, all the blacker by contrast; outside the few devout worshippers unfathomable emp tiness, absolute silence broken only by a half stifled sigh from one or other of them, or the long drawn pleading utter ance of a sacred name. What mysterious magnetism has drawn them to the focus wherein this tiny flame so faintly glows? What force holds them cap tive within its radius, when business pleasure, a thousand pressing projects, a thousand importunate distraction call elsewhere ? Why is it day in day out the same hour brings together the same persons in the same place ? They circle around and are drawn to that poor little sanctuary Lamp with the same irresistible impulse with which

the guils are drawn to the gleaming light house. Surely, never the mere flickering flame itself exercises this fascination; no, but the Master Whose presence this poor symbol shows. He draws them nither. No great personage is here present; no King or minister; no notability of science, literature, or mammon; and so there are no thronging crowds, no daz

zling lights, no apparatus of style or consequence to do him honour. No, it is only the SaviourHimself Who is here poor and lowly asHe was at Bethlehem and Nazareth, no emblem of His majesty about Him attended by only a faithful few just as there. And these few are to doubt somewhat

and these rew are to doubt somewhat similar to those who came around Him when on earth. A Mary is here all pure and spotless, worthy child of her holy Mother, who, though she knows it not, nor dares think of it, is fit to hold the intant Saviour in her arms. There is a Magdalen too beyond all doubt, with

penitent love glowing to rapture, who cannot understand the sweet content,



are the ones who give it the name of "good tea."

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

W. K.

They will learn little by little One ary that Catholic emigrants, influenced alone satisfies, One alone consoles, One alone draws all things to Himself ; and that the greatest happiness consists in our consuming our lives in His presence and in His service in silent adora-tion, in thus burning ourselves away before Him as does the sanctuary lamp.

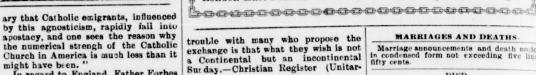
CATHOLICITY'S CONQUESTS IN A CENTURY.

The well known Jesuit, Father Forbes of Paris, a member of a distinguished Scottish Highland family, has erected a monument to his Church and his family in his admirable work "The Catholic Church in the Nineteenth Century," a review of which in the pages of the Civilta Catholica (Rome) is sufficient to revive the faith of the most lukewarm member of the Church, inasmuch as it places succinctly before the reader the magnificent progre smade by Catholicity within the past century. The work is practically a reprint with notes, addenda and introductions of a series of lectures delivered in Paris in various churches.

Says the Civilta reviewer : "Father Forbes contrasts the State of the Church in the beginning of the Nineteenth Century with its condition Nincteenth Century with its condition now. The earlier picture was not a pleasing one: Pius VI. died a prisoner at Valence and the present Pope is a prisoner in the Vatican. But what a tremendous difference in the Church it-self! Turkey has but 25,000,000 in habitants to its 40,000,000 in 1800. From Afshanistan to China, liberty has made Afghanistan to China, liberty has made it possible for Catholic missionaries to spread the faith among 300,000,000 the Catholic natives now numbering 2,250. 000, as against 500,000 in 1800. In Indo China alone the indigenous Cath-olic population has risen from 300,000

to nearly 1,000,000. Australia and New Zealand, which were without priests in 1800, are now the homt of 1,000,000 Catholics and the islands of Oceanica can boast 100,000 members of the faith in their population of 5,000,000, Japan, since 1879, has added 50,000 to her original number of 4,000 Catholics, and China proper boasts nearly 2,000,000 members of the Catholic Church. Africa, which was almost entirely Moslem in 1800, except where it had come under Eng-lish influences, and here the Catholics were persecuted, has now a following of the Church numbering 2,000,000 with six vicars apostolic and a splendid

hierarchy. "Marvelous are the progressive results in both Americas. The Catholic churches of South America, with their the overflowing happiness that fills her heart nor express to her Saviour one half her gratitude for His "unspeakable splendid increase. The Catholics in



In regard to England, Father Forbes ian.) expresses his belief that the Anglican Church is only waiting for the oppor "In seventy years more than 16,000 conversions to the Catholic Faith have 1 Cor. X II 4. conversions to the Catholic ratio have taken place among the Anglican clergy." As for France, he refuses to believe that she is "lost territory," "She is "he says, "certainly full of religious vitality even to day, and will do greater things in the twentieth century than she did in the nine teenth-N. Y. Freeman's Journal.

The Incontinent Sunday.



Annual Stock-Taking Sale of Used Pianos

188 Yonge Street, Toronto.

Once more we are preparing for our annual stock-taking. The watchword o Once more we are preparing for our annual stock-taking. The watchword of our sales department is "reduce stock." and the quickes: and most effective way is by reducing prices—hence this most unusual list of bargains. The Upright Pianos on the list are nearly all of recent style and up-to-date in design. They have been but very little used, and cannot be told from new. The Squares, though older are exceptionally fine instruments, and have been thoroughly reconstructed—in fact, are almost as good as the day they first left the factory. Every plano is fully guaranteed for five years, with five veers' online of exchance. with five years' option of exchange.

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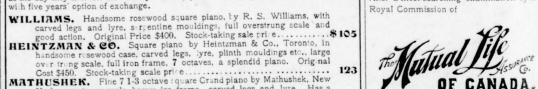


MARRIAGES AND DEATHS

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We will help you to put this good advice into

practice, if you open an account in our Savings

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THE SOVEREIGN BANK

OF CANADA

London Branch-Opposite City Hall, F. E. KARN, Manager. London East Branch-635 Dundas St., W. J. HILL, Manager.

fifty cents.

Bank Department.

save his money."---Andrew Carnegie.

of the Lord is Benson, son of that very Archbishop of Canterbury whose minimizing of the Ritualistic movement is cited above.

Father Benson's trilogy of historical "The King's Achievement," novels, "The King's Achievement," "The Queen's Tragedy," second in chronological order, but last in pro-duction; and "By What Authority," is giving the English moople an in might into the tragedy f their spiritual despoilment; while his "Richard Ray-nal; Solitary," reconstructs for them the England of pre Reformation days. --Boston Pilot. -Boston Pilot.

DEAD - AN UNKNOWN TRAMP.

In this day of skepticism there is a tendency to sneer at miracles. Every now and then one may meet Catholics furnish to do homage to its Lord. even who are disposed to doubt if any cures are performed at shrines as a result of faith or prayer. A common practice, now is to explain all such occurences as instances of automatic suggestion. There are no miracles any more. Since the general public has become wise, hypnotism and telepathy are made to account for all things supernatural.

On a train a few days ago, however, have no charm for them. In the haunts of pleasure, yes, and of vice, you will find a myriad attractions. Land and we heard of a remarkable case which we heard of a remarkable case which the pseudo scientists might have some trouble explaining. It was that of a young man, reared a Catholic by honest, God earing parents. After he got out into the unbelieving world, ses and mine and mountain are put under tribute to make those Temples of Sense as fascinating as possible, and the wit and fancy of man enhance a thous-and fold the perfections of nature. however, he gradually slipped into immorality and finally became a hard-ened sinner. For years he lived with-There a brilliant and heartless throng disports itself bent on its own gratifica-tion, indifferent to the wants and misery out faith, as he himself thought. Nat urally he went down the social scale, of others. Small danger of these-either the adorers of mammon or the becoming a veritable tramp.

Thus, he continued until one night he tried to steal a train-ride from a votaries of pleasure-ever coming with in range of the little sanctuary lamp, with its feebly glimmering flame round western city to a point in Pensylvania. The conductor found him, in passing which the shadows trensble! But wait! some day or other each one of that busy and glittering throng will meet through an Indiana town, and put his cfi by force. The train was moving, the night dark, and when he was kicked ont he fell under the wheels of a train going an opposite direction. Both legs were instantly cut off.

The point at which he was ejected was outside the little town and the mangled youth lay suffering all night in ively to the Tabernacle, their steps will wander to the Church, their eyes the darkness. Think of this, ye mothers who have sons wandering out in the world ! In the morning he was found, and his first question was, "Is there a priest in this town? I must not die until I too of what our lives ought to be. fact that agnosticism is rife, the coroll-

halt her gratitude for His "unspeakable gift." Perhaps too a penitent thief is here, an uplifted publican, both called unexpectedly "from out of the dark-ness into His marvellous light," and one who "has kept all the command-ments from his youth," a "disciple whom Jesus loves." And who can doubt but there is a Martha here?-good, kind hearted, sterling Martha, a the United States numbered in 1800, bishop, 40 priests and 40,000 Catholic To-day there 94 bishops, 11,817 pries and some 14,000,000 confessed member of the Catholic Church. Finally, i Europe, there is Germany with i 18,000,000 of Catholics strongly organ ized: Belgium, almost Catholice strongly orga ized: Belgium, almost Catholic to z individual; Holland, which banish priests and persecuted Catholics 1800, with 1,500,000 Catholics entire good, kind hearted, sterling Martha, a triend of the Saviour too, but who, while she looks to Him with one eye, never loses sight of worldly matters free and a rapidly growing increase Catholicity in Scandinavia and Switze land. Even in the Balkan States with the other. Yes, Martha is here you may be sure, praying and praising the last century, the Church gaine many new acherents; in Roumani nearly 150,000; Bosnia and Herzego Him to give heed to them. This one poor lamp, these few devout worshippers are all the mighty city can

ina, over 275,000; Bulgaria, 26,000 Greece, some 15,000." The Catholic Church in German And The Catholic Charles, was long r Father Forbes states, was long r tarded in its advance by the hatre and persecution of Bismark. "Wit is not the sacred edifice itself, with its wee circle of light and its vast impene and persecution of Bismark. "Wit out Windthorst," he says, "the Centr Party in Germany could never ha trable "outer darkness," a perfect image of the Church and the world? In the great highways of the city where men buy and sell, busy crowds are pass-ing to and fro intent on gain, straining come what it is. He was a man Providence and all modern Germ Catholicity and her grand organizati every nerve and muscle to heap up perishable riches. The "treasure in Heaven" and the Master who gives it noves practically on plans conceiv by that great man.

According to the great Jesuit, t young Catholic Church of the Unit States will, it is morally certain, pl in the near future, the principal role the destinies of the world's Catholici America, he says, has disproved t maxim that " the law is atheistic :" declaring that she would stand religious liberty, she by no me declared for atheism, as European nations have done. as cert declared for wondrous religious progress is eviden of her good spirit. He recalls, ho ever, what Leo XIII, said of the Ame ican Catholic Church in his Encycli of January, 1895, that "howe worthy the Catholic Church in Amer was of encomium it did not respond the exact conception of the Church with misfortune; their health will and it could not be held up as a mo wither, their ambition be disappointed, of the best kind of Church. He g their friends prove false, their dreams as far as to express a great fear for and hopes fail. And then in those moments of desolation and world weari-ness, their thoughts will turn instinct "There are 800,000 Free Masons i

millions of Spiritualists in the Unit S ates- Their hatred of Catholicity fasten hungrily on that flickering fad-ing sanctuary lamp, so poor in appear-ance, so sweet in association, so typical vance is equally great. Add to the intense and the energy they display in

ATHUSHEK. Fine 71-3 octave : quare Grand plano by Mathushek, New York, overstrung scale, heavy iro frame, carved legs and lyre. Has a	OF CANADA.
remarkable volume of tone for a square plano. Original Cost \$500. Stock taking sale price	135 it was found that during the past fifteen
maker square grand scale, heavy iron frame, 71-3 octaves, in handsome	years (1890-1905):
roseword case finished alike back and front, d. uble plinth and scrpentine mouldings, carved legs, lyre etc. Orig nal Gost \$650. Stock-taking	(1) The amount of insurance in force in creased from \$13,710,800 to \$44,197,954
sale price. EWCOMBE. Upright plano in ebonized case by Newcombe, Toron'o, 71-3 octaves, irichord overstrung scale, iron frame etc. Original Cost	165 (2) The Assets—all first-class—have grown from \$1,711,686 to \$9.296 092.
\$300. Stock-taking sale price. ENDELSSOHN. Walnut upight piano by The Mendelssohn Co.	189 (3) The Cash Income increased from
Toronic, fuil length plain polished panels, trichord overstrung scale, 3 p dals and practise muffler. Used less than one year. Original Cost	(4) And the administrative expenses were
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EWCOMBE. Handsome upright piano by The Newcombe Co., Toronto, mahogany case with double folding fa 1 board, full length panels, full iron	POLICY-HOLDERS, who alone participate in the profits.
frame, trichord overstrung sca e, double repeating a tion, ivory and ebony keys. Just ike new. Original Cost \$350. Stock-taking sale price	234
IENDELSSOHN. 71-3 oc ave piano by The Mendelss. hn Co., Toronto. in very handsome walnut case of pain de ign thus showing the rich figure of the walnut. Full length panels, music d sk, three pedals, ivory	1
and ebony keys etc. U ed less than a year. Regular Price \$340.	AGENTS WANTED
ERHARD HEINTZMAN. 71-3 octave upright Gerhard Heintzman	Benziger's
ivory and bony k ys etc. As good as new. Manufacturers Price \$400,	960
MEDSON 71-3 cetave plane by The Emerson Co., Boston, in rich walnut	Magazine
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3 pedals. Most expensive style of piano made by this firm. In tone. action and appearance just like new Stock-t king sale price	a paying them liberally.
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action than this instrument, which, because of nearly two yeas use, we	come, not only this year, but for years
offer at,	318 to come. We will send you full in- structions and g ve you all the help in
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