Calendar for Oct.

Moon's PHASES New Moon 7d. 6h. 21m. s. m. First Quarter 14d, 6h. 2m. s. m. Full moon 21d. 5 . 16m.a. m.

D of M	Day of Week	Sun Rises	100 February 100	Moon Rises	High Wat'r	
				b.m.		
1	Tue	6 13		a. m.	4 14	
100.00	Wed		5 57			
3			5 55	1 51		
	Fri-	6 17	5 53	2 54	7 57	9 20
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12	Bat	6 26	5 39	9 21	1 25	
13	San			10 18		
14	Mon			11 23	3 49	4 51
15	Tue			a.m		6 11
16	Wed	6 32	5 32	0 34	5 13	7 13
	Lun	6 33	5 30	1 46	6 30	
18	Fri	6 35	5 29	3 00	7 46	8 58
19	Sat	6 36	5 27	4 13	8 54	9 43
20	Sun			5 23	9 57	10 26
21	Mon	6 39	5 24	Flede.	10 53	10 06
22	Lae	6 40	5 22	6 24	11 40	11 44
23	Wed	6 41	5 20	6 55		12 28
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The Celibacy of the Clergy.

Those who have carefully read the Pope's Eccyclical, will have noted the statement therein made, that among the Modernists there are not a few who advocate that the ordinance of celibacy be withdrawn. Distinctly, appropos of the whole question, is an article contributed by Mr. C. Kegan Paul, to the C.T. S. publications, of which we here give a digest.

When Gregory VII, enforced the celibacy of the clergy, in 1072, he gave utterance to no dogma, but made a decree for the governance of the Church which a succeeding industrial difficulties. Pope might, if he pleased, abrogate or suspend.

The Church has not, in any succeeding age, attempted to make the rule absolute. The Uniste Greeks, for instance, still retain their married clergy, and in the dissions which have from time to time taken place, on Anglican Orders, the standard of their organizations. the minds of theologians that if Rome should declare those orders valid, it would not necessarily follow that those Anglican clergy who submitted to Papal authority, must put away their wiver.

There is this essential difference between a dogma and a custom; a dogma is revealed by God, and has to be accepted as and because revealed by Him, whether it be or be not discoverable in part by human reason. An ecolesiastical custom is one which has been, in the first sanctioned by supreme authority. When so ratified, it is as binding as doctring within its limits and with its exceptions, remembering that the one is unchangeable as God, the other arising out of man's need, and therefore changeable as man's needs

Since it is almost axiomatic, that human discovery does not return or its course, it is improbable that the Church will be served by a married priesthood.

Let us see if those who oppose really successful arguments to oppose to it.

Two principles contended for mastery in the primitive Church: The inherent sanctity of marriage, and the still greater holiness of the celibate life.

The celibate life was an accident, and not an essential part of holiness. Long before St Gregory made the rule of celibacy absolute in the Church, the sporadic beage of the early centuries had become all but universal, and this for reasons easy to understand. The position of women had been increasingly raised in the Jewish Church. The wives of patriarche and kings bad often claimed an equality withsometimes, indeed, superiority totheir busbands.

The fact, therefore, that women shared their busband's interests, made a sacerdotal easte in the Church necessary, in which women could have no part. The Sacrament of penance would of itself require a celibate and lonely priesthood, for even with no intention of betraying confidences, a man reveals involuntarily the secrets of others to those with whom he lives much. The greater the share any good wife takes in her husband's work. the more does she discover what is in his mind, and read his thoughts about others, even when she does

not agee with them. Even the teaching and healing professions were entrusted to clerics and monks already vowed to celibacy, in the middle ages. This as a rule of the Church grew up which even in these later days, is maintained as far as the clergy are concerned, nor is it likely to be laid aside by those who rightly grasp the principles of a Church and a sacerdotal caste. As might be anticipated, two consequences have

1907. Pains in the Back tre symptoms of a weak, torpid or tagnant condition of the kidneys or ver, and are a warning it is extremely axardous to neglect, so important a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and demondency.

pecame so wear feorid scarcely set around.
I took medicine without benefit, and finally decided to try Hood's Sarsaparilla. After the first bottle I felt so much better that I continued its use, and six bottles made me a new woman. When my little girl was a baby, abe could not keep anything on her stomach, and we gave her Hood's Sarsaparilla which cured hen." Mas. Thomas International Control of the could be a supplied to Hood's Sarsaparilla wes the back, and builds up the

followed from the Ohurch's rule : (a) It has had its imitators outside her people; while (b), those who disregard it, have wandered into heresy of doctrine, in abandoning a salutary ordinance.

In regard to (a) the Anglican Establishment has imitated the Roman Church when it has dared, and in despite of its Protestant principles. The Anglican contends that in order to avail, their missions must be conducted by celibates. In regard to (b) those who give

themselves up to the contemplative life, such as Carthusians, Carmelites, Sisters of Perpetual Adoration, they prove to the world that there is a standard higher than that of flesh and blood. These who have wandered away from observance. bave invariably been the innovators of schism and anti-Catholic propaganda. - N. Y. Freeman's

Cardinal Gibbons on "Organized Labor."

Cardinal Gibbons, in an article entitled "Organized Labor," in the October number of "Putnam's Monthly," declares himself as strongly opposed to strikes and boycotts as means of settling differences between the employers and the employed, and makes an argent appeal for the pacific adjustment of

With candor, but in a kindly spirit, he makes several outspoken admonitions to organized labor. He expresses clearly in detail his views regarding capital and labor, and finally urges workingmen to strive constantly and zealously toward an uplifting of the moral and social

Although his theme is "Organized Labor" and much of the article is addressed to the labor organizations Cardinal Gibbons does not spare the trusts and corporations. He is unsparing in his denunciation of those monopolists who, he says, "exhibit a grasping avarice which has dried up every sentiment of sympathy and a sordid selfishness

that is deaf to the cries of distress.' While he approves the banding together of workingmen for their own protection, his Eminence denounces those elements of organized place, introduced by man, and then labor which seek to stir up unnecessary discord.

Regarding the evils of strikes, which subject he disusses at length, he save, to bart :

"Experience has shown that strikes are a drastic and at best a very questionable remedy for the redress of the laborer's grievances. They paralyze industry, they often foment fierce passions, and lead to the destruction of property; and above all, they result in inflicting grevious injury on the laborer himthe celibacy of the clergy, bave any idleness, during which time his mind is clouded by discontent while brooding over his situation; and his family not infrequently suffers from want of the necessaries of life. The loss inflicted by strikes on the employers is not much more than half as great as that which is sustained by the employed, who can much less afford to bear it.

"It would be a vast stride in the interests of peace and of the laboring clases if the policy of arbitra tion, which is now gaining favor for the settlement of international quarrels, were also availed of for the adjustment of disputes between capital and labor. Many blessings would result from the adoption of this method, for waile strikes, as the name implies, are agressive and destructive, arbitration is conciliatory and constructive. The result in the former case is determined by the weight of the purse, in the latter by the weight of the argu-

men: Cardinal Gibbons believes that the American workingman is better paid and lives better than his brethern across the Atlantic, After praising briefly the employers who have at heart the welfare of those they employ. His Eminence turns to the oriminal corporations in their relations with the workingmen.

He says, in part: "No triend of his template without painful emotions parmount claims of justice and Chtistian charity. These trusts and monopolies, like the car of ness, and that it rests largely with us Juggernaut, crush every obstacle whether their hearts and homes are to that stands in their way. They be clouded with sorrow or radiant with endeavor-not always, it is alleged, joy." without success—to corrupt our na. | Finally His Eminence directs tional and State Legislatures and little sermon to the workingmen, part municipal conecils. They are to of which follows:
intolerant of honest rivalry as to use
uplawful means in driving from the in the business of your employer; be

where protests have but a feeble come from the profits of the concern echo, and are easily stifled by in- and the more you contribute to its timidation. In many places the success the better can he afford to corporations are said to have the compensate you for your services, monopoly of atores of supply, where He will be impelled by an enlightened exorbitant prices are charged for self-interest, as well as by a sense of the necessaries of life; bil's are con- justice, to requite you for your services tracted which the workmen are un- with a generous hand." able to pay from their scanty wages and their forced justivency places them at the mercy of their taskmasters. The supreme law of the land should be vindicated and en-

Continuing, His Eminence dis cusses the subject of boycotting, of which he says, in part :

"I am persuaded that the system of boycotting, by which members of labor unions are instructed not to patronize certain obnoxious business houses, is not only disapproved by an impartial public sentiment, but that it does not commend itself to the more thought. ful and conservative portion of the guilds themselves. Every man is free indeed to select the establishment with which he wishes to deal, and, in purchasing from one in preference to another he is not violating justice, But the case is altered when, by a mandate of the society, he is debarred from buying from a particular firm. Such a proposition assails the liberty of the purchaser and the rights of the seller, and is an unwarrantable invasion of the commercial privileges guaranteed by the Government to business concerns. If such a social ostracism was generally in vogue, a process of retaliation would naturally follow, the current of mercantile intercourse 'Live and let live' is a wise maxim,

Ohristian charity." unions against tolerating elements house in Canada. Absolute dangerous to their own well-being. He points out that the unions " have need of leaders possessed of great firm. your money back. We preness, tact and superior executive abil- pay the freight on all parity, who will honestly aim at consulting cels over \$5.00 in value. the welfare of the society they represent, without infringing on the rights of their employers. They should exercise unceasing vigilance in securing their body from the control of sidered by all who know designing demagogues, who would that I have the most up to make it subservient to their own selfish ends or convert it into a political engine. They should be careful to in the city. My prices are exclude from their ranks that turbulent dead right, that's the reason Home Companion. element who boldly preach the gospet I'm getting the business. of anarchy, socialism and nibilism; those land pirates who are preying on the industry, commerce and trade of the country, whose mission is to pull down and not to build up; who instead of upholding the bands of the Government that protects them, are bent on its destruction, and instead of blessing the mother that opens her arms to welcome them, insult and defy way despotism would supplant legitimate authority, license would reign without liberty, and gaunt poverty would stalk throughout the land Continuing he says:

"The expulsion from membership in the unions of any men who have been guilty of outrages of one kind or another against the peace of the community or the rights of their fellowcitizens would secure for the unions this respect and sympathy for the community, and would greatly further the best interests of organized labor."

The article contains advice to the capitalist, the beads of corporations and the workingmen, and shows methods whereby the employer and employee should work together harmoni ously. To the employers Cardinal Gibbons says, in part:

"There would be less ground for complaint against employers if they kept in view the golden maxim of the should do unto you, do ye also unto them. Our sympathy with those in employ, whether in the household, the mines or the factory, is wonderfully quickened by putting ourselves in

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heir place and by asking ourselve WATCH how we would wish to be treated in similar circumstances. We should remember that they are our fellow beings; that they have feelings like our-selves; that they are stung by a feel-

bearing spirit and softened by kind-

market all competing industries. as much concerned about its pros-They compel their operatives to perity as if it were your own. And work for starving wages, especially are not your employer's affairs in in mining districts and factories, measure yours? For your wages

ing of injustice, repelled by an over-

The Field Afar, the bi-monthly published under the direction of the Catholic Foreign Mission Bureau at 62 Union Park Street, Boston, is the forced, and ample protection should most attractive mission paper which be afforded to legitimate competing we have seen, and the subscriptio corporations, as well as the laboring price is only 50 cents a year. Othe classes, against unscrupulous monopapers have too many long, continued articles; this has more short para graphs which make easy reading and are therefore more likely to be read, Here are two for example, taken from

the October number: " A missionary writing from China says: 'If I were to visit America and the British Isles, it would not be to get money but men. One Englishspeaking missionary is worth more than thousands of dollars to China He adds that he wents these missionaries not so much for their language as for their influence."

"Poor Bishop Berlioz, He had just returned to his struggling diocese (Haskodate, Japan), bringing with him from Europe and America the result of a few collections and some offerings-quite inadequate to meet wards them. And now he sees his former work ruined in a single day (by fire.) Certainly God tries His Saints."

would be checked, every centre of gives immediate and careful Times. pulation would be divided into attention to alljorders receivbestile camps and the good feelings ed by mail or telephone. which ought to prevail in every comshould not enjoy all the addictated alike by the law of trade and vantages of a large and care- ging or sickening. Price 25c. fully selected stock. We can Cardinal Gibbons warns labor do as well for you as any satisfaction guaranteed or

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MISCELLANEOUS

"The word 'fidget,' " explained the eacher, "means to move about. Now hildren, I want one of you to step to the blackboard and write a sentence containing the word 'fidget.' Forth stepped the little Wise boy.

who wrote, "This store will fidget June 1st. "But who ever heard of a store fideting, Johnny?" asked the teacher. "I don't know, but the sign on a store down town says that it will move about June 1st"-Judge.

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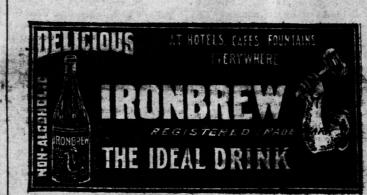
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