

the days of Patrick and Augustine. And Pius X. is battling with his enemies and defending the Church to-day with the same fearlessness and fortitude that animated his predecessor the great Saint Leo, in the fifth century, when he confronted Attila at the gates of Rome.

Incomplete, indeed, this description of the Church would be did we not consider also, be it ever so briefly, the condition of her inner life. It is philosophically true that all action flows from being. And the higher the being is in the scale of existence, the nobler will be his action. The physical existence of the Church in this world none will deny, however her action is eminently in the moral order, for her dealings are principally with the mind and the soul of man. The greater her influence over these, the closer her union with them becomes, the more successful will her mission be. It must have been reasoning like this that led Saint Cyprian to assert that the Church's vitality consisted in "a people made one with its priest; a flock closely clinging to its shepherd." Now if we look over the world to-day, and then turn over the pages of history we will find that this unity between priests and people was never so complete or so strong as it is at present, that never before was the general body of the clergy more closely united with the episcopate, and above all, that never before was the episcopate more closely united with the Head of the Church. We are well aware that there are discontented individuals among the clergy as well as among the laity, but their murmurings can no more destroy the unity of which we are speaking, than a canker's bark can destroy the harmony of the skies. And what is the cause of this marvellous unity of more than two hundred millions of human beings, differing in age, country, language and interests? We read in Saint John, chap 17, that Christ, immediately before His passion, as He prayed for unity among His disciples, said: "Because the words which Thou (Father) gavest Me, I have given to them: and they have received them, and have known in very deed that I came out of Thee, and they have believed that Thou didst send Me. I pray for them. . . . Holy Father keep them in Thy name whom Thou hast given Me that they may be one as We also are. . . . And not for them only do I pray but for them also who through their word shall believe in Me, that they all may be one as Thou Father in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me." From this we see that faith in Jesus Christ, in His teachings and in His promises is the foundation and cause of the wonderful unity that exists in the Catholic Church. However, it is the frequent and worthy reception of the sacraments that keeps alive and strengthens that unity; for as the Apostle says "They are one body all that partake of one bread." And if Catholic laymen are knit in such close union among themselves, what must not say of their union with the clergy who administer the sacraments to them, and stand, as it were, mediators between them and God? They are with them from the cradle to the grave, teaching them, consoling them, healing the wounds that sin has made in their souls. And when they are encompassed by the sorrows of death, they stand by their bedside and pour into their ears words of encouragement and consolation, and pray the Holy Virgin, that refuge of sinners, to intercede for them at the throne of her divine Son. Is it any wonder, then, that the Catholic loves and reverences his priest? And let it be said to the everlasting honor of the clergy that never before have they been more worthy of their people's love than to-day. It is this spiritual, this sublime, and wonderful unity between priests and people that has ever sustained the Church in all her afflictions and tribulations. Often did the world try to rend it in twain, but in vain did it exert its every power.

What is true of the laity and clergy is for far greater reasons true of the clergy among themselves. Every day they ascend the altar of God to immolate the same holy Victim, to offer again, though in an unbloody manner, the sacrifice of Calvary to God the Father in propitiation for the sins of men. Everyday they consume the very flesh and blood of Christ in that mystery of love, thus becoming in a most special manner partakers of His divine nature. All this, together with the sameness of their education, and the uniform similarity of their duties, creates between them a bond of affection as strong as it is admirable and Christian. Hence it is that the saying of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity," is verified in them more than in any other body of men. Not only are the priests united among themselves, but they are also united with the Bishops to whom they promised, on the day of their ordination, obedience and reverence. And from the thousand episcopal thrones that girdle the earth, not one dissentient voice can be heard against the mandates and policy of Pius X. This may be seen from the way the universal episcopate received his latest encyclical against the Modernists. And the same may be said of the policy he pursued in his efforts to adjust the religious difficulties in France. Thus we see that laity, priests and Bishops are perfectly united among themselves and with Pius X., who is the centre and leader of the grand, universal brotherhood of Catholicism. We do not hesitate to say that outside the choir of heaven no such unity can be found. And it could not be otherwise, for Christ's prayer to His Eternal Father, that all His followers should be one as He and the Father are one, could not be ineffectual. How sublime and beautiful is this unity of the Catholic Church in a world of dissension and strife! Is it any wonder that it arrests the greatest minds of every age, and forces them to admire it, and to offer it the homage of the mind, if not the affection of the heart. Now we can understand why Catholics are ever ready to suffer persecution and death rather than give up their faith. Now we can understand the meaning of the persecuted Irish peasant, when addressing the Church, he said:

"Cold in the earth at thy feet I would rather be Than wed one I love not, or turn one thought from thee."

To-day more than ever the Catholic loves his Church, and is justly jealous of her honor. Her afflictions and triumphs he makes his own; and while the thought of past persecutions congeals the blood in his veins, yet the knowledge of her glorious triumphs fills his heart with holy joy.

Never since the ages of faith did the world recognize her influence or admire her power as much as it does to-day; and never did the world honor her so much. Let us hope that this recognition and admiration on the part of the world is the harbinger of good tidings; that the day is not far distant when there shall be but one fold and one shepherd.

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THE TOILER AND OTHER POEMS, BY WILLIAM J. FISCHER.

We congratulate Dr. Fischer on this contribution to Canadian literature. He deals with the simple things of life and sees them by the light of a kindly heart. The soft gray mists, the woods flecked with gold and purple, and the trembling grass: the laugh of the child and the love of the mother: the patient throngs who walk hand in hand with Deity, the cry of the poor—inspire his muse. There is no straining after effect: no artificiality, and no sign of the decadence that sits by easypools. It is as pure as the rain-washed winds, and illumined by the light of the faith which has inspired the world's poets. He tells of the busy riots that

Sing the Asperges to June's opening Mass While sun-priest and his sunbeam servers pass Through roof aisles and all the young day thrills.

We commend this book to our readers. It ought to make its way, because it is good work, with blood and soul in it. We recommend it to our reading circles, colleges and convents.

BIBLE AND SOME OF ITS PROBLEMS.

FATHER ROCHE'S DELINEATION OF THE BOOK.

Very Rev. Father Roche, of St. Michael's College, Toronto, preached an interesting sermon on the Bible and some of its problems at the Church of the Immaculate Conception, Stratford, Sun. day Nov. 3. In opening he stated that the Bible was a marvellous book, because outside of the battle which had been waged around the Church of God there never had been anything which aroused the same strife among men. Although we had the Bible and we reverence it as the word of God, He had written none. It, and even Jesus Christ, though He thought and talked with man on religious subjects, there was no proof that He ever said or gave permission to write what is included in it.

As far as known Jesus wrote nothing except on one occasion, said Father Roche, when the poor sinful woman came to Him, and He dispersed the crowd of Pharisees by writing a few words in the sand. Jesus had written none of the New Testament, he said, and the apostles had no Bible to give their converts on Pentecost Day. The Bible was a series of books, written at various times and by men of various nationalities. Moses wrote his portion of the Scripture one thousand six hundred years before the birth of Christ, and St. John delivered his work in the year 97 of the Christian era.

We have the Bible, the speaker continued. Where did we get it? How did it come to us? It was upon parchment in the early days. As we had the Bible to-day it was not the original but perhaps the twentieth copy of a copy. There was no manuscript of either the Old or New Testament which went back to the sixth century. A period of two thousand one hundred years existed from Moses to that time, and during that lapse of many hundreds of years there was no original manuscript. The Bible as we had it to-day might or might not be the original manuscript as composed by the

authors, for as far as transmission went we had to depend upon man. It might have been copied by scribes who were careful and accurate, but the reverse was also possible and there was plenty of room for errors to creep in.

Biblical critics have declared, said Father Roche, that there were 100,000 diversities in the various copies of the Bible abroad to-day. This might not be true, but it was plausible that such a statement was correct as there were hundreds of ways in which inaccuracies could be introduced.

It was no problem for the Catholic Church, he said, whether the Bible was intact in its entirety or not, but for the world. The Catholic Church had not built entirely upon it, but it was a problem to those who had laid the foundation of their church upon the Scripture.

The Catholic Church had been accused of denying the right of reading the Bible to her people, said Father Roche. The statement was not accurate, in so far as reading the Bible prescribed by the Church was concerned, but she had forbidden her people from reading any or all translations of the Scripture. The Church had no veneration or love for a book which contained only a part of God's word, as in religion she had no respect for things made of men.

Why was the Bible more valuable than other books to the religious world? he asked. The reason was because God was its author and it had influenced the man who wrote it and prevented things from entering there in which were not His words and ideas. One of the chief difficulties of the day, continued Father Roche, was the interpretation of the Bible. Illiterate, incompetent men might interpret the document so that it would not be objective but subjective to themselves. A writer had once said: "There was nothing so pernicious that could not be sanctioned by a quotation from Scripture." If men were allowed to think and interpret the Scriptures as they pleased, disaster was sure to follow, said Father Roche, and this had frequently been the case. Men had expounded the Bible in many different ways, each placing his own interpretation upon the words.

By the lack of unity among religious men, we must conclude that something has gone wrong. There are good God-fearing men in the present day who are striving to bring about unity of religious belief and devoting their best talents to this end. It is doubtful whether unity will ever be accomplished, and if it is it will not last more than a year. The only way in which unity could be reached was by restricting private interpretation. It is not historical to say that religion was founded on the Bible.

The apostles preached at Pentecost and converted many who lived and died without a Bible. History told of the birth of a Child in Judea under marvellous circumstances which proclaimed His divinity. He took twelve apostles and sent them out in His name, told of His crucifixion and resurrection. From history pure and simple it was possible to conclude that He was God. History states said the speaker, that the apostles were sent out to preach with the promise that the Holy Ghost would be with them always. It was not reasonable to suppose that they would teach error and it was they who composed the Church in the beginning. The Church was the only witness of the Bible's authenticity, as the Scriptures were handed to her as each succeeding gospel or epistle was added to it. The Church did not guarantee there were no errors but it contained enough truth and wisdom to govern human lives.

Concluding Father Roche said, let us have the Bible as it is given us by the Church, obey its injunctions and commands. Read it every day and its influence and power would be manifest in the holiness of life it must inspire.

LETTER FROM ROME.

POPE PIUS X. TO THE ITALIAN LEAGUE OF FATHERS OF FAMILIES.

Roman Correspondence of The Catholic Standard and Times.

Amid all the sorrows of the Holy Father many consolations have been sent to him within the last few days. From the Bishops of Italy addresses of thanks for his recent encyclical on Modernism have poured in, accompanied by promises of putting his commands into execution at once. The French hierarchy to a man have received it fervently. American Bishops, notably of the United States, rejoice over its appearance.

Another source of joy to Pius X. was the audience accorded by him to the committee at the head of the National League of Fathers of Families in Italy, for the suppression of immorality, on Monday. In the course of a long address read to the Sovereign Pontiff by Comm. Pacelli, president general of the society, the blessing of the Pope was invoked on their efforts. They recalled the efforts of enemies to prevent the realization of the motto with which he began his reign, *Instaurare omnia in Christo*. They dwelt on the spiritual miseries born of and bred by those wicked men; they ardently desired to shield the rising generation from such teachings, such slavery. With God's help and the Pope's blessing, they would never cease their battle, never rest easy until success crowned their efforts.

With much emotion Pius X. arose to reply. He dwelt on their efforts and the need of speedy action; he blessed them fervently for their good work; he recalled to their minds that as is the father, so shall be the son, and so on from generation to generation. "I therefore land, approve and bless in a special manner your association, founded in Rome and now spread through so many districts, so many cities. And I pray that the Lord may give you light to know to choose the most appropriate means for the exercise of your apostolate; that you may be coadjutors with the priest, the Bishops and the Pope to restore the kingdom of Jesus Christ on earth; that

you may see your old age surrounded by sons and nephews who will manifest to you their sentiments of gratitude for the service you have done them; that you, after having led them on in the paths of virtue, may at length raise your hands in blessing and say, 'We part for a little to meet again in heaven.' May the blessing of the Lord be with you."

CONTINUED DISTRESS IN CALABRIA. The thousands of homeless in Calabria stand in daily terror since the last earthquake on Thursday. Occasionally they are inclined to break out into disorder, as was evidenced on Sunday last, when they openly cried out against the minister, Signor Giolitti, and vehemently expressed their gratitude to the king.

The clergy have responded nobly to the Pope's telegram, and the work of removing the dead, succoring and visiting the wounded, feeding the hungry goes on indefatigably. Companies of soldiers and sappers have been daily drafted to Calabria since the earthquake occurred. With permission of ecclesiastical authorities, collections are to be made in all the churches of Rome on Sunday next. The result shall be forwarded directly to Cardinal Portanova for the immediate wants of the distressed.

It is worth recalling here that on the occasion of the last earthquake, in 1905, Pius X., after despatching to the clergy all the available vestments, sacred vessels and church accessories (for the churches were in ruins,) forwarded it is estimated, a half million francs in two instalments.

ANTI-SLAVERY SOCIETY IN ROME. Doubtless it will seem strange to many Americans that an anti-slavery association should be found necessary in Rome. It exists, however, for the redemption of less fortunate brothers in Africa, who, though of another color, are precious in the eyes of Providence.

In the early days of December the second general congress will gather in Rome from all parts of Italy to deliberate on the future programme of the society. Several Cardinals and Bishops take an active part in promoting the cause of the poor African slave, while the laymen, under the guidance of the Trinitarian Order, give a good deal of support. Only last month a rescued slave was baptized in Rome whether he had been led for instruction after being taken from his captor.

It is interesting to note that one of the vows taken by Trinitarian priests is to voluntarily replace a slave if no other means can be found for his rescue. And these are the men one sees inscribed in the streets by miserable Italian Socialists!

ATTACK ON IRISH STUDENTS.

The English Ambassador in Rome is diligently investigating the attack made upon the Irish students in Tivoli, near which their summer house is situated. Knives were drawn by the Italians, and the Irishmen who always carry walking sticks when out of doors, for purposes often unconnected with walking, beat their assailants off. This is the second occasion on which the Irish students have been assailed, simply on account of their colors. It was believed that after the lesson taught by them to the Tivoli Socialists a couple of months ago, "meddling with Irish being very different to meddling with Italians or French," no trouble would be given them again.

Moral Flesh-Eating.

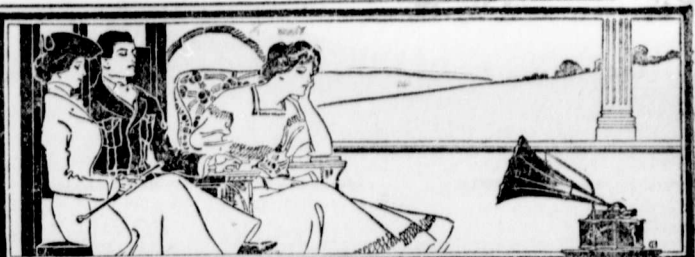
From time to time the correspondence which reaches us, and that which sometimes appears in current papers, seems to show that among certain sections, even of Christians, the practice of cannibalism is not yet extinct. Cannibalism, of course, means the eating of human flesh; and as that custom, in its literal or physical sense, was never in vogue in India, whether pagan or Christian, it will be manifest that we are referring to cannibalism in the metaphorical sense. In English it is usually called "backbiting." This word has apparently an Oriental origin; for in Holy Scripture every kind of slander or unfair and malicious aggressiveness is described under the metaphor of "eating flesh."—The Examiner, Bombay.

The forgetfulness of the divine origin of society and of government leaves no choice for the state between anarchy and despotism.

WOMAN RESCUED.

Ottawa, Ont.—Slavery is not dead. Daily, the traffic in human souls goes on. Only a short time ago, a number of Chinese were arrested as they attempted to smuggle young girls from Canada into the United States. In Eastern countries, the slave trader piles his vocation in the market place. Some go into another kind of slavery—unknowingly—yet make a valiant effort to escape. Ottawa is all agog over the wonderful escape of one of her charming matrons from that physical slavery, Rheumatism. Mrs. R. C. Small says, "I was a constant sufferer from rheumatism for over seven years. I used many treatments—consulted doctors—tried hot baths—used almost every known mineral water—but nothing did me any real good. The pains were in my joints and back, and I had frequent headaches and bad indigestion. About a year ago, I saw 'Fruit-a-tives' advertised and decided to try them. After I had taken two boxes, I was much better. Altogether I took seven boxes. I have had no rheumatism for over six months now and feel that I am quite cured. I have gained over ten pounds in weight."

"Fruit-a-tives" cure because the intensified fruit juices and tonics strengthen the kidneys—regulate the bowels—and invigorate the skin. This means pure blood, free of uric acid. Cure yourself. Take "Fruit-a-tives" now and be free of Rheumatism all winter. 60c a box; 6 for \$2.50. At druggists, or from Fruit-a-tives Ltd., Red, Ottawa, Ont.



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TERMS OF SALE. Pianos under \$250, \$10 cash and \$6 per month. Pianos over \$250, 15 cash and 7 per month. A discount of 10 per cent for cash. A new stool supplied with each piano.

BELL—7 1-3 octave Upright Piano by W. Bell & Co., Guelph; medium sized case, dark rosewood finish with solid engraved panels, trichord overstrung scale, ivory and ebony keys, harp attachment. Original price, \$325. Sale price, \$189.

NORDHEIMER—Small Upright Piano by the Nordheimer Co., Toronto; in rosewood case with solid polished panels, trichord overstrung scale. Original price, \$325. Sale price, \$190.

MEDELSSOHN—An attractive Upright Piano in walnut case, plain design, full length panels, 3 pedals with muffer attachment, trichord overstrung scale. Cottage size upright that has been used less than a year. Original price, \$275. Sale price, \$198.

DOMINION—Cottage Upright Piano in handsome mahogany case by the Dominion Co., Bowmanville. Has full length plain panels, double folding fall board, 3 pedals, harp attachment, full iron frame, ivory and ebony keys. Used less than a year. Regular price, \$275. Sale price, \$205.

BACON—A handsome walnut Upright Piano of Cabinet Grand size, by Francis Bacon, New York, in plain case with solid polished panels, large overstrung scale, ivory and ebony keys, etc. Original price, \$375. Sale price, \$210.

KARN—A very handsome Circassian walnut Upright Piano by D. W. Karn, Woodstock. Full length music desk, plain polished panels, double folding fall board, Wessell, Nickel & Gross action, ivory and ebony keys. Original price, \$375. Sale price, \$228.

MEDELSSOHN—7 1-3 octave Upright Piano by the Medelssohn Co.; in rich mahogany case with full length music desk and carved panels. Has 3 pedals with muffer attachment, double repeating action, ivory and ebony keys, etc. Original price, \$340. Sale price, \$243.

WINTER—Cabinet Grand Upright Piano in walnut case with full length panels, and music desk, Boston fall board, 3 pedals, muffer attachment, double repeating action, full iron frame. A splendid piano to stand in tune and one that has been used less than two years. Original price, \$425. Sale price, \$248.

GERHARD HEINTZMAN—Handsome upright Gerhard Heintzman in mahogany case with full length panels and music desk, attractive mouldings, Boston fall board, 3 pedals, ivory and ebony keys, etc. Cannot be told from new. Manufacturers' price, \$450. Sale price, \$278.

HARDMAN—Cabinet Grand Upright Piano by Hardman, New York. A splendid piano by this celebrated maker, in dark rosewood case with plain polished panels. Has muffer rail, ivory and ebony keys, etc. A choice instrument in perfect order. Original cost, \$600. Sale price, \$285.

GOURLAY—Cabinet Grand Upright Piano of our own make in rich burr walnut case with full length music desk, Boston fall board, 3 pedals with muffer rail, elliptic acoustic rims. A piano of exceptional quality both in material and workmanship and well worth the full price of \$425, but now, because of 15 months' use, offered for \$305.

CHICKERING—A rosewood Upright Piano by Chickering & Sons, Boston, in handsome case, full length panels and music desk, Boston fall board, 3 pedals, ivory and ebony keys, etc. A choice, musical instrument. Originally worth \$600. Sale price, \$315.

GOURLAY—A handsome Piano of the new Grand Scale in ornate Colonial design, rich burr walnut case, Boston fall board, 3 pedals, etc. The largest and most expensive piano musically that it is possible to be produced. Any more costly piano would simply be in a more expensive case. Has been used for less than 18 months. Sale price, \$328.

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As this is the last advertisement that will appear readers should send their coupon now.