

ASHAMED OF ITS COMPANY.

There seems to be a new and better spirit in the Independent of late, and it gives us pleasure to acknowledge the evidence of the change. In last week's issue it printed an editorial article headed, "Protestantism Gone Mad," severely lacerating the furious zealots of the Protestant Alliance for their raving about the Cardinal Legate's arrival in England. It comes out squarely, declaring that:

It is not mere madness—it is badness of heart, nothing less than that has stirred up the cranks of British Protestantism to protest against the visit of an Italian gentleman and priest to attend a religious meeting in London. There has been held an international conference of the Congregational Churches of the world; and then the Lambeth Conference of all the Anglican Churches of the world; and now there is to be an international Ecumenical Congress of the Roman Catholic Church. One would think that in a free country they had the same right to meet and invite whom they pleased as any other body of Christians or pagans. But there is an Imperial Protestant Federation that thinks otherwise.

But these men are not Christians, for Christians love one another, and the purpose of their organization is to hate and devour their neighbor. Let the Ecumenical Congress hold its next meeting in the United States. It will be welcome in Washington. The President—Mr. Taft, we presume, who went as a Legate from the United States to Rome to settle with the Pope the troubles about the friars' lands—will receive courteously any kind message from the Pope, and will reply in similar terms. We warrant it will be safe: it will not make a Catholic of President Taft, nor Catholics of our people. We do not any longer take special pride in the designation of Protestant. It was good enough once, but now we call ourselves Christians.

Referring to the old statute which forbade any Papal Legate to land in England, The Independent remarks: "The Parliament which has lately provided for a Catholic University for Ireland will not allow any such statute to stand." Generous as are the sentiments now held by The Independent, the implication here cannot be ignored because of the privilege of a new-found impartiality. The English Parliament did no such thing, and had no intention of doing it, as provide for a Catholic University in Ireland. What has provided for a general undenominational University, with such arrangements as to secular teaching as will enable Catholics to take advantage of these provisions: that is all. With all this, they will still be, in many important respects, far from the status of Protestants in the matter of higher opportunities for higher education.—Catholic Standard and Times.

A CONVERT'S STORY.

We have received the following interesting article from a prominent gentleman of Toronto:

Dear Sir,—Your story of the False Prophet and the Millerites of 1843 in your last week's paper recalls experiences of my boyhood. When about five years of age I remember climbing up to look at wonderful pictures on our wall, apocalyptic prints of most impressive and frightful appearance, left by some deluded traveller, who believed that his white robes were near. Many had their white robes ready for the expected event. Our family lived near the shore of the Bay of Quinte, a charming place in summer, but bleak and cold in winter. Our house had been a hotel in the earlier days when the main road was along the shore, and there was very little settlement in the back country. A driving shed stood between the house and the shore, on one side, and facing westward. This was a large structure on a stone foundation and built of heavy timber, such as used in those days when wood was plenty.

Well, the day or night was set for the end of all, and so happened that during the night a terrific wind storm arose, and away went the driving shed, clean off its foundations. My father, who had been awakened, felt just like the man in your story who saw his old oak tree (which had withstood so many storms) come crashing down over his house. My father had come out from Scotland some twenty years previously, a young man with good education and an excellent moral and religious record, having studied his Bible by the light of the coalfire in Scotland, his church of course being the Presbyterian. My mother was of Methodist family, her people being among the earliest settlers in Prince Edward county. It was just about this time that my father's religious convictions were disturbed and unsettled.

The name of Catholic was in those days regarded with aversion and disrespect by those early timers, who were mostly Methodists, with a few Presbyterians, Quakers and Church of England people. Here and there would be found a Catholic family, mostly Irish, living apart, isolated and ostracised in a great measure by surrounding neighbors, with no Church, but now and then visited by a priest, who would celebrate Mass at the house of one or other of those faithful Christians. My father was inclined to controversy, and having been a school teacher himself was not loath in getting into an argument about meeting another teacher whom he knew to be a Catholic. This man happened to be well informed in his religion, and after a talk, which I have been told lasted pretty well through the night, my father's Presbyterian faith was shaken. But it did not end here. This kind friend lent him books, and in course of time an interview with a priest followed, and after a time conversion, but conversion did not come quickly. The old minister, who had married my father and mother, lived near, and the Presbyterian church they had attended adjourned our property.

Many a heated argument of my father with his old neighbors and friends, among my earliest recollections. He became a Catholic as well as two of my uncles (his brothers). My mother, also, having all the M-tho list relatives and

friends (and they were numerous) joined the church, and five children, eight of us, took our places among the isolated Catholics. For over ten years we lived in this way, with no church to go to, but each Sunday seeing our neighbors attending the Protestant churches near by, we grew up, getting our religious instruction at home, and then after moving into a town, where a small church was built, it was ten years more before we had a resident priest. Sixty years have made a great change, and thank God Catholicity in Canada is now on a different foundation.

TOLD OF PIUS IX.

AN INCIDENT WHICH MAY FIGURE IN PROPOSED PROCESS OF CANONIZATION.

It is more than likely that never has a proposed process of canonization excited so much interest as has been aroused by the news that the diocesan tribunals of Rome, Naples, Imola and Spoleto have begun the preliminary investigations destined, it is hoped, to lead to the introduction of the cause of the servant of God, Pius IX.

Here is one of the incidents of Cardinal Mastai's episcopate at Imola which have been submitted to the examination of the tribunal recently opened there. He was one day in his room intent on the study of some ancient books of Catholic doctrine when his secretary came to announce that a lady, dressed in black and wearing a veil, was in the ante-chamber and desired an interview with him. The Cardinal replied: "I will go in a minute," and he rose and went into his private chapel to pray for a few moments. But the few moments grew into a great many minutes; the visitor showed frequent signs of impatience, and three times the secretary went into the chapel to remind the Cardinal that he was awaited, but only to be told each time: "I will go in a minute." When the secretary returned a fourth time the Cardinal, with pale face and trembling voice, replied: "I speak with the living and not with the dead." The secretary had no idea what the phrase meant, but he returned to the ante-chamber to convey the message, such as it was, to the visitor, but when he entered the room he found the woman lying dead on the floor. The police were at once called in, and they discovered that the person dressed in woman's clothes was a man armed with a dagger which was certainly meant to end the days of the Cardinal, who was destined to be the longest reigning of all the Popes with the exception of St. Peter himself.

WHITHER GOEST THOU.

Whither goest thou? You go to your work in the morning, but will you return or will you, perhaps, be brought back as a corpse in the evening? Who knows? The warm and fine weather is a strong temptation for some Catholics to miss Holy Mass on Sundays and to go on excursions. It's a jolly crowd that goes, but how often has hilarity been turned into sadness of the worst kind. Railroad wrecks are not so uncommon, and the spiritual wrecks are even of more frequent occurrence. Did you ever think of that, how terrible it must be for a Catholic to miss Holy Mass, go on an excursion, have a good old time, getting drunk, cutting up, talking and acting as though they never had heard of the Christian religion, and after such a day, to get wrecked, killed, and go before the judgment-seat of God? And whither goest thou? To-day you may be rich, and to-morrow you may be on the road to the poorhouse. What is your strength, your courage? Nothing at all when you come face to face with the messenger of death. The giant, Goliath died, the mighty kings of this world had to pay the tribute of their life to this all-destroying messenger of God who calls whom he pleases and when he pleases.

Should you not, then, be prepared? Ask yourself this question every morning: "Whither am I going? I am a child of God; am I on the right or wrong way back to God? If you are on the wrong road, go back, my friend, to the Good Shepherd, and He will receive you with open arms and make you one of His own here and crown you eternally if you remain true to Him. Will you do it, and do it now?"

VISITS TO THE BLESSED SACRAMENT.

Visits to the Blessed Sacrament are always in order, but especially during the Forty Hours' Devotion. And one of the resolutions we naturally make during the exposition is to come and visit our Lord often, if not daily.

We go to see our friends and neighbors, and who is a greater friend or better neighbor than our Divine Lord? Sometimes we go and find our friends absent, and oftentimes when we find them home, we come with sorrow and disappointment; but our Lord is always at home in His place on the altar, and we never come to Him but that we return cheered and comforted. He listens to our sorrows and tells us how to overcome or bear them. He lifts our burdens and gives us the sweets of His love instead. As no one can meet a good and wise person without profiting somewhat, so no one can come before Him, who is goodness and wisdom itself, without great benefit. "Come to me all you that labor and are heavy burdened and I will refresh you," says our Lord.

Oh, if we would only take our Lord at His word, how different would it be with us! Going before His altar every day of our lives, we would pour out our souls to Him and tell Him every care and want, and rise from our knees strong with His blessing and grace to be of good heart and cheer, for He would whisper to us words of light and wisdom, of strength and hope, and bid us be not afraid, but trust and hope to the end. "I have overcome the world," he says, "and you will overcome it in Me." "Soon your sorrow will be turned into joy." "Watch with Me and I shall watch with you." "Strengthen yourself with the banquet of My love." "I am all yours and you are all Mine." "I am your support in life. I shall be your viaticum at death and your glory in eternity." Let us greet our Lord daily.—Seedlings.

PRIEST RINGS CURFEW BELL.

PASTOR INSISTS THAT THE CHILDREN OF HIS PARISH BE OFF THE STREETS AT 8 O'CLOCK.

Rev. Morgan M. Sheedy, of Altoona, Pa., has a curfew law in his parish. Children must go home at 8 p. m.

"Yes," said Father Sheedy, "we insist that the children shall be off the streets and at home at night, otherwise we will exclude them from our schools."

"Our experience has been that the boys who stay out at night have a demoralizing influence on the other pupils, retard progress and interfere with perfect discipline, and we do not want them in our schools."

And he spoke of the causes leading up to the new curfew regulation: "American home life is diminishing; that's the truth of the matter."

"Mothers are charged almost entirely with the care and training of the children. When the father comes home and gives his wife his check on pay day, he feels that he has discharged all his duty. He goes to his work in the morning, comes home at evening, eats his supper and goes down town. There he stays until it is time to turn in. He is simply unloading the moral training of his children in the schools. He expects the school to do it all—inculcate morals as well as teach children mentally and even physically."

"The average mother is capable of instructing the girls of the family, because she was once a girl; the father should look after the boys, because he understands them, having been a boy himself. The mother is hardly the proper person to raise the boy; he can fool her too often. Nor is the father the best instructor of the girl. Girls are easier controlled than the boys. A boy sees his father going down town and imagines he has a perfect right to do the same, unless he is restrained."

"Now, if the father would sit down for half an hour in the evening with his boys and help them with their 'tasks,' it would open up a new field to the boys. It would set them thinking. They would reason out that, if these 'tasks' are interesting to their father, there must be something in them."

"The chief defect, in short, is that the parents want to absolve themselves from all responsibility for the moral welfare of the child and impose it on the school. Their idea seems to be that the schools can make a scholar and gentleman out of him."

"One of the greatest problems to-day is the home—the home, with its atmosphere of religion, morals, co-operation, sweetness, purity, education."

A LITTLE MAN IN A LITTLE CHURCH.

FARES VERY BADLY AT THE HANDS OF A BIG MAN IN A BIG CHURCH.

A Protestant minister of Worcester, Mass., Rev. Dr. Chalmers, visited Rome not long ago, and since his return he has been telling his congregation some of the things he claims to have learned from the discredit of the Catholic Church and its clergy. The discourses were daily reported in the Worcester daily press, and in the same place they have been answered by a scholarly priest, Rev. Dr. McCoy, rector of St. Ann's Church, Worcester. A feeling of shame must have been aroused among the members of Dr. Chalmers' congregation, if not in the doctor himself, by the reading of the following:

"Your saying that the Church in America is not like the Church in Italy is all poppycock. The Church is the same everywhere, and to make a distinction flattering to us is no harm for a wound needlessly given. You enjoyed the hospitality of the Roman churches and the Roman prelates, otherwise you could not pass within cathedral walls. It is unmanly now to give them such reward. You say you are not prejudiced, and every line you speak is as full of dense prejudice as the Chinese wall is thick and dark."

You say you are a better informed and more sensitive, spiritually, than those who occupy and rule the great cathedrals of the old nations, whose every aisle and altar speaks of saints and martyrs. You, a little man in a little church, presume to make fun of the successor of St. Peter and his Cardinal assistants who rule the world of faith and to take a whole nation's priesthood and toss it as a shuttlecock for the amusement of a few scholars of ordinary informed and commonplace men, and you do not strangle that the face of a good old mother with her Catholic baptism would not come up before you and bid you be still, for the altars and the Mass had been dear to her?"

"Our great men do not talk as you talk. Learn from them. Roosevelt and Taft and Bryan would not encourage you. You say you do not think the Roman priesthood or the Spanish friars a pack of rascals and their people dolt. They admit that they civilized the world; that they still are doing the same, and they will be at God's work, doctor, when my name and the name of Chalmers will be as names that were never spoken."

"You had a meeting of men for temperance work. You can't do such work with men whose minds you baffle. To have us work together there must be assurance of mutual respect and trust. You are killing both. Better a city diversified by whisky bells than a city whose pulpits breeds discord, distrust and untruth. I who write this have been a temperance man longer than you."

How Catholics Face Death.

Oliver Wendell Holmes was once asked by a Protestant minister his opinion, as a physician, on the effects of hope on the minds of those approaching death. He replied:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their deathbeds and it always appears to me that they accepted the inevitable with composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

PERSECUTION HELPS PERSECUTED.

It is an old saying and a saying verified by results that "The blood of the martyrs is the seed of Christians." Noticing the many conversions that followed the terribly drastic measures of the Roman emperors, Tertullian expressed his conviction in the above quotation.

Our Lord Himself gave persecution as a mark or indication of His followers: "They have persecuted Me; they will also persecute you. And the day will come when by persecution they will think that they do a service to God."

We remember asking a man who applied to us for instruction to become a Catholic: "What prompted you to come asking for instruction?" He answered: "The spirit of persecution existed at all times and in all places against the Church. This coincides with the prediction of Our Lord as spoken of in the Bible. I might change my religion as often as I liked, provided I did not become a Catholic. And none of my friends would object in the least, but when I proposed to become a Catholic they all objected."

This chimes in with the Scriptural prophecy, so I come for instruction."

How many thoughtful people have been influenced by such reflections and others to knock at the door of the Church for admission to her communion. The "Consecrated Host," the "Real Presence," the "Blessed Sacrament!" What do these designations signify? How many thousands the world over will inquire and will investigate who were apathetic before the outbreak of bigots in London last Sunday? "Seek and you shall find."

The ways of God are mysterious. He Himself says: "Your ways are not My ways; as the heavens are exalted above the earth, so are My ways exalted above yours."

If the Eucharistic Congress had had no opposition or persecution last Sunday seeking to obstruct and to disrupt its procession in London, it would be now a closed incident.

Such is not the case. The persecutions in England intended to persecute Catholics in England are now revealed to the world. They were hidden among the cobwebs of the past. The light now will bring them out to public view, as the flaming torch brings out the bats from their dark and noisome hiding places.

God turns evil into good. The shameful display of intolerance last Sunday will bring about the appeal of obnoxious kings yet on the statute books of England. A torrent of protest has been evoked all over the kingdom and all over the world, as is manifested through the newspapers. The repeal of the intolerant law of 1829, which forbids Catholic religious processions, is demanded.

As a matter of fact Catholicism has been freer in England and in its colonies than in France or Italy. To be put on a perfect equality with the king and the pope and other exalted figures is not a thing to be desired. A torrent of protest has been evoked all over the kingdom and all over the world, as is manifested through the newspapers. The repeal of the intolerant law of 1829, which forbids Catholic religious processions, is demanded.

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IRISH POST CARDS. A beautiful assortment illustrating poetry, song and history of Ireland. 25 cents per Dozen. CATHERINE McINERNEY. 233 Catherine St. N. - Hamilton, Ont.

IS FRENCH WOMANHOOD DETERIORATING?

In an article in the current Revue Bleu (Paris), M. Eugene Hollande asks himself the question set forth in the above caption, suggesting that the present state of irreligion in France is liable to strike at the growing generations and at the family, through the mother, whose opportunities of practising her religion have become lessened, and who, in consequence, is as much likely to drift away as either her husband or her children.

M. Hollande, who confessedly does not hold a brief for any form of religion, frankly admits that if the destruction of the religious instincts of the woman of France be one of the results of the act of separation, then it had been far better for the nation that the act had never passed into law.

From the earliest history of France, down to recent times, all French statesmen have reposed the surest hopes in the influence of the mother over her child—particularly over the male. In no country in the world is the devotion subsisting between mother and son so edifying as it is in France.

Napoleon, who took little pains to conciliate the women-educators of France, during his tenure of power, never missed an opportunity of conciliating the good-will of the mothers of the nation, and though he naturally failed in doing so, owing to the fact that he robbed them ruthlessly of their sons, many laws stand to-day on the French statute book, designed to honor the condition of motherhood, which were drawn up under his eye. His own devotion to his mother, throughout his life, was a full example of the putting in practice of tenets held, and on more than one occasion he was known to express the view that a nation of mothers who practised no religion was incapable of real greatness.

M. Hollande cites the case of a French father who recently complained to him of the "iniquitous" novel manner in which children in the Godless schools, were being spoken to regarding religion, which in many cases is now really regarded as a thing of the past.

According to this French father whose daughter was being educated at a "neutral" school—that is to say a school which held no bias in favor of, or against, religion—a female professor once defined her views as to religion. She said substantially that her crowded class of young girls that (a) she believed in religion as being an educative influence; that (b) it was good to have a basis on which to rest an educative influence, and, consequently (c) God was logical, since it was hard to construct a morality that had only impersonal convictions to back it.

The French father assured his interlocutor that though he meant to withdraw his daughter from a school which taught such a free-and-easy code, it was his opinion that the majority of French women were drifting into this way of thinking as a result of the irreligion, public and official, which they saw around them.

The school-teacher's view of religion practically amounted to this: If you feel that you are not sufficiently strong of character to go through life without breaking social laws, by all means practice religion which may help to keep you straight, even though you do not believe in the existence of God. The practice of religion will teach you to reflect upon your actions past, present and to come, and this, according to the said school teacher, is really all that religion has ever done.

This, says Hollande, is the prevailing tone among the educated classes of France, and the beginnings of a lay morality are already making their way into the family. An era of "lay morality" in an ever-widening Christian community has an ever-better productive of national atrophy and subsequent disruption.—N. Y. Freeman's Journal.

The works of God are performed, for the most part, little by little, and have their beginnings and their progress. We ought not to expect to do everything at once and in a hurry, nor imagine that all is lost if success does not come in an instant; but we must advance quietly, pray much, and make use of the means suggested by the Holy Spirit, never following the false maxims of the world.—St. Vincent de Paul.

WHY ORESTES A. BROWNSON BECAME A CATHOLIC.

O. A. Brownsong was one of the greatest philosophers—possibly the greatest—America has produced. A short time before his entrance into the Church he wrote the following words. After his entrance into the Church he lived many years—lived and died a faithful Catholic.

"Our ecclesiastical, theological and philosophical studies have brought us to the full conviction that either the Church in communion with the See of Rome is the One, Holy, Catholic, Apostolic Church, or the One, Holy, Catholic, Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape if we can not. We must accept it or go back to the no-church doctrine. We are thoroughly convinced in mind, heart and soul that Christ did institute a visible Church; that He founded it upon a rock; that the gates of hell have not prevailed and can not prevail against it, and that it is the duty of us all to submit to it as the representative of the Son of God on earth."—New York Truth.

THE DESBARATS NEWSPAPER DIRECTORY FOR 1908.

The 1908 edition of the Desbarats Newspaper Directory has just been received. It is full of interesting matter to newspaper men and business men generally, particularly to those who are advertising or contemplating an advertising campaign. The information regarding the newspapers and other publications in the Dominion is particularly full, complete and up-to-date. A notable feature is the large number of sworn statements regarding the circulation of the leading daily and weekly newspapers of the Dominion. Such a frank and full declaration on the part of publishers invites corresponding confidence on the part of advertisers. The increase in circulation of the press is proportionately very much greater than the increase in population during the same time, indicating that Canadians are becoming more and more reading and well-informed people. The Desbarats Advertising Agency having outgrown the premises formerly occupied by them have their present location at Victoria Square, their offices being probably the largest and best equipped of any agency in the Dominion. In order to place the Directory in the hands of responsible business concerns throughout Canada interested in advertising we understand a copy will be sent to any firm of good standing who will remit thirty-five cents (35c) by postage note. The published price of the work is \$5.00. It contains 324 pages bound in cloth and gold.

MR. J. H. GREENE.

Messrs. Curzon Bros., representative, Mr. J. H. Greene, is now touring the Western Provinces and is not expected to arrive in Winnipeg and the East until after November 15. Therefore, those desiring of ordering their fall clothing forthwith from Messrs. Curzon Bros., would be wise in sending their order direct to London, England. The latest assortment of patterns, together with latest fashion plate, instructions for accurate self-measurements and tape measure are always obtainable from Messrs. Curzon Bros., Distributing Agents, The Midget Directories, 207, 210, Church Street, Toronto, Ontario, or Messrs. Henderson Bros., 229 Garry Street, Winnipeg, and as is common knowledge, Messrs. Curzon under-take always to refund money where goods made to customer own measurements are not in every way satisfactory.

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