

onal Catholic is much  
one of the larger cen-  
in the United States,  
it so plentiful in our  
da. Catholics in the  
country, both in the  
provincial fields, are  
receptions, a credit to  
d an honor to their  
people generally are be-  
at his true value the  
olic and very properly  
place of honor where  
ill more disgrace upon  
who attends Church  
Sunday and who seeks  
e priest only at a time  
g for something should  
marked against him  
e comes.

is another John Kensit  
id if we mistake not he  
ir of the man who some-  
to become a second  
rdon. His name, how-  
opy an honored place  
y. His descendant is a  
father. Recently this  
mber of his supporters  
s scenes at a meeting of  
Church Fund, and one  
d the Bishop of London  
ing traitor." The Bis-  
e, we believe, a kind  
man who is personally  
ount of labor towards  
umbered tenth in the  
e. It may be that he has  
tendencies and possibly  
the road travelled by  
ing and others. A sus-  
ind is quite enough to  
the execrations of the  
d of bigots who have  
grace upon the Christian

re went to give us at  
is that have a far reach-  
e sayings of our friend  
re often a cutting re-  
perceptions of the day with  
ce to men in high places  
patriots while the word  
have applied to them  
proprietateness. Now we  
ain giving expression to  
ch may, in a sense, be  
withal convey a terrible  
ction of American social  
commencement exercises  
Academy, in Cantonville,  
in this wise:  
Three things, young ladies,  
advise you to do,  
smoke, that is, don't  
drink, that is, don't drink  
happy, I mean to excess,  
oped that Mark Twain's  
ave some effect upon the  
dies who so often resort  
court not long after the  
have ceased to vibrate.

so of humorists, we de-  
e another item of news  
not a little gratification.  
phia Catholic Standard  
with heartfelt pleasure  
ence of the admission of  
te and his wife into the  
ircle of the Catholic  
man of such keen wit and  
the author of 'The Hea-  
and 'The Luck of Roar-  
ould not fail in the long  
e clue to the right track  
of religions on this great  
e wish a new lease of life  
le pen and his ever-buoy-  
spirit." It is also worthy  
one of America's greatest  
ord since numbered with  
Artemus Ward (Charles  
whom we had the pleasure  
e received into the  
urch in England.

LE HABIT of the London,  
is to place under a cloud  
at belongs to the people of  
ies. If an Englishman has  
any great work, for which  
ily become renowned, he is  
as an Englishman. If the  
ersonage happened to have  
Ireland or Scotland he is  
as British. The man who  
eceeded in almost touching  
Pole has been given this  
omen. The fact is carefully  
that Lieut. Shackleton is  
in an old Quaker family settled  
in Dublin. The  
given several distinguished  
scientific, political and social  
land. Edmund Burke, the  
statesman and orator, went  
founded by one of the family,  
ekleton, at Ballymore, in the  
dare. Mr. Abraham Shack-  
a foremost man in Dublin  
largely engaged in the flour  
dustry.

RESPONDENT of the London  
s, writing to that paper from  
s that in thirty-two counties,  
the cities of Dublin, Belfast  
where crime is of a very nor-

mal type, there were only one hundred  
and thirty-eight indictments, mostly of  
a very ordinary character. Would the  
records of any country in the world ex-  
hibit such immunity from crime?  
There is, however, a species of crime in  
Ireland which would not be called by  
that name in any other country in the  
world—the crime of criticising Dublin  
Castle rule—the rule of those who fat-  
ten on the poverty of the people. And  
yet, with such a record, there are those  
who will tell us that the people of Ire-  
land are not fit to legislate on domestic  
affairs in a local parliament. But the  
reign of the oligarchy and the Orange  
demagogue will soon be at an end. The  
people of England are beginning to re-  
alize the true state of affairs in the sister  
isle.

WE PUBLISH in this issue a short  
article from our esteemed contempo-  
rary "America," entitled, "Make De-  
cency Pay." It has reference to inde-  
cent theatrical performances, and makes  
allusion to the commendable action of  
President Taft, who recently left an  
opera house where a performance of an  
indecent character was presented. The  
matter created a newspaper sensation  
for the moment, but Mr. Taft expressed  
surprise that such should be the case,  
because he merely acted the part of a  
gentleman in such an emergency. Our  
contemporary very justly passes severe  
censure upon the playwrights, but it  
occurs to us that there is another  
side to the question which he has for-  
gotten. It is a fact too evident to  
the onlooker that a large percentage of  
theatre goers revel in nasty and lasciv-  
ious presentations on the stage. They  
appear to be built on the gross plan.  
The training in some of the schools  
serve not to instill in their minds those  
delicate shadings which gives us the  
true gentleman and the truly lady. Let  
any one interview the theatre goers as  
they come from the lascivious play, he  
will find that while some will condemn  
many will applaud, and others will  
smile, say nothing and—go again.

They are now beginning to recognize  
in France that a sad mistake was made  
when more active encouragement was  
not given to the establishment and  
support of Catholic newspapers. Car-  
dinal Mercier said recently to a Roman  
newspaper man:

"Permit me to express the pain I feel  
every time I come to Rome and find  
that the immoral and anti-clerical press  
is every day gaining ground. One  
morning I went to celebrate Mass at  
the Church of St. Frances Romana, in  
the Forum. It was early, and near the  
church stood a news vendor. Every one  
of the workmen who passed by  
bought his paper and went on his way  
reading it attentively. They were all  
anti-clerical sheets. Take my word for  
it—the necessity of consecrating all our  
forces to the development of the Cath-  
olic press is a necessity of vital im-  
portance at the present moment. I,  
Bishop as I am, would delay the build-  
ing of a church in order to help in the  
founding of a newspaper."

We take this statement from our  
excellent contemporary, Rome. There  
is a world of thought herein for the  
father of a family who thinks he has  
done his whole duty when he brings into  
his home the penny yellow paper  
reeking with filthy crime. It will not  
be long before his children will show by  
their conduct that their father had not  
proved true to his trust and that his  
criminal negligence had brought a  
curse upon his household.

Gentlemen are scarce articles with us  
today. Democracy does not breed  
them.—Toronto Mail and Empire.

We might add that the model news-  
paper writer of old is a scarce article with  
us today. Yellow journalism does not  
breed them. The extract from the  
Mail and Empire gives evidence that  
the writer has travelled but little in his  
day, and his mind is built on the insular  
plan. There is a class of people  
who think that gentlemen are grown  
almost entirely in the British Isles,  
chiefly in Old London and Toronto.  
If the writer in the Mail and Empire  
will take a trip to Detroit, for instance,  
we verily believe he will meet quite as  
large a number of real gentlemen as he  
will in the Queen City. If, perchance, he  
has spent any time in the United States  
and his experience prompted the writ-  
ing of the extract we have quoted, we  
have proof that his associates were con-  
fined to the undesirable class. When  
this ridiculous statement slipped into  
the columns of our contemporary, the  
revising editor was not at his post. As  
to gentlemen: they are to be found in  
plenty in almost every country in the  
world. It is a pleasure to meet the  
real English gentleman as it is equally  
a pleasure to meet the real American  
gentleman. We will encounter them  
quite as frequently in one country as in  
the other.

I have never known anyone who was  
truly devoted to St. Joseph fail to ad-  
vance rapidly in virtue; for he assists  
in a most special manner those who  
recommend themselves specially to him.  
—St. Teresa.

## "THE CHURCH AND THE CRITICS."

Editor of Record:

Sir,—The following letter which I  
sent to the Toronto News, has been re-  
turned to me "as being too long!"

Editor of News: Sir,—Generally,  
your editorials are, as respects sound  
views of dominant issues, skilful treat-  
ment of subject and literary finish,  
masterpieces. But "Church and the  
Critics" in the News of the 18th inst.  
I cannot stomach. I say so plainly,  
but civilly; and I hope you will not take  
it amiss if I, a simple countryman, point  
out in downright fashion what I consider  
objectionable in the editorial.

I cannot imagine what the News  
means when it says "Church." The  
Lutheran, Mosheim, in his Ecclesiasti-  
cal History, says, "The great end of  
Christ's mission was to form an univer-  
sal church, gathered out of all the  
nations of the world, and to extend the  
limits of this great society from age to  
age." He found or could have found  
this in the New Testament. Christ  
said, "Upon this rock I will build my  
church," that is, a society. And this  
society was to be one (St. John xvii)  
and its faith was to be one (the Lord,  
one faith, one baptism) is the society  
to endure to the end of the world  
(last verse of St. Matthew's gospel);  
the Holy Ghost was to enter the society  
and to abide within it (St. John xiv,  
26); and the gates of hell were not to  
prevail against the society. Has  
the society or church that He  
built had an unbroken continuation  
from His time to the present? Every  
reader of church history knows  
that it has. Is this the society the  
News thinks of when it says "Church"?  
Or is the "Church" of the News an im-  
aginary, airy something that cherishes  
within its tolerant bosom every commu-  
nity of "scientific" searchers for light  
that has existed from Gnosticism to Mor-  
monism? The News cannot mean this,  
because it says "Christianity is death-  
less." It is deathless, for the simple  
reason that the church built by our  
Saviour is deathless. It is a pleasure to  
me to suppose that the News is "ortho-  
dox" as respects the Church.

The Church, being a society, must be,  
as Mosheim says, "subjected to a law-  
ful dominion, and governed by certain  
laws and institutions, mostly of a moral  
and spiritual tendency." This must,  
of course, be the case. Every society  
must have laws, a judicative body, and  
an executive; and the society organ-  
ized by Christ was, to govern the na-  
tions by teaching and preaching. It  
was to teach "whatsoever I have com-  
manded you." This was the injunction  
of Him who is "the same yesterday,  
to-day, and forever." He does not  
change, nor do His commandments  
change. Accordingly, His society was  
to qualify some of its members for  
preaching. For preaching, what?

Manifestly "the form of sound words"  
that the society had received from its  
Founder. Now, it is conceivable, with  
the perverseness of human nature be-  
considered, that some of these preachers,  
those of a scientific tendency, may have  
tried to enlighten their fellow-men by  
"preaching another gospel," and when  
called on by their superiors to disprove  
and authority to desist from corrupting  
the Christian faith, may have refused to  
"hear the Church." How should the  
Church deal with such men? The  
Testament says, "Let him be unto thee  
as a heathen and a publican." To be  
sure, whoever calls a corruptor of the  
faith a heretic is a bigot. St. Paul  
said, "A man that is a heretic, after the  
first and second admonition, reject."  
Nor could a man rejected for heresy  
make a reasonable complaint. Every member of any  
society, unless he conform to the  
laws of the society and live according  
to its spirit, cannot expect anything but  
expulsion. And if he has any sense of  
what is becoming, he will of his own  
accord withdraw himself from the  
society. Why then, is the News so  
forward in advocating the cause of  
every conceited upstart that attempts  
to innovate on the truths of Christian-  
ity?

The News says: "The heresy of one  
generation is the orthodoxy of the next."  
This is a stunner. I have carefully read  
several of the best church histories, but  
I have never come across anything like  
this, nor anything that could be con-  
sidered in support of it. Let me say,  
your indulgence besought, that the  
Church founded by Christ, the Catholic  
Church, has never in one instance con-  
tradicted what she has once proclaimed.  
She has never justified herself by eating  
her own words. This is one of her  
glories. That some of the communities  
which date their origin from the time  
that they first offered a new creed to the  
Church of Christ have not held very  
strictly to their original symbols, I am  
well aware; but even to them the dictum  
of the News can in no case be applied.

The "modernist" movement  
is the scientific spirit searching for  
truth, and lightened by an earnest  
enthusiasm for the noble and glorious  
first principles enunciated in the Ser-  
mon on the Mount. (Do the "scien-  
tists" use "Modernist" for "modern"?  
The dictionary says that "Modernist"  
is an admirer of modern ideas or habits.  
Excuse me!) The modern movement is  
a destructive movement, having for its  
object the subversion of Christianity;  
and although some of the "scientists"  
engaged in the undertaking are shrewd  
enough to conceal their ulterior aim by  
invoking the name of Christ and posing  
as angels of light, the frank ones do  
not hesitate to declare that the day of  
Christianity is past and that a new  
religion based on scientific principles  
should take its place. The News calls  
it a modern movement. Originally, it  
was Neo Platonism, which under other  
names and in different guises has vexed  
the Church of Christ from the time of  
Simon Magus to the time of Dr. Marcus  
Dodd. The News has not had the ex-  
perience that the Church has had.

Furthermore, the News is surely mis-  
taken when it thinks that the truths  
of the gospel are to be got at by a  
scientific process. Not a single tenet  
of the Christian faith can be found out  
by dissecting the leg of a frog, nor can  
be gathered from the vapours of a  
crucible. What that a scientist,  
experimenting with nature, can come

across are "evidences of design." A  
scientist, as a scientist, has no more  
voice in Christianity than a town-crier  
has. The Truth that saves us from  
death was revealed, was given by God  
to man, and has been preserved for us  
by the Church of Christ. The Church  
has the Truth and teaches it.

"The work of the churches is not to  
rage over minor points of doctrine, but  
to cleanse and stimulate the souls of  
men." True, the great work of the  
Church is to bring fallen man back to  
Christ for regeneration; but in this work  
she would soon be powerless unless she  
hold firmly to the faith "once delivered  
to the saints." Christian practice is  
grounded on Christian faith; and if  
the Truth is not kept inviolate,  
practice will soon vanish. Men  
that know theology say that the  
truths of the Gospel, when thrown  
into a system as a whole, are so intimately  
related and interdependent that even an  
interchange of "minor points of doc-  
trine" would convulse the whole and  
work irreparable mischief. If this  
is the case, it is well for the authorized  
teachers of Christianity to keep a watch-  
ful eye on even "the minor points of  
doctrine." Besides, whoever is reckless  
with cents will soon be dollarless. I  
would notice two or three other points;  
but as my letter may be objectionably  
long already, I come to an abrupt halt.  
J. P. T.

## SOCIAL WORKS UNDER CATHOLIC AUSPICES.

More and more the minds of Catholic  
leaders are being impressed with the  
necessity of combining social with reli-  
gious work, especially since the enemies  
of the Church at present try to convince  
Catholic workmen that the Church is  
heedless of their social welfare. The  
Church is pictured by Socialists of the  
anti-Christian type as part and parcel  
of the capitalist system, and workmen  
are having this false statement din-  
ned into their ears in shops and factories.  
More so in Europe, perhaps, than here,  
this anti-Church propaganda is progress-  
ing, but very few groups of workmen  
even in this country are free from the  
socialistic anti-clerical or anti-Catholic  
agitator. Clerical indifference to the  
condition of the toiler is emphasized,  
and hasty acts or utterances of individ-  
ual Catholics, clerical or lay, are quoted  
as expressing the teaching and attitude  
of the Church itself.

Here and there in Europe the Church  
authorities have hastened to meet the  
danger by forming societies to promote  
the welfare of the working classes. We  
mentioned recently the work begun by  
the Bishop of Madrid of establishing  
such a society in every parish. We  
learn since that the project has been  
cordially welcomed by priests and  
people, and that the society is receiv-  
ing enthusiastic assistance in putting it  
into execution. Addressing a meeting  
of the parish priests in the diocesan  
seminary, recently, he told how to his  
own knowledge a few lectures by Father  
Vincent, the indefatigable apostle of  
social action in Spain, sufficed to estab-  
lish in the diocese of Tarazona a Cath-  
olic society which changed the whole  
character of the district. The parish  
priest of Fuentesblanca related a similar  
experience. When he was appointed to  
the charge of his parish the conditions  
were most deplorable. Religious  
duties were neglected by the people,  
and their economic condition was of the  
lowest. Sermons which he delivered  
with the object of rousing the energies  
of the parishioners had no perceptible  
effects. But when he established a bene-  
fit society and proved to the people that  
they could improve their lot by exert-  
ing themselves more actively he found  
the key to their sympathies, and now it  
is recognized on every side that he is at  
the head of a model parish.

Here in the United States the need  
for this class of work may not seem  
pressing. But no one who is in touch  
with workmen and who listens to  
their talk in shop or factory can fail to  
see that the coming attack upon the  
Church will be along social and economic  
lines.

Last year, at the annual conference of  
the Catholic Educational association,  
the Rev. John A. Ryan, D. D., in a plea  
for a deeper interest in and a closer and  
more exact study of problems affecting  
the social and economic life of the  
masses, quoted Archbishop Ketteler's  
suggestive and pertinent words: "If we  
wish to know our age we must endeavor  
to follow the social question." The man  
who understands that knows his age.  
The man who does not understand it  
finds the present and the future an  
enigma." And Dr. Ryan, commenting  
on these words and the man who uttered  
them, said:  
"Fortunately for the Catholics of  
Germany they adopted and incorporated  
into their social teaching the program-  
me of the great Archbishop of  
Mayence. To this more than to any  
other fact they owe those magnificent  
achievements which are at once a  
pride and an inspiration to their co-  
religionists in practically every other  
country in the world. Had they not  
taken the social viewpoint and identified  
themselves with the cause of social re-  
form, they would never have been able  
to rouse the masses of the Catholics of  
this country from apathy, to defeat the  
Government's policy of tyranny and  
absolutism, or to check the onward rush  
of Socialism."—Sacred Heart Review.

## THE GREAT DEMOCRAT.

Colonel William Jennings Bryan added  
new laurels to his reputation the other  
day at Columbus, Ohio, when he ad-  
dressed four thousand trainmen in the  
Memorial Hall there. The great orator  
chose as his subject "The Prince of  
Peace," and in a most eloquent and  
impassioned manner he expounded his  
brilliant discourse cannot fail to do  
much good. Here is how he hits off  
Darwinism:  
"All I mean to say is that while you  
may trace your ancestry back to the  
monkey if you can find pleasure or pride  
in doing so, you shall not connect your  
highly refined family tree without more evi-  
dence than has yet been produced. One  
does not escape from mystery, however,  
by accepting this theory, for it does not  
explain the theory of life. When the

follower of Darwin has traced the germ  
of life back to the lowest form in which  
it appears—and to follow him one must  
exercise more faith than religion calls  
for—he finds that scientists differ. Some  
believe that the first germ of life came  
from another planet and others hold  
that it was the result of spontaneous  
generation. If I were compelled to ac-  
cept one of these theories, I would pre-  
fer the first, for if we can chase the germ  
of life off this planet and get it out into  
space, we can guess the rest of the way  
and no one can contradict us; but  
if we accept the doctrine of spontane-  
ous generation, we cannot explain why  
spontaneous generation ceased to act  
after the first germ was created. Go  
back as far as we may, we cannot escape  
the creative act, and it is just as easy  
for me to believe that God created man  
as he is to believe that millions of years  
ago, He created a germ of life and en-  
dowed it with power to develop into all  
that we see to-day."

Mr. Bryan emphatically declared that  
religion is the true basis of morality.  
"One needs the inner strength which  
comes with the conscious presence of a  
personal God. If those who are thus  
fortified sometimes yield to temptation,  
how helpless must be those who rely  
upon their own strength alone." In re-  
ligion, too, must be sought the key for  
the solution of social problems. "When  
Christ condensed into one command-  
ment those of the ten which relate to  
ship to the fellow men, and enjoined  
upon the ruler, 'Thou shalt love thy  
neighbor as thyself,' He presented a  
plan for the solution of all the prob-  
lems that now vex society or may here-  
after arise." The following observation  
on the source of true happiness is ad-  
mirable:

"I am glad that our Heavenly Father  
did not make the peace of the human  
heart depend upon the accumulation of  
wealth, or upon the securing of social or  
political distinction, for in either case  
but few could have enjoyed it; but when  
He made peace the reward of a consci-  
ence void of offense towards God and  
man, He put it within the reach of all.  
The poor can secure it as easily as the  
rich, the social outcast as freely as the  
leader of society and the humblest citi-  
zen equally with those who wield politi-  
cal power."

In fact, the whole discourse is simply  
splendid; and through it breathes a  
truly Christian spirit. In this sceptical  
age, it is most gratifying and hopeful to  
see a great political leader come out so  
boldly and so emphatically in support  
of the Christian view of life.—The Cas-  
ket.

## THE HOUSE OF POVERTY AND THE HOUSE OF WEALTH.

WORD PICTURES DRAWN BY A KANSAS  
CATHOLIC EDITOR TO SHOW THAT  
RICHES DO NOT OFTEN PROVE A RELI-  
GIOUS BLESSING.

A Christian people are all agreed that  
the sovereign act of a sane human being  
is the worship of God. This worship  
is the composite result of belief and  
of practice. Weaken belief and you  
weaken practice.

Without going into the philosophy of  
this very evident truth, let us draw our  
picture of practices as one finds them  
in the homes of the poor and contrast  
these practices with those we find in  
the homes of the rich. Of course, allow-  
ances must be made for many excep-  
tions, but the general rule holds good  
that riches do not often prove a reli-  
gious blessing to those who possess them,  
nor do they tend to an increase in faith.  
Here is our picture.

THE HOMES OF THE RICH WHO BELIEVE  
IN GOD.

A religious atmosphere, daily prayer,  
devotional pictures, the little religious  
library, the rosary, the prayer-book, the  
Catholic paper, the society or sodality  
badges, the children preparing their  
lessons, the catechism, the supervision  
of children's conduct, correction of  
faults, the regular approach of parents  
to the sacraments, "the early to bed  
and early to rise" principle.

A worldly atmosphere, no daily prayer,  
religious pictures confined to the ser-  
vant's bed room, parlor walls decorated  
with winter scenes in oil and done  
by a stream, a library of Balzac,  
Zola and other vile French writers, a  
half dozen different kinds of secular  
magazines, one or two yellow journals,  
a couple of Greek society emblems, a  
marble bust of some heathen deity,  
children off to society functions, recep-  
tions, races, theatricals, etc., prayer, if  
mentioned, would turn every one blue.  
parish societies not thought of, recep-  
tion of sacraments restricted to Christ-  
mas and Easter, if then, no interest  
whatever in parochial affairs, and—well,  
we have pictured enough to make the  
contrast startling, and we have de-  
scribed homes not a hundred miles from  
Wichita.

Any one acquainted with both phases  
of life as given above and every priest,  
we venture to say, has had ample op-  
portunity of seeing both will readily  
admit that the house of poverty is truly  
a better house for the worship of God  
than the house of riches.—Catholic Ad-  
vance, Wichita, Kansas.

## MAKE DECENCY PAY.

How far wrong public sentiment is in  
regard to recent plays may be esti-  
mated from the comments made lately in  
our secular and even in our religious  
publications, on the President's rebuke  
to a shameless playwright. It should  
seem that the least a self-respecting  
person might do, when something obscene  
is thrust upon the attention, would be to  
resent it, to turn his back upon it;  
and yet for leaving a theatre in which  
immorality was wantonly displayed upon  
the stage Mr. Taft is praised and held  
up as a model for respectable theatre-  
goers. No one, we imagine, feels more  
surprised than His Excellency that his  
action should be considered noteworthy  
or unusual. He was following simply  
the promptings of a sense of decency,  
and no doubt he would expect every  
gentleman to do the same thing without  
need of example or model. He was un-  
fortunate in not knowing beforehand  
what manner of play he was to witness;

but he was quick to resent the offensive  
exhibition, and yet tactful enough not  
to act as if he were posing as censor.  
The occurrence emphasizes the fact that  
indecency on the stage has become so  
commonly the rule that we can no longer  
trust our theatrical managers to give us  
a decent performance. The presumption  
is that no play will be offered which  
is not salacious enough to attract an  
audience from other competitors in the  
same character of plays, and it is time  
to require some guarantee of decency  
before patronizing any theatre. The  
traveller in lascivious shows does not  
feel the rebuke that comes after the  
first act. The ticket office already has  
the seat money. The time to rebuke is  
before buying an entrance. If men and  
women generally would follow the same  
principles in paying for their theatrical  
pleasures as those which guide them in  
purchasing other commodities in life,  
the indecent performance would disap-  
pear to a great extent, as it would not  
pay.—America.

## HOW LITTLE THEY KNOW.

The Cleveland Apostolate Band has  
recently finished a mission in Rising  
Sun. At the close of the mission John  
Linehan, one of the "deacons," was  
greeted with this from a non-Catholic:  
"Jack, you Catholics have not been giv-  
ing us Protestants a fair deal." "How's  
that?" said Jack, bracing himself for an  
argument. "Well, why didn't you give  
us something of this kind before?" was  
the unexpected answer. "Why have  
you left us in this ignorance so long?"  
Jack must have felt that his excuse was  
a little weak: "You never asked us to  
give you a mission." Never knew how  
much we needed it," was the Protest-  
ant's reply.

Strange as it may sound, there is no  
Methodist church in the sunrise village.  
There are three churches—the Big Brick,  
the Little Brick and the White. The  
United Brethren own the big brick, the  
Radical United Brethren the little brick,  
and the Church of God (a later version  
of the old Winebrenner) the white frame  
building. They're "radicals" are opposed  
to all secret societies. One of that faith  
wished the lecturer to say that every  
member of the lodge, male and female,  
will go to the bad place. His Scrip-  
tural backing was the condemnation of  
Ananias and Sapphira: "For they held  
a secret." It gave him considerable  
satisfaction to view this worthy pair as  
the patron saints of secret societies,  
rather than a Damon and Pythias.

Scarcely a half dozen serious ques-  
tions were suggested by the eight lec-  
tures on fundamental problems. In all  
there must have been over two hundred  
queries. One topic was inexhaustible—  
nuns and convents. There was an  
entire lecture under that title; but  
several questioners accused the speaker  
of concealing the real purpose of con-  
vents. The downright ignorance dis-  
played by some would tempt one to be-  
lieve that they had been living on the  
dark side of the moon rather than with-  
in the influence of a rising sun. The  
following created not a little amuse-  
ment:

"If convents are not built over the  
water, or near by (the statement of an  
earliest questioner), why do they  
have an underground passage from the  
convent to the church, and on to the  
lake, namely, the sewer. The speaker  
then read the second part of the written  
question: "Please answer this, for the  
one asking the question has been  
through the places named." There was  
a roar of laughter from the audience,  
which broke out anew when the speaker  
advised the church authorities that he  
presented a sight after he got through."

"Why have Catholics stored away  
arms of war?" came like a whiff from  
the buried past. Other questions were:  
"Whenever a nun dies, do they bury  
her after night when people are in  
bed?"  
"Do Catholics put lighted candles  
around the head of the dead in order to  
send them through purgatory?"  
"Why is it that Catholics place a  
candle, some matches and a quarter in  
the coffin?"  
"Was Jesus Christ crucified before or  
after the flood?"  
"Why do Catholics on their deathbed  
have to swallow wafers?"  
"Does the holy water keep Catholics  
from sinning?"

These questioners are all united on  
one point—that Catholics are fearfully  
benighted and that we have much  
reason to be thankful that we, or our  
parents, came to this enlightened Pro-  
testant country.

The Question Box revealed a sur-  
prisingly large variety of spelling,  
"Purgatory" and "infallible" are  
usually hard hit; but here the question-  
ers fell down hardest on the word that  
designates their own faith. They wrote  
it Prodision, prodilient, Prodisions and  
Prodisenes more often than Protestant.  
A questioner wished to know whether  
"Touch not, taste not, handle not," is  
Scripture and refers to liquor. That in-  
junction is quoted in Col. II, 21, and is  
condemned by St. Paul. It does not re-  
fer to liquor in the passage quoted.

We are not often asked this one:  
"Please, why are Catholics more wealthy  
than Protestants?"  
There are not many Catholic families  
in Rising Sun and vicinity; but what  
there are, are of the quality. Some of  
them may not measure up to the Car-  
rie Nation standard of morality, since they  
smoke cigars and play checkers; but  
they are good otherwise. And of the  
people at large the same must be said.  
It would be manifestly unfair to judge

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derful little fruit tablets entirely cured  
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At first, I took five tablets a day,  
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thanks to "Fruit-a-tives," I give you  
permission to publish this testimonial.  
(Madame) Zenophile Bonney-Elia.

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our audiences by the patrons of the  
Question Box. The offensive and the  
ignorant questions proceeded from com-  
paratively few persons. The audiences  
were the largest ever seen in the town,  
and they returned night after night.  
A note was placed in the box at the last  
service which read, in part: "We de-  
sire to extend to you our heartfelt  
thanks for your presence during the  
past week in our little city, and assure  
you that your labors have not been in  
vain. The attendance and interest  
manifested on the part of the public in  
general demonstrates this. The infor-  
mation we have gained of your Church  
has been a great help to us. \* \* \* A  
future visit to our community will be  
awaited with pleasure."

A number of prominent Protestants  
were added to the Catholic roll.—The  
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