

O'Connor, of Peterborough, will go to Ottawa, and that Father McCann will be appointed to Peterboro. "Should the situation be met in this manner," he adds, "the natural inference would be that Father Hand would receive the appointment to London." We verily believe the young man must have spent a strenuous day at the Woodbine when he made up that little programme of what Rome is going to do. He ends up the news item by stating that word of the appointments will come from Rome through the Papal Delegate. He might have added that the 1st of January next will be New Year's day. But, seriously, it is a great pity that our press business is not conducted in a more sane fashion. The quantity of reading matter printed to-day, only to be contradicted to-morrow, is increasing all the while.

It is deplorable that men supposed to be endowed with a fair share of common sense should have given us such exhibitions of narrowness and intolerance as appeared in the public prints after the meeting of the Orange men lately in Peterboro. They place themselves upon record as stout defenders of the Coronation Oath. We will answer Dr. Sproule and his followers through the mouths of his Protestant fellow-citizens. The editor of the London Advertiser says that the Coronation Oath is a relic of by-gone days when Protestant churches, where established by law, were as intolerant and bigoted as any church could be. "A man's religious belief," continues the editor, "should not prevent his occupying any office in the state for which he is otherwise fitted and to ostracize a Catholic alone is an offense against Christianity and common sense." But the average member of the Orange order troubles himself very little about the first named and exercises rarely the latter. Orangism to-day is just the same as it was a hundred years ago, when Lord Plunket declared that "the policy of King William's reign was opposed and his most favored objects for the peace and happiness of his people were baffled by the folly and bigotry of those who surrounded him." Referring to Orange celebrations Lord Plunket continues: "He is a mischievous man who desires to remind the people of this country that they are a conquered people—he is a mischievous man, who, for the gratification of his own whim desires to celebrate in the midst of the Irish people the anniversary of their conquests." (Plunket's speeches, pages 257-258). Lord Plunket, he it remembered, was a staunch Protestant. It is a pity that more of our Canadian editors have not, like the editor of the Advertiser, the courage of their convictions and speak plainly to the Orange brethren. The rank and file are not, however, so much to blame as Dr. Sproule and his staff. They are engaged in a work which should be frowned upon by all good citizens of Canada. Their dread of Papal aggression is simply a scheme to coax their dupes to place them in positions of prominence.

CHEVALIER JOHN HENRY of Ottawa died on the 8th inst. It is important that we should make reference to this sad event—important because his life conveys a lesson of the most salutary character to the Canadian young man who is imbued with an ambition to carve out for himself an honored place in the community. A couple of generations ago and more Chevalier John Henry arrived in Bytown, now Ottawa. In those days the young men who came to this country from Ireland brought with them a noble manhood and were possessed of a purpose to strive like many men to make for themselves happy and comfortable homes, a matter which was well-nigh impossible in the country from which they came, governed as it was by an oligarchy whose pride and selfishness made them proof against shame. Chevalier John Henry was one of these many men. In the civic life of the capital no man was more respected; in his business he was eminently successful, nor did his wealth come to him by any of those means—alas! too common nowadays—which gives one an uneasy conscience. Honorable to a degree was Chevalier John Henry. He had the kind word for all—he had the kind heart for the needy and the warm Celtic nature of him glowed whenever Ireland's wants appealed to him, or whenever Ireland's aspirations called for assistance. He was not one of those patriots who were interested in Ireland's welfare to the extent of words only. His bounties were large and given with a whole souled enthusiasm. He brought with him to Canada, too, as part of his very being, the faith of St. Patrick, and throughout his very long life, having attained the age of eighty-eight years, the Church in Ottawa had a generous benefactor as well as one whose code of living edified priests and people. A teetotaler during his whole life, he died yeoman's work

In promoting the cause of temperance, and many a man has been placed on the right road through his influence. His example will be a shining light in Ottawa for many a year. Peace to the soul of the gentle, saintly Chevalier Henry! To the highly respected members of his family the publisher of the CATHOLIC RECORD sends heartfelt sympathy.

HOLY FATHER'S MESSAGE ON FAITH TO ITALIAN UNIVERSITY STUDENTS.

The address which the Holy Father delivered before the delegates of the Catholic Universities of Italy was a notable one. Young men representing the higher educational institutions in the Italian peninsula gathered in Rome for their second annual Congress and at the close of its sessions were received in audience by the Holy Father. The Holy Father on this occasion spoke of the genuine nature of faith and showed the false assumptions upon which is based the teaching of Modernism. It was a spirited and striking message. The Holy Father said:

"I have listened with real satisfaction to the sentiments and protestations of devotion and homage which in your own name and that of your colleagues, you have declared to me your faith toward this Apostolic See. And these are the more dear to me because they are expressed by young men, who, consecrated to study in order that they may reach the end at which they aim through true knowledge, declare themselves followers of Catholic doctrine and recognize the necessity of uniting in holy alliance these two children of a common Father, reason and faith, by which we all live; these two suns which shine in the firmament of our souls; these two forces which constitute the beginning and the end of our greatness; these two wings which raise us to the knowledge of every truth; in a word, reason, which is the eye of man who sees, and which aided by God, is faith. And therefore, it is a sweet consolation for me to see you, dear young men, who represent the age of noble sentiment, generous action and splendid achievement; the figure of Jesus Christ, who found His delight in the young; He Himself looking upon a young man on one occasion loved him, 'and looking upon him, He loved him,' so I, beholding you, feel that I must tell you that I love you, that I prize your virtue, and that you must regard me not only as a father but as a brother and tender friend.

STRONG FAITH NECESSARY. "For this reason I take as my text the words of the youngest of the Apostles, the beloved of the Redeemer, who wrote to the young: 'I write unto you, young men, because you are strong, and the word of God abideth in you and you have overcome the wicked one. Be strong in guarding and defending your faith, when all are attacking and losing it; be strong in keeping within yourselves the word of God and manifesting it in your works, when all others have banished it from the soul; be strong in acquiring true knowledge and in overcoming the obstacles which you will meet in dealing with your fellow-men.

"Do not be afraid of imposing great sacrifices upon yourselves; of forbidding yourselves even licit consolations; strive only to render your age truly worthy; your age which is a time of brilliant hopes; strive to make your career a glorious one, so that in the autumn of your lives you may gather copiously those fruits which are presaged by the flowers of your spring-time; and therefore I beseech you to be strong in reasoning, to be strong in the knowledge of Jesus Christ, when so many indeed, without perhaps knowing it, show themselves rebellious, because the first and greatest criterion of faith, the supreme and irrefragable rule of orthodoxy is obedience to the ever-living and infallible teaching power of the Church constituted by Christ the pillar and ground of the truth.

"Jesus Christ, Who knew our weakness and Who came into the world to evangelize above all the humble, prescribed for the diffusion of Christianity a means simple enough and adapted to the capacity of all men and to all times; a means which demands neither learning nor investigation, neither culture nor reasoning, but simply good ears to hear and a good heart to obey. Therefore St. Paul says: 'Faith comes by hearing; faith comes not through the eyes but through the ears, through the living teaching power of the Church, a visible society, composed of teachers and disciples, rulers and subjects, shepherds and lambs and sheep. Jesus Christ Himself, then, has enjoined upon the disciples that they should listen to the words of the teachers; upon the subjects that they should live in submission to their rulers; upon the lambs and sheep that they should follow with docility after their shepherds; and to the shepherds, the rulers and the teachers he has said: 'Teach all nations,' 'The Spirit of Truth' will teach you all truth. Behold, I am with you all days, even unto the consummation of the world.

"From this you will see how far those Catholics who have wandered away, who out of honor for critical and philosophical history and the spirit of discussion which has invaded everything, place before these even the question of religion, insinuating thereby that with study and with investigation we ought to form for ourselves a religious conscience in conformity to the times, or say, modern. And therefore, with a system of sophistries and errors, they insinuate that the idea of obedience taught by the Church is false; they claim for themselves the right of judging the acts of authority, even to the derision of it, they attribute to themselves a mission which they have neither from God nor from any authority to impose reforms; they limit obedience to exterior acts only, and they rebel against the same authority opposing the fallacious judgment of some person of no authorized competence, or of their own private conscience deluded by vain subtleties, to the judgment and precept of Him Who is by divine mandate the legitimate judge, teacher and shepherd.

CAUTION AGAINST DECEITS. "O my dear young men, listen to the word of Him Who truly wishes your good; do not allow yourselves to be deceived by certain appearances, but be strong in resisting flatteries and protestations, and you shall be saved.

"But then it shall be said the official Church wishes ignorance, impedes the development of religious studies, while her intolerant discipline imposes silence. No, no, my dear young men, the Church, the representative of Jesus Christ, with His words to the Jews continually preaches: 'My doctrine is not mine but His Who sent me,' and she adds: 'If anyone wishes to do His will, he will know from the doctrine whether it is of God or whether I speak of myself.' And so the Church has always honored as the first Fathers and Doctors those writers of every age who studied and published various works to explain the truth, to defend it against the attacks of the credulous, and to show the harmony that exists between faith and reason.

"In order to become reasonable in your faith, study the works of these great men whom the Church has always honored and honors even at the present time, the celebrated apologists of religion, and do not allow yourselves to be deceived by these new reformers. The world calls them, indeed, superior minds, wonderful geniuses, illumined consciences, bright intelligences, but Jesus has judged them all with this sentence: 'Who speaks of himself seeks his own glory, but he who seeks the glory of Him Who sent him is faithful and there is no injustice in him.' Who speaks with no authority but His own, seeks His own glory, and He alone is faithful and worthy of trust who seeks the glory of Him, Who has sent him and is incapable therefore of betraying his hearers. Do not allow yourselves to be deceived by the subtle declarations of those who repeatedly protest that they wish to stand with the Church, to love the Church, to work so that the people may not be estranged from it, to labor so that the Church, understanding the times, may draw the people to her and regain them. But judge them by their works. If they abuse and despise the pastors of the Church and even the Pope; if they try every means to subtract themselves from their authority in order to escape their directions and their provisions, if they are not even ashamed to raise the flag of rebellion, of what church do these wish to speak?

THE WARNING OF ST. PAUL. "Not certainly of that founded upon the foundations of Apostles and Prophets, on the very corner-stone of Jesus Christ Himself, and therefore sought always to have before us the Galatians: 'Even if we or an angel from heaven preach to you a gospel besides that which we have preached to you, let him be anathema.'

"You will meet and indeed, frequently, such Apostles of the new kind, because it is impossible, considering the pride of the mind and the corruption of the heart, that scandal should be wanting in the world. 'It is necessary,' Christ has said, 'that scandals should come,' and God permits and tolerates them in order to prove the fidelity and constancy of the just. But in the face of these scandals, however painful, be neither alarmed nor dismayed, but pity these poor blind, who in their ignorance or wickedness, have been made foolish, and pray for them that the Lord may illumine them and make them return to the fold which they have so ruthlessly abandoned, and thus you will be faithful and loyal to the promises that you have made, while in your society you will find the means to escape the evils which surround you, and to be strong in the faith of Jesus Christ, when so many indeed, without perhaps knowing it, show themselves rebellious, because the first and greatest criterion of faith, the supreme and irrefragable rule of orthodoxy is obedience to the ever-living and infallible teaching power of the Church constituted by Christ the pillar and ground of the truth.

"Jesus Christ, Who knew our weakness and Who came into the world to evangelize above all the humble, prescribed for the diffusion of Christianity a means simple enough and adapted to the capacity of all men and to all times; a means which demands neither learning nor investigation, neither culture nor reasoning, but simply good ears to hear and a good heart to obey. Therefore St. Paul says: 'Faith comes by hearing; faith comes not through the eyes but through the ears, through the living teaching power of the Church, a visible society, composed of teachers and disciples, rulers and subjects, shepherds and lambs and sheep. Jesus Christ Himself, then, has enjoined upon the disciples that they should listen to the words of the teachers; upon the subjects that they should live in submission to their rulers; upon the lambs and sheep that they should follow with docility after their shepherds; and to the shepherds, the rulers and the teachers he has said: 'Teach all nations,' 'The Spirit of Truth' will teach you all truth. Behold, I am with you all days, even unto the consummation of the world.

QUESTIONS OF THE DAY.

BISHOP GRAFON'S VAIN PLEA FOR HIS ORDERS.

A writer in The Churchman, May 15, cites with approval an argument of the Episcopalian Bishop of Fond du Lac, Mich., in defence of Anglican orders. Here is the citation: "The answer I gave for the validity of our i. e., Anglican orders was that of Christ, 'by their fruits ye shall know them.' I cited the effect of our sacraments seen in the increase of grace, on all those who had joined us from the world, and the lack of such advantage, according to the testimony, of many who had gone from us to Rome. The marvelous spiritual vitality of the Anglican Church in the last three hundred years, assailed as it has been within and without, and the rise in it of the religious life, is a demonstration of the efficacy of our sacraments."

This proof of the validity of Anglican Orders is in brief, that the fruits of sanctity as shown in the holiness of Episcopalianism in general can be explained only by the admission of a valid priesthood among them. If this argument proves anything it proves too much, for Baptists and Methodists, Presbyterians and Quakers, to say nothing of Unitarians, may appeal to a like spiritual vitality; yet they claim no priesthood, no Apostolic succession and explain whatever sanctity their church or its members possess without any reference to orders or sacraments. There are men who see 'higher and nobler vestiges or semblances of grace and truth in Methodism than there have been among Episcopalianism,' who go to Wesley and such as him if they wish 'to find the shadow and the suggestion of the supernatural qualities which make up the notion of a Catholic saint.'

The Protestant Episcopal Bishop of Fond du Lac is unfortunate in his appeal to the text, "By their fruits ye shall know them." It is the very text which St. Augustine uses against the

schismatic Pelagians. Properly understood and taken in the context, the text indicates the signs by which the sheep shall recognize the true shepherd from the hireling and not the marks which point out the true fold, Christ said, "Beware of false prophets which come unto you in sheep's clothing, but inwardly they are ravening wolves; and ye shall know them by their fruits." And it was by this sign that Augustine recognized the schismatic Pelagians. "If you should ask me by what fruits I know you to be ravening wolves, I bring against you the charge of schism, which you will deny, but which I will straightway go on to prove; for as a matter of fact, you do not communicate with all the nations of the earth, nor with those churches which were founded by the labor of the Apostles."

How awkward would be the application of this text in its legitimate sense to the Bishop of Fond du Lac and his conferees among the Episcopalian Bishops! You are not shepherds, says St. Augustine, but ravening wolves, and the proof is because you have cut yourselves off from the Church of the Nations. The Bishop boasts of the marvelous vitality of the Anglican Church in the last three hundred years, but, waiving the question of heresy, it is clearly schismatical; it is not Catholic; its sole expansion during that period of three hundred years has been within nations that owe no acknowledged allegiance to the British Crown. The ordinary graces communicated with greater or less prodigality to all mankind—for God will have all men to be saved and to come to the knowledge of the truth—"it has, but to the presence of these extra sacramental graces it cannot appeal in proof of its Apostolic Succession, or of its inherent sanctity or the certainty of its priesthood, as even Russian schismatics may do, much less can it claim to be the One, Holy, Catholic and Apostolic Church.

"What does it profit them," says the Bishop of Hippo, addressing earlier schismatics, "if they have both the voice of angels in the sacred mysteries, and the gift of prophesying as had Caiaphas and Saul? If they not only know but even possess the Sacraments, as Simon Magnus did, if they have faith, as the devils confessed Christ, if they distribute to themselves their own substance to the poor, as many do, not only in the Catholic Church, but in different heretical bodies; if, under pressure of any persecution they give their bodies to be burned for the faith which they like us confess; yet because they do all these things apart from the Church, not forbearing one another in love, nor endeavoring to keep the unity of the spirit in the bond of peace, inasmuch as they have not charity, they cannot attain to eternal salvation, even with all these good things which profit them not."

Newman, while still a member of the Establishment, believed that Anglicans had the Apostolic succession and the grace of the sacraments. So he tells us in the "Apologia." Before the time of Tract 90 he wrote—much as Roman Catholics may denounce us as schismatics, they could not resist us if the Anglican Communion has but one note of the Church upon it—Sanctity." So he thought then, but a wider study of the Fathers and of Church history, a deeper knowledge of the doctrine of grace and of God's dealing with those within as well as without the true fold, enlightened him as to his error. In his lectures on Anglican Difficulties, he repeats substantially the argument or contention of the Bishop of Fond du Lac, and the argument is in no wise weakened by the manner of its presentation. He admits that Episcopalianism may have the clear evidence of grace in their hearts, by its effects sensible at the moment or personal to the event, that a man in the bosom of the Protestant Church may have been converted from sin to holiness or that he may have received great support and comfort under trial, or that he may have been carried over certain temptations though he has not submitted himself to the Catholic Church. More than this, he readily concedes, and peace, and joy, and strength which do not come from the sacraments, but from the experience in their own ordinances; he has no quarrel with those who say that when they began to go to weekly Communion they found themselves wonderfully advanced in purity; or when they went to confession they believed that the Hand of God was over them at the moment when they received absolution. "If you mean to say," quotes Newman, "that the supernatural grace of God, as shown either at the time or by consequent fruits has overshadowed you at certain times, has been with you when you were taking part in Anglican ordinances, I have no wish, and a Catholic has no anxiety, to deny it." He goes so far as to declare that these and similar experiences were his own at the time when he was still a member of the Established Church. But the explanation, he adds, is readily provided by the Church, provided in her general teaching quite independently of the particular case of Episcopalianism, not made for the occasion, or only applied when the occasion has arisen. According to Catholic teaching, grace is given for the merits of Christ alone; the earth; there is no corner even of Paganism where it is not present, present in each heart of man in real sufficiency for his ultimate salvation; not that the grace presented to each is such as at once to bring him to heaven; but it is sufficient for a beginning. The presence of one grace is not incompatible with the presence of another, for the grant of the first, and so on: "thus we mount up by steps towards God." "Yet the highest gifts of grace are compatible with ultimate reprobation." But grace may be imparted through the sacraments or outside of them. Grace is given not only through the sacramental channel of the sacraments but also when the inward energetic act of the recipient is the instrument.

It is not therefore, the presence of real sacraments and a validly ordained priesthood with a real Sacrifice of the Mass that offers the sole explanation of spiritual vitality, and no explanation is right, says Dr. Newman, speaking of members of the Establishment "which cannot be made to tell for

your own Apostolic Authority without telling for those who like the Methodists are rebels against it." St. Augustine, in his controversy with the Donatists, maintained that though their baptism was valid yet they who received it, being cut off from the true Church, were not the recipients of sacramental grace until they repented of their schism and were joined by their interior repentance and external submission to the one true Church of Christ.

Therefore, even if we absolved his Church of heresy and granted it sacramental power, it still remains that the Bishop of Fond du Lac to prove that together with the possession of the "sacraments and the increase of grace on all those who had joined them from the world . . . and the marvelous vitality of the Anglican Church in the last three hundred years . . . and the rise in it of the religious life," it does not possess all these things "apart from the Church." In other words, he must prove that his church is the Church of Christ, for it may have all these gifts and graces to commend it and many more apart from the Church; it could have seven sacraments and not merely two; it could even have an acknowledged and not a more than doubtful priesthood, and for all that be really schismatic and consequently not the Church which Christ has established on earth.

E. S.

KNIGHTS OF ST. JOHN.

ANNUAL CONVENTION OF THE ONTARIO GRAND COMMANDERY.

There was recently held in Toronto the sixteenth annual convention of the Ontario Grand Commandery of the Knights of St. John. The meeting was held in Society Hall. It was called to order by Grand President Col. Richard Prior. The credential committee was Col. Jos. Keltz, Col. J. J. Heffernan, Capt. S. H. Sherwood, Sir Knight Darbyshire and Sir Knight Donnelly. When the committee made their report it was found there was a large attendance of delegates. The minutes of the last meeting were read and approved. Reports of the Grand President, the Secretary-Treasurer and the Auditor, showed the grand and local commanderies to be on a substantial footing. A large amount of business was transacted and the convention was one of the most successful ever held in the history of the order.

The following officers were elected: Grand Spiritual Adviser, Most Rev. F. P. McEvay, Archbishop of Toronto; Grand President, Col. Richard Prior; First Vice-President, Sir Knight J. E. Fullarton; Second Vice-President, Sir Knight R. J. Oster; Grand Secretary, Thos. Callaghan; Grand Treasurer, J. J. Nightingale; Grand Trustees, Capt. S. H. Sherwood and Sir Knight M. Donnelly; Grand Auditors, Col. Jos. Kelly, and Major Frank Connors.

The officers were installed by Col. Jos. Keltz, assisted by the officers and Sir Knights of the district. This excellent order of sterling Catholic manhood has every reason to be gratified in its continued success and bright prospects for the future. Holding as it does close communion with the ecclesiastical authorities it may look for substantial advancement all along the line.

MISSIONARY'S EXPERIENCE.

ST. JOSEPH NEVER FORSAKES HIS DEVOTED CLIENTS IN TIME OF NEED.

I was riding along on horseback rather painfully, writes a missionary from Senegal, in a district which I had never traversed before, when I came to a wretched dwelling. I dismounted to see if it was inhabited. No sooner had I set my foot on the threshold than a frightened voice called out:

"Who's there?"
"A missionary priest. Do not be alarmed. May the peace of God descend upon this house, and upon all who dwell herein."
"A priest!" exclaimed the occupant in excellent French. "Welcome, most welcome, mon Pere! But let it be done quickly."
"What?" I asked, "who are you?"
"A French soldier."
"A French soldier! How came you to be here? What is the matter?"—questions rapidly put.
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"A French soldier! How came you to be here? What is the matter?"—questions rapidly put.
"I should have a priest with me in my last hours, I implored St. Joseph to send one to me, and you see how he has rewarded my confidence in his protection."
Two hours later St. Joseph received the soul of his trusting client.—Catholic Sun.

ANGLICAN ADDRESS TO THE HOLY FATHER.

In our issue of May 15 we quoted from Father Phelan's Western Watchman the opinion that the address to the Holy Father by an Anglican organization, the Society of St. Thomas of Canterbury, was a forgery. The Watchman learned that the Archbishop of Canterbury, who was given as one of the signers of this address, had denied any connection with it whatsoever, and hence our esteemed contemporary felt that the whole affair was a hoax. The Lamp (Protestant Episcopalian) of Garrison-on-the-Hudson, in whose pages, we believe, the address first appeared, at least on this side of the Atlantic, declares, however that the address was authentic, only some careless Catholic editor in copying it blundered into printing the name of the Archbishop of Canterbury as one of the signers. The Society of St. Thomas of Canterbury is an organization of Anglicans, the President being the Rev. Spencer Jones. Here is the address as sent and signed by Mr. Jones on behalf of those present:

Most Holy Father,—On occasion of the jubilee of your priesthood we,

A GRAND KIDNEY MEDICINE

"Fruit-a-tives" Cured Him. When Everything Else Failed.

Uxterton, Que., March 17th, 1908. I wish to place on record, for the sake of others who may be suffering in the same way that I suffered, that no medicine I ever took did me so much real good as "Fruit-a-tives" did. I suffered for many years with Kidney Trouble, with bad pain in the back. I took every known kidney remedy and kidney pill, but nothing gave me any relief, and I was getting discouraged. I was advised to try "Fruit-a-tives" and did so—and this medicine cured me when everything else failed.



I used altogether fifteen boxes of "Fruit-a-tives," and from the outset they gave me relief and I am now practically well again; no pain, no distress, and all symptoms of kidney disease have entirely left me. I am very thankful to be once more well, and I freely make this statement for the sake of others who may suffer as I did. To them, I say try "Fruit-a-tives," as they are a grand kidney medicine. CLARENCE J. PLACEY. 50c a box, 6 for \$2.50, or trial size 15c. At dealers or from Fruit-a-tives Limited, Ottawa.

priests and lay folk in communion with the venerable See of Canterbury and York beg to take part in the common joy.

Our hearts were deeply moved within us shortly after your election to the Holy See when you publicly vowed, as far as in you lay, to restore all things in Christ.

Among the many acts by which you have sought to fulfil this solemn vow we are led to single out more particularly your effort to make the Blessed Eucharistic the "daily bread" to strengthen us in our daily wants; and also your effort to safeguard the written word as a divinely inspired Book against such as would make it a mere masterpiece of human literature.

For this and for more than we have time to tell, we, in common with other loyal Christians, beg to offer you our heartfelt thanks.

And though the deeds and misunderstandings of past years have divided you from us, we still desire to recognize in your office and dignity all that is recognized by those primitive Fathers in East and West, to whom our own Communion more particularly directs us for our rule of Faith and conduct of life.

Nor shall we ever forget to pray our Master and yours that you may have many years of high-priesthood for finishing your noble task so well begun of penning all the sheep in one fold and of restoring all things in Jesus Christ.—Sacred Heart Review.

Italian Premier Rebukes Socialists.

Rome, May 31.—In the course of today's debate on the estimates in the Chamber of Deputies, Premier Giolitti gave the anti-clericals a hard rap for their attitude toward the Catholics.

The Socialists had complained about the priests exercising influence over elections. Replying to this, the Premier told the Socialists that it was their own fault. They had made violent attacks on the Church, and the priests in self-defense had urged their flocks to vote against the anti-clerical candidates.

It was grossly illiberal, said the Prime Minister, to denounce any section of the nation because it voted as it chose. The Government stood for complete liberty for all shades of opinion.

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