MAY 22, 1909.

in English history. A ect the bill was made by on, who said that in recent e had claimed the right to ne internal government of npire. In proof of this he he Jesuits' Estates Act ada in 1888. This declaraed the British bigot in a ble position. Evidently he oired by the utterances of Sentinel of Toronto or passed by some Canadian ges. About the real merits is quite evident he knows such men it would appear ne right to confiscate the the Catholic Church. The tag of the bill was carried by ajority of ten, the vote being We may now expect an ganda against the bill on the Orangemen of the There will come the wailing

s of Dr. Sproule, Grand of British North America, olendid splendor of Col. appear in a blaze of Kentit will all be to no purpose. f the age is against them. likely that Mr. Redmond's Il pass this session, as the make a bitter fight, and the ords is to be reckoned with. States and Canada, notably us press, are discussing the

he rising generation of the res. The consensus of opinto be that as a rule they are Some of the managers of these ntertainment are but adventhave little or no conscience, not what may be the effect of s upon the rising generation as the money flows into ekets. How to cure the the problem. To starve would be the most effective But how is this to be done? g generation are not now-aactable as in the olden times this godless schools is in a responsible. Meantime the s should keep a vigilant eye e theatres. But will they do

on of the Anglican Bishop of

as drawn about him a hornet's

the Bishop will in all probae through the ordeal. His s " Backbiting as Practised in Of course the Bishop may n guilty of slight exaggerathat there is a world of all f uncharitableness in the chitertain social gatherings cannot It is a thousand pities that of the daughters of the well-toto have no object in life save he butterfly in the giddy whirl y gatherings. Pin them down versation on any serious subject wide interest and their minds blank, but talk to them of the ociety novel, where may be ood curdling recitals of social neroes and heroines of the court, and the excesses of those women of England, the sufs, and they will glow with enand prattle eloquently. But another kind of woman in Engd in Canada, too, those women ce the home and bring up their in the fear and love of God. e former may lessen in numbers latter increase should be the

of all. ACRED HEART REVIEW, referring and's policy in Ireland, based on tto "divide and conquer," refers itions which prevailed in that before the English invasion. before the Irish ever saw the a Norman or an Anglo-Saxon or Dane," says the Review, "the vere divided, and perpetually ling among themselves. Fugland ok advantage of a natural weakthe Irish character. In the old then fighting was the game, no Lord Deputy ever went forth to with a troublesome Irish chief, t being reinforced by another f the same race as his adversary. oyalty in those days was manitoward the clan or the family, to any sense of loyalty to the -that does not seem to have much part in the history of the ls of chief with chief. Some en at the present day do not to be much more advanced in gard than their forefathers of the and thirteenth centuries." All ch is very true, but many people, referring to divisions amongst the race, seem to overlook the fact lmost every other country in the gives us conditions of a like char-It is pleasant to know, however, ever before in the history of Irewas there such a desire as at nt to promote a spirit of amity st the Irish race at home and d. The Irishman who endeavors

mote this condition deserves well

BAPTISM DISCUSSED.

From the Examiner, Bombay, India. Editor The Examiner, Bombay:

Sir,—I enclose herewith two papers on Baptism, marked A and B respective-ly, and I should consider it a kindness if you would be pleased to deal with the points therein contained.

Yours etc.

COMMENT ON THE FOREGOING LETTER. Before dealing with the questions singly we shall work briefly over the general outlines of the subject. The baptism of John was a baptism of water baptism of John was a baptism of water (Mk.i.) "a baptism or penance for the remissien of sins." Repentance was required as a disposition, and the forgiveness was required as a disposition, and the forgiveness through baptisms was the crown of that repentance. Of Christ's baptism John said, "I indeed baptize with water; but there is one who shall cartier with the Holy Spirit and with baptize with the Holy Spirit and with fire." (Mt. iii. 11), thus showing that the baptism of Christ should be of a

higher and more powerful character. Christ Himself, referring to Christian baptism, declared that its effect was to bring about a new or second birth.
"Unless a man be born of water and the "Unless a man be born of water and the Spirit he cannot enter into the Kingdom of heaven" (Jn. iii. 5). Finally, He ordered His Apostles to "teach all nations, baptizing them \* \* \* and who so believed and was baptized should be saved, while he who believed not should be condemned." (Mt.xxviii.19).

We find the apostles carrying out these injunctions: "Peter said to them. Repeat and he baptized every

these injunctions: these injunctions: "Peter said to them: Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the Holy Ghost." (Acts ii. 38). "And they went down into the water, both Philip and the eunuch, and he baptized him" (Acts viii. 38). "Peter says, Can any one forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ" (Acts x. 47). In two cases the baptism of "households" is mentioned (Acts xvi 336 1 Cor. i. 16). St. Paul himself, after his conversion, was told by Ananias to "arise and be baptized, and wash away thy sins, calling on his name." (Acts

xxii. 16.)
The ceremony involved a connection with the death of Christ. "We who were baptized are buried with Him through baptism unto death; that as Christ was raised \* \* \* so too we may also walk in newness of life" (Rom. vi. 2.4).

Baptism is called a cleansing laver: Baptism is called a cleaning layer:
"Christ so loved the Church, and delivered Himself up for it, that He might sanctify it, having cleansed it in the layer of water in the word of life" (Eph. v. 25). And again; "He saved us through the laver of regeneration and the renewing of the Holy Ghost." (Tit.

From the foregoing passages we can construct a summary of the doctrine of baptism. Baptism is a ceremonial use of water to signify and bring about a spiritual cleansing of the soul, and an infusion of a new spiritual life in Christ. As regards adults at least, belief in Christ and repentance and sorrow for sin are required as preliminary dispositions; but the forgiveness and renova-tion are imparted through the ceremony itself. The function derives all its efficacy from the death of Christ, who instituted it as the means by which the merits and graces of that death should be imparted to individual men. The Church has always held that infants can receive this sacrament and thus be incorporated by a new birth into the Kingdom of God.

This belief is confirmed by Christ's ying: "Suffer little children to come nto Me \* \* \* for of such is the Kingdom of Heaven, and also the mention of whole households being bapmenton of whole households being bap-tized. But observe, we do not claim these passages as affording a strict de-monstration of this point. The tradi-tion of the Church is quite a sufficient guarantee of our practice.

The papers sent in by our correspondent are written by a Protestant, who in the first place admits that baptism must be performed because Christ has instituted it. But he objects to its "being put in place of repentance — of Christ, of His blood, of His finished

work on the cross." With this sentiment we agree; but properly instructed Catholics at least do nothing of the kind. Christ's work of redemption was completed on the cross, and the baptism which he instituted was intended simply as a means applying that work to individual souls. The ceremony must not be put in place of repentance or faith; for we hold that a man must have both these dispositions before he can receive baptism, or else it becomes a mockery.

(2) But the writer goes to hold that baptism itself does not confer any blessing, but is merely a testimony to the world that the recipient has been saved from sin by his previous conversion, and that he is dead to sin and going to live

We reply: Baptism testifies to this, but it means more than this. Conversion is a preliminary condition for the reception of the sacrament, but the sacrament crowns this conversion by forgiveness and the gifts of grace.

In other words, conversion contri-butes man's part, and baptism contributes God's part to the complete work of salvation; but unless the man con-tributes his good dispositions God will not crown them, and the baptism will be sacrilegious and void. The passages of Scripture cited above show distinct y that baptism produces spiritual effects and does not merely testify to their existence.

(3) But the writer objects: If re-(3) But the writer objects: If re-pentance and faith are necessary dis-positions for baptism, now can an in-fant be baptized? We answer: Re-pentance and faith are requisite condi-tions for those who are capable of them. But infants are incapable of sin and also of repentance and of faith. Hence these dispositions are not required in their case. We hold that God wishes even infants to be received into the kingdom of heaven, and to become Christians by baptism as soon as they kind, saved Noal are born. The graces of redemption do carrying the ark.

not depend upon man's efforts, but are purely the free gift of God; and He can confer them on an infant just as well as on an adult. The only difference is that the adult has the use of reason, and is therefore expected to use his facul-ties in wishing for the gift and prepar-ing himself for it; whereas the child is helpless in the matter, and can only be

the passive recipient of graces which he will gradually learn to use as his mind develops. On this point it is no use arguing further. We believe in infant baptism on the authority of the Church, that is the end of the question as far as we are concerned. We have cited some passages which seem to hint at infant bartiers and contains the size of the contains the paptism, and certainly there is nothing

in Scripture against it.
(4) But the writer takes up another point. The penitent thief went to heaven through repentance and faith only, and therefore baptism cannot be

the means by which forgiveness and salvation are conferred. We answer: He who worked out our redemption is master of the fruits of redemption; and He who instituted baptism as the ordinary means for conferring grace, is master of the situation and can, if he likes, confer the same graces without the intermediary of baptism. Not only so. We believe that Christ sometimes confers forgiveness and salvaion on other men besides the penitent thief, in cases where they are seriously repentant but are unable, through ignorance or error or external circumstances to receive baptism. But that is not the ordinary way; it is an exceptional way by which God meets exceptional circum-stances. The ordinary way is by making use of baptism. Hence we must not count on direct forgiveness by conver-sion alone. We must also take the means which Christ has appointed in rder to secure the rewards of conver

(5) But the writer objects that bant sm does not take away sin. If by sin ne means actual sin committed by the individual, this is obviously untrue. St. Peter tells his converts to "repent and be baptized for the remission of sin" (Acts ii, 38); and Ananias tells St. Paul to "arise and be baptized and wash away his sins." (Acts xxii, 16). St. Paul, too speaks of the Church (that is, the assembly of converted

souls) being sanctified and cleansed in the laver of water, in the word of life. (Eph. v. 26), etc. So it is evident from scripture that, although repentance is necessary as a preliminary condition, it s baptism which washes away or secure the forgiveness of sins when repented of. (6) But he argues that baptism at least does not remove original sin, if only for the simple reason that there is

no such thing as original sin.

Where (he asks) is original sin mentioned in the Bible?

We answer: The term "orginal sin" is not found in the Bible, but the thing is clearly there. St. Paul says that "Through one man sin entered into the world, and through sin death; and so death came to all men—in whom all sinned." (Rom. v. 12). And again: "As the sin of one was to all men for judgment (or condemnation) so the right-eousness of one was to all men for justification." (ib. 18).

This is what is meant by "original sin"; and the term "sinful nature," which the writer admits, is only another way (though not so clear a way) of saying the same thing. Of course original sin is not the same thing as actual or personal sin. By it we mean that all men shared in the fall of Adam, in that they lost collectively with him that supernatural status which otherwise they would have enjoyed. It is a diffi-cult idea to convey to one who is not in the ordinary orthodox ways of thinking. But for argument's sake let us say this. In some way or other the whole human race fell under a sort of ban incurred by Adam's fault, and stood in need of restoration; and Christ was called "the second Adam" because he restored to us that relation to God which the first Adam had destroyed.

Here again our belief rests not mere ly on the private interpretation of Scripture, but on the uniform tradition and authority of the Church. And if the writer does not see the doctrine in

Scripture, there is not much use argu-(7) But (asks the writer) if baptism is of such importance, why did St. Paul congratulate himself on having baptized so few, saying that he was not sent to baptize but to preach. (1, Cor. i. 14-16). We answer: Certainly St. Paul must have valued baptism, seeing that it was an institution of his Lord and Master,

What he meant to say was this—that his special vocation was to give all his energy to bringing men over to faith and repentance, and to leave the baptiment the area from the baptiment to be set of the same of t ism to be performed by others, so as to

save time But why was he glad of having baptized so few? Look at the context and you will see the reason. The Corin-thians were divided up into factions. Those who had been baptized by Cepha formed a clique round Cephas, and those baptized by Appollos formed a clique round Apollos, and so on. St. Paul was disgusted with their spirit, and repudiated it. Were you baptized in the name of Paul? he asks. And so he rejoiced that he had not baptized many, seeing that baptism was being made the occasion for strife and partiz-anship. That is the simple explanation

of the affair.
(8) But (asks the writer) if baptism forgives sin, of what use was the death

You might as well ask: "If the medicine cures my stomachache, of what use is the doctor?" The death of Christ is the whole root-cause of the efficacy of baptism; for baptism is, as we have said before, simply the divinely instituted means for applying the death of Christ

to individual souls. (9) The writer argues that baptism (9) The writer argues that bapain Scripture is always a type of death This needs qualification. Where it typines death it is always death with a recovery from death.

The children of Israel were baptized in the sea, and thereby emerged from bondage to liberty; the waters of the bondage to liberty; the waters of the liberty; the waters of the bondage to liberty; the waters of the liberty, the waters of the liberty, the waters of the liberty, the children of Israel were baptized in the sea, and thereby emerged from they are losing their influence over the men. The great majority of men outside men. The great majority of men outside they are losing their influence over the they are losing their influence over the men. The great majority of men outside they are losing their influence over the able time, drowned by an orchestra over the they are losing their influence over the able time, drowned by an orchestra

new life in Christ.

But baptism does not merely typify this process; it achieves it by what we may call a cleansing and renovating both. The Church is said to be "washed in the laver of water in the word of life" (Eph. v. 26.), and baptism is called the laver of regeneration (Tit. iii, 5),

That is the natural significance of the rite—to express the washing away of whatever kind of sinfulness, original or actual, there may happen to be in the soul, and to invigorate the spiritual

ent; and so the method usual in the Catholic Church is not open to object-

To our correspondent who is engaged in this discussion, we give one bit of advice. Do not allow a wandering off to fresh points, but stick to those al-ready broached. Is the answer on these points satisfactory or not? If not, what dissatisfaction still remains? That is the thing always to insist on, otherwise you will wander all over the place, and make no progress. In other words a discussion, to be profitable, must concentrate instead of spreading out. Neglect of this is the reason why such ssions usually end in smoke-and

fire, too, sometimes.

Another remark. Protestants often Another remark. Protestants often reject any kind of evidence which is not found "in the Bible." Appeals to history or reasoning have no effect on their minds. One can only say that such a limitation is quite unreasonable; and we cannot accept or admit it. Evidence is evidence, no matter whether it comes from the Bible or from else-

#### THE ARMENIAN AND TURKISH MASSACRES.

JESUITS AMONG SUFFERERS. For the last few weeks hardly a day has passed without the newspapers relat-ing some fresh massacres of Armenians by the brutal Turkish soldiery and the Moslem fanatics. There is little doubt that these massacres were incited from Constantinople to provoke an intervention of the powers and, perhaps, to prevent the great events which were pre-paring and which, none the less, took

The total population of the Armenian race is about 3,500,000. They are scat-tered over various provinces of the Turkish empire, Persia, Arabia, Russia, Galicia, etc., not to mention those who have come to our shores and who prob ably number 40,000. The great majority are schismatics; out of 3,500,000 only 105,000 are in communion with the Catholic Church.

The work of bringing the dissidents

o the fold is in the hands of seventyto the fold is in the hands of seventy-five European Jesuits and Capuchins, as-sisted by some 200 nuns. The details as to the losses of the Catholic missions during the recent outbreaks are not complete. We knew, however, that at Adana, where the storm seems to have centered, the Catholic church has been destroyed, together with the residence of the missionaries; a school kept by the native Sisters of the Immaculate Coneption was burned down and the Jesuit College has also suffered. The number of victims is not known, but it is more than likely that some missionaries and their converts have sealed their faith with their blood and that we shall soon

hear of other losses to our missions.

The French Jesuit girls' school at Adana was burned on Saturday night. Many persons are dying from exposure, and relief measures are exceedingly

women tamous in the theatrical and been killed. Only women, girls and musical world—Sims Reeves, Sir Mich-boys under ten years of age have been left alive. The churches and houses were plundered, and most of them were

burned. Hadjin is facing a terrible famine There is neither money nor food in the city. The orphans that have been cared by the missionaries are crying for even a small piece of bread, and the missionaries are anxious that their benevoent friends be notifie? of the situation.

Notwithstanding the presence of the troops the situation is desperate, owing to the lack of food and medical supplies. The troops arrived just in time, as the besiegers had succeeded in setting fire to a house on the edge of the city. The fire spread, but as the breeze was blowing away from the town, only five buildings were destroyed.—New World.

## MANLY DEVOTION.

A Frenchman once said that if the proportion of men to women in heaven be about the same as the pro-portionate attendance of the two sexes at church, then it will be a very lonesome place for the women, unless, of course, they are very different from what they are here below. An American writer has answered this by saying that heaven would not be heaven for most women unless the men they loved and prayed for and cared for. fathers and brothers and husbands, also found their way there in large numbers, so that we can be reasonably sure there will be a goodly army of them there.

However that may be, one thing is sure; the dear old Catholic Church has not lost its influence over men, and while they may not attend church services as frequently or in large numbers as does the devout female sex, there is no doubt about the depth or sincerity of their Catholicity or their readiness to respond on appropriate occasions to demands made upon their time by church observances. This is all the more striking because the ceaseless complaint of the

Christ's baptism of death was followed by His resurrection. The going down into the water signifies death to the old man and his lusts, and the rising from the water signifies resurrection to the towards a higher being, but only some bind themselves to do this duty doubly and that is religion, for the etymology

of the word religion is a rebinding.

Anyone who thinks that the old Church had lost her influence over men Church had lost her influence over men—intelligent, educated, busy, enterprising, successful men—should have been in New York during the week before Palm Sunday to see from 1,500 to 2,000 men assemble every evening of the week to spend over an hour and a half in the exercises of the annual retreat of the Xavier Alumni Sodality. People who saw them come out of the Church—this yest body of men without a woman saw them come out of the Church was to body of men without a woman immersion as essential. We have no objection to immersion, which was practiced in the early Church. But it is not asked if was a political meeting or if it was a strike that was being planned. was a strike that was being planned. The man who asked this was told that it was a strike, a strike against any longer ccupying themselves entirely with th ssing affairs of this world, and a resolve o occupy themselves with the more erious business of the hereafter. On Palm Sunday morning some 1,800 men received Communion together in the vast church of St. Francis Xavier, which was packed to the doors.

In the crowd who received Commun-on were judges of the supreme court, listinguished lawyers and physicians and successful merchants, some of them nillionaires, railroad magnates, stock brokers, presidents of banks, and all the busy world of New York and its repre-

A well - known Protestant minister aid the other day. "What's the use o "What's the use of ng its main attraction for the poor and he uneducated? We all know that it sable to hold the better classes to their uty toward the Church much better than we can, and while it has such inuence over the poor and the ignorant re not we all aware that they are just the ones that we cannot influence a all?" This scene in New York, which ow has had its recurrence for the bet-er part of a decade, shows how truly iving and influential is the spirit of th hurch over all classes. This was no motional incident, nothing like a rerival; it was just a rehearing of the great serious truths by which a man's e must be guided, and men car istened. The work was not the listen-ng, however, but in the resolves they made that life would be larger for themselves and others as a consequence of their having gone over the old things always so true, yet so likely to be forgotten. What a tribute it all is to Mother Church! — Buffalo Union and

#### THE KNIGHT OF SONG.

Sir Charles Santley, over in London the most famous of modern baritones, has exceeded by several years the al-lotted span of three score years and ten. His long career has been an in-teresting one, and has brought him in contact with many interesting people. What he thought of them and in one or two instances what they thought of him is set out in the story of his life now presented to the public in book The volume is exactly the sort of book that anybody who knows the author would suppose it to be : a sincere and earnest book, an honest and outspoken book, a blunt and rugged book—in short a reflection of the veteran singer himself. Sir Charles does not write to tickle our palates or to produce an impression of literary skill. produce an impression of literary skill.
There is no preamble, no "fine writing."
He has a story to tell and he tells it in
plain words, in his own direct way.
Transparent sincerity and simplicity
are its principal characteristics.
The book is by no means all small
talk, How could it be with such a reord as Santley's to set down? Many an
interesting glimpse of men and

pressing.

A letter received by messenger from Harni says that every man there has been killed. Only women, girls and boys under ten years of age have been left alive. The churches and houses were plundered, and most of them were told. Admirers of the genius of Sims situation. The sight of her beautiful Reeves will be grateful to Sir Charles face upturned to heaven, showing the Reeves will be grateful to Sir Charles Santley for an almost passionate vindication of the great tenor, whose memory he defends from an oft-heard stigma. Of his dead friend he writes: "In the whole course of my life I have never known a man so belied. . . . We were 'intimate friends constantly engaged in the same performances from the year 1858 until a few months before he died. I had every opportunity of knowing him intimately, and I declare I were intimate friends constantly en-gaged in the same performances from the year 1858 until a few months before he died. I had every opportunity of knowing him intimately, and I declare I

have never met a more moderate man as regards either eating or drinking." There is a good deal of sharp criticism of persons and practices scattered throughout the book. In the earlier part of his career Sir Charles' experiences of managers were not happy ones and he says so; nor does he hesitate to name the delinquents when they are no longer in this world. The author is rightfully indignant at the tricks played by hostesses to get an artiste's services for an evening by offering him a dinner. He exposes this form of moral fraud ruthlessly as it deserves. Interviewers often worried him, but not always to their advantage. An amusing anecdote is related of an incident at Colombo. "Before landing I was boarded by an interviewer whom I dismissed with my blessing and without any information which may have been the cause of an announcement in the next day's journal of the arrival of Stanley, the great

African explorer.' A player as well as a singer (he took his work: "Two people bawling and screaming at each other for a consider-

ner, . . . but my impression of him is that his evil genius led him down to the musical Styx instead of up to the region of Celestial harmony." How different-ly he regards Mendelssohn treasuring ly he regards Mendelssom treasuring a note book which that composer had once carried as a most precious gift." Musical critics, like doctors, are prone to differ and this same Mendelssohn is denounced by Mr. Ernest Newman in

the Contemporary Review, as having been "so far as English music and musi-cal life are concerned one of the most maleficent forces in history!" In this book Sir Charles clearly indicates, but never obtrudes his own ear-nest spiritual character. He became a Catholic nearly thirty years ago; "I turned" he puts it, "to the faith of my forefathers." He refers to his connecion with St. Joseph's, Highgate, where he long sang in the choir, to his friends among the clergy and his meetings with Cardinal Moran, Archbishop Carr of Melbourne, Dr. Donnelly, Bishop of Canea, and other dignitaries; tells of concerts organized in Capetown for the Sisters of Nazareth, and other occasions when his generous Catholic heart has prompted him to employ his gift of song in the cause of charity. With devout appreciation too, he speaks of the joy with which he received the Holy Father's blessing on his professional jubilee, and his subsequent audience with his Holiness. Previously in 1887, Pope Leo XIII. had conferred on him the title of Commander of the order of St. Gregory the Great. His co-religionists will not forget also two appears which between the content of the c pearances which he has made in recent years at the Royal Albert Hall, in the role not of a singer but of speaker— once when he stood forth to plead with his fellow Catholics in London for

and more lately when he addressed the great meeting for men held in connection with the Eucharistic Congress. Two short quotations, both of them illustrative of Sir Charles Santley's splendid religious spirit, and we close this record of a useful honorable well-spent life, which, let us carnestly hope, will be recorded for preserved for many years to come. Concerning education he writes; "A man may be thoroughly instructed, perfect in knowledge, but unless actuated by the Spirit of God he will not accomplish the work God assigned him -the sole end and aim of a true

prayer on behalf of threatened schools

And here is the final sentence in the

"I take no formal 'farewell' we may neet again. If it should not be here, hope we may meet where there will be one Composer, one Conductor, and that we may all join in one choir to sing His praise for ever and ever!"—New World.

#### MODJESKA'S FAITH.

AN INCIDENT RECALLED BY JOSEPH SCOTT IN LOS ANGELES TIDINGS.

An impulse touches me te recall ar incident in the life of Mme. Modjeska necident in the file of Mine. Modjeska here in Los Angeles which charactistic-ally exemplifies her remarkable fervor as a Catholic woman. During the hey-day of A. P. A.ism in this section some day of A. P. A.ism in this section some fifteen years ago, Mme. Modjeska returned from a triumphant tour of the country and played for a week at the Grand Opera House in this city. To the astonishment of even some of her Catholic friends who had the mere commercial instinct she selected as the rejection players of the representations. principal piece of her repertoire for the engagement, her far famed role of Mary Stuart. But a crowded house greeted her upon that occasion, among others being the late Bishop Mora, the late Vicar General, Father Adam, and other rep-General, Father Adam, and other representatives of the clergy; and to any one who had the privilege of witnessing that performance, the recollection can never be effaced. It was as if the gentle nature of Mme. Modjeska wanted to hurl back into the teeth of the narrow and bitter critics of her religion the jibes and sneers with which they had referred to her Mother Church. At had referred to her Mother Church. At a tremendous call for us not to droop our heads in the conflict which then surrounded us, and exemplified the vir-tue of Christian courage in a noble woman, which had its effect upon the woman, which had its elect upon the more timid hearts of the male members of the Church; and having felt the in-spiration and the benefit of that scene, I wish to record it now in humble thanks-giving to the good God who blessed ourselves and our religion with such a noble example of all that is best and dearest to us.—Catholic Uni-

## When the Saloon is Respectable.

During a lively discussion on the sub-During a lively discussion on the subject of intemperance in an Allegheny mountain stage, one of the company who had hitherto remained silent said: "Gentlemen, I want you to understand that I am a liquor dealer. I keep a public house at—, but I would have you to know that I have a license, and keep a last the proper and the same and the same and the same area. decent house. I don't keep loafers and loungers about my place, and when a man A player as well as a singer (he took one of the second violins in the "Toy Symphony," at St. James' Hall in the seventies), Sir Charles has his own views upon the merits of many singers and composers and sets them down with a candor that in some quarters will be thought positively shocking. Witness the temerity of the man who in 1908 will write like this of Richard Wagner and his work: "Two people bawling and provided in the second through the can't get any more at my bar. I sell to decent people, and do a respectable business." "Friend," replied a quaker, "that is the worst part of the business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, which poor, the innocent, and the unsuspecting, making drunkards and loafers of pecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others and sends them on the same road to ruin."—Sacred

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me.
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(Madame) Zenophile Bonneville.

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#### CARDINAL AIDS JEWS.

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