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LONDON, ONTARIO, SATURDAY, OCTOBER 28, 1905

LONDON, SATURDAY, OCT. 28, 1905.

DRINKERS BARRED.

Commenting on the sobriety of the working classes, the New York Sun says that a growing understanding o the dangers of even moderate indulgence in hard liquor and an increasing tendency on the part of employers to demand practical abstinence from drink among their employees, account for the recent demand for comparatively in nocuous drinks and the decrease in the sales of the more powerful stimulants. Competition carries on a crusade of its Competition carries on a crusade of its own, for the drinking man learns that alted soever may be their station and influence in the community, or how he is not so valuable to his employer as his non-drinking shopmate. When the time comes to lay off a portion of the working force the total abstriner is not the first to go. His work may be done no better than that of the others, but he is more dependable, and thus more valuable to his employer.

We know that some Canadian merchants refuse employment to the frequenters of saloons. In this they are actuated by motives of business. They believe that the man with fuddled brains cannot do good work. He is of little use to him, and may, especially when in a position of trust, cost him money. So the flat is-Drinkers barred. Very soon the only occupation left open to the road-house contingent will be the recital of their grievances-of how they, poor fellows! are being discriminated against, and of why their sterling abilagainst, and of why their sterling abilities are so sadly and continually overlooked. They should take note of the
signs of the times. They should try to
nuderstand that they who ban the understand that they who ban the drinker are hard headed business men. And these gentlemen, who are neither extremists nor cranks, but matter of fact citizens, tell us that the young man who uses intoxicants, and yet expects to get on, is a fool. Why, in the very lowest means of gaining a livelihoodviz., salcon keeping-i; is a rule that the bar-tender shall be a total ab stainer. Think of it! The very man who spends his days and nights in peddling rum, and who plays no part peddling rum, and who plays he part that requires steady nerves and an alert intellect, must not drink. If business interests block the way to the cock-tail for the bar-keeper, why should the for the bar-keeper, why should the young man who longs for something nobler than taking the dimes and dollars from wives and children patronize him? But he need not weary himself with seeking reasons for or against the support of the saloon. So far as he is concerned he must reconcile himself with the fact that the drinker is not

THE DECLINE OF THE EUCHRE

wanted, and govern himself accordingly.

We are informed that the euchre not be unduly conspicuous this winter as a money raising factor. We are glad to know it. We are not extremists on this point, but we must say that eard playing for this and that ob ject is apt to beget a suspicion that our social ingenuity is lacking both in quantity and quality. It must be deadly monotous this euchre party, but we suppose that for charity's sake men and women will endure anything, even the chattering of inanities and the handling of paste boards. But it is curious that the good people who play euchre condemn the man who plays the races. The race-track gambler's ob ject is morey: the euchre people's iswell, the support of an institution or the winning of a prize. Bishop Spalling says that games are least harmful in the home, and even there what irreparable loss they involve. Economy of time is more indispensable than economy of money; for it is a means not only of getting money, but of getting what is vastly higher and more precious-wis dom and virtue. All else may be made good, but time mis-spent is lost forever.

BAPTIST PRAISES CATHOLICS.

Rev. C. L. Rhodes, secretary of the American Baptist Missionary Union at the recent annual lunched Saptist ministers of New York and vicinity, paid a tribute to the work of the Catholic Church in America. He "I have been severely criticized for saying that I thank God that there has been a Roman Catholic Church and that it has had an American branch. But I reiterate it rather than take it back. How in the world, I ask, could the great tide of immigration that has ed itself toward this country in the last half century and more have been retained within the fold of the Christian Church without the great molding in-fluence that the American branch of the Roman Catholic Church has given it? I again thank God for the Roman Cath-

CARDINAL GIBBONS ON LYNCHING a mest beyond recognition a young lady

Cardinal Gibbons has an article on lynching in the North American Review for October, which is copyrighted by the North American Review Publishing Company. Extracts from the article

follow:

Whosoever sheddeth man's blood,

the hold. It is a law of his blood shall be shed.' It is a law of all Christian and civilized nations, based on the Mosaic ordinance, that all de liberate murderers and other atrocious criminals shall expiate their transgres sions by the death penalty. The blood of the innocent victim, like the voice of the blood of Abel, calleth to heaven for vengeance (Gen. iv.)
"But private individuals, how ex

grievous soever the offense, cannot congrievous seever the enease, cannot constitute themselves the agents for punishing the guity. A claim of this kind would destroy or imper-l security of life and lead to indiscriminate bloodshed.

"All executions by lynch law are,

therefore, a direct and flagrant violation of the Constitution. Every lover of his country's fair name must feel a sense of shame and sorrow when he is forced to admit that the murder of criminals by popular violence is of frequent and almost weekly occurrence in the United States. Nor are these acts of venge ance confined to one particular section

'According to a report by a responsible writer, whose statements have not been questioned, there have been 2,875 lynchings from 1885 to 1903, inclusive, and there are but five States in the Union in which there illegal acts did not occur. The States exempted from the crime of lynching are Massachu-setts, New Hampshire, Vermont, Rhode Island and Utah.

"Lynching is a blot on American civilization. It lowers our civic and and places it in the hands of a reckless

and irresponsible mob.
"It arouses a bloodthirsty spirit in man; it inflames the savage element in our nature. You might as well at empt to chain the lightening and hush the thunderbolt of heaven as to repress a crowd once their fury is excited to wreak vengeance on an alleged male-

INNOCENT SOMETIMES SUFFER. "What aggravates the crime of lynch law is the circumstances that not in frequently it sentences to death an innocent person, while the guilty party escapes. Cases of mistaken identity of an outraged community to avenge an atrocious and brutal crime.

"I can recall a notable instance of the lynching of innocent men. In May 1902, the wife of a stationmaster was 1902, the wife of a stationmaster was found murdered in a small town in South Carolina. Three negroes were suspected of the crime. They were hanged to trees and their bodies were riddled with bullet. Some time after ward the husband of the murdered woman, overcome by remorse, confessed on his deathbed, in the presence of his physician and several witnesses, that he was the murderer, and that the accused negroes are absolutely inno-cent of the deed.

"If it is a grave miscarriage of justto allow the guilty to go unpunished, it is far more criminal to deprive of life an unoffending man. The legalized murder of a guiltless individual i an act of violence to Justice herself. Better that ten guilty men should escape than that one man should un-

justly suffer.
"If lynch law were substituted for the law of the land no citizen would be secure from violence or death. The leading men of the community, if not restrained by conscience, would wield an influence like that which was swayed by the barons of the Middle Ages, who could assassinate with impunity every harmless commoner that stood in the way of their lawless ambition or lasciv ious passions. They could easily trum up charges against the object of their hatred or malice and suborn a hired band of retainers to avenge a fancied

"If, indeed, the illegal and violent infliction of the death penalty on crim-inals had a deterrent effect on other evil-disposed persons and acted as a warning to them, that circumstance, while not justifying lynch law, might at least offer some excuse or palliation for its exercise. But experience shows that it rather increases, instead of dim-inishing, the calendar of crime. Far inishing, the calendar of trime. Fair from terrorizing the colored race, who are the usual sufferers from hasty execu-tions, it inflames them with indignation and incites them to perpetrate deeds of violence on the weaker sex as much from a spirit of revenge and from a triumph in the humiliation of their victims as from a desire to gratify their animal passions.

THE LAW'S DELAY.

"Let us now examine into the principal grounds of excuse for the exercise of lyach law and suggest a remedy for

"One of the causes of hasty and violent executions without the forms of the law is the needless and often irritating delay in bringing a notorious criminal to the bar of justice, and the infliction of punishment inadequate to

the enormity of the offense.
"An infamous negro named George
White violated and then butchered

in Delaware. A prompt trial of our self-accused malefactor was reasonably expected to appease the public, exasperated, as they were, by the horrible utrage. But they were grievously disappointed by the ancouncement that the culprit would not be tried for three months, and the result was a summary execution, attended with the most evolting circumstances.

"It appears that this same White and been twice before convicted for rape in the State of Pennsylvania, If he had received a due measure of penalty for his former transgressions would not have been let loose a y like a wolf on other folds, and if he had been accorded a speedy trial in Delaware, the community would have been spared the awful scenes

MISCARRIAGE OF CRIMINAL TRIALS.

"The difficulty of procuring a sentence of conviction against the accused after he is tried and the frequency with which noted criminals are known to escape the meshes of the law, especiall, in jury trials, have created in the public mind a distrust of our criminal

"Yet another crying evil and incentive to lynching is the wide interval that is often interposes between a criminal's conviction and the execution of the sentence and the defeat of justice by needless prograstination. Human life is, indeed, precious and sacred, but the effort to guard it has gone beyond reasonable bounds. It is blessed to be merciful, but mercy should not be exercised at the expense clemency often works infinite harm to nunity.

Of late years the difficulty of carrying out the judgment of the court (in murder trials especially) has greatly increased from the widened application of pleas in bar-notably that of in-sanity. When a conviction has been reached innumerable obstacles generally stay execution. The many grounds of exception allowed to counsel, the appeals from one court to an other of higher jurisdiction, involving an enormous expense to the Common wealth; the long periods intervening between the terms of the lower and the higher courts, the impossibility of recalling the original witnesses by reason of their death or removal to distant parts of the country, the apathy or fading interest of the friends of the prosecution, the untiring efforts of the advocates and friends of the accused, the facility with which signatures for pardon are obtained, with the final application for mercy to the Governor -all these circumstances have com-bined to throw around the transgressor an extravagant protective system and have gone far to rob jury trials of their

substance and efficacy.

"When the crime of the accused has been manifestly proved as d no extenuat ing circumstances can be advanced, the lawyers for the defense have often recourse to the plea of insanity as a last resource. Medical experts are always available to testify to the moral irresponsibility of the culprit, be wilder ing the jury by their technical phrases. This subterfuge not infrequently suc ceeds in defeating the ends of justice, though the sanity of the guilty party had never before been called in ques

"I can recall a recent instance in crime. The insanity dodge was success crime. The insanity douge was success fully availed of. He was committed to an asylum, from which he soon after-ward escaped with the aid of his rela-tives, and no effort has since been made

to rearrest him at his home. REMEDIES SUGGESTED.

"A sovereign remedy for the suppres sion of lynching and for the restoration of the law's supremacy is found in a speedy trial and conviction of the accused, if he is found guilty, followed by the rigorous execution of the sentence.

"It would be a great blessing to soc. ety if our lawmakers were to revise the criminal code now in force and to swee away, or at least considerably diminish, barriers which interpose between the crime and its punishment. A prompt execution of the verdict would strike terror into evil doers and satisfy the public conscience.

IN SOUTHERN MARYLAND. "In the two lower counties of Mary land the white and the black popula tion are nearly equally divided, and the great majority of both races prothe great majority of both races pro-fess the Catholic religion. I have had frequent occasions to visit these coun ies in the exercise of the sacred minis

"Before divine service began I have been delighted to observe the white and the blacks assembled together in the church grounds and engaged in friendly and familiar intercourse. Then they repaired to the church, worshiping under the same roof, kneeling before the same altar, receiving the sacrament at the same railing and listening to the words of the same Gospel. This equal participation in spiritual gifts and privileges has fostered a feeling of good will and benevolence which no human legislation could accomplish.

"I never witnessed anywhere else the white race so kind and considerate to white race so kind and considerate to the colored, nor the colored race so re spectful and deferential to the whites, for there was no attempt in these weekly gatherings to level the existing social distinctions. As far as my memory serves me, the records of these by a single instance of an outrage or a lynching." THE OUGHT TO BE'S.

[Written for The Catholic S and and Times by R.v. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Month of St. Jeseph," "Bellef and unbelief" etc.]

LETTERS OF A LOST SOUL. I have in my possession copies of three letters that were given by the late Abbe Hogan to a Boston priest, nowalso deceased. Those letters stand in a class all by themselves. I have never seen anything like them in ancient or modern literature. I have

labeled then, though I hope incorrectly. "Letters of a Lost Soul."

It appears that the abbe and the of those letters had been writer students together in the old Seminary of Saint Sulpice, Paris, and had re have been spared the awful scenes which occurred when he was burned at the stake.

ceived the tonsure together. Shortly afterwards the young Levite fell heir to a large fortune, left to him by an uncle in Peru. He almost immediately decided that he had no vocation to a clerical life, and so left the seminary for South America, where his newly-acquired possessions were. For several years afterwards he kept up a correspondence with his old college chum, but in the course of time their letters ially in jury trials, have created in the public mind a distrust of our criminal jurisprudence, and offer an incentive and temptation to have recourse to the wild justice of revenge.

"Yet another crying evil and incentive and was at this time, if I remember the course of time their letters and the course of time their letters and finally ceased altogether. In the meantime the young about a rise to a position of emission of the course of time their letters. ber rightly, the president of the world-famous seminary in Paris of that name. According to the letters, a period of some thirty years must have elapsed from the time of their separation, and the young man, returning to the great city, discovers that his old friend is still alive and is doing the Master's work faithfully and well. He goes to hear him preach, and comes away with the impression that he is still the carnest and zealous Levite of the olden days. He himself has rothing olden days. He himself has nothing left but the remnant of ruined and dissipated life. His body is a prey to disease, and, at the best, only a few months of life remain. He has come to Paris to be there when the curtain closes; and, sitting at the window his room, he is listening, as he writes the first letter, to the bells of Christ-mas Eve. The time and the occasion

are propitious. THE DIABOLICAL SPIRIT.

He looks out from his window upon the little children dressed in white has ening to take part in some childish drama bearing upon the great Nativity.
He hates the children, he tells the abbe as he writes. They bring back to him the memory of the days when he, too, was an innocent child, and the remem-brance of how far he has wandered from the ways of righteousness fills his bosom with a diabolical hatred for the innocence and purity of all children. He cannot help remembering, in spite of himself; and as he writes a great day my cup. Thou it is who wilt restore my inheritance to me." Since that day he has wandered far from God. With every means at his disposal for the gratification of his passions, he has sought for happiness in sinful pleasure, and with the usual result. The happiness which he has found has been of the counterfeit variety. It has left him a moral and physical wreck, and his wasted life, as he looks back upon it, seems to be filled with bitterness

run his course in open defiance of God and His commandments, and he will die as he has lived. He has, by his own acts, unfitted his soul to dwell with the saints in light, and so he is ready to dwell with the spirits of darkness, if such there be. Such is the purport the first letter. The second goes more ally into detail as to his life. The third and last was written on the eve of his death by his own hand. In none of them did he give the venerable abbe a single clue which might enable them to seek him out and save him. When he found physical pain unbearable he snapped the thread of life and went to meet his God, as he nimself said, "without a cry of rehimself said, "witho pentance on his lips."

AN ARGUMENT FOR HELL. There is a remarkable passage in one of those letters. It is this: "I believe in hell. If there be a God at all, there must be a hell. The good and the evil cannot dwell together in peace in this life: they must be separated in the next. If this soul of mine be im-mortal, and I believe it is, a future life mong the virtuous and the good would oe a species of punishment. I have dwelt so long among the depraved and the wicked and the ungodly that the company of the sairts would be intolerable. I feel that life is a precess of able. I feel that life is a precess of evolution, and from that evolution flows the retributive justice." As ye sow so shall ye reap." The closing words of the ast letters are full of pathos: "Adieu, my friend! Our boyhood's friendship was sweet and pleasant to me. My example may help to strengthen ye u in your conflict. I do not mean to grieve you, and I am I do not mean to grieve you, and I am not wanting in courage. Adieu."

It seems incredible that such letters should have been written by one who should have been written by one who appears to have retained a species of faith down to the very last, and yet such cases are not unusua. Those who give themselves upentirely to the lusts and pleasures of the world seem to acquire a species of diabolical spirit, in which pride shuts them out forever from repentance. They appear to fore-

diate judgment and to judge them-selves with justice. It is one of the most terrible form which impiety can assume, and one which ought to make every "ought-to be" stop and think. God grant, however, that the author of those letters belied his own prediction, and in his last moments raised his eyes and heart to the throne of mercy. I feel, somehow, that the prayers of the good priest now dead must have prevailed in the end over

the arch-enemy of souls.
One thought strikes me in closing. How strange it is that sinners will believe the devil, the father of lies, when he whispers into their hearts: There is no use, it is too late; your sins are too great for forgiveness that they will not believe th of Truth when He assures them that His mercy and forgiveness pursue them, even unto the end!—Philadelphia Catholic Standard and Times.

LIST OF RECENT CONVERTS.

Miss Grace Medford, a convert to the Church, has become a Dominican nun in New York.

nun in New York.

In Wall Lake, Ia., the other day,
George Wesley Le Roy, a convert, and
Miss Sarah Dewey, who has always
been a practical Catholic, and is a
cousin of Admiral Dewey, were united

into the Church by Father Byrne, rector of St. Alban's church, Macelesfield. The ceremony took place in the church

of the Oblate Fathers, Colwyn Bay. Father Charleston, a Presbyterian minister who four years ago became Catholic in Scotland, and afterward was ordained priest, has now been appointed to a curacy at Lintillock,

THE CHURCH AND SOCIALISM.

CLEAR DUTY OF EVERY CATHOLIC TO STUDY THE SUBJECT.

The main object of the Catholic eachers should be to make the people understand that Socialism is not merely a system of purely economic questions, but that it involves a great many more important questions of ethics, morality and religion, and that the principles regarding these matters, as proposed by the leaders of Socialism, are in direct opposition to the teach-ings of the Church. Hence the Church

It is the day on which, kneeling by the side of his young friend, he pronounces the words of the sacred tonsure, "Thou art the portion of my inheritance and my cup. Thou it is who wilt restriction that the labor unions are the hotbeds of Socialism even if the leaders in Wissonsin assert it. On the other hand have assert it of the leaders in which hopes to tuifill all that Socialism stands for. It is not correct to say without restriction that the labor unions are the hotbeds of Socialism even if the leaders in Wissonsin assert it. scriction that the labor unions are the hotbeds of Socialism even if the leaders in Wissonsin assert it. On the other hand, however, it cannot be denied that not a few labor unions are under full control of Socialisms (2). under full control of Socialistic ideas and that Socialists are putting forth over the labor unions of the country.

In order to understand fully why the

Church condemns Socialism, it is first necessary to understand just what Socialism is. First of all, it is a and vain regret.

THE PRIDE OF LUCIFER.

He will not, however, as he says "fling the dregs of a wasted life in God's face." He will have none of the Church, which has always been the promoter of education. It is a slander to the church of the church as a lander to the church of the church as a lander to the church of the church of the church as a lander to the church of the church of the church is not opposed to any of the domands of the Socialists. Even compulsory education within proper limits, guarding the rights of parents and religion, is not opposed by the Church, which has always been the promoter of education. It is a slander to the church of the containing under severe penalties that all such nostrums shall be plainly and truthfully labeled with their contents.—St. Louis Church propers. to say that the Church only wished the education of the rich, but not the poor. Let them study the history of education and see what the Church has done towards educating the poor. No organization deserves better the title of the protector of woman's rights than the Catholic Church, and no opposed any legislation restricting child labor. In these matters the Catholic Church goes as far as any labor organization can reasonably go.

If the object of Socialism were the betterment and elevation of the laboring class we would all be one. But the Socialist tries to hide from the uninitiated that his social or economic revolution or change is to bring about the abolition of religion and church, of state and public authority, of the family as a stable and constant social institu-

as a stable and coastant social institu-tion and of private ownership in the goods of the world.

Some Socialist writers, when address-ing Christians, will tell them that they are not concerned with either Church or State; that marriage will continue, and that naturally every man must have some property. But in the inner circle they make no secret of their ulti-mate object to destroy Church and State, family and property, as a necessary and ultimate outcome of that economic change which is the direct and

immediate object of Socialism.
Religion will be the private affair of each individual; the social community will know nothing of religion or Church; the state or public authority will cease as an unnecessary relic of

will cease as an innecessary rent of barbartly, as all will be perfectly equal in the Socialist community.

The family, as at present, will be unnecessary, as the Socialist Society will take care of the children and will leave men and women free to follow their natural inclinations for indiscriminate unions. The socialistic marriage is simply the temporal union of man and

1410 education, to see that there are Pope says, "a difference between Socialism and Christianity;" that there are the agreeter one. This explains cannot be a greater one. This explains the great hatred of socialist writers and leaders against the Church, who have publicly declared that there cannot be peace beeween Socialism and the Cath-

olie Church. When we take up the battle against Socialism i) is merely following the command of the head of the Church. It becomes the clear duty of every Catholic to study the question thoroughly and to use all his influence to counteract the efforts of this enemy of the Church.

BISHOP OF CLONFERT ON TREATING.

On a recent Sunday a pastoral from the Most Rev. Dr. O'Dea was read in all the churches of his diocese. In the course of it he vigorously attacks the vicious system of treating, to which so much of the intemperance of the country is a few men and the country in the country is a few men and the country in the country in the country is a few men and the country in the country in the country in the country is a few men and the country in th try is due. The chief temptation to excess must, his Lordship says, be eliminated. False notions about treating and the value of drink must be eradicated, and greater confort pro-vided in the homes of the poor and of Miss Sarah Dewey, who has always been a practical Catholic, and is a cousin of Admiral Dewey, were united in the holy bonds of matrimony.

Councillor Walter Needham of Stockpart, England, has been received into the Church by Fether Ryrne received into the Church by Fether Ryrne received.

every parish of the diocese of Clonfert. To further the project, a three week's mission was opened in each district on the third Sunday of September, closing on the first Sanday of October. It is safe to assert that no more practical way of putting down intemperance could be adopted than that which Dr. O'Dea has resolved upon. — Liver pool

BAD FOR ALCOHOLIC NOSTRUMS.

The bad whisky nostrums with which the country is flooded have at last come to grief. The Federal govern-ment has taken them in hand and there is gloom among the compounders of the same. It would seem that an end has come to the making of millionaires from this nefarious business, and the deinded public is in a position to be congratu-

Collectors of internal revenue have been notified by the Commissioner that after December I next the manfacturers ings of the Church. Hence the Church must, and naturally will, condemn Socialism.

A Catholic cannot accept Socialism in its entirety because of some of its demands, and no Catholic can support the Social Democratic party, because it is that organization which hopes to fulfill all that Socialism stands for. It is not correct to say without recommendations of the social stands for the fact that the manuacturer's formula will not to accepted as final, but that there be a chemical symmetry of the nostrums purchased

the government through the Com-missioner of Internal Revenue should be a matter for general congratulation. and that Socialists are putting form he a matter to get the public from a their utmost efforts to obtain full sway While it protects the public from a While it protects the public from a dangerous class of medicine fakirs, also puts a stop to drugging the people with doses of low-grade whisky.

The purpose of announced none to system of doctrines or principles set forth regarding social conditions of mankind. The Church is not opposed

Father Conrardy, a well l sionary who spent eight you with Father Damien at Molokai, is now at Namur, Belgium, perfecting humself in medical knowledge that he may devote his life to alleviating the suffering, and bettering the conditions of the lepers, near Canton, China. Father Conrardy is a Frenchman, and he speaks about fifteen languages. St. Raphael's Hospital, at St. Cloud,

Mion., was destroyed by fire last week. Sixteen Sisters of the Benedict no order, who were in charge of the hospital, succeeded after heroic efforts in carrying all the patients to places of safety. Fort, phoid fever. Forty of the patients had ty-Warned by his physician that he had

less than a year to live, Rev. Henry Boeckelmann, pastor of St. Vincent Catholic Church, at Elkhart, Ind., has announced to the members of his con announced to the memoers of his con-gregation that he will give \$2,000, prac-tically all he possesses, if they will raise \$6,000 more before he dies to lift the debt on the church. His ambition is to die leaving the church free from debt. The Rev. John J. Wynne, S. J.

editor of the Messenger, announce that he has ceased to act as associaeditor of the Encyclopedia Americana. He had been acting in that capacity at various intervals during the years, advising the editors choice of contributors and interest to Catholics. He had helped

them also to revise certain things that were erroneous or offensive to Catholice in their historical and doctrinal articles. Henceforth, no agent of the Americana is authorized to use his name in behalf of this Ency-clopedia; and, lest there should be any misunderstanding about his opinion of the work, he notifies Catholic purchasers that it was never within his prayings as associate editor. his province as associate editor to ex-clude from it articles that were defect-

NADA.