



The EDISON PHONOGRAPH

MR. EDISON has succeeded in making the Phonograph so clear and so perfect that its rendition of all kinds of music and other sounds is remarkable and almost beyond belief. The Edison Phonograph is not only the greatest entertainer that can be introduced into a home, it is also a scientific apparatus which will help to educate the minds of the children who listen to it.

Go to your nearest dealer and hear the new Edison model with the big horn or write today for a catalogue describing it. **WE DESIRE GOOD, LIVE DEALERS** to sell Edison Phonographs in every town where we are not now well represented. Dealers should write at once to **National Phonograph Co., 100 Lakeside Ave., Orange, N. J., U. S. A.**

Catholic Villified by Scholarly Bigot

There may be found on the shelves of our public and school libraries a work entitled: "A Dictionary of Phrase and Fable," by the Rev. E. Cobham Brewer, LL.D., published by the Henry Altemus Co., about which it may be well for Catholics to know something. It is not a book called for by the average reader, but rather a bulky volume of some fifteen hundred pages, purporting to be "a standard book of reference and a guide to be relied on." The author claims that it has had "a continuous sale for a quarter of a century" and "supplies a want largely felt." The new edition, published in 1894, is a revised, corrected and enlarged version of a former compilation, and is given out as "virtually a new work on the old lines."

The author makes much in his preface of "the research, the accuracy, the precision now demanded" in labor of this kind; of "the advantage that has been taken of the great moment of English Philology from every available source" of his multitudinous labors for fifty years, of the many specialists who have assisted him, of "the severest scrutiny" to which the present edition has been subjected. He says nothing of truth, fairness and decency, perhaps because these qualities are taken for granted in all attempts at erudition and scholarship; or perhaps because he considered that "in a work dealing with 'Fables,' he might well claim the privilege of delving into the fabulous."

All of which did not prevent the reverend gentleman from misrepresenting, ridiculing and villifying Catholics and things Catholic every time an occasion offered; and of even going out of his way, of passing beyond the scope of such a work to spread a bit of lying information for the benefit of people who like that sort of stuff. Whoever did a preternaturally keen scent for all that savors of Papism and its enemies; not a rag of a fable or legend escaped him. And with a fine talent in the art of illustrating, the compiler weaves these "horrible examples" into his patchwork of "learned research" to the utter dismay of the reader who expected no such thing. For who looks for a display of hate-

ful religious animosity and narrowness in a dictionary?

We wish to pay our respects to this blue goggled old bigot and put before our readers some facts to show why this book of his deserves to be placed by all Catholics on the list of corrupt wells of information that poison the public mind against our faith and spread the distemper of bigotry and hatred for things that are entitled to the respect of decent men and which we hold, with at least a show of reason, to be sacred and dear.

Under the title of "Pope" one would naturally expect the writer to rise to the occasion, and he does so splendidly. After enlightening the ignorant on the important point of history (an historical lie) that Pope Sergius II. (844-847) formerly bore the unpoetic name of Peter Hogs-mouth or Peter di porca, he brings to light the saying "drunk like the pope," and delivers himself thus: "Benedict XII. was an enormous eater and such a wine drinker that he gave rise to the bacchanalian expression 'bibamus papaliter.'" Here is the reference appended to the article on "Pope," the significance of which need not be pointed out: "(See Drunk)"—The St. Boniface Cup, he tells us, means an excuse for an extra glass, because St. Boniface "instituted an indulgence to those who drank his good health after grace, or the health of the Pope of the time being."—And we are informed that among the various titles assumed by the Popes are those of "Divine Majesty," "Lord God the Pope," while Martin IV. had himself addressed as "the Lamb of God which taketh away the sins of the world."

The fable of the Popess Joan naturally has its place in a book of this sort and is given in all its spicy details; there is something fascinating about stories of this kind for certain minds, and of course the reverend compiler of Fables could not afford to leave it out.—"A Pope's sermon: only once has a Pope been known to preach a sermon in three hundred years. In 1847 a great crowd had assembled to hear the famous Padre Ventura preach in Sant' Andrea della Valle, but the preacher failed to appear; whereupon Pius

IX. ascended the pulpit and gave a sermon. We are suffered to remain in ignorance of the fact as to whether or not it was a good sermon.

"Twelve" is an innocent enough term and does not necessarily call for another slap at the poor Pope: yet it is made to serve as a peg on which to hang its dainty bit of slander: "The Pope identifies himself with the 'Master' and addresses the 700 prelates as the 'Twelve.'" Are you curious to know the origin of the polite expression, "a fig for the Pope?" What scholar could be without this knowledge? The learned E. Cobham Brewer has delved deep in ancient lore, and tells us: "The best quotation he could find to illustrate the term 'brutum fulmen,' was this: 'his (the Pope's) denunciations are but a brutum fulmen.'" The meaning of the word is now clear! Speaking of the White Brethren, he touches off the article with the remark that Boniface X. ordered the leaders burnt—Adrian IV. burned alive Arnold of Brescia for having raised his voice against the vices of the Papacy; the Beghards of the 17th century, or what few of them survived the persecutions of the Pope, joined the Tertiaries of the Franciscans. On which "fact" we make two pertinent comments: why did not the latter join the Protestants and keep as far as possible from the persecuting popes? And can anybody be named in those centuries whom the popes did not burn alive?

Under "whipper boy" we are told that D'Ossat and Du Perron, afterwards cardinals, were whipped by Clement VIII., but the age at which the future cardinals received the pontifical castigation is left to conjecture. "Poisoners (secret):" (2) Pope Alexander VI. was a noted poisoner. Cardinal Bellarmine was not a Pope, but in his honor, "a bottle with a big belly is called a Bellarmine."

For the benefit of those who do not know who or what St. Thomas was and desire to get the correct measure of his intelligence and genius the following characteristic specimen of his reasoning is vouchsafed: question: "utrum angelus moveatur de loco ad locum transeundo per medium?" (do the angels move from place to place through space?) Answer: "It depends on circumstances." What a great mind! Another example: "How many angels can dance on the point of a pin?" What a flattering opinion the reader now has of the Angel of the Schools!

Casualty, we are informed, is the art of quibbling with God; an Agnus Dei something used as an amulet; the Viaticum is a sacrament that furnishes the spirit with a passport to Paradise; the Ave bell is tolled before services to invite worshippers to a preparatory prayer to the Virgin.

The opportunity offered by the word Assumption is too good to be allowed to pass without an attempt to prove the Catholic Church in error. The author's insight into Catholic life and practices is powerfully evinced by his explanation of the term, "Odour of sanctity; the Catholic notion that priests bear about with them an odour of sanctity may be explained thus: they are so constantly present when the censers diffuse sweet odor, that their clothes and skin smell of the incense." On the Douay Bible, we are made acquainted with the portentous fact, to the simple-minded and ignorant, big with mysterious consequences of blasphemy and superstition, that "translates such words as repentance by the word of penance, etc." although why it should be a more heinous crime than to "translate such words as penance by the words repentance, etc." the reader is left to infer himself.

But the level of the whole casket of contemptible misrepresentation, "the priceless gem of fullest ray serene" is this article, which we transcribe in full: "LEWD (Anglo-Saxon leode) simply means folks in general, verb leodan. THE PRESENT MEANING REFERS TO THE CELIBACY OF THE CLERGY." This would sound better if it were added as a comment to the newspaper reports of a recent sample of ministerial uxoriousness, the stench of which still lingers unpleasantly in the public nostrils.

The learned doctor enumerates a long list of relics, "which are shown officially at Rome and publicly adored by the highest dignitaries with all the magnificence of ecclesiastical pomp and ritual." The list is not fit to print entire; ordinary decency and modesty forbid their mention. But here are some that will excite the risibilities rather than disgust: "A rib of the Verbum Caro factum, a vial of the sweat of St. Michael when he contended with Satan, some rays of the star which guided the Wise Men, etc." If readers have not a clear notion of the word Proletariat, the following remark will illumine his mind: "Italy has a clerical aristocracy, rich, idle, corrupt, and a clerical proletariat needy and grossly ignorant."

"Limbus Fatuorum" calls forth this lengthy quotation from Milton: "then might you see Cows, hoods, and habits, with their wearers tossed And fluttered into rags; then relics, beads, Indulgences, dispensations, pardons, bulls, The sport of the winds. All these, upwhirled aloft, Into a Limbo large and broad, since The Paradise of Fools."

And the inevitable comment: "One cannot wonder that Milton's great poem was placed by the Catholics in the Index of books forbidden." Which, of course, it is not, although this passage would certainly justify the measure.

Not for want of matter, but through a desire not to weary unduly the reader with such trash given out for learning, we will close with the author's article on leap year, and its origin. "St. Patrick,

having driven the frogs out of the bogs, was walking along the shores of Lough Neagh, when he was accosted by St. Bridget in tears, and was told that a mutiny had broken out in the nunnery over which she presided, the ladies claiming the right of 'popping the question.' St. Patrick said he would concede them the right every seventh year, when St. Bridget threw her arms around his neck, and exclaimed, 'arrah, Patrick Jewel, I dauren't go back to the girls with such a proposal. Make it one year in four.' St. Patrick replied, 'Bridget, acushla, squeeze me that way again, an' I'll give ye leap-year, the longest of the lot.' St. Bridget upon this popped the question to St. Patrick himself, who, of course, could not marry; so he patched up the difficulty as best he could with a kiss and a silk gown."

Poor wit, flat sarcasm! Only low boorish scorn for the Irish and their faith is here apparent. The attempt at being funny is as pathetic as such attempts generally are when the would-be clown piles his craft at the expense of truth and decency, and offends against the most elementary canons of good breeding. We trust that enough has been written to enable anybody who reads to form a tolerably just opinion of Rev. E. Cobham Brewer's Dictionary, and the reverend gentleman himself. It ought not to be a difficult task to conclude as to just where such a volume has a right to be, and where it has not. Self-respecting Catholics owe it to themselves to see that public funds are no longer devoted to spreading Cobham Brewer's ideas on the Papacy and the Catholic religion generally.

The space occupied during the past twenty-five years by the rank, venomous work in our public libraries, should be filled by another, that will repair some of the injustice done and furnish correct information to those who desire to know something of what we are and what we believe—the Catholic Encyclopedia.—Hartford Transcript.

Reaping the Whirlwind

The results of the Godless education imparted to the youth of Italy these many years are becoming alarmingly apparent in the increased number of most brutal and cowardly murders perpetrated every day by Italians. It would seem that assassination has become with them a profession, after having been a pastime. In Italy the public press boldly teaches immorality of the most revolting kind, and murder is applauded and its authors made popular heroes. There is scarcely a day in Rome when one or more shocking murders are not committed. The authors are promptly punished and everything is done by the courts to check the hegemania of crime; but there is no checking the growth of the spirit of lawlessness and anarchy; and for every murderer that is sent to a prison cell ten others rise up to continue his career of bloodshed. The youth are taught both by their teachers and their pulpits to scoff at religion; to blaspheme God, and to deride every kind of restraint as a relic of superstition. What is left to hold the hot passions of these southern peoples in check?

Still it is hard to account for the hatred the young men of Italy have for the priests. Priests are naturally the most popular of men. Their office and manner of life are calculated to inspire love. It is almost unnatural for a Catholic to hate a priest as for him to hate his own father and mother. But there is no gainsaying the fact that the godless education given by the state in Italy is developing a race of priest-haters. We must seek a natural cause for this natural phenomenon. One cause is that the priests have been too aloof. They have not mingled with the people as much in Italy and in all Latin countries as they do elsewhere. One reason for this is, the Latin races have no homes, as we understand that expression. They have houses in which they eat and sleep; but only the higher classes have dwellings in which they can receive their friends. Priests visit the poor only to administer the sacraments. The narrow and oftentimes dingy quarters of the common people repel visitors, and make anything like entertainment impossible. In colder climates the common people have homes and they love to entertain their priests. This is not true in Latin countries, especially in the cities. In Paris priests would not visit their flocks in their homes if they would. They live in hovels themselves, and their flocks are not even as well off. All intercourse must be in the sacristy, a thing which is urged against the French priests as a reproach, but which under present conditions is irremediable.

Another, and perhaps, a more potent reason is the kindly disposition of the Church towards poor families who would have one of their sons in holy orders, or in a convent. The subverts of the Church require that priests who have not the care of souls should have a patrimony that will keep them from want. Religious should have a dower. But the mendicant orders have always been very popular in Italy; and where a patrimony or a dower is required, the amount is placed at a ridiculously small figure. The result is there poor priests and religious are forced to eke out a wretched existence by means that are sometimes very questionable. They don't ask, and they don't get much from the people; but the little they get causes them to be regarded as vultures among a people who live on little or nothing. The present Pope has set his mind on remedying this evil. The policy of this and all non-Latin countries, not to ordain any priests for whom employment in the mission cannot be procured; and not to admit to the religious orders any for

NORTHERN Assurance Co'y

OF LONDON, Eng.
"Strong as the Strongest."

INCOME AND FUNDS, 1906

Capital and Accumulated Funds....\$47,410,000
Annual Revenue.....\$8,805,000

Deposited with Dominion Government for security of policy holders. \$398,580
Head Office—London and Aberdeen
Branch Office for Canada
88 Notre Dame Street West, Montreal
ROBERT W. TYRE, Manager for Canada.

MONTREAL CITY AGENTS

ENGLISH DEPARTMENT
ARTHUR BROWNING, 228 Board of Trade, Tel. Main 1743.
FRED. G. REID, 30 St. John St., Tel. Main 1222.
WILLIAM CAIRNS, 33 St. Nicholas St., Tel. Main 839.
CHAS. A. BURNS, 88 Notre Dame St. W., Tel. Main 1539.
JOHN MACLEAN, 88 Notre Dame St. W., Tel. Main 1539.

FRENCH DEPARTMENT
N. DOYER, 88 Notre Dame St. W., Tel. Main 1539.
GEO. H. THIBAUT, True Witness Bldg., Tel. Main 5972.

Truly a Struggling Mission

In the Diocese of Northampton, Fakenham, Norfolk.

HELP! HELP! HELP!—of the Love of the Sacred Heart and in Honor of St. Anthony of Padua, **DO PLEASE** send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out-post at Fakenham is only a GARRET. But it is an out-post; it is the **SOLE SIGN** of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk. Large donations are not sought (though they are not objected to). What is sought is the willing **CO-OPERATION** of all devout Clients of the Sacred Heart and St. Anthony in England, Ireland, Scotland, Wales, and the Colonies. Each Client is asked to send a small offering to put a few bricks in the new Church. May I not hope for some little measure of your kind co-operation?

The Church is sadly needed, for at present I am obliged to **SAY MASS** and give **Benediction** in a Garret. My average weekly collection is only 3s 6d, and I have no endowment except **HOPE**. What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done. In these days, when the faith of many is becoming weak, when the Church is struggling here on behalf of our Divine Lord Himself as it treated His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very up-hill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed But you can help a little, and a multitude of "littles" means a great deal. **Don't Turn a Deaf Ear to My Urgent Appeal** "May God bless and prosper your endeavors in establishing a Mission at Fakenham." ARTHUR, Bishop of Northampton. Address—

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng.
P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony. **THE NEW MISSION IS DEDICATED TO ST. ANTHONY OF PADUA.** Constant prayers for the success of the Benefactor.

whom there is not ready work, will be followed everywhere. As for the professedly mendicant orders, they are a sort of miracle, and miracles must not be judged by the ordinary rules of human wisdom. If all priests had work to do among the people, they would love their employment, and they would themselves be loved. The one cry of the Italian infidel from the Alps to the toe of the boot is that priests are over-morant; that they devour the substance of the people, without giving anything in return. The first step towards bringing about a rapprochement between priests and people in Latin countries is to put the former to work, and to make them in all things subject to episcopal authority and supervision. The Italians are naturally a lovable and loving people. When they do know their clergy they are willing to make any sacrifice for them. Their religion is nothing if not enthusiastic. We speak not of Italians in general, but of those among them who are perverted by false teaching. And what is true of Italians is true of all southern races. They can be controlled by kindness. They are mis taught, and they must have their views corrected. When that is done they will speedily return to their church obedience, and become once more the torch-bearers of Christianity.—Western Watchman.

BUSINESS CARDS.

M. J. Morrison, J. Hatchett
MORRISON & HATCHETT
Advocates, Barristers, Solicitors,
6th Floor, Banque du Peuple Chambers,
97 ST. JAMES STREET.
Phone Main 3114.

Hon. Sir Alexandre Lacoste, K.C.

KAVANAGH, LAJOIE & LACOSTE

ADVOCATES, SOLICITORS, ETC.
7 PLACE D'ARMES

H. J. KAVANAGH, K.C. PAUL LACOSTE, LL.B.
H. GUNN-LAJOIE, K.C. J. LES MATHIEU, LL.B.

Bell Telephone Main 438.

JOHN. P. WHELAN

M. A. B. C. L.
Advocate and Solicitor.

98 ST. FRANCOIS XAVIER ST.
MONTREAL.

Tel. Main 2279.

MULLIN & MATHIEU

Advocates

Room 6, City and District Savings
Bank Chambers, 180 St. James st.,
Montreal.

C. A. BARNARD, CASIMIR DESSAULLES

BARNARD & DESSAULLES,

Advocates.

Savings Bank Building, 180 St. James
Bell, Telephone Main 1679.

HENRY N. CHAUVIN, GEO. HAROLD BAKER

Chauvin & Baker

Advocates.

METROPOLITAN BUILDING
179 St. James St. Montreal.

TEL. MAIN 2194

Atwater & Duclos,

ADVOCATES.

101 Guardian Building, 100 St. James St.
A. W. Atwater, K. C., C. A. Duclos K. C.
J. E. Coulin.

COUIN, LEMIEUX, MURPHY

& BERARD,

Barristers, Solicitors, Etc.

Hon. Lomer Gouin, K.C. Hon. K. Lacombe, K.C.
D. R. Murphy, K.C. L. P. Berard, K.C.
J. O. Drouin, K.C. E. Brassard, LL.B.

New York Life Building.

T. Brossard, K.C. H. A. Cholette, LL.B.
Thomas M. Tansey, B.C.L.

Brossard, Cholette & Tansey

Advocates, Barristers & Solicitors

Phone Main 1490 160 ST. JAMES ST.
Guardian Bldg.

Tel. Bell Main 2784.

CODERRE & CEDRAS

Advocates

8 Place d'Armes Hill.
Montreal Street Railway Bldg.

Evening Offices:
3993 Notre Dame Street West,
53 Church Street, Verdun.

Bell Tel. Main 3552, Night & day service

CONROY BROS.

193 Centre Street

Practical Plumbers, Gas and Steamfitters

ESTIMATES GIVEN.

Jobbing Promptly Attended To.

Established 1864.

C. O'BRIEN,

House, Sign and Decorative Painter

PLAIN AND DECORATIVE
PAPER-HANGER

Whitewashing and Tinting. Orders promptly
attended to. Terms moderate.

Residence, 75 Aylmer Street, Office, 647 Dorchester street, east of Henry street, Montreal.
Bell Telephone, Up 205.

LAWRENCE RILEY,

PLASTERER.

Successor to John Riley. Established in 1860.
Plaster and Ornamental Plastering. Repairs of
all kinds promptly attended to. Estimates furnished.
Postal orders attended to.

15 Paris St., Point St. Charles.

McMAHON,

Real Estate Agent

Properties Bought and Sold,
Rents Collected, Loans and
Mortgages Negotiated.

Old and troublesome properties taken
charge of at guaranteed payments

JAMES M. McMAHON.

Real Estate Agent.

20 St. James Street.

Frank E. McKenna

Notary Public.

ROYAL INSURANCE BUILDING
Montreal.

Stuart, Cox & McKenna. Main 2874

Dr. G. H. DESJARDINS

OCULIST

600 St. Denis St., Montreal

SELF-RAISING FLOUR.

BRODIE'S CELEBRATED

SELF-RAISING FLOUR

Is the Original and the Best

A PREMIUM given for the empty bag
returned to our Office.

10 BLEURY ST., Montreal.

THE BEST BREAD YOU EVER BUTTERED
That's the kind you have if you use
PURITY FLOUR

Don't buy flour simply because it has a name and is labelled, but buy the kind which is milled to help you make the nicest loaves of pure, appetizing bread. That's PURITY.

Ask your grocer to-day for Purity Flour and try it.

THIS IS THE LABEL

See that it is on each bag or barrel you buy

WESTERN CANADA FLOUR MILLS CO., LIMITED
MILLS AT WINNIPEG, GODEFRICH AND BRANDON