

ing. The lone drinker is looked upon as one who has contracted a great disease for the cup that cheers and on inebriates. The man who has he can take a glass and leave it does not want to be counted in class. Therefore he loves company. But he forgets that he is on the like which leads to sordid. Often the man who wants a companion he wishes to "set 'em up" never to think what an infinite amount of money he may do his friend when he goes to enter the bar-room with him. A friend may have been a hardier, but he is fighting the fiend, solicitation of his acquaintance is a temptation. In a moment of weakness he may enter the bar-room and thus begin a new career which for means degradation, poverty and death. We do not know a more deplorable sight than to witness a young man going into a bar-room and the week's labor is over and the wage in his pockets. Each one is he is obliged as a code of honor great everybody else and a band of million flogs went their way to their friends, tumble to bed, endure the horrors of a restless night, wake up a sick stomach and wish they were dead. A law against the treating of a woman would be a good law. It is true what Sir Thomas Lipton has said that "corkscrews have sunk more people than cork-jackets will ever save."

VERY OFTEN we notice deliverances of some of our distinguished Bishops which should be indelibly impressed in the minds of our people. "I need tell you of the sorrow," says Bishop Foley, of Columbus, Ohio, in a recent oration, "that fills the heart of many poor old Catholic father and mother who find their sons and daughters, founded as they may be with the faith and honors of the world, but who are to God and apostates of the world." "If we sought the reason," he continues, "we might find it in the fact that they left their father's house and knowledge in the home of the father and in finding a new life, the light—the light that illumines every coming into the world—was only extinguished. What, after all, we have without faith or knowledge with grace. Better by far not to know than to know and still be lost in eternal darkness." We may be thankful that the young man described by Bishop Foley is rarely found, but he should be in evidence at all. We have our time come across a few light-headed, shallow young people who fancy they can obtain a better social position by cutting loose from their Catholic maintainances. They would change their name from Michael to "Percy," name about which they fancy there is an odor of Eau de Cologne—they would part their hair in the middle, wear a cane, dress faultlessly, and have an eye on a Protestant girl, and for all what is the use of speaking to them. They are an infinitesimal quantity and deserve but contempt.

WE are pleased to notice that the late Bishop of Barcelona, who was not murdered by the followers of Professor Ferrer, are about to bring their slanderous charges to a court of justice. A paper in Toulouse, France, made the statement that during the recent disorders in Barcelona numbers of murdered victims were discovered by the gentlemen who entered convents to free the nuns from their bondage by cutting their throats and forcing them from too much worldly wealth by stealing what could be carried away and putting in flames all irremovable. Under the direction of Right Rev. Mgr. Santol, of Barcelona, the role of the twenty-six religious communities have entered a case of libel in the law courts of Toulouse against the author of the paper referred to. Six hundred and sixty-four nuns have signed a requisition for the action of slander and are all prepared to appear in court in defense of the good names of their convents. If the editor receives a long term of imprisonment it will be a just punishment for his outrageous libel.

THERE are times when some of the ministers of the sects, imbued with a godly share of charity, express the warmest feelings of regard for their non-Catholic neighbors, and once in a while, too, they say pleasant things about the old Church. They lay it down as a principle that there should be no charity all around, so that a better feeling might prevail amongst neighbors. Unfortunately, however, each one of our separated brethren speaks for himself and there is no authority in his church to compel him to adopt a certain role of conduct in regard to those outside his sect. A press report tells us that a regular letter, signed by a number of leading Nonconformist ministers, has been addressed to every Nonconformist minister in the United States, announcing the initiation of an anti-Catholic movement among Nonconformists, something like that sustained by the Orange

lodges. And so the world moves along. The spirit moves some preachers, once in a while, just for variety sake, to throw stones at the Vatican.

A FEW DAYS ago the Most Rev. Archbishop of Kingston, Mgr. Gauthier, celebrated the eleventh anniversary of his elevation to the See of that Archdiocese. The CATHOLIC RECORD sends him hearty greetings. May it be that many more anniversaries will be vouchsafed him, and that each will have an increased store of happiness. When the history of the Church in Canada is written the Most Rev. Archbishop Gauthier will be referred to as one of the most distinguished sons of the faith—as a prudent, thoughtful administrator—as a father to his hard-working priests and laity—as a man in whom shines at all times an abundance of gentle, kindly ways that reaches all hearts, and promotes a more intense and a more abiding love for that faith to the promotion of which his whole being is unsparingly and constantly devoted.

THE CATHOLICS of France have at long last opened war on the infidel schools of that country. Archbishop Germain, of Toulouse, will rally the Catholic voters at the general election of 1910, in support of candidates committed to the defense of Church interests. The Archbishop says that the situation of French Catholics is intolerable, and that they must adopt the attitude of their Irish brethren in the days of Daniel O'Connell. The Minister of Education, evidently a past master in infidelity and other things equally as bad, has issued a circular to the school teachers instructing them to disregard the demand of the clergy and Catholic parents for the withdrawal of the infidel text books. All news from France gives us the conviction that officialdom is thoroughly scared.

SOME PERSON, perhaps for a personal reason, has caused it to be rumored that Rome is investigating the Knights of Columbus, and that the order may soon be condemned. As Bishops and priests are members of the association, as well as hundreds of thousands of the laity, this may be ranked with one of the silly rumors of the day. To be a good Knight one would have to be of necessity a good Catholic. The Bishops and priests, almost without exception, all over the continent, are taking a most friendly interest in the Knights of Columbus. At the present writing, Right Rev. John J. Keane, Bishop of Cheyenne, Wyoming, a pulpit orator of marked ability, is delivering a series of lectures in Milwaukee under the auspices of the Knights of Columbus.

THE DIOCESE OF SAINT MARIE will ere long rejoice in the possession of a new and grand Cathedral. Since its formation a few years ago Bishop Scollard has worked in a manner little dreamt of in the outside world to put Church matters in goodly form. It was and is yet in large measure, a missionary diocese, but, under the careful and most prudent guidance of its new and first Bishop, we may hope that ere many years pass it will rank with those which have been long since established. The plans for the new edifice have been drawn up, and work will be started at an early date. The cost will be about \$100,000. May every success and blessing be the portion of the good Bishop of Saint Marie in his efforts to spread the faith.

AND NOW we are told that the mayor of Rome, a Jew and a Mason and a hater of the Church, has much trouble ahead. His brother Masons intend to bring Mayor Nathan to trial. He was formerly Grand Master of the order. He accepted the invitation of King Victor Emmanuel to be amongst those who called upon the Czar upon his recent visit to Italy. This gave immortal offence to the Masonic Socialist Democrats and Radicals. As there is now a prospect of disturbance in the ranks in that terrible combination of revolutionists, the continental Masons, it may be hoped that better conditions may ere long prevail.

#### O'CONNELL AND HOWE.

Halifax Acadia Recorder.

It is not generally known that there was a personal meeting between Joseph Howe and Daniel O'Connell, but such an incident really seems to have occurred. In the second volume of Mr. Chisholm's work on the Great Reformer is found an account written by Mr. Howe for the New York Tribune, of a meeting which he and Sam Slick had with O'Connell in 1838, a meeting at which the great Irish leader paid a fine compliment to Nova Scotia. The incident took place at Lunenburg, a town a few miles out from London. After describing the genial host and his relatives, Mr. Howe's article thus proceeds:

"We had hardly made the acquaintance of our new friends and taken a stroll around the garden, when we were conscious that other guests were soon expected. We did not ask, and of course could not know who was to come, and certainly had no idea that we were to meet Daniel O'Connell—then in the zenith of his

fame and influence—the foremost figure in the active politics of the day. By and by the door was thrown open and the Liberator entered. The first impression he gave me was of the marvellous resemblance of his physique to that of one of my elder brothers. The face was more deeply lined, more jovial and less stern, but there was the same jaunty step, the same broad chest, the same tall and powerful frame. I knew in a moment that it was O'Connell, for I had seen so many prints and pictures of him, and heard him two or three times in the House of Commons. "Well, old friend," he exclaimed, as he walked up to our host and took him by both his hands, "I suppose you will say I am the biggest fool in Christendom." "What foolish thing have you done now?" was the question which naturally followed; and the Liberator, drawing himself up proudly to his full height, started us all by the response: "I have just refused the Chief Baronship and Mastership of the Rolls, and I had to keep your dinner sitting while I finished my letter." At dinner I sat opposite O'Connell. It is impossible to exaggerate the interest with which I looked at and listened to that remarkable man on that evening. It is safe to say that no man at the present day (1856) fills the space in the public eye and wields the personal influence that O'Connell did at that hour, and no Irishman has ever wielded it since, fighting his way up, step by step, at the bar, in social life, on the platform and on the hustings, till he had distanced or overpowered all rivals. If Warwick made an unmade king, O'Connell made and unmade empires. At times in conversation with all parties tried to ignore and denounce him, but in the end all came to recognize his position and acknowledge his influence; and step by step he won some right for his own country, or redressed some wrong, putting aside, as he had done this very day, all temptations of office, spending freely what the people gave him, and dying comparatively poor."

In another passage Mr. Howe tells a story illustrative of the effect of O'Connell's work in causing everyone in Ireland to take a deep interest in politics: "Even the boys were politicians. 'Who lives there?' said I to a bare-legged urchin, as I rode round Killarney on my way to the up-river lake, and who was to bring back my horse. 'Is it him?' said the lad, pointing to a gentleman's mansion, a little off the road, which had attracted my attention; 'he's nobody. He was a member of parliament, but he turned tail, and we turned him out.'"

At the dinner table, O'Connell was first, and the rest nowhere. Howe thus describes him at this function: "Here was a head-centre worth looking at and listening to, and I did look and listen, for that evening certainly, with great interest. He led the conversation of the evening, and we were content that he should lead it, for his conversational powers were of a high order. He interchanged the ray and the grave so adroitly that while at one moment we were convulsed with laughter, in the next the tears were standing in our eyes." This is a very vivid picture indeed, and the great Liberator said: "I am always proud to meet anybody from your province. The Nova Scotians admitted Catholics to their Legislature in spite of the penal laws, years before they were admitted to the House of Commons." O'Connell was referred to by the Hon. Mr. Laurier, K.C., in the House of Commons in 1892. Catholics were not admitted to the British House of Commons till ten years later. In this interview, the Irish leader gave an illustration of his affectionate and happy domestic relations by showing with the greatest pride a copy of the Dublin Review containing an article written by his daughter, Mrs. Fitzsimmons, on the subject of Irish novels. There was much of romance in this meeting of the Irish Nationalist and the son of one who had given up home, friends and country rather than consent to forego his allegiance to Britain. O'Connell at the time had reached the full noon of his fame, while the day of the brilliant young colonial was just dawning. The year of O'Connell's death was the year which saw the culmination of Howe's life-work in the complete establishment of Responsible Government in Nova Scotia. Until the last of the colonial era, the latter retained a deep veneration for the name and the fame of the great Liberator.

"The Speeches and Public Letters of Joseph Howe," Edited by Joseph Andrew Chisholm, K.C., Halifax, N.S., The Chronicle Publishing Co., 1909.

#### ANGLICANS OVER IN A BODY.

FATHER PAUL, SUPERIOR OF SOCIETY OF ATONEMENT, AND SIXTEEN OTHERS RECEIVED AT GRAYMOOR, NEW YORK.

On Saturday, Oct. 30, the vigil of All Saints, the Society of the Atonement, Graymoor, near Garrison, N. Y., was corporately received into the Catholic Church, the ceremony taking place in the convent Chapel of Saint Mary of the Angels.

Right Rev. Mgr. Joseph H. Conroy, vicar-general of the diocese of Ogdensburg, an old friend of the society, acting under the authority of Most Rev. John M. Farley, Archbishop of New York, officiated. The Monsignor was assisted by Rev. Paschal Robinson, of the Franciscan monastery at Washington, and Rev. Patrick H. Drain, pastor of the Church of Our Lady of Loreto, Coldspring, N. Y., in whose parish Graymoor is situated.

Seventeen were received in and as the little company in successive groups, kneeling at the foot of the altar, pronounced aloud their profession of faith, in the presence of the three receiving priests, the scene was most solemn and impressive.

The Graymoor community prior to their reception were under the direction of Right Rev. Mgr. C. G. O'Keefe, pastor of the Church of the Sacred Heart, Highland Falls. It is understood that the converts will be received into the Franciscan order next week, and that the ceremony will take place at Graymoor.

name and corporate existence, is an exceptional privilege granted by Rome as the result of a petition made last August to Pope Pius through Monsignor Falconio, the Apostolic Delegate at Washington.

A recent precedent for the action with regard to the Graymoor community was the reception of the Anglican Sisterhood at St. Katharine's, Queen's Square, London, England. This convent was opened forty years ago as a branch of the East Grinstead Anglican community. A few years ago the convent separated from the mother house. The doctrines and ritual of the Catholic Church had much attraction for some of the nuns, and recognizing more and more definitely that union with the Holy See is an essential of true Catholicity, they gradually came to entertain the idea of entering the Catholic fold. The result was that last year six sisters, and ten embroidery school workers came into the Church. The event of course had a considerable influence. The converts, steadfast and true in their loyalty to the Catholic faith, set an example by which the thoughts and views of others must have been affected. At any rate, in December 1908, the superiors, Mother Ellen Mary, was received into the church by Abbot Cabrol, of Farborough, and became instead of the head of an Anglican community, a Benedictine abbess. Permission was later received from Rome for the celebration of Mass and the reservation of the Blessed Sacrament in the convent, and on April 1st of this year Abbot Cabrol said Mass for the first time at the institution.

THE GRAYMOOR CONVERTS. The Society of the Atonement heretofore has been a body of Anglicans, living under the rule of St. Francis, and its founder, Father Paul James Francis (Mr. Lewis Watson), has become well known as advocating the corporate reunion of the Anglican Church with the Holy See, especially as editor of The Lamp, a widely circulated monthly published under the auspices of the society, and as joint author with Rev. Spencer Jones, a distinguished English clergyman, of "The Prince of the Apostles." About a mile from the house of the Graymoor community were the Episcopalian Sisters of the Atonement, directed by Father Paul. All these were received into the Church, together with Father Paul and others in association with him.

Father Paul was born in Maryland. His father was Rev. Joseph Watson, an Episcopalian clergyman, and his early days, it is said, one of the brotherhood which Bishop Ives started in South Carolina while he was still an Episcopalian. Father Paul is a graduate of St. Stephen's College, Annandale, N. Y., and of the General Seminary in New York. He was ordained an Episcopal minister in 1885. He was rector of Holy Cross, Kingston, N. Y., and afterward the head of the Associate Mission in Omaha, Neb. About ten years ago, he began the life of a Franciscan friar, and devoted himself to the cause of the corporate reunion of the Episcopal Church with the Catholic Church. According to the strict ideal of Franciscan poverty.

Last summer announcement was made of the conversion of Mrs. Theodore Watson Hall, of Cornwall-on-Hudson, N. Y., sister of Father Paul. Needless to say, the fact that the Graymoor converts were received into the Church involves no recognition of Anglican orders.

It is announced that the community will continue the publication of The Lamp—Philadelphia Catholic Standard and Times.

#### MAULIN SENTIMENTALITY.

The execution of one Francisco Ferrer, the so-called "martyr of liberty," which took place at Montjuich, Spain, some time ago, has caused quite a commotion in anarchist and socialist circles; and even respectable Canadian newspapers and printers in ill-timed and nauseating disquisitions on the iniquities perpetrated by the Spanish authorities who decreed the death of an individual whose place in history is similar to that of Ravallia, Franco, Chigoroz and other "patriots" whose sole aim in life was the execution of a deep thinking that makes for order and authority.

Ferrer, he it said, was not a Spaniard, but was one of the great hordes of foreign anarchists who found a refuge some years ago at Barcelona, which is known to the world as the rendezvous of the worst political plague on earth.

Employed in 1881 as a manager of a Spanish Railway Company, he became later the director of the Escuela Moderna, and began a propaganda of anarchy and atheism. One may judge of the character of the Ferrer establishment from the following extract (taken from a text book of a Barcelona school of the school founded by the "martyr"): "To maintain order is to maintain injustice against the working man. . . . All religions are based on ignorance and imposture and aim at exploitation and oppression. . . . Jesus Christ is a myth; and the gospel is a lie. It is truly a misfortune that such a list for the deceiving of the people."

At the time of his arrest, the text of an anarchist proclamation was found in Ferrer's house advocating revolution, and calling for "three hundred comrades to risk their necks to begin the revolutionary movement in Madrid and elsewhere."

During the interrogatory previous to his condemnation the names of several dangerous anarchists were found on the stubs of his cheque-book. When asked for an explanation, Ferrer declared that he was accustomed to "lend money to these men; that his daughter should have been obliged to work in a French biscuit factory for a livelihood. The "martyr" was the general treasurer of the Spanish revolutionists and the chief organizer of anarchy in the Iberian peninsula; and documents were found amongst his treasures, inciting the putting to death of certain high personages and the destruction of public buildings. These documents also prove that Ferrer gave

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instruction to his adherents in the use of cipher codes, and he begged them to let him know if they had supplies of arms, money and dynamite. This, briefly, is the personal history of Professor Ferrer, who was executed, so the Literary Digest tells us, "in spite of appeals and protests from almost every country, and lastly an appeal to King Alfonso from the despairing daughter of the prisoner."

The best evidence of the character of Francisco Ferrer is found in the tributes paid to his memory by his friends. The following are samples:

"Ferrer has been the victim of the monks, who, having been reinforced by many of their colleagues expelled from France are all-powerful in Spain" (Reinach, in the Paris Temps).

"The royal imbecile, with a heart untouched by the protests of the civilized world, has ordered the execution of a man who is not a Catholic, but a royalist. He has signed his own death-warrant, and when he dies like a dog no man of heart will drop a single tear." Herve.

The London Standard does not share the opinions of some sentimental gentry in this country. It says: "Ferrer was regarded as a wretched coward who exploited anarchy at the expense of the common purse."

The Telegraph says: "outside of the anarchistic rabble, every Spaniard regards Ferrer's execution as an act of justice." Evidently, the Paris Municipal Council regards it as a crime, and as a notion to name a street after the "martyr" and the education of his grandchildren at the public expense was defeated by an overwhelming majority at a recent meeting.

Why are our newspapers so dreadfully exercised over the unfortunate anarchist, and mourn so lamentably "the reason is not far to seek; and it seems evident that honesty is yet lacking in the sapient editors who, unwittingly, perhaps, are abetting the cause of revolt against authority."

The situation in Spain is decidedly serious; but the cause created and fanned by such men as was Francisco Ferrer. To his atheistic propaganda must be attributed in a large measure the discontent which exists. A recognized authority, who has just returned from Spain says (in the Times, Troy, N. Y.):

"The result of Ferrer's teachings was seen in the recent riot at Barcelona, where twenty-two churches were destroyed; and such scenes were enacted as recall the horrors of the French Revolution, when these beautiful edifices were destroyed. Many of these contained noted paintings by Murillo, Velasquez, and other celebrated masters. The streets of Barcelona were filled with valuable paintings and precious church decorations, which had been thrown away because the rioters could not sell the property, and had no place to conceal it. Ferrer was the leader of this awful destruction, and he led it as an anarchist and atheist."

To understand the conditions existing in Spain, it must be remembered that Catalonia, the province of which Barcelona is the capital, has strong antipathy for the rest of Spain, and the Catalonians have always hated the Castilians. The sentiment of the Catalonians is not that of the larger portion of Spain, which is quite content with the monarchy and is content with the reigning house. Catalonia desires to be independent, and its capital has become the refuge of the anarchists and political outcasts of the continent. The republican leaders outside of the province of Catalonia are not in sympathy with this anarchistic propaganda. To indicate the character of Ferrer, it is worthy of remark that among his efforts was found the check committed suicide, for his attempt to kill the King by throwing a bomb. Ferrer tried to start riots simultaneously in three cities, Barcelona, Madrid and Valencia, but was successful only in Barcelona." Such testimony as this should be sufficient to set even an advanced Canadian editor right on the Spanish situation.

P. W. BROWNE.

#### CATHOLIC PRACTICES.

THE SERVICES FOR THE DEAD.

Love of the departed and a desire to perpetuate their memory is a characteristic of every people, whether barbarous or civilized. The ancient countries of Asia and northern Africa are noted for their sepulchral monuments. The mighty pyramids of Egypt, of which the origin and purpose were long a mystery, have been found to be tombs of dead monarchs. In remote India may still be seen the graceful, fairy-like Taj Mahal, claimed by many to be the most beautiful edifice in the world, and erected by a Hindu king as a memorial and sepulchre for his beloved queen. The walls of Jerusalem are the tombs of the kings of Judah, and the roads that radiate from the gates of Rome are the ruins of the final resting-places of emperors and patricians.

All nations honor their dead. Whether enlightened by faith or groping in error, all strive to keep alive the memory of those whose death has taken away and to manifest their undying love for the departed. But the Catholic Church does more than this. She is the spiritual mother of her children, and her solicitude extends not only to their perishable bodies, but also to their immortal souls. Her faith teaches that the soul, when it has been separated from the body and has received its sentence from its Maker, may need help from its friends who have remained behind. Its

time for meriting is over, but it may obtain merit through the prayers and good work of those who are still able to acquire merit—those who are still on earth—and particularly through the petitions of the Church and the Holy Sacrifice of the Mass.

But why does the Church pay so much attention to the perishable body—the lifeless clay, soon to be the food of worms? We can easily understand that she would be solicitous for the soul of the departed, but why should she pay honor to the body after the soul has left it?

Because the Church's faith teaches that that body has been the temple of the Holy Ghost, and is to be reunited to the soul on the day of general judgment, to share its eternal destiny. The body is the instrument which the soul has used for God's service. Without it, the soul could not have attained to its happiness, and so the body, in the designs of God is destined to participate in the happiness which He will give to the faithful soul. "I know that my Redeemer liveth, and in the last day I shall rise out of the earth; and I shall be clothed again with my skin, and in my flesh I shall see my God, Whom I myself shall see, and my eyes shall behold, and not another."

That body has received the waters of baptism, the chrism of confirmation, the holy oil of extreme unction—and hundreds of times during its life has been the tabernacle of the Body and Blood of Jesus Christ. And so when death has come to the Catholic, the Church not only endeavors to help his soul, but she gives the last honors to his body. It is brought into the house of God in solemn procession; the adorable Sacrifice of the Mass is offered in its presence, the odor of sweet incense arises around it, holy water is sprinkled on it, and it is then laid away in ground that has been consecrated by the prayers of the Church.

SUPPLICATIONS FOR MERCY.

How often we read in our daily papers the funeral orations delivered over those who are not Catholics—always laudatory, sometimes fulsome in their praises of the departed. Such is not the spirit of the Church in her services for her dead. She looks upon death as a punishment for sin; she remembers that nothing defiled can enter heaven; and so she treats the dead as persons whose souls some stain of sin may have been found by the all-seeing eye of God, or who may not have fully satisfied the debt of temporal punishment for sins forgiven. She takes the salvation of no one as certain; she does not canonize the dead on the spot, regardless of the kind of life they have led. Her funeral services are always a supplication for God's mercy on the departed soul.

CEREMONIES BEFORE MASS.

In our country it is not customary to carry out all the rules of the ritual regarding obsequies. We are not living in a Catholic country, and the strictness will not allow the doing of many things which are beautiful and instructive, but are not essential to the Church's ceremonial. In some parts of the world the custom is in vogue of beginning the funeral rites at the house where the death took place, and of continuing them in a solemn procession to the church; but among these ceremonies are shortened and generally take place at the church only.

It is the rule in some churches to have the clergy meet the body at the door and accompany it to the altar, where it is placed just outside the sanctuary. If the deceased was a lay person, his feet are pointed towards the altar, so that he is, as it were, facing it; if he was a priest, the body is turned the opposite way, the face towards the congregation, to signify that his work during life has been to instruct the people from the altar.—Providence Visitor.

#### THE STORY OF CALVARY.

Protestants who do not understand the ceremony of the Mass often wonder what there is in it to attract such close attention. To them preaching and hymn singing are accepted forms of public worship, says the Intermountain Catholic.

It would, therefore, be well to tell our non-Catholic friends that all the ceremonies have a meaning and relate to the Passion of Christ. When, for instance, the priest begins the function he kneels at the foot of the altar, and there he represents Christ in the bloody sweat in the Garden of Gethsemane. Then he goes up the steps and kisses the altar, and we are reminded of the kiss with which Judas betrayed the Master. Then he goes to one side of the altar and then to the other and back to the centre of it, and we recall how our Savior was led before Annas and Caiaphas and Pilate, and Herod and back to Pilate and finally to the hill of Calvary.

The priest washes his hands, and we think of Pilate doing the same and declaring that he is guiltless of this innocent blood. When the consecration takes place and the Host is raised above



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#### HER DEATH WAS HOURLY EXPECTED

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MRS. JAMES FENWICK

My cure seemed hopeless, and my friends hourly expected my death. I was so bad that I wanted to die, and it was during one of these very bad spells that a family friend brought a box of 'Fruit-a-tives' to the house. After much persuasion I commenced to take them, but I was so bad that it was only when I had taken nearly two boxes that I commenced to experience relief. I kept up the treatment, however, and after taking five boxes I was cured, and when I appeared on the street my friends said, 'The dead has come to life,' and this seemed literally true, because I certainly was at death's door." (Signed) MRS. JAMES FENWICK.

"Fruit-a-tives" are sold by all dealers at 50c a box—6 for \$2.50, or trial box, 25c, or sent post-paid on receipt of price by Fruit-a-tives Limited, Ottawa.

the priest's head to be seen by the congregation, we behold Jesus nailed to the cross and lifted up to die.

And so the sacred drama goes on—He dies. He is buried. He rises again. He ascends into heaven, and the Holy Ghost comes down to bless the Church and abide with it forever. With that blessing, given by the priest, the words are heard, "Go, for Mass is over," and the people, having taken part in offering the Holy Sacrifice, depart in peace, thanking God for the grace of their presence at such celestial mysteries.

Is it any wonder that Catholics do not need preaching or music or reading to increase its charm?

Remember that the graces and favors of prayer do not come from earth but from heaven, and therefore do not effort of ours can acquire them, although, it is true, we must dispose ourselves for their reception diligently, yet with humility and tranquilly. We ought to keep our hearts wide open and await the blessed dew from heaven.—St. Francis de Sales.

Though thou failest to make others good, make thyself so.—Bishop Spalding.

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