

REMARKABLE SPEECH AT THE EUCHARISTIC CONGRESS.

At the great meeting in Albert Hall one of the principal speakers was the Archbishop of Glasgow. In his speech His Grace said he was pleased to speak to a large body chiefly consisting of working men, because he could not help feeling—following to some extent, what had already been said by Cardinal Mercier—that this resolution was of supreme importance, not only to the working men themselves, but to the country, to Europe, and to the world. (Cheers.) Power was passing day by day, and more and more, into the hands of the working classes. Manhood suffrage was not far off. They need not inquire whether he approved of it or not. He was not going to tell them that. (Laughter.) Whether they approved of it or not, it looked as if it was coming. The working men will rule the world. They knew that the Liberals looked upon the last general election as the greatest triumph ever won, while Unionists thought it the greatest calamity, but men who read the signs of the times knew that the last election was the birth of the Labor party. (Cheers.) Some people said that when it came to pass that the country and the world was ruled by the working men then would come the millennium. Then the lion will lie down with the lamb. He wished them to think for a moment it is perfectly certain that the millennium would come, even in that case, and that there would not be anything but good government and fair play. He hoped so. But, after all, they must remember that working men were men just as well as other people, and men had their failings and weaknesses. People said that one man was as good as another, and he thought it very true, but one man was as bad as another; that was also true. One man was incapable, but another was capable, too, if he did not take care of himself. That being the case, they had to consider this—what was the principal use of power? Was it to look upon it as given to one to make him a great man, and to give him his own way? He was afraid that a good many people, in one way or another, say, by birth or privilege, had looked upon that power as their own property, without answering to anybody. The true principle, not merely of Christianity, but of high policy, was that men who were put in power should look upon themselves as put there first and foremost for the benefit of others. No doubt it was only fair that they should have the honor due to their rank, but in the eyes of God they were to remember that they were not a whit better than their subjects, and, like their subjects, they would have to answer on the day of judgment, not for their rank, but for their deeds—what they had done—(cheers)—and how they had used the responsibility God had given them. As Cardinal Mercier had pointed out, what greater object lesson would they find than our Saviour in the Holy Eucharist. They would find there the King of Kings, the Lord of Lords, Who used His power with grace and blessings as far as they could spread. That was the Christian ideal of power. (Cheers.) Every dynasty that had fallen, every oligarchy that had been brought to the ground, had been brought down and fallen because its power had been abused. Would the power of the vote tyrannize over them? It might, if a popular vote was not founded upon principles of justice. The working men had few triumphs, but enough to take their revenge upon the centuries of injustice. No one could deny that there had been class legislation, there had been partial rewards, and the rewards of capital had been greater than the rewards of labor. What did capital risk? Its money. What did labor risk? Its life. Go into the mines of Lanarkshire and the shalyards of Glasgow. It risked its life. (Cheers.) In the same way, how differently had the poor man been treated from the man in high position who had been inefficient. He became useless, and not through his own fault, was cast aside. How many inefficient men of high position were omitted in Westminster Abbey? (Cheers.) When they had an inefficient Cabinet Minister they sent him to the House of Lords—(laughter)—when you had an inefficient gentleman you gave him a handsome pension, and then when you had an inefficient working man you sent him to the workhouse. He did not say that now to inflame class hatred, but to show them how necessary it was now that those into whose hands power was now coming should be just and generous. (Cheers.) If they were full of the same spirit of which so many governors had been full, then nothing but horror could be before the world, because they had bitter things to remember, and because it was difficult to get rid of the rule of the multitude, no matter how unjust it was, if the power was in the hands of one man, or a few men, they could be removed. If the power was in the hands of a number of men how could they be removed? In a well-ordered State it was not one class or another that should predominate. No matter who governed, it was necessary that everybody should have fair play. (Cheers.) They had an instance in the beginning of that evening of the treatment they received from a great and free people. (Shame.) No such thing should be possible, no matter what kind of Constitution they were living under. (No.) They would allow him to say this much: He did not believe that any Catholic who received Holy Communion regularly and who worshipped our Lord in the Blessed Sacrament, and regularly and reverently thought of what he was doing, would be able to persecute his brother-man—(cheers)—even though he knew that that man belonged to the class who persecuted his own folks in times long gone by. They had an instance of this over a little bit of water, Go to the North of Ireland, and they would find intolerance: go to the South of Ireland—(hear, hear)—to the descendants of the people who had been persecuted—(cheers)—go to the West of Ireland, and there they found that non-Catholics could live in peace. Why? Because the majority around about them were Catholics and were tolerant. (Cheers.) Of course some of

them would say that was because the Irish were the Irish. He did not believe it. He thought that the Scottish, if they would allow him to say so—because he remembered he had to go home again—(laughter)—were just as good if they got the same chance—(cheers and laughter)—and, therefore, to come to a conclusion, what he wished to say was this, that if they themselves had a true devotion to Holy Communion, and a little by little, they could spread a belief of the Blessed Sacrament to those who did not believe in it, to worship it as they worshipped it, and received it as food and drink as they did, they would do a great deal to bring about that reign of justice—(cheers)—that reign of peace—among men which many fanatically-minded people were trying to bring about by overturning Governments to the ground, and introducing new forms of government, when that could be brought about by a true Christian spirit, and so they should be doing something to bring about what he called a poet (not their poet) hoped for—the day "when man to man the world or 'old shall brethren be and a' that." (Loud and long continued cheers.)

THE CHURCH vs. SOCIALISM.

Socialism, whether considered as a society for the amelioration of the condition of mankind, or as a political party in the United States, attacks the Catholic Church incessantly. Catholic Church is a divine institution, founded by Jesus Christ Himself, to teach mankind faith and morals. With politics in any country it has nothing to do, unless politics in a country goes outside its legitimate sphere, and interferes with the faith or morals taught by Christ, or by tyrannical enactments restrains the Church from fulfilling its mission. The Church must maintain its right to exist upon the earth, and to teach the full doctrine of Christ to mankind. The Church was instituted for the saving of the souls of men, and its teaching of faith and morals is a means to that end. Without faith and morals it is impossible to please God, and if these are not taught with certainty there must be loss of souls, and if governments interfere with the right of the Church to teach these many souls may be lost. Socialism shows plainly that as an association of men and women, and as a political party, it will interfere with the Church in teaching faith and morals, and therefore the Church must oppose it, and warn all men of good will against its doctrines and purposes. Of course the Church will teach its own members to avoid such evil teaching, and prevent as far as it may any one of its members from being associated with it, and will at the same time explain to the world the reasons for its action. There are evils in the world, as there always has been and always will be. The Church deeply sympathizes with those suffering from these evils, and has sought to alleviate them, and taught men to look upon all mankind as brothers and to act towards these brothers as they would wish these brothers to act towards them. And the Church has led in helping others, by building and maintaining hospitals, orphan asylums, and other institutions for the relief of those unable to help themselves. It cannot be said of the Church that it is not sympathizing with the sufferings of mankind, and doing much to relieve those sufferings. The Church can appeal to the records of history, as well as to the institution now in existence which have been established and maintained through its influence, as a proof that it sympathizes with those who are hungry, naked, without shelter, and with the fatherless and widowed. One has but to look upon all mankind as brothers and the Church has done, and is now doing, for the poor of the world. It can look the critic in the face and challenge him to show where the Church has not done its duty to the suffering and the poor. The Church has been misrepresented, abused, ridiculed and held up as an object of degradation and infamy, all kinds and sorts of falsehoods and calumnies being uttered against it. Our Lord foretold these things, and He went so far as to bless those against whom these things should be uttered: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly and for My sake: be glad and rejoice, for your reward is very great in heaven." But God, Who is able to bring good out of evil, and make even the wrath of man to praise Him, will not permit the falsehoods and revilings made against His Church and His people to injure them. Evil of itself can never attract mankind long at a time. A falsehood can have no weight with those who know it is false. A prejudiced mind may receive a falsehood in line with its prejudice as being true, but when the prejudice disappears the falsehood will disappear with it. It is the falsehood that contains some truth that is dangerous. A counterfeit must closely resemble the thing counterfeited if it is to deceive any one; and a falsehood must contain a good likeness of the truth if it is to be received. Undoubtedly there are a few Catholics who have become members of the Socialist party, and there may be others who are thinking of joining. To these we desire to address such articles as may be published under the head of "The Church vs. Socialism."

The first obligation of Catholics is to preserve their faith, and it is a matter of faith that the things of earth are far less consequence than the things of heaven. Heaven is the destiny of man, and man must do everything in his power to achieve that destiny. He can only achieve that destiny through Jesus Christ, the angel declaring at His birth that He was "The Lord." The Socialists, at least the very great majority of them, reject the testimony of the angel and declare "That Christ is not the Lord." As a party the Socialists assert, ed by a majority of one that they had nothing to do with religious matters, that their object was only political; but it may be assumed that the larger number of the delegates composing that majority were of the same opinion as the minority who voted against the pro-

position. The few Catholics among the Socialists can not possibly have any weight among this great body of men who reject Christ. Are not such Catholics putting their faith in danger when they intimately associate with those who not only deny, but deify, their religion? Are they sure they can save the souls while keeping such company? We hope in other articles to show that Socialist principles are opposed to reason as well as to the faith and morals taught by the Church.—Spectator.

CARDINAL AND ARCHBISHOP ARE HOME.

HIS EXCELLENCE TELLS OF HIS TRIP ABROAD—A WORD ON POLITICS—MONSIGNORS FOR NEW YORK. Cardinal Gibbons arrived in this country last Wednesday from a visit to Rome, Switzerland, London and Ireland, and to those who have known him long he never seemed more vigorous. At seventy-four the American Cardinal has the vitality of a man of fifty, and there is every indication that he will live to celebrate his eightieth birthday and look hopefully forward to the ninetieth. His mind is active and there are few questions of public import that escape his attention. From the moment he landed he showed some concern regarding the trend of public affairs, though he would not make public his choice for the coming election. "I am glad to be home again," he told a reporter. "Glad to be with my own people."

The Cardinal brought with him a special benediction of Pius X. for America and all of its inhabitants. "Except that he is somewhat stout," he observed no change in the physical condition of Pius X., the Cardinal said, speaking of the Pontiff. "He receives large delegations two and three times a week and never appears to be fatigued. He keeps a watchful eye on everything that concerns the interest of the Church in every part of the world." While he was in Rome the Cardinal took part in the meetings of several of the Congregations to which he was attached. He was at the last meeting of the Propaganda, in the course of which his advice was freely sought in matters concerning the Church in America which were still pending before the permanent removing America from the jurisdiction of that body was made public. He remarked that the cable reports that the Cardinal Secretary of State would be asked to resign were not worthy of consideration. "Nonsense, absolutely nonsense," he said laughingly.

When he left Rome he went to Switzerland and from there to London, where he took part in the Eucharistic Congress. He said he was delighted with the results of the congress, the hospitality of the British, and that he had never, outside of Rome, witnessed such a gathering of the fathers of the Church. "You want to ask me about the one incident that marred the occasion. Let me first tell you that the British people are a rule were exceedingly hospitable. The members of the Church of England were respectful and cordial. The only discourtesy was that flouted by the non-conformists. They were angered by the announcement that the Blessed Sacrament would be carried in public and went to extremes to manifest their wrath. The government favored their protest, though it had previously approved of the procession. The only fault to be found was that the premier did not make known his decision until the last minute. But undoubtedly he had his own troubles, and I am inclined to believe that he did the best he could under the circumstances. Personally, I doubt the wisdom of carrying the Sacred Host on such extraordinary occasions and I think it has been more prudent not to have announced the fact that it would be carried."

When the subject of politics was broached to the Cardinal he said: "Of course, I have my preference. That is personal. I never make known that preference. I will say, at this time that whatever the outcome, our country will rise the next morning as usual and continue its mission. This is a war of ballots, not of bullets. The defeated party will take its defeat gracefully and the people will rejoice in the victory of the party of their preference."

AN ANGLICAN EDITOR ON THE POPE'S EXHORTATION TO THE CLERGY.

The first half of the Pope's exhortation to the clergy of the Catholic world on the occasion of the fiftieth year of his priesthood covers six pages of our present issue. In spite of its great length no one, we hope, will fail to read it. The clergy in particular we recommend to do more than merely read it, but to "inwardly digest" it by making section by section of the Holy Father's letter the subject matter of their daily meditation for a week, or better still for a month. The result cannot fail to be an immense spiritual gain to everyone so doing.

This letter of Pope Pius is (1) a revelation in itself of what a great and holy priest now occupies after the lapse of nineteen centuries the Chair of Peter. (2) It shows how the conception of the Christian priesthood in the Catholic Church, like the character of the great High Priest Himself, changes not, but is the same yesterday, to-day and forever. (3) It gives a vivid picture of the sublime renunciation, which the Catholic Church demands of those who serve at her altars as the representative of Jesus Christ. No matter how many fall through the infirmity of the flesh to rise up to the invitation of the Divine Exemplar, with unshaken faith in supernatural grace the Catholic Church continues through the ages to hold up by precept and discipline the standard set for all time by our Lord and His apostles. Too often men judge the Catholic priesthood by some one of its members who has fallen to rise to such a level, and they forget to number the thousands who in complete poverty, chastity and self-renunciation daily lay down their lives in priestly consecration and sacrifice upon the altar of Jesus crucified.—The Lamp, Anglican.

ARCHBISHOP IRELAND ON MODERNISM.

SAYS THE WARFARE AGAINST INSIDIOUS HERESY IS THAT OF EVERY GOOD CATHOLIC.

Commenting with indignation on a recent newspaper canonard to the effect that Cardinal Merry del Val is soon to resign as Papal Secretary of State, Archbishop Ireland denounced the whole story last Saturday in a public interview. "The story is a falsehood made out of whole cloth," he said. The Avanti is the chief representative of the 'yellow press' of Italy; it is an avowed enemy of the Vatican; invented stories, deliberate falsehoods are their stock in trade, when facts, or even appearances of facts, are wanting.

"There is no truth whatsoever in the saying that Cardinal Merry del Val is about to resign the Papal Secretaryship of State. The Cardinal is the trusted friend of Pius X., whom he has served loyally and whom he is sure to continue to serve for many years to come. "As to the statement that English and American prelates sent to the Pope complaints against the Cardinal because of his war on Modernism, nothing could be more viciously false. No prelate of England or of America has been guilty of such a discourteous act toward the Cardinal, which in reality would be an act against the Pope himself. "The war against religious Modernism is the Pope's own war, as it is the war of every good Catholic—indeed, of every sincere Christian. Modernism is, in its arguments and tendencies, the denial of the supernatural in the Christian religion—the elimination of the divine element in the Christian revelation, in the Scriptures, and in the Church. A strange accusation to bring up against the Cardinal Secretary of State—that he was too strongly against modernism; as to the assertion that I personally wrote in protest against the Cardinal, it is an absolute falsehood, the vilest of the vile.

"I am sure no friend of mine, so seriously-minded as I am, gives to the assertion the least bit of credence. The whole report as now going the rounds of the press reads as a huge joke. I should not have taken notice of it were it not that its continuous repetition may perchance, in some way, mislead the unwary and the unthinking reader into the belief that there is a particle, even the smallest, of groundwork to it."

WHEN WE GO TO MASS.

The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more, says a Paulist. When we go to Mass we should think of what the Mass is. Do not think of business; of your family; of your friends; of what is at Mass besides yourself, of what you have just read in the paper. What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds in His hands and feet; the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God to forgive you? What would you do then, do now at the Mass, for when you are at Mass Jesus is asking for your love. When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; tell Him that you wish with whom you sin and the places where you sin. Ask Him to bless you and to bless all who belong to you; ask Him to help you in all that you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your body, and your mind, and that you will never permit sin to tear your heart away from Him.

Pray in this way at Mass and don't mind what anybody else is doing; pray as if you and God were alone in the church. Don't talk to others.

SHE IS AT WORK.

From the Homeless Boy.

Those, and there are a few, who think the Church is doing nothing in America ought to look at the tens of thousands who are caring for in her hospitals. They ought to look at the thousands of aged men and aged women who are feeding and clothing in her homes for the aged poor.

They should behold the great army of young people she is training up into useful citizens in her protectories, asylums and industrial schools. They should look again and see the tens of thousands of fallen women of every faith and none whom she is unselfishly leading back to holy lives in her Good Shepherd homes. They should note the work of the St. Vincent de Paul Society, which quietly visits, feeds and clothes the poor, stricken and unfortunate in their homes. They should look at her nuns going forth to the homes of the sick, to districts fetid with yellow fever, cholera, leprosy, plague upon plague, even to the battlefields itself, to minister to the ill, wounded and dying, and to the laying down of their own lives in the service of God and humanity.

And then they should reflect that in the midst of a civilization that is rapidly turning away from God she is standing impregnable for Christian religion and morality in education. She is standing against divorce. She is standing against atheistic socialism and anarchy. She is standing for absolute social justice. She is standing for authority in Church and State. She is standing for the highest in art, music and literature. She is standing for God and the things of God against the devil and the things which he desires. "Show us your works," cried the French infidels to Ozanam. Day after day, hour after hour she is showing her works, and if men were not blind they would see her as she is—the one divine force of the age.

AN INGENUOUS JUDICIAL DEFENCE.

In connection with the action of the British Government in respect to the Eucharistic procession in London, the Dublin Freeman's Journal remarks that the instances are many in which legal proceedings (in England) against Catholics in relation to the practice of their religion have been discontinued by the Bench. When the Act still subsisted which gave a reward of £100 to any informer who procured the conviction of a Catholic priest for performing his duties in England, Lord Mansfield with extraordinary ingenuity suggested doubts and difficulties in the evidence of a very clear case, and thus gave the jury a pretext for acquitting the prisoner. "As to the defendant being a priest," said Lord Mansfield in his charge to the jury, "you are not to infer that because he preached, for laymen often perform this office with us (Protestants) and a deacon may preach in the Church of Rome. A deacon may be a Cardinal—if he may not be a Pope. A deacon may even administer some of the Sacraments and perform many of their services, and we do not know that he may not elevate the Host—at least I do not know but that he may, and I am persuaded you know nothing about it. If a deacon may perform all these ceremonies, there's no evidence that the defendant is a priest. Why do they not call someone who was present at his ordination? You must not infer that he is a priest because he said Mass, and that he said Mass because he is a priest."

Lord Campbell, however, in his comments on the action of Lord Mansfield in this case says: "I must say that the effort made to evade an obnoxious Penal statute can hardly be justified, and that the better course would have been to allow it to be enforced, so that, its injustice being made manifest, it might more quickly be repealed."

It is to be hoped that the course thus suggested having been adopted against the Eucharistic procession and the gross injustice of the Penal Statute so made manifest, its repeal will quickly follow. Doubtless in the forthcoming session of Parliament the question will be raised by some of the Catholic members.—N. Y. Freeman's Journal.

CATHOLICS AND SOCIALISM.

Those Catholics who are inclined to trifle with Socialism as a child play with fire may profitably turn to Bishop Casartelli's words of warning uttered in Manchester recently. "No Catholic can be a Socialist," said His Lordship, "the terms are contradictory." It was not Socialism in its economic tendencies that the Church condemned; with economic questions the Church as a Church has no concern; it was Socialism as a philosophic system that was condemned. Recognizing the danger that some of the unthinking and imaginative among our people might be allured by the blandishments of the Socialist programme, we have week by week for some time past uttered words of warning. A journal's opinion is binding on no one, but now that our warnings have been emphasized by Bishop Casartelli Catholics must realize that they play with Socialism at their peril. The Socialist programme is dressed alluringly to catch the popular eye; the heart-breaking miseries of our times; the drudgery of the poor and the moral and bodily starvation of their children; the grinding injustice of the extortioner—for all these Socialism professes to have a remedy. Still, and notwithstanding these and despairing of cure otherwise for such open sores of our social system, many unreflecting minds are drawn to Socialism. They do not realize the ultimate aims of Socialism. Free-masonry wears an innocent and child-like mask in this country; its objects are mainly charitable, and men of all sects support it; but no Catholics. Why? Chiefly because it is a secret society, and also because in its mainspring, Free-masonry is anti-Christian, having as its definite object the destruction of religion. So too with Socialism. Its popular aims are objectionable only on political grounds, but the Church sees more than the obvious. The popular aims of Socialism are merely means to an end, and the end is the annihilation of individuality. Mind and body alike will share an endless slavery to a relentless machine of State Communism.—Catholic News.

WILL LECTURE ON SPIRITISM.

A CONVERT FROM THE BELIEF TO START UNIQUE CRUSADE.

According to a dispatch from Washington, D. C., under date of September 21, Godfrey Francis Raupert of London, has arrived in Washington bearing credentials for a unique crusade, which he is about to inaugurate against spiritualism and occult science generally. Mr. Raupert is a convert from spiritualism to the Roman Catholic religion. He was the leader of his cult in London and is still one of the leaders in the British Society for Psychical Research. After his conversion he wrote some brochures on the dangers of occult investigation, which attracted the attention of Cardinal Merry del Val, Papal Secretary of State, and through him of the Roman Pontiff. During the past summer Mr. Raupert was summoned to Rome, where he gave several demonstrations. He has the honor of being the first recruit from the ranks of spiritualism to lay bare its secret before the Roman Pontiff. So impressed was the Pontiff that he has given a letter to Mr. Raupert empowering him to lecture before seminarians and such Catholics whom parish priests will permit to witness demonstrations. He also has a cordial letter from Cardinal Merry del Val recommending him to Bishops and heads of seminaries and dwelling on the Pope's desire that those studying theology should be warned of the dangers awaiting all who plunge into the domain of the occult. Mr. Raupert will make a complete tour of the United States.

TRAIN FOR BUSINESS.

Most men train their brains and almost entirely neglect their bodies. They do not seem to realize that keenness of judgment and clearness of thought depend as much on the body as on the brain itself. Any man can prove this to his own satisfaction by attempting to decide a weighty business problem while suffering with an acute attack of indigestion or a violent spell of biliousness. The amount of work that the brain can do depends much on the healthfulness of liver, bowels, kidneys and skin. "Fruit-a-lives" are fruit juices in tablet form. They act directly on liver, bowels, kidneys and skin—and enable these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active, digestion sound, and life made pleasant. "Fruit-a-lives" are now put up in two sizes—the new 25c box as well as the regular 50c size. If your dealer does not carry them, write Fruit-a-lives Limited, Ottawa.

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THE CATHOLIC MOTTO IN IRELAND.

The Lord Lieutenant of Ireland shows a manly intolerance of misrepresentation affecting the country in which he represents the King. Old falsehoods with regard to the religious conditions of Ireland still linger in Great Britain, and are perhaps nowhere more rife than amongst the Scottish Protestant ministers. A few days ago Lord Aberdeen, whilst attending an inaction dinner given to a United Free Church minister at Mellick, in Aberdeenshire, found some of these caricatures of the Irish people presented in conversation and set speech. He did not hesitate to protest against them. His Excellency reminded the members of the United Free Church that it had long been the practice to deal unfairly with Irish Catholics. They had been wronged and then misrepresented. Terrible blunders in the administration were followed by stories of the paucity which were pure fiction. It had been stated, for instance, that Presbyterians residing among a large Catholic population in Ireland were subjected to hardships. Nothing could be farther from the truth. Lord Aberdeen, from his own knowledge and experience, bore witness that they had not to suffer annoyance or inconvenience on account of their creed. "Live and let live," was the Catholic motto. We are glad that this testimony to the freedom of Catholics from prejudices comes from so authoritative a quarter. But such is the antagonism to the Catholic Church that some will refuse to credit even the assurance of the Lord Lieutenant of Ireland.—London Catholic Times.

A Distinguished Convert.

At the time when we were quoting Mr. Gilbert K. Chesterton's clever paragraphs for our readers, we thought he could not be far from the light. It is now reported that he has been received into the Church. A London papersays of him: "Mr. Chesterton's brilliant talents have long since placed him in the foremost rank of literature. His brother-journalists regard him with justifiable pride and admiration, as the type of all that is best in the world of letters, and as a writer of force and of scrupulous integrity. Mr. Chesterton is an old St. Paul's boy and a member of a well-known family resident in Kensington for generations. He is the author of many works of merit and has contributed to nearly every London newspaper and review of the better class."—Antigonish Casket.

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