

A CRAFTY MOVE.

A short time ago the editor of a Social sheet, called the "Appeal to Reason," proclaimed that he was about to begin a war on the Catholic Church in the United States by the issue of millions of copies of pamphlets showing how it was getting control of things generally. He seems to be keeping his word, and it would be not at all ridiculous to surmise the motive for the attack is not the promotion of the Socialist propaganda so much as the interest of either one of the two great political parties that is really aimed at. Thousands of homes are having the paper thrust upon them—Protestant homes—with the view that when the householders shall have scanned the contents they will pass the paper on to their servants or help, presumably Catholics for the most part, that they may learn first what dangerous enemies of the United States the Catholic hierarchy are, and next that a dangerous, because too simple, person Mr. Taft is a candidate for the Presidency. The latest issue of this insidious publication prints a long rigidly headed "Betrayed to the Roman Hierarchy: How the Philippines were Bought from the Pope and Then Given Back to Him for Favors to the Republican Machine." The argument is to the effect that the Catholic Church here is "in alliance with the capitalist buccaners to keep the working class, Catholic working men included, under the iron heel of the exploiter." That the indictment is an attack upon the Catholic religion the editor denies; he merely attempts to establish a connection between the organization of the Catholic Church and the "oligarchy of wealth," who would enslave the working man forever, as well as to exhibit the reasons for "the hostility of the Pope and his American agents toward Socialism." One million copies of this artful concoction, the editor states, are to be immediately distributed.

In whose interests is this enterprise undertaken? Is a question that may well be asked by every intelligent voter. We believe the men who are managing the campaign on either side would do well to repudiate any connection with the undertaking. It is a most uncalculated, an audacious—nay, an infamous—attempt to inject the poison of religious rivalry into the Presidential struggle, a new development of Burchardism. The defunct A. P. A. would appear to have been galvanized and resurrected and joined hands with incendiary Socialism, for the purpose of exciting the mass of the voters against the Catholic Church. The many references to Mr. Taft's action, and Mr. Roosevelt's, in regard to the settlement of Church questions in the Philippines would seem to point to a design to have the manifesto regarded as the work of the Bryan managers, but such a supposition may be altogether groundless. Whoever is responsible for it evidently attempted to draw a red herring across the trail for some sinister purpose of his own. Money has been paid to have it done—for millions of papers cannot be printed and distributed broadcast for nothing.

We have ever deprecated, and still deprecate, the introduction of the religious question into political struggles. In a country situated as this is with regard to religion, such a resort is wanton, wicked and inexcusable. The people, if left alone, will fight their battle on impartial lines and settle their own business on business-like principles. We tell our Catholic readers there is no religious issue in this contest, notwithstanding what Dr. Scharif or any other unauthorized busybody may say—for we see with regret that Dr. Scharif is quoted by the editor of the Socialist sheet.

Individual Catholic ecclesiastics may favor this candidate or that; every citizen has the right to form his opinions and give voice to his preferences, just like the citizens of every other free country. Ministers of every denomination will act in a similar way. Still the Catholic clergy will not turn their pulpits into hustling platforms, but will keep them solely for the preaching of the Gospel and the exposition of the doctrines of the Church. This is what differentiates them from the non-Catholic clergy, nearly every one of whom utilizes his pulpit for a political propaganda at election times.

We perceive a fresh attempt on the part of certain meddlers to drag the august name of the Holy Father into the political arena over United States affairs. The Sun (New York), for instance, recently quoted from the Globe (London) a statement which is manifestly an invention: "Mr. Aversa who is now in Rome, is said by the Globe correspondent to have informed the Pope that his conviction is Taft will be elected. The correspondent adds that it is known the Pope strongly favors the Republican candidate."

We would again remind such readers as might be influenced one way or the other by such subterfuges that when there was a rumor that the Holy Father was about to move to avert war with Spain, a loud shout went up from the jingo press here that "the Pope must keep his hands off." So now, if the same press desires to invoke the Pope's name to carry this election it must be told that the Pope's name must be left out of the pre-election discussion. The Pope is free, we suppose, to think as he pleases, but he is not going to give any one an excuse to say that he meddles in the temporal concerns of the United States.

This seeming "Appeal to Reason" is simply an appeal to religious rancor under the guise of a Socialist manifesto. The Socialists deny that they attack religion just as they deny that they attack marriage and the sanctity of the home, while their great leaders by their lives and their private action proved that the denials were false and intended to deceive.

If either of the great political parties accept the help of the Socialists in the present political struggle—open or covert help—they will surely live to regret the fact. The enemies of God cannot ever be the friends of man. Philadelphia Catholic Standard and Times.

GATHER STRENGTH FOR THE TEMPEST.

CHURCH KNOWS SOCIALISM IS ENEMY AND MAKES PREPARATION FOR CONFLICT WHICH SHE FEARS.

Socialism with its not yet a formidable political power, but there is all the more reason, before it becomes an aggressive and organized force, to build up an army of federated associations actuated by principles which are antagonistic to or corrective of those dangerous doctrines we have been considering. A great conservative body of men, who can always be relied on as the champions of law and order, who far from being a source of apprehension for their fellow countrymen will be recognized as staunch defenders of justice and right; men who believe in the rights of property, the sanctity of marriage, the love of country, the right of liberty and the rational pursuit of happiness, and who have all these claims not on convenience or expediency, but because the light of reason and the light of religion reveal them as springing from the eternal laws which reason and revelation keep constantly before our eyes.

The Catholic Church pays no heed to the calumny that she favors the rich. Her distinctive trait, as well as her glory, is that she is the church of the poor. She has covered the world with her institutions of benevolence, and she has never ceased her care for the orphan, the sick, the abandoned, the fallen, the ignorant, the outcast and the criminal wherever they could be found, in the hospitals, in the orphanages, in the slums, in the prisons, and even on the scaffold, and her claim was never so much in evidence as on the day when the Socialist government of France drives out from their country two hundred thousand admittedly blameless men and women whose only purpose in life was to devote themselves to the suffering members of humanity. The Church would have won the esteem and power had such love been allowed to be lavished on the people. That the poor were to suffer in consequence was not considered for an instant. With her, poverty is no disgrace; it is an honor, and the rich and poor meet on the same level at her altars.

Finally, she alone is the apostle of liberty. From the time that Paul pleaded for the fugitive slave, she has been striking off the shackles of the serf, and she alone to-day can save the workingman from a worse servitude than the one from which he is striving to emancipate himself. She alone preaches a true equality for all men, and the humblest can occupy any of her hierarchy. Nor could it be otherwise, for she was established by the Son of God, who sounded the depths of human suffering and poverty, who was born in a stable and had not a grave of his own to be buried in. —Chicago News World.

DOUBTFUL ADVERTISING.

HOW IT IS DONE.
By Rev. J. T. Roche, LL.D.

There are a number of smooth gentlemen going up and down the country engaged in the task of getting out parish souvenirs. Some of them are Jews, but the Jew is an enterprising mortal and must not be blamed. They make a business of getting out such souvenirs, and rumor has it that it is a very profitable line of business. The proceeding is simplicity itself. They enter a city, secure the permission of some good-natured pastor, and go about amongst the business men soliciting "ads." The pastor has agreed beforehand to supply the local copy, and they agree to do the rest. These souvenirs when printed go to very limited circle of readers. Circulation cuts a very important figure in other lines of advertising—in the "souvenir business" it plays a minor part. The advertising rates are ridiculously high; but the business men submit to the extortion under the impression, insidiously conveyed, that they are helping the local pastor. It frequently happens that the souvenirs are never distributed amongst the people for whom they are intended. The smooth gentlemen collect the money from the advertisers, get out of town as soon as possible, and leave the distribution end of the business to take care of itself. The good-natured pastor is frequently surprised to find that he has a collection of cheap souvenirs on his hands which he is expected to distribute. He is fortunate indeed, to find himself with enough to go around. I have heard of instances in which there were scarcely enough of copies to supply the advertisers; and the souvenirs, as gotten up, were nothing more or less than fraudulent schemes for extorting money from friendly business men who do not wish to be understood as finding fault with parish souvenirs honestly gotten up and honestly distributed. It is the fraud souvenir gotten up by the smooth gentlemen in question that is doing the harm.

PRACTICALLY VALUELESS.

Recently I attended a meeting of the Catholic editors at Buffalo, N. Y., for the purpose of forming the American Catholic Press association. The question of advertising naturally came up, and it seemed to be an almost unanimous opinion amongst those present that much harm was being done to legitimate business in Catholic papers by a great variety of doubtful advertising schemes. It is scarcely necessary to go into particulars here. The average reader is sufficiently familiar with the subject to understand just what I mean. The local field, particularly in the larger cities, has been worked for all it is worth in the interest of Catholic-oligarchical mediums which are practically valueless. Some of them are "hold-up" games pure and simple. Others receive a considerable amount of business, because they fall under the heading of that beautifully indefinite term known as "charity." The Catholic papers cannot come out openly and assail them collectively or individually, for the good people who are back of those schemes are perfectly innocent of any intentional wrong doing. It is a fact, nevertheless, that they secure a large share of patronage which belongs by every right and title to the Catholic

paper. The lack of visible returns, at the same time, has a tendency to convince business men that there is very little use in patronizing Catholic publications. There is no reason in the world why results should follow from advertising in mediums which have little standing, and less circulation amongst the Catholics of a community. The failure to obtain results is set down against legitimate Catholic periodicals, and as a consequence, the whole Catholic press is put under the ban.

TWO SIDES.

There are many editors who regard the parish calendar as one of the great banes of Catholic journalism. There are two sides, however, to this question, and in the interests of fair play, I believe it is well to state the pros and cons. These editors argue that the parish calendar is generally a monthly, indifferently edited, short matter, other than local happenings and destitute of all those things which go to make up a real Catholic paper. The principal objection, however, to my mind lies in the fact, that many people use it as a pretext for not subscribing for Catholic weeklies. "We have the parish calendar," they say, "that is enough." On the other hand, pastors argue that the calendar is an excellent medium for parish announcements. They make the point, too, that if it were not for such calendars, a large percentage of their parishioners would never come in touch with Catholic literature of any kind. Such advertising as they receive is purely local and in ninety-nine cases out of a hundred would never go to the Catholic paper. John Jones, the grocer, lives within the parish of the parish, and the calendar is an excellent medium as far as his particular line of business is concerned. It is so with the rest. The Catholic paper would never, in the ordinary course of affairs, receive any of this advertising patronage. Lastly, the calendar is constantly doing a certain amount of good. It is instilling a certain amount of Catholic truth into the hearts and minds of who read it, and in many other ways contributes to the spiritual and temporal well-being of the parish taken as a whole.

This is a matter which is well worth looking into. If the same energy which is put into the parish calendar were put into the distribution of Catholic papers, there might be a different story to tell as far as their general circulation is concerned. The welfare of the Catholic press, taken as a whole, is too important to be jeopardized by any undertaking, no matter how praiseworthy from the local and narrower standpoint.

THE GREAT FUNCTION IN WESTMINSTER.

From the Daily Telegraph, London.

"Thither the tribes go up, the tribes of the Lord." And very eagerly they went up yesterday morning, with resolute faces and determined will. It might have been said of Westminster cathedral just then that all nations were flowing into it. Certainly many peoples were represented in the evening—English and excited crowd. The tongues of France and Germany, of Italy and Spain, were audible as one passed along, and it would not have been very surprising had strangers "from the parts of Libya about Cyrene" declared themselves. But against this variety may be set a respect in which there was no difference at all. The multitude were unanimous in striving to enter in at the strait gate, and their struggle was made with might and main. They were no respecters of persons. Priests of many orders and grades; women with mantillas, which are awkward things in a crowd; young men and maidens, old men, children—there they were, pushing and struggling towards the doors; while some good fellows of the Metropolitan Police, when a weak person was in difficulties, plunged to the rescue.

Inside there was peace. People came breathless from the crush, but they trod lightly in aisles and nave, and surrendered placably to the attentions of the multitude. The tongues of France and Germany of the place had its finger in the ring, and was obeyed. From the west gallery it was easy to watch the filling of the cathedral, and to wonder at the speed with which that sometimes difficult operation was accomplished. What was at one moment a bare array of benches appeared at the next as a sombre mass dotted with the bald heads of men and the beheaded figures of women who rejected the mantilla. The congregation soon became imposing, and there were those who for a little, from an impressive prospect, examined the flowers which that morning had come from France, and been placed as trophies along the fronts of the galleries. They were great, but they gave the bare brick walls and arches a somewhat pathetic appearance. But so it is everywhere in a measure. Art lags; Nature goes calmly and inevitably after her processes. At length the altar candles are lighted, and the organ is heard. It may be, however, that few recognized the composition which the skillful fingers of the organist gave to the great congregation as a prelude. Enough that it was proudly joyous, as befitting the moment, and as became the procession of ecclesiastics, which, headed by the choir, filed out of the dim, religious light of the south aisle, crossed, with slow steps, a part of the nave, then turned and moved towards the altar. It was not so effective as might have been the case had the long array marched up the nave from the west doors, when nearly all its parts would have been together under the eye of a demonstration. But here, at any rate, a demonstration of the use to which the Roman Church can put the pomp and splendor which she so dearly loves, and has so impressively elaborated. Even as a display of colour the procession was fair to look upon, the hues ranging, as they did, from the sanguine of the cardinals, which struck the eye as the sound of a trumpet strikes the ear, to the lightest shades which approach the purity of white. The most imposing moment in the changeful picture came as the Bishops and abbots, whose number may have approached a hundred,

ascended the steps leading towards the altar, and their mitres, one above another, seemed a golden path, irregular but resplendent, to the religious Mystery about to be celebrated. The great display was evanescent. It broke into pieces on the broad space before the altar, and soon its darts appeared in long rows of calm and decorated figures, awaiting the next aspect to be assumed.

Following the Gospel, a red figure, "attended," detached itself from the crowd in the sanctuary, came down amongst the people, and ascended the pulpit. This was Cardinal Gibbons, described as "Primate of the United States," on whom the distinction of preacher at this famous service had been conferred by the Archbishop of Westminster. The choice was happy, and naturally suggested to the Cardinal the uncontroverted subject to which he devoted his eloquence. Unfortunately, Cardinal Gibbons does not possess a voice of the strength required by the big Westminster church, and a large portion of the congregation must have lost much of what he said. The sermon, however, had beforehand been printed for the press, and will, no doubt, soon be in the hands of the public. Then it will appear, with all necessary fulness, that the preacher enlarged, with much earnestness and eloquence, upon the many ties which unite England and the United States—ties of blood, of common laws and liberty, and as regards the Catholics in both lands of a common religion. On the point of religion, Cardinal Gibbons dwelt upon the steady growth of the English-speaking Church, which he described as "phenomenal," and went on to say:

At the Council of Trent, held in the sixteenth century, there were present only four bishops who spoke our tongue: one came from England and three from Ireland. Scotland was not represented. The American continent had but recently been discovered, and Australasia was a terra incognita. There are now upwards of two hundred bishops ruling dioceses where English is the prevailing language. An English-speaking hierarchy is established in England, Ireland and Scotland, the United States and Canada, the East Indies and Australasia. And should another Ecumenical Council be held during the present century, there is no doubt that every division of our globe will be largely represented by English-speaking prelates, professing the ancient faith, and paying spiritual allegiance to the Sovereign Pontiff of Rome."

Proceeding, the American Cardinal became enthusiastic about the greatness of the British Empire:

"I need not dwell on the vast extent of the British territory, which embraces about ten millions of square miles, or about one-fifth of the surface of the globe. The old Roman Empire was colossal in proportions. It extended into Europe as far as the Danube, into Africa as far as Mauritania, and into Asia as far as the Tigris and Euphrates. Yet the Roman Empire formed scarcely a sixth part of the dimensions of the British dominions. Daniel Webster, one of America's foremost statesmen, thus speaks of the British Empire: 'It stretches along the surface of the whole globe with her possessions and military posts, whose morning drum-beat following the sun, and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England.'"

The preacher put in a word for Ireland:

"I am sure that you will all agree with me, that the Sister Isle has done her duty in the cause of Catholic missionary labour. Whatever have been the unhappy causes that have led to the emigration of so many of Ireland's sons and daughters from their native soil, Almighty God has made their exile subservient to higher and holier purposes. I can safely say that there is scarcely a city or town in the United States or Australia where the Catholic religion has not been proclaimed by priests and supported by laymen of Irish birth or parentage."

Nor was France forgotten, despite the present position of the Catholic Church in that country:

"There is another country across the Channel, which has set an example of noble zeal to England and America. At the close of the eighteenth century many of the noblest of France, driven from their native land by the French Revolution, sought refuge in England, where they were graciously received and hospitably entertained. And it is well known how they endeared themselves to the British people by their refined manners and gentle Christian deportment as well as by their apostolic zeal and the edifying example of their private lives. For three centuries after the discovery of the Americas, the French were labouring in evangelizing and civilizing the aboriginal tribes of North America, traversing the country, always at the risk, and often at the sacrifice, of their lives."

Referring to the missionary advantages gained by the discoveries of scientific men, the preacher thus expands:

"Yes, we bless you. O men of genius; we bless your inventions and discoveries. We hail you as agents of God; we will impress you into the Royal Prophet, 'Sun and moon, bless the Lord; fire and heat, bless the Lord; lightnings and clouds, bless the Lord; all ye works bless the Lord, praise, and exalt Him above all for ever.'"

The foregoing extracts sufficiently indicate the character of the Cardinal's sermon, which, as all must admit was worthy of the occasion, and most worthy in that it contained no word which could call forth resentment or stir up controversy. Following the discourse came the more solemn part of the Mass. These are scarcely matters for public discussion, or even description, and the beautiful music cannot be passed without a word. The Catholic Church is indeed rich in the possession of this masterpiece, and many more which if not of equal value are entitled to high respect. But there are not many choirs so able as that of Westminster to satisfy their exacting demands. They call for a special study, not only of the music, but of the traditions

of performance which have come down from the hoary past, and are the choirmaster's safest guide. Before "this unsubstantial paganant faded" there was another glimpse of Rome's processional splendour, but hardly can the memory of the Catholics present lose the impression made by the entire service.

COARSENESS AND BIGOTRY.

If Mr. Birrell could read the Presbyterian Witness he could assuredly assign to its editor the first place among the "handful of vulgar fanatics" who, he says, are the only ones that speak irreverently nowadays of the Mass. The Eucharistic Congress has annoyed this reverend gentleman horribly, and he expresses his annoyance in his own peculiar way. "God bless him," is a beautiful expression in itself, but he has heard a man use it in a tone that meant the deadliest hatred. And there is the most unmistakable sound of gnashing the teeth in this reverend editor's use of the "Divine Wafer" a dozen times in a three-quarter column article. This phrase, like the others, is all right in itself, but words are only symbols, and we must attend to what they signify. Falstaff could call King Henry V. "most royal imp of fame," Roger Ascham could call King Edward VI. a "righteous young imp," but if any one were to call little Prince Edward of Wales an imp to-day his loyalty would be in respect, for the word has come to be used in an evil sense exclusively. Similarly, in medieval England the word "wafer" was used just as "altar-bread" is used to-day; the expression "divine wafer" would then be synonymous with the phrase consecrated by our Lord's lips when He said "I am the bread which came down from heaven." But now—lays the word "wafer," meaning "altar-bread," is used exclusively in a offensive sense, to signify a contemptuous disbelief in the Real Presence, and in that offensive sense our Presbyterian editor deliberately employed it. His remark about the phrase not being his, but Cardinal Venutelli's and his regret that "any Christian should feel that he was warranted in using a mere expression so inappropriate," is a mere bit of hypocritical pretence. He knows as well as we do that the word is used only for offence, and that on this account no Catholic would use it. The sentence which he makes believe to quote from the Legate's address runs as follows in the Latin in which it was delivered: "Vel ante datas ab Urbano IV. pontificis litteras, nunc fuit Britannorum in more positum Sanctissimum Eucharistiam per urbem vias solemniter pompa deferre," which reads in English: "Even before the date of the Pontifical Letters granted by Urban IV. was it not a custom among the people of England to carry the Holy Eucharist in solemn procession through the public streets?" The fact that the phrase "divine wafer" appeared in some press despatches could not impose on an old newspaper man of fifty years standing, who knows as well as we do that whether it be through ignorance or malice the non-Catholic press is notoriously inaccurate in describing Catholic ceremonies. We expected him to be grievously annoyed by the Congress, just as the Scribes and Pharisees were annoyed by the first palm Sunday procession, and if he had expressed his annoyance in ringing tones of anger, we should have thought his action perfectly natural. But to think that he and such of his brethren as enjoy reading his paper wreak his spite against us by calling us nasty names among themselves, while at the same time they wear a smile of friendship and offer us the hand of fellowship whenever they meet us, is something to cause sad and disquieting reflections.—Casket.

HOAXING A PIOUS EDITOR.

"Delenda est Roma"—"Rome must be wiped out"—is a cry that has so tickled the editor of The Watchman, an Australian Orange organ, Rev. Dill-Mackay, that he has set everybody else laughing as well as himself over the fun of the thing. He came out lately with a grand "scoop," procured he did not deem it wise to say where or by whom. It was to the effect that "Hilaire Maraud-Safran, one of the most gifted of France's polemical writers, has written an article in the Revue des Deux Mondes advocating the resumption and purchase of every inch of the city of Rome, with view to its complete destruction—and with it the destruction of the Papacy. Reasonable compensation is to be paid to the present owners—a matter to which the Protestants of the world would gladly subscribe. Even the name of the city would be changed to 'Rome de France.' The Church would then become a homeless, crest cut away from the root." So delighted was the Rev. Dill-Mackay with the idea in his Watchman that he encouraged his informant to go ahead and give out some more. He seemingly got what he desired, for he wrote in the vigilant Watchman as follows:

That—given publicity—the Protestants of the British Empire, Europe, America, Scandinavia and the Continent of Europe would come forward with a sum sufficient to carry out Maraud-Safran's scheme, and that within less than a half decade, is obvious from the fact admitted by the rabid little Romanist rag, the Era, published from Oscott College, that in the last nine months four French papers and two Swiss ones have alone collected £40,000. We are also informed that "37,500 francs were collected during the last two months in the little Canton of Bale by the local Protestant organ and forwarded to the Elclair to add to its fund" for the destruction of Rome. French papers (we are assured) have thrown themselves into the cause, and are "meeting with good success."

There are some humorists on the Australian press, as well as some who are not, as Dr. Dill-Mackay has shown. If he had known a little French, he would not now be tearing his hair and biting his lips for a gullible editor, as he must to-day, going so far as to open in The Watchman a shilling fund for the obliteration of the detested Rome of the Popes. The Bulletin, a raucy Australian

THE FRUITS OF THE EARTH

Seem To Be Nature's Provision For Keeping Man Healthy and Warding Off Disease.

Cereals, vegetables and meat supply the elements needed for man's nourishment. Yet fruit—though it has very little food value—has proved to be absolutely necessary for perfect health.

Careful investigation has shown that all the common fruits act on the Liver, Kidneys, Bowels and Skin. These are the organs that rid the body of dead tissue and waste products, and the fruit juices stir them up to more vigorous action, thus keeping the whole body clean and healthy. But few people eat enough fruit. Realizing this, after several years of experimenting, a prominent Canadian physician succeeded in combining the juices of apples, oranges, figs and prunes in such a way that the medicinal action is many times multiplied. Then he added valuable tonics and made the combination into tablets called "Fruit-a-lives." They are really Nature's cure for Constipation, Indigestion, Biliousness and Stomach Troubles. Mild as Nature herself, but more prompt and effective. Sold by dealers at 50c. a box—6 boxes for \$2.50—each box 25c. Fruit-a-lives Limited, Ottawa.

publication, went after him in this territory way:

The bland suggestion that the capital city of a great European Power be "obliterated" by total strangers on a point of religious prejudice may pass muster. The insectarian paper's schemes are mostly along grandiose lines of that sort. * * * As a fact, there is no such person as "Maraud-Safran." "Safran" signifies "yellow" in French; "Maraud" means "pup." A Gaul afflicted with a name like Mr. Yellow Pup would destroy himself. The paper has had its leg dragged badly by some one, and the solemn reference to Mr. Yellow Pup is a hilarious item."

But the fun was not to stop there, for we learn some more from The New Zealand Tablet, whose editor recognizes a good joke as well as any one living. Following the trail up, it says:

"A correspondent of the Catholic Press, who knows every yard of the Duchy country" declares in its issue of August 6 that "(1) there is no paper named L'Elclair published in or near Dijon; (2) that Dijon would not support an anti-Catholic publication for a moment." He also adds that Oscott "has been closed as a college for many years." The name of the editor of L'Elclair, by the way, another gem of nomenclature. He is called M. Henri Singemolue—which, being interpreted, meaneth (in English) Mr. Henry Monkey-Monk!"

Those pestiferous, irreverent wags are everywhere alike. They love to tickle a dull field till it laughs a harvest of yellow gales, with stories of yellow pups.—Philadelphia Catholic Standard and Times.

THE HOLY ANGELS.

October is dedicated to the holy angels.

The blessed spirits who are the messengers of God, His adorners in heaven and our friends, deserve our esteem and admiration. Their intellects are so bright, their nature so noble, their grace so marvelous, their love so intense, their power so wonderful, that they are worthy of awe and reverence and affection. If we were to see one of them now in their splendour, we would fall down dead. They are glorious beings, resembling the perfections of the Almighty.

They are our fellow-creatures. They help us in our struggles with the powers of darkness—those evil spirits, once good angels like them, now malicious devils. They expect human beings to fill up the number of followers of Satan and to take the thrones left vacant by them. They watch over the good. They see with delight the development of the likeness of Christ in those who are to be saved and they begot for them a feeling of kinship, knowing that they are to be associated with them in heaven for all eternity. They are pleased to be remembered and to have their intercession invoked.

Angels of God—angels, archangels, virtues, powers, principalities, dominations, thrones, cherubim and seraphim—pray for us.—Catholic Columbian.

To Digest the Food

Bile in the intestines is as important to digestion as are the gastric juices in the stomach and bile is only supplied when the liver is in active condition.

The serious and chronic forms of indigestion are cured by Dr. A. W. Chase's Kidney-Liver Pills because of their influence on the liver, causing a good flow of bile to aid digestion and keep the bowels regular thereby preventing fermentation of the food, the formation of gas and all the disagreeable symptoms of indigestion.

Long standing cases of chronic indigestion yield to Dr. A. W. Chase's Kidney Liver Pills after all else has failed.

Here's the proof— "I was for many years troubled with indigestion and headache and derived no benefit from the many remedies used. A friend advised the use of Dr. Chase's Kidney Liver Pills and after taking four boxes the result is that I am once more in the full enjoyment of the blessing of good health."

Mr. Duncan McPherson, Content, Alta. One pill a dose, 25 cents, a box. At all dealers or Edmondson, Bates & Co., Toronto.

Dr. A. W. Chase's Kidney-Liver Pills