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THE DUBLIN correspondent of the Omaha True Voice tells us that "the thunder of the annual Sinn Féin Congress woke the echoes in Dublin last week. The denunciations hurled at the hated Parliamentarians were up to the usual standard of luridness. 'John Redmond and his playboys,' 'the dung-hill of Parliamentarianism' and other choice flowers of rhetoric delighted the ears of the warriors assembled. In this respect indeed the proceedings bore a remarkable resemblance to Orange demonstrations on the twelfth of July." All of which gives still further reason for strong suspicion that the Sinn Féiners are the white headed boys of the Dublin Castle faction. Indeed, it may be that the movement is engineered from that unlovely spot. Even if we give the members of this society credit for sincerity, the fact remains that they have very little common sense. They ought to know that a divided Ireland is just what the "Unionists" are praying for and working for.

WE CANNOT too often draw the attention of our readers to the demoralizing character of many of the Sunday papers which come to us from the United States. A young Cincinnati woman, Miss Maud Summers, who has taken a deep interest in the welfare of children, declares that the comic supplement of these papers promotes deceit, cunning and disrespect for the aged. We may add that not only is their pernicious influence observable amongst the young, but, for the elder readers, there is supplied a vast amount of literary rubbish of the most degrading character. We pity the young man who is looking for his New York Sunday paper in the bookstalls. He is on the wrong path and the chances are that his place in the social and commercial world will be at the foot.

IN RESPONSE to a cable message from the Robert Appleton Company, publishers of The Catholic Encyclopedia, making inquiry in Rome as to the truth of the recent reports in the public press that an article or articles in the Encyclopedia had been condemned by the Roman authorities, Most Rev. John M. Farley, Archbishop of New York, under date of September 23, 1908, sent a cable from Rome, copy of which is herewith enclosed.

1398 Broadway, N. Y., Sept. 23, 1908.
No. 19, Roma.
Robt. Appleton, 39 West 38 St., New York.

Press reports concerning Papal Ban on Catholic Encyclopedia absolutely false.

ARCHBISHOP FARLEY.

A YEAR AFTER.

Last Tuesday, September 8, it was just a year since the Sovereign Pontiff published the immortal Encyclical *Pascendi dominici gregis*, in which he laid bare, refuted, and condemned the whole system of religious errors comprised under the name of Modernism. Two months before that, July 3, 1907, the Holy Office had promulgated by order of the Holy Father the Decree *Lamentabili* sane exiti, in which sixty-five propositions containing the most notable of these errors were condemned. How have these two great documents, landmarks not only in the pontificate of Pius X., but in the history of the Church, affected the situation?

The truth is that it is difficult to believe that only a year has passed since *Roma locuta est*, such has been the extraordinary change effected by the encyclical. Up to a year ago almost the whole of Europe seemed to be heaving in the throes of a religious unrest pregnant with calamity for the Catholic Church. Just as the Renaissance is supposed to have rent the veil of darkness that hung over the world during the long night of the Middle Ages, so, too, new ideas of religion and a new conception of Christianity were to form a new epoch in the religious history of the world. Daring theories were set forth by Catholics in works which were widely quoted and read all over the world, magazines were created for the express purpose of expounding and propagating them, other periodicals hitherto orthodox began to show favour to advanced doctrines which would have horrified their founders, the movement spread into the daily press, it penetrated into many even of the seminaries where professors instilled its principles into the receptive minds of their young pupils, it formed a common topic of conversation not merely among the studious but even in the gilded salons of the worldly. To confess that you were not at least superficially informed on the new religious movement was to confess your deplorable ignorance, to admit that you had no sympathy with it was in the eyes of many to admit that you were an obscurantist with a mental horizon bounded by the ideas of an age that was irrevocably past.

When it began to be bruited abroad that the Holy Office had instituted a searching examination of the whole movement cries of alarm, and indignation and menace filled the air. The cardinals and consultants of the Holy Office were a body of reactionary theologians who knew nothing of the wonders of modern thought and discovery; they were about to condemn the great Cardinal Newman who was the real chief of the movement; they would inevitably make a fatal break between science and religion which would estrange from the Church all her most cultured and intellectual members.

Then came the Decree and the Encyclical—a year ago! What has happened? Modernism has disappeared as an interesting topic from polite conversation, it has been utterly banished from the seminaries, you rarely read a word about it in your daily paper, there is hardly a trace of it to be found in any Catholic periodical throughout the world, nobody believes that Cardinal Newman has been condemned, the elucubrations of the philosophers and the exegeses of the new school have lost all the glamour that surrounded them, there has been no schism, not a single bishop has revolted against the teachings of the Holy See, one or two of the leaders have openly flouted the authority of the Church, a few others persons have silently ceased to be members of the Church, there is no more opposition now between science and religion than there ever was. But on the other hand the hundreds of millions of faithful Catholics have been warned against the false teachings of the first heresy of the 20th century, the Catholic hierarchy has united in a splendid manifestation of obedience and loyalty to the Holy See, unparalleled, perhaps, in the history of the Church. A year ago the latest heresy seemed to be one of the most dangerous that ever threatened Catholic truth, to-day it has almost ceased to exist as a public movement in the Church.—Rome.

A REFUGE FOR PLAIN PROTESTANT LAYMEN.

Conscientious Protestants, who have always been taught to revere the Bible as inspired, and to look upon it as the sole rule of faith, are sadly bewildered by the criticisms of the Bible uttered by leaders in Protestantism. A man writes in the Detroit News Tribune bemoaning the fact that prominent Protestant ministers may be found in the foremost ranks of those who are trying to reduce the Bible almost to the level of any other piece of literature. He says: "Plain Protestant laymen, like myself, in view of the numerous 'higher insiders' now occupying Protestant pulpits of every denomination, have ceased to repeat the stereotyped inquiry, 'Whither are we drifting?'—the answer to that question being too plainly seen on every hand. We are drifting, helplessly and hopelessly, nowhere. We are like a ship in mid ocean, without sail or rudder, blown about by every wind. We used to steer our religion by the Bible, which we believed to be the Word of God. It was our rule of faith, our only standard of moral and religious rectitude. But the 'higher insiders,' before mentioned, who claim to include within their ranks 'all scholars,' have loosened our moorings, cut adrift our anchor, unshipped our rudder and slashed to pieces our only sail. The result is that unless help comes soon, Evangelical Protestantism will anon be a derelict upon the sea of doubt."

More and more plain becomes the truth that the Catholic Church is the true defender of the Bible. And when Evangelical Protestantism like a ship scuttled by its commanders becomes a derelict on the sea of doubt, the Bark of Peter will be seen sailing on serenely, untroubled by the tempest. Meanwhile the best thing "plain Protestant laymen" can do is to make sure of their own safety. Let them not wait until the ship to which they have entrusted their salvation lies rotting helplessly in the waves. Let them take to their boats and row to that vessel, the Catholic Church, whose pilot is Peter and Captain is Jesus Christ.

BISHOP SPALDING.

PROPS OF EXTRAORDINARY REGARD IN WHICH HE IS HELD IN HIS OWN DIOCESE AND THROUGHOUT THE COUNTRY.

The reports following the news of the resignation of Bishop Spalding, of Peoria, to the effect that the priests of his diocese have petitioned against the acceptance of his resignation and requested the appointment of an administrator to relieve him and leave him at the head of the diocese, only serve to emphasize the great love and admiration in which he is held by those who know him best. It is a feeling in which the whole country shares. Bishop Spalding is a man who has never sought popularity. He has been all his life a teacher and preacher of the highest and most austere ideals, predominantly, it would seem, an intellectual man, a man to appeal more to the mind than to the heart. Yet it is doubtful if there is a better-loved man in the hierarchy to-day than the Bishop of Peoria. He has not only attracted admiration but in an exceptionally general sense he has won affection. Great-hearted as he is great-minded, he is loved wherever he is known. This is evident in the attitude of his priests and people in his ill-health. It is even more notably evident in the genuine feeling which has prompted the comments of the secular and religious press all over the country on his resignation. From many tributes the following by the editor of the Western Watchman, of St. Louis, is especially worthy of quotation:

"Bishop Spalding was a man whom everybody in the whole land respected and all Catholics dearly loved. His writings, full of vigorous thought and original views, have been read and enjoyed by millions, and have been translated into every known tongue. Bishop Spalding will be longest and best remembered as a great literature, one of the greatest this country has produced. His style is captivating, as is his oratory. There is no man before the American public who can hold an audience so easily and draw them so powerfully without resorting to any of the aids of elocution, as the Bishop of Peoria. While the range of subjects that called for his best study was not as wide as it might have been, on his favorite topics he was a speaker without an equal in the United States. His tastes were confined to certain lines of enquiry; but in these he was without a peer. Bishop Spalding loved life and gloried in manhood, and his favorite books were those which treated of the highest, the highest and the best life. He was a philosophical poet and was not attracted by anything that was not beautiful and vivid and forceful. He hated a syllo-

gism and had no respect for formulas, or other substitutes for vigorous and original thought. He loved Emerson as much or more than he did St. Thomas; but he loved almost to adoration the conservative Brownson, who swore by the Angelic Doctor, but there was always a fresh and pure atmosphere, and an odor and spell of springtime in all his writings that made them unique and splendidly personal of the writer.

Bishop Spalding was a good Bishop and has built up a model diocese. His priests have copied the tastes of their Bishop, and are above the average in letters and scholarship. But the best proof of a Bishop's success is the love and veneration of his priests and people; and this Bishop Spalding possesses in a very extraordinary degree. The whole city of Peoria was proud of Bishop Spalding, and in their sorrow over his retirement they have one consolation; and this is that he will continue to abide with them. The whole country will be comforted by the assurance that the retiring Bishop will still continue his literary activity. The man who, in a critical period of the country's industrial life, was called by the President to settle a most portentous strife between 30,000 laboring men and their employers and who settled the dispute in a manner that endeared him to both parties to the great controversy, will be watched in his voluntary retirement; and the words of wisdom he will speak will be accepted by a reverent public, who honor the great man and respect the devoted Christian Bishop, who with his mind to see the right, has for those that right some-times pinches ungenerally. Last of all, the Bishops of the country will lament the necessity that compels the retirement of a man who has always shed lustre on their body, and who was a light to guide them in their councils, and a source of comfort and good cheer to them in all their gatherings. The whole Church of the United States will miss John Lancaster Spalding."

"PROTESTANTISM GONE MAD."

THE INDEPENDENT'S OPINION OF THE LATEST EXPOSITION OF THE ENGLISH PROTESTANT ALLIANCE.

The Independent, as its readers know, is none too friendly towards Catholicism. But the recent eruption of bigotry in London was too much for its sense of American justice and fair play, and it came out with the following vigorous denunciation of the bigots. This utterance, it is gratifying to observe, represents the general sentiment of fair-minded Protestants, both in this country and in England:

It is not mere madness—it is badness of heart, nothing less, that has stirred up the cranks of British Protestantism to protest against the visit of an Italian gentleman and priest to attend a religious meeting in London. There has been held an international conference of the Congregational churches of the world; and then the Lambeth Conference of all the Anglican Churches of the world; and now there is to be an International Eucharistic Congress of the Roman Catholic Church. One would think that in a free country they had the same right to meet and invite whom they pleased as any other body of Christians. But there is an Imperial Protestant Federation that thinks otherwise. Cardinal Vannutelli has been detailed by Pius X. to preside at the Congress, and these imperial and imperious Protestants declare that there was a law passed three hundred years ago which forbade any Papal Legate to enter the country—that was in the time of Queen Elizabeth. The law they say, has never been repealed. Doubtless nobody thought of repealing it. Catholics are in both houses of Parliament; they have been allowed equal rights in the universities, and we imagined that all the disabling laws had been abrogated except that which requires the King on his coronation to swear to defend the Protestant faith. But this law, it would seem, had been overlooked. The Parliament which has lately provided for a Catholic University for Ireland will not allow any such statute to stand.

It offended these militant Protestants that King Edward was likely to receive Cardinal Vannutelli, who was to bring a courteous message from the Pope. Ah! I think of the danger! Another Pagan plot! Vannutelli proposes—who knows?—to convert England to Popery, and then re-establish the Inquisition, and then Smithfield! There is nothing too silly for such silly people to believe.

THEY ARE NOT CHRISTIANS. That is, if such a law there still is—is obsolete. It is not only obsolete, it is to forbid the Cardinal to land in England, to forbid the king to receive him and accept a kindly message from the Pope at Rome, to forbid the Eucharistic Congress to march in procession, would be indecent, un-Christian. But these men are not Christians, for Christians love one another; and the purpose of their organization is to hate and devour their neighbor. We do not believe that any such law will be enforced. The Christian sentiment of the country would not allow it. Doubtless other laws granting their rights to Catholics have indirectly if not formally repealed this ancient and obsolete act.

Let the Eucharistic Congress hold its next meeting in Washington. It will be welcome in Washington. The President—Mr. Taft, we presume, who went as a Legate from the United States to Rome to settle about the Friars' lands—will receive courteously any kind message from the Pope, and will reply in similar terms. We warrant it will be safe. It will not make a Catholic of President Taft nor of his whole people. We do not any longer take special pride in the designation of Protestant. It was good enough once, but now we call ourselves Christians, and we allow the name of Christian to those equally who worship God the Father and His Son Jesus Christ as we do, but also adore the Virgin, and regard her equal to us. We do not all of us agree with them, but we do not think of protesting against them, for we no longer need to. There is not a denomination in this country that has the word Protestant in its name which is not trying to get rid of it. We declare for

we do not protest against. We are hoping for unity; not looking for division.

King Edward will not receive the Legate; he is going to a horse-race that week. We wish he had given up the Doncaster gamble and had bestowed his sympathy upon his Catholic subjects, and shown his contempt for the mischief-makers.

THE BISHOP OF SALFORD AND THE PRESS.

In the anticipation of the opening of the Annual Conference of the Institute of Journalists in Manchester recently, special sermons were preached in some of the churches. The Bishop of Salford, who occupied the pulpit of St. John's Cathedral at the High Mass, spoke of the way in which newspapers had absorbed part of the power of the pulpit, of books, and of politicians, and repeated his protest against the character of certain Sunday newspapers. We append the report of His Lordship's sermon as given by the Manchester Guardian:

The gathering of the journalists, said the Bishop, was the more interesting because the Institute took its rise in the city of Manchester in 1884, and the first of its annual conferences was held in the same city in 1885. The Institute, representing as it did the whole of the English press, would receive a very warm welcome from all classes and conditions of people in both Manchester and Salford, for the press, the newspaper press, was in itself a body so important that neither Church nor State could afford to be indifferent to it or to its works. He supposed he might almost venture to say that the press was the greatest power in the country at the present day, and that the outstanding feature in the history of the last hundred years was the phenomenal growth of the power of the press, and particularly of the daily newspaper. That power had grown by absorbing into itself various other energies and powers of influence. It had very largely absorbed the pulpit, for while it was an unfortunate and a well-known fact that the attendance of the people of this country at church, in all forms of religious worship, had very largely diminished, that there were now many sections of the people who never went near a church, and that the pulpit was no longer able to reach millions who otherwise would come under its influence; on the other hand, the numbers to whom the press had access from day to day had grown with almost amazing rapidity during the last century, and especially during the last half century.

The newspaper has absorbed to a large extent, the Bishop said, the power of the book. It is true that now that reading has become so universal, and that literature has become so very cheap, as to be within the range of everybody, there is a great amount of book-reading, but it cannot be denied that, great as has been the growth of popular reading there are millions who, though they never think of opening a book of any kind, are daily, regular consumers of the products of the newspaper press. It has to a large extent absorbed even the functions of our Parliament. Although it is true that Parliament still debates and that speeches are still made on one side and the other in the discussion for measures that are proposed for legislation, still every observer knows that much of the speaking in Parliament is directed not to those who listen but to the readers of the press, and that through the columns of the newspapers our great statesmen and politicians are haranguing not those who happen to be listening but the millions throughout the country who read the newspapers, and who are influenced in their opinions on the different measures of legislation. It is also true that there are great bodies, very great organized bodies of men—for instance, such bodies as the trade-unions that work, and necessarily so, very largely through the press. It is through the reports of great meetings of various bodies of this kind, through the reports which are read throughout the length and breadth of the land, that public opinion is formed, and that these great organizations are able to exercise a power which would never belong to them if they were simply dependent on the spoken word heard by those present at the gatherings. So that the fact remains that this enormous growth in the power of the press is the most striking in the historical facts of the nineteenth century.

None of us, the Bishop continued, can be indifferent to this great and mighty power. Church and State must reckon with it, and that is the reason why I feel that an occasion like this gathering of journalists in Manchester is one that might be turned to very great good if properly used and properly directed. For if I had the power to speak to the journalists of England as a body I would say: We recognise and acknowledge your power, but we would wish to remember one thing, a fact too often forgotten by those who are possessors of a mighty power—that your power must be carefully used. You remember, that Shakespeare wrote:

It is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.

It is excellent to have a giant's strength, but the possession brings with it something that the holders of strength should never forget. It brings with it responsibility. That is the lesson that the wise man teaches us in a few verses I have read from the Book of Wisdom that were addressed to the kings and rulers of the people. But much of the power over the people, over the minds of men, and over public opinion has passed into the hands of the press, and therefore the very same warnings that the wise man gave to the holders of power upon earth as to their responsibility before Almighty God are applicable to that agency that we call the newspaper press.

The Bishop went on to say that bodies of men, professions, and groups of human activities are subject to the divine law and have the same share of responsibility as any individual, and it was this thought that should be borne in mind by every profession, by the medical and legal profession, and, above all,

by that most powerful of all the professions—the profession of journalism. The newspaper press could exercise a great beneficent power; it could further the moral and spiritual welfare of the race, and it could exercise a most malignant and pernicious influence both upon bodies of men and upon individuals.

It has become a commonplace, the Bishop continued, that the press can make and has made wars, and we may go so far as to say that wars between nations are generally made by the press.

But if the power of the press be great enough to drive nations into war, with all the attendant horrors and miseries, how much greater is its power in furthering the cause of peace! We should do all we can to recognise and stimulate the beneficent action of the press in the promotion of international peace. It may be that this twentieth century will be a century of peace. There are some indications that the press is beginning to realize its great power for peace and desires to use that power. God grant it may be so, for no work would be more blessed than that of endeavoring to preserve the peace and good-will of which the angels sang on the first Christmas Eve.

But the press has also terrible powers on the moral life of the individual, because the reader to a large extent, and especially the less-educated reader, is almost a hopeless victim in its hands. So the press that is healthy, sound, pure, moral will do the work of an apostle. It will form a sound and a healthy, pure, honorable and upright generation of readers.

Alas! the press that, on the other hand, feeds the minds of its readers upon that which is immoral, which is unhealthy, which is filthy—this press is ruining the minds and souls and bodies of men. On Easter Sunday of last year I felt it my duty in this pulpit to utter in rather strong words my protest against certain sections of the press—a certain number of Sunday newspapers—that are read wholesale in my diocese, papers that serve up week by week garbage that is immoral and filthy, and which are doing untold harm to the souls of the people. I felt it my duty to protest against the existence of these prints, to warn my people, and especially the younger ones, from reading them, and to appeal to the good sense of those who have the control of the newspaper press, that they should not give us a moral well-being of our people, give us a supply of healthy, good Sunday literature. I am afraid my words have been those of one crying in the wilderness, but I wish to call your attention to the fact that during the last month one of our Manchester papers has taken up this cry, and in a series of admirable articles has raised a protest against the abominations of Sunday newspapers. The Bishop said he heartily agreed with this protest, as also he did with the statement that it would be unjust to group all the Sunday papers together and to declare them all liable to the charge of making evil their god.

He appealed for support, not merely to the police or to the ministry, but to the journalists themselves. "I appeal to you because I believe that if the profession as a body were so to create public opinion upon this subject, if journalists as journalists were to declare that this thing should cease to be, then, and then only, would the evil be stamped out. I do not oppose Sunday newspapers as such. It seems to me that they have come to stay, and that our people will have them. They will have the reports of the latest sports, whether cricket or football or whatever it may be. The Sunday paper has come to stay, and we must reckon with it; but cannot the healthier, the sounder and the purer elements in journalism band together to supply our young people with such a Sunday paper as shall be at least innocuous and that has none of the garbage which is the characteristic of many of our Sunday prints, which are doing untold harm?"

THE STORY OF "FATHER O'FLYNN."

Alfred Percival Graves tells in a little book just published the story of the origin of his famous song, "Father O'Flynn." The sprightly air to which his charming words are wedded, and which has long enjoyed wide popularity in this country, is stated to be the Kerry version of "The Top of Cork Rock." Mr. Graves first heard it played on an old fiddle by a celebrated Munster fiddler named James Buckley, and the great delight of his early boyhood was to dance a jig to its accompaniment. The air lingered in his thoughts with many recollections of his Munster home and it was when he met an Irish priest who was of the old school and who possessed the cumulative humilities of the old stock, that he remembered his folk-song, and "twined it with that air which put his feet in rhythmic movement in the days of the youth. In the spring of 1875, Mr. Graves first conceived the idea of writing "Father O'Flynn." The words came into his head as he walked to the Home Office from Eastbourne terrace. On reaching his desk, he wrote down the verses and sent them to the Spectator, by which it was first printed. It was not published until 1882, when it appeared in its author's well-known collection "Songs of Old Ireland." The success thereafter was assured.

WHEN CATHOLICS WERE NOT TOLERATED IN NEW JERSEY.

In an article on the present status of the Catholic Church in New Jersey, the Elizabeth N. J., Times, says:

"Many of our readers are no doubt unaware of the fact that there was a time in the history of what is now the Commonwealth of New Jersey when Catholics were prohibited from even coming here, and that for many years grave discriminations at the expense of members of the Catholic religion were expressed in the laws of the colony."

"For example, here is part of the oath of allegiance which, in 1675, the New Jersey assembly approved: 'And I do further swear that I do from my heart abhor, detest and abjure, as impious and heretical, this damnable doctrine,' etc.,

NO MORE HEADACHES

Suffered From Constant Headaches—Cured by "Fruit-a-tives" When Doctors Failed.



"I was a sufferer from fearful headaches for over two years, sometimes they were so bad that I was unable to work for days at a time. I took all kinds of medicine, was treated by physicians and yet the headaches persisted. I was rarely free from headache. A short time ago I was advised to try 'Fruit-a-tives' and I did so with, I must confess, very little faith, but after I had taken them for three days my headaches were easier and in a week they left me. After I had taken a box of the tablets my headaches were quite cured. My appetite was always poor and my stomach bad, and now my appetite is splendid and my digestion is excellent. I had become thin and weak from the constant headaches, but now not only have I been cured of all these awful headaches, but my strength is growing up once more, and I feel like a new man. I have taken in all three boxes of 'Fruit-a-tives'; I am exceedingly grateful to 'Fruit-a-tives' for curing me, and I give the unqualified testimonial with great pleasure, as I hope thereby some other sufferers of headaches will be induced to try 'Fruit-a-tives' and will be cured."

(Sgd.) B. Cornell.

Taylorville, Ont.
"Fruit-a-tives" is now put up in the new tin label as well as the regular tin label.
Write Fruit-a-tives Limited, Ottawa, if your dealer will not supply you.

referring to Catholicism. Again, in 1698, we find in a proclamation issued by the Lieutenant-governor a reference to the English sovereign as one "who has so often and so generously exposed his royal person to imminent danger to reduce us from the growing danger of popery and arbitrary Government."

In the course of time, this bitterness against Catholicism moderated, though it was not until the middle of the nineteenth century that Catholics were permitted to exercise complete privileges of citizenship.

"How the times have changed! What legislator to-day would dare to propose any law discriminating against the Catholic Church and the members of that religion? And even though they were not numerically so powerful, who is there of any intelligence in New Jersey who fears the 'aggressions' of the Pope? Instead, Catholics are treated with the same respect and deference considered due to other people, and members of that religion are everywhere among the leaders in business, politics and society. The conditions are so different that one can hardly understand that there was a time when, in New Jersey, a Catholic would not be tolerated."

"EPISCOPACY."

The natural law works out individualism; the rebellious Protestant idea; individualism is found an unworkable principle when the lines of geography widen out. It is a law that operates somewhat like the attraction of the mariner's compass as the ships approach the poles of the earth, causing the needle's point to turn downwards instead of northwards. A writer in the Reformed Church Messenger notes the tendency towards episcopacy in the foreign missionary field, saying:

"Our Baptists are extremely Congregationalistic at home yet in America the Baptist Missionary Union has just promoted Rev. Dr. Dearing, a missionary to Japan, to the position of 'general missionary' for Japan, China, and the Philippines. Call him what you will, superintendent, secretary or general missionary, he is, in fact a Bishop. The exigencies of practical missionary work seem to demand some sort of episcopacy."

Long ago the Methodists discovered the existence of this law, and acted accordingly. They boldly faced the awkwardness of the situation it created for a body founded on secession or rebellion against episcopal control, and called their general superintendents Bishops. They found they could not have discipline without authority, and they could not have authority without system. Thus one by one the ideals of revolt are being shattered, and the soundness of the ancient orderly system of a graduated authority, centering in an adjusting power, like the diamond in the balance wheel of an chronometer, is being tacitly confessed by the heirs of revolt.—Philadelphia Catholic Standard and Times.

Cowan's Perfection Cocoa

Is absolutely pure, strong and healthful. Delightful in flavor, nourishing, economical. Cocoa should be boiled three or four minutes in either milk or water to produce best results.

The Cowan Co. Limited, Toronto.