FEAST OF THE SEVEN SORROWS OF THE BLESSED VIRGIN.

A month ago holy Church placed before us for our contemplation the triumphant entry of the Mother of Jesus into heaven, and invited us on the grea

Blessed Lady's triumph and rejoice in her joy. To-day holy Church places before us for our contemplation the sorrows of the Mother of Jesus, and invites us to mourn over her sufferings and sorrows in her sorrows. One is the feast of row in her sorrows. One is the feast of hope, the other the feast of faith; one i-of heaven, the other is of earth. And our Blessed Lady's sorrows, being of earth, come close to us and teach us a practical lesson-sojourners as we are in

Sorrow is in very truth the monarch of this lower world, and sooner or later every soul is sure to feel the touch of his sceptre. There is nothing that men find sceptre. There is nothing that men hind of difficult to understand and account for as the mighty wail of sorrow that rises up from generation to generation throughout the whole wide sea of mortal life, and extends to its most distant shores. What is the reason of all this soff size that exist in the world ground shores. What is the reason of air time suffering that exists in the world around us? is a question that has been asked day after day, and year after year, and century after century, since the first human tear fell upon the unconscious earth. And the attempt to solve this enigma of manking has founded schools of philosophy and philanthropy, systems of religion, and methods of life, from the dawn of human history and before it to the present hour. Yet the reason of sorrow, though it has escaped the search of mankind, is not far to seek-it is sin and sin is everywhere. On any other theory than the religious one of the pro bation and fall of man, this present ex istence is a dark and hopeless riddle But even Christians, to whom this ex planation is the first lesson of their faith, seem to lose sight of it in their practical views of life. We have not the heart to meet the stern truth face to face, and recognize that our life in this world is not a season of joy, but rather of sorrow; that we are not here to loiter through the light of a long summer day, but to endure and to labor in darkness and storm. And this is the great lesson of the feast of to-day.

of the feast of to-day.

Picture the Mother of Jesus in herearly childhood, when, a fair vision of innocence, she rested in the arms of St.

Ann; behold her growing up a spotless flower in the temple of God; contemplate her in the tranquil purity and beauty of her gifthood and the bright a Virgin Mother, sword-jerced in the temple, a fugitive in a foreign land, a distracted pilgrim seeking her lost Son, the mother of a persecuted, betrayed, and convicted Man, the saddest follower in that sad procession to Calvary, meeting her Son face to face on His way to death, standing by His gibbet, the witness of His ignomicy, the sharer of His suffer-His ignomicy, the sharer of His suffering, the partner in His sorrows, the sentinel by His Cross, the mourner over His bier, the guardian of His tomb, and Warn from her that suffering is the portion of all who follow faithfully in the footsteps of our Lord Jesus Christ and secure His salvation. For "Unless you take up the Cross and follow Me you cannot be My disciple."

THE SMUTTY STORY LOSING ITS POPULARITY.

In spite of evidence-and unhappily In spite of evidence—and unhappily a good deal of it—which seem to controvert this statement, we feel assured that not only is the use of profanity decreasing among men, but that the indecent and fitthy story is losing its popularity also. This is something indeed for which is be thankful—that there is growing up among men a desire to be growing up among men a desire to be rid of the kind of story which depended for its laugh-provoking qualities solely upon its obscene and immoral suggestions. The Wichita Eagle of Wichita, Kansa

(a city and a state, by the way, neither of which grows mollycoddles) has the following article on this subject:

The day of the sports subject:

The day of the smutty story is passing. It is true that suggestive plays continue It is true that suggestive plays continue to draw crowds at the theaters, but the man who tells dirty stories, known in polite society as "man stories," is not so popular as he once was, and he can not seep a crowd sitting around him while he reels off vile and nauseating yarns. The average man will listen to a story teller until the narrator begins to get too far off color and then he will remem ber an engagement which he must fill at

once.

It was not long since that traveling men were supposed to carry about with them a long list of vile and filthy stories with which to entertain the merchant to whom they desired to sell goods. The merchant expected it, his clerks expected it and the traveling man did his best to the programmer. Now it is meet their expectations. Now it is different. If a traveling man should atdifferent. If a traveling man should attempt to bell smutty tales of the sort
that were once in vogue, he certainly
would not be welcomed by the merchant
and it is probable that he would lose a
customer. Men like stories, but they
no lower want the barroom or depot no longer want the barroom or depot

Not long ago three men entered an Not long ago three men entered an office in this city to visit a short time with the man at the desk. He was not busy and they were just putting in a few hours before supper. One of the men told a story to illustrate a point he had made or was trying to make. Of course, this reminded another of the men of a story and he told his tale. They were both good clean stories with a hearty, wholesome laugh of the kind that does one good wrapped up in them. Then the third man, who evidently didn't know that some men have clean minds, told a filthy tale which would have made a decided hit if the man had been of a different character.

of a different character.

His story brought a sort of nervous little laugh from the other three, which he mistook for approbation, and he told another, more vile than the first, if that were possible. Then one of the men looked at his watch and said he was a sold the way and the deal was been as a sold the way and the sold the deal was been as a sold the way and the deal was been as a sold the way and the deal was been as the deal was been as a sold the way and the sold the sold that the deal was been as the deal was t of a different character. sure the man at the desk was busy and they should be going. The man at the desk made a half-hearted protest and the visitor left. The man with his Trench's Remedies Ltd., Dublin

mind full of dirty stories possibly thought he was a sunbeam and imagined he was the life of the party, but, as a matter of fact, he broke up a pleasant matter of fact, he broke up a pleasant little afternoon chat and he left a bad taste in the mouths of the other men.

taste in the mouths of the other men.

This simply illustrates that the man
with the inclination for vile stories is
no longer the center of attraction. He has given place to the man who can talk sense or who can tell a wholesome yarn. He would be a shining light in a barroom, but as there are no barrooms in Kansas the smutty story man is simply losing out just as is the man with the booze laden breath.

Here in Boston, one evening last

winter, at a gathering of men, there was a constant flow of wit, humor and re-partee: story followed story, and there was much laughter and merriment; but when one man—a guest and evidently somewhat immature—ventured upon one of those stupid, nasty stories, he could plainly see, by the coldness with which it was received, that he had utterly mistaken the tone and temper of his hosts. Like the man whom our Kansas contemporary tells about this young fellow thought he was excruciatingly funny, and evidently imagined that he would make the hit of the evening with a story of the smutty kind; but decent men have grown tired of such asininities. To attempt to amuse self-respecting people by indecent stories and jokes is (apart from the sin of scandal involved) a gratuitous insult to their intelligence.

Every Catholic man should be an enemy to the low and degrading stories which are still too common. which are still too common. Every Catholic man in workshop store or office should do all in his power to discourage the fellow with the filthy mind and the fithy mouth. Members of the Holy Name Societies particularly should feel themselves especially called upon to be not only clean of speech themselves, but to frown down wherever possible all ttemsets to be funny at the expense of attempts to be funny at the expense of the holy virtue of purity.—Sacred Hears

THE READING OF THE BIBLE.

ATHER CORBETT, THE SCHOLARLY JES-UIT, DISCUSSES THE ATTITUDE OF THE CATHOLIC CHURCH ON THE SUB-

The fourth lecture by the Rev. John Corbett, S. J., on the general topic of the "Church and the Bible" at the Catholic Summer School, Cliff Haven, was devoted to a consideration of the Church's attitude towards the reading of the Bible, Father Corbett said in

"The Church has nothing to fear from the deepest study and investigation of any science, physical, historical or phil-osophical. She is not afraid of the truth. What she has to regret is the ignorance and the prejudice against her and her doctrines that are so widespread among those not of the faith. On no subject perhaps are the ideas of Protestants more astray than on the Church's attitude towards the reading of the Bible. We are sometimes asked the following question: 'Did not the Protestant religion give us the first Bible written in the language of the people?" And the answer is, 'No.' Whoever makes such answer is, No. whoever makes such a statement is ignorant of the facts of history. In the days of the Apostles the Old Testament had been translated into Greek and the New Testament was. into Greek and the New Testament was written in Greek, the language of the people. In the middle of the second century the Bible was translated into Latin and Syriac that it might be understood by the people. At the end of the fourth century the Pope had St. Jerome revise the Latin version in common use and later the saint prepared the great Vulgate version of the Scrip-ture in Latin, when Latin was the uni-versal language of the Western World. During the Middle Ages whoever could read at all could read Latin, and

the Scripture was at his command. It was translated into Gothic about 350, into Armenian in 411. When the modern languages began to take shape, the first works were translations or paraphases of the Bible. St. Bede was engaged on his deathbed in translating the Gospel of St. John into Anglo-Saxon. There were two versions of the Gospels current in the tenth century in England, six hundred years before Protestantism. Alter the Norman conquest the language of the higher classes was French and they had the Bible in that tongue. There is still preserved a complete There is still preserved a complete Frenc's Bible written in the thirteenth

century.
"Sir Thomas More tells us that the whole Bible was long before Wiklif's days by virtuous and well-learned men translated into the English tongue, and good and Godly people with devotion and soberness well and reverently read.

" What is true of England is true also of the other countries of Europe. During the three centuries before the Reformation the Scriptures were to be had in Italian, Spanish, German, Danish and in Italian, Spanish, German, Danish and Flemish. Immediately after the inven-tion of printing. Bibles were printed in these languages before Luther was born-or Henry VIII. broke away from the Church. The Italian Bible was printed in 1471, the French Bible in 1477 and eighteen editions of the Bible in Government. eighteen editions of the Bible in German appeared before Luther's.

"As long as the Bible was not abused a portal according to the Bible was not abused as a second according to the Bible was not abused as a second according to the Bible was not abused as a second according to the Bible was not abused as a second according to the Bible in German according to the Bible in German according to the Bible in German appeared by the Bible in German appeared by the Bible in German appeared before Luther's.

and set up as a standard of revolt against the Church, the reading was not restricted or prohibited. When, however, the Reformers began to circulate translations the Church would have failed in her sacred duty as guardian of the faith had she not warned her children and condemned such corruptions of God's Word. The special character of these mistranslations on the part of Tyndale in England and of Luther in Germany were pointed out. Protest-ants were quoted to show that they looked on one another as 'corrupters of the Word of God."

The legislation of the Church on Bible reading was then reviewed, and

FITS



t was shown that for the last 150 years there has been no restriction on the reading in the vernacular of versions approved by the Holy See or the Sishops. In answer to the question, Ought Catholics to read the Bible?" Appeal was made to the exhortations of the Popes and the recommendation of the Plenary Council of Baltimore. Pope Leo XII. granted an indulgence to all who read the Gospels for fifteen minutes and a month to all who make such readings a daily practice. Some seven years ago a society was established in Italy for the spread of the Holy Gospels, and in five years they distributed 500,000 copies of the Gospels, and the Gospels of the Gospels of

pels. This society has been highly commended by Pope Pius X.
Father Corbett recommended especially the reading of the Gospels in the New Testament and the Psalms in the Old.

BIGOTRY REVIVED.

Mgr. Brown thus describes the present regrettable conditions in England and Scotland in reference to anti-Catholic prejudice:
"Since the Eucharistic Congress

wave of bigotry has swept ever Scot-land and parts of England, there has been a renewal of pulpit attacks upon the Church, the Holy Father, and upon the doctrine of the Holy Eucharist, many non-Conformist ministers seem to be trying to divert the attention of their hearers from the mournful fact that their chapels are less well attended than in the past by thundering against the errors and evils of Catho-

Protestantism in its lowest, more virulent, and most ignorant form is alarmed, and the violence of its cries is proof of the greatness of its lear. But there is one bope, though I fear only one, that some good may yet come of all this excitement. Definitedogmatic teaching, at least such positive teaching as they used to give, is disappearing from the non-Conformist chapels. Only the other day the new President of the Wesleyan Conference President of the Westeyan Conterence deplored the falling away in their Church membership, and offered a remarkable explanation. He said that perhaps the cause of losses was to be traced to the vague Cowper-Temple teaching of the schools of the country, which had been the means of bringing the same kind of indefinite teaching into their churches. It is not for me to attempt to decide whether he is right or wrong in his conjecture—it is enough to put such an atterance, with all that underlies it, before my hearers for their thoughtful consideration.

Undoubtedly among the non-Conformists there are to be found men and women of deep religious feelings whose existing spiritual temperaments long for the solaces of the supernatural, and who would be splendid Catholics if they had the grace of the True Faith. ple are not to be judged by the loudnouthed clerical politicians who so assiduously claim to be the leaders of the mass of their congregations. They



life of worry, only to pay your tailor abulous profits, when we, with our Pro-ouctive Facilities, are able to clothe you for Little More than Nothing a Year, it is no flight of fancy but an actual fact that residents in Canada can be attired in a really comfortable smart and dressy suit, cut and tailored in West End style or latest New York Fashion just as you prefer. In either case the cost is same, though the prices are always Dollars cheaper than you pay locally. Besides you can always have the return of your money or the garments remade if they displease you. No expensive shop fronts and glitter, but everything centred on giving you unbounded satisfaction. Fill in a post card and address same to us as below, asking for our latest assortment of materials. Together with patterns, we send you fashion-plates and complete instructions for acturate self-measurement, tape measure, all sent free and carriage paid. We dispatch your order within seven days, and if you do not approve, return the goods, and we will refund the money. in a really comfortable smart and suit, cut and tailored in West En

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are people to whom religion is a real influence in their lives, and they are deserting the chapels where they are given the stone of politics instead of the bread of the Word of God which they

As prejudice breaks down, as Cath olies are intermingled more and more with the civic and social life of the nation, they will begin to turn for solace in their disquietule of soul to the Church of Christ, where alone they can

It is indeed as if they are asking can any good come out of Nazareth, in response being bidden to come and see.

A BREEDER OF TURBULENCE.

Is there anything like Orangeism in the whole world? Is there any other body of men organized to keep open old sores, to maintain the memory of "old unhappy far off things and battles long ago," to remind others of past de-feats and humiliations, and to prevent reconciliation, peace, union and strength? Can they be believed to have any real regard for the interests nave any real regard for the interests of the empire, or for the konor and interests of their own religion? Can they suppose that their calumnies and insults will injure the Catholic religion? Why, they only serve it. If their condact be virtuous ought not Catholics to injure thems ought not Catholics to injure them. tuous, ought not Catholics to imitate it? Is there any other people within the British Empire that are reminded of British Empire that are reminded or past defeats except the Irish Catholics? In Scotland, the overthrow of the Celt at Culloden is not celebrated by the Saxons of Scotland; and what would be the condition of Scotland if it were? the condition of Scotland if it were?
Macaulay remarks that patriotic Scotsmen, such as Walter Scott, will relate with pride how at Killecrankie "their own kindred fled like hares before a smaller number of warriors of a different breed and a different speech." In Canada French and English are so allied as to excite the admiration of the Amerito excite the admiration of the Americans who have learned from the sight of a common monument to Montealm and Wolfe to honor together Lee and Grant. In South Africa the defeats of the Boer, only the other day, are not celebrated The Boers did celebrate the former de The Boers did elegants and were not they providentially punished when the surrender of Cronje fell upon the anniversary of Majuba? And has not Providence punished those in Ireland who kept alive the memory of past defeats, and made Protestant pulpits resound on July 12th and November 5th with tones July 12th and November 5th with tones not of Christian charity and peace but of hatred and scorn? Was not the political farce which disestablished the Protestant Church in Ireland and the landlord system really aroused by the exasperation produced in a sensitive people by the repetition of such insults? Would the Protestant Church in Ireland and the landlord

TWO PROTESTANT FICTIONS.

ant Church in Ireland and the landlord

system have been by this disestab

lished if Orangemen could have been civil and not insolent.—Antigonish

Mr. G. K. Chesterton in the Church

Mr. G. K. Chesterton in the Church Socialist for July has an interesting article entitled "The Staleness of Modernism." "Why," asks he, "is Modernism so shallow and so stale? Why is it that Mr. Dell cannot become a new-fashioned Catholic without immediately becoming an ald fashioned Protestant? becoming an old-fashioned Protestant? becoming an old-fashioned Protestant?
Why cannot he argue with the Pope without playing to the no-Popery gallery? Let him by all means be a Modernist Catholic; it is no affair of mine. But why should he use those very thoughtless and threadbare arguments. which he must have seen through ever to become a Catholic at all? * * * For instance, he says that a man becomror instance, ne says that a man becoming a Catholic leaves his responsibility on the threshold, and is converted to be saved 'the trouble of the thinking.'

* * * Unless Moderniam becomes

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PEDLAR People of Oshawa

and Brunetiere left off thinking when they joined the Roman Church. More-over, because he is a man of lucid and active mind, he must know that the whole phrase about being saved the trouble of thinking is a boyish fallacy. Euclid does not save geometricians the trouble of thinking when he insists on trouble of thinking when he insists on absolute definitions and unalterable axioms. On the contrary, be gives them the great trouble of thinking logically. The dogma of the Church limits thought about as much as the dogma of the solar system limits physical science. It is not an arrest of thought, but a fertile basis and constant provocation of thought. But, of course, Mr. Dell really knows this as well as I do. He has knows this as well as I do. He has merely fallen back (in that mixture of fatigue and hurry in which all fads are made) upon some journalistic phrases. He cannot really think that men join the most fighting army upon earth merely to find rest. It is on a par with the old Protestant fiction that monks decided to be ascetic because they wanted to be luxurious. I should keep out of a monastery from exactly the same motives that prevent me from going into the mountains to shoot bears. I am not active enough for a monastery.

The Fortification.

St. John Chrysostom is justified in saying that just as a city which is not fortified with a strong wall is easily taken, because it cannot resist the attack of the enemy, so the soul which THAT MEN BECOME CATHOLICS TO AVOID is not protected by prayer is easily brought into the power of the evil spirit, who leads it into every kind of vice. The devil does not described to vice. The devil does not dare to approach a soul which is protected by prayer, because he fears the fortitude and firmness which prayer has given to it. Prayer strengthens the soul more than food the body, and St. Augustine calls prayer the key by which we can unlock the treasury of heaven. There Chailties made, leve or war and the leve of the chailties made, leve or war and the leve of the chailties made, leve or war and the leve of the chailties made, leve or war and the leve of the chailties made, leve or war and the level of the chailties made, level or war are and the level of the chailties made, level of the chailties made, level or war are and the chail the chail the level of the chail the level of the chail the level of the chail fore, Christian maiden, love prayer and practice it faithfully, and you may ex-

pect to spend your youth as worthy children of God. God will take you under His special care. Never omit your morning and evening prayers.

St. Dominic so composed the Rosary as to recall the mysteries of our salva-tion in succession, and the subject of tion in succession, and the subject of be saved 'the trouble of the thinking.'

* * * Unless Modernism has some strange and softening influence on the brain, Mr. Dell must know better. He must know whether men like Newman better.

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