SOUPERISM IN ROME.

The London Spectator charged as intolerance the Pope's complaint of the Protestant proselytizing that has been carried on in Rome and when shown how good a right the Pope had to combine the combine of the combine plain, inasmuch as the method of turn-ing the Romans into Protestants was by appeals to reason and conscience, but by taking advantage of people's poverty and distress, and bribing them fly doles and jobs. The Spectator fly doles and jobs. The Spectator answered that such practices are de-nied by the Protestants, a d are general, vague and un ubstant at d. In answer The Tablet's Rome corresndent cited such specific facts as

On the titular "feast" of the Protestant "Chiesa Venti Settembre," from its windows and roof are rained down on the streets stripes of paper with mottees abusing outrageously priests, monks, nuns, and even the Pope. When the Garibaldean procession that makes it a point to boo and execrate in passing any Catholic church, reaches the Venti Settembre conventicle it waves banners joyously and fills the air with evvivas, which the Methodist gentlemen and ladies from the windows and roof answer back with exultant

Roberto Palazzi, a native af Nemi, with his wife and four children, having come to Rome to look for work, failed so long to find any that he found himself and his family facing starvation which some neighbors noticing, said to him: "Go to the Metodisti; they will give you money and work. You him: "Go to the Metodist; they will give you money and work. You will only have to say that you will join them. He went, but found that his wife and family, too, would have to join, and only when they had abjured Romanism would he get the work and money. His devout wife was horrified at the proposal, and seeking the aid of a nun found through her some sufficient relief for their distress without the sin of apostasy. Such cases might be cited

Free night schools used to be another graft of the Methodists to make the pupils proselytes. But a more suc-cessful one, having fatter bribes, is the institute Crandon, a school and boarding school for middle class girls. The fees are very low, or nil, and the Methodist promise to try to find a position for every pupil. They prom-ise, too, to respect the Catholic faith and to let her frequent the Catholic church services. The principal, Miss Vickory, said, at the opening of the Institute's new quarters, that since it began not a single Catholic had become a Protestant. But it is well known that the boarders have had to attend Protestant conferences and services and religious conversations, and the same Miss Vickory had the preceding June written thus to the Methodist Conference: "The task of giving a religious turn exclusively Protestant to the boarders has been made difficult by their families, especially by the Catholic mothers; still we witness a steady increase of a great broadness of idea, a true sympathy for the Gospel, an awakening in the study of their consciences. All of them have shown a keen interest in the confer ence of Father Miraglia, and have he religious discussions with him which have had the effect of eradicating many prejudices against the evangelical re ligion together with a number of super-stitions peculiar to the Catholic Church." [This Miraglia is an apostate priest who underwent the mummery of an episcopal consecration at the bands of the notorious Villatte, and was condemned to fine and impris onment for an indecent libel on a Catholic priest.) "Every day we have an explanation of the Bible, and prayer in common, and every Sunday the Rev. Dr. Bettrami has faithfully directed the private service in the school. Four of the boarders, sincerely convinced of the truths of the gospel, have been accepted as members of our Church but this does not represent the full results

of our efforts. Finally, the Methodists do not deny that they take into their orphanges the Catholic children of poverty - stricken mothers and make Methodists of them One of these children, Guistina Caval leris, having been rescued from the and placed in the Catholic hospital, was one day visited there by two of the Methodist concerns 'Sig norine." To the surprise of the nun in charge, she repelled their caresses and refused to touch their oranges, "because," she said, "it would not be right to speak to them — they have de-ceived me once already." So far the Methodists are, however, models of fair dealing and charity as beside the Baptists.—(Rev.) Martin Mahoney.

A METHOD OF RESTORING LIFE IN THOSE APPARENTLY DEAD.

In several articles on "Real and Ap parent Death in Relation to the Holy Sacraments" we said: 1. That in newly-born babes there is no sure sign of death except incipient putrefaction.

2. That in adults, besides putrefaction, possibly cadaveric stiffness may be assumed as such a sign. 3. That in cases of sudden death by drowning, hanging, lightning, electric currents, apoplexy or even cholera, although the main signs of life-breathing, blood cirmath signs of life—breathing, blood clir-culation and heartbeating—are no longer perceptible, life may continue for hours and days. 4. That in case of death by consuming diseases, life may be assumed to continue from one to three-quarters of an hour and even longer after death has apparently set

As there is a possibility of bringing all such patients back to life, a physician in the first place ought to make efforts for that purpose; but as physi-cians are not always on hand, and as

it some twenty times a minute and keep at it for an hour to three hours or even longer. In order not to injure the tongue, a piece of soft cloth ought to be wrapped around it, or better still, a pair of pincers made expressly for this

purpose ought to be used.

From experience it seems that this new method of working the tongue has a better effect than the old way of work-ing the arms up and down, though the old way is not to be despised. A line-man in the writer's neighborhood, who had come in contact with a live wire, was brought back to life after twelve

ours' work in the old style.

As the technique of these rhythmical tractions of the tongue is so simple, it should be known by everybody and should be known by everybody and practiced upon every one who has died suddenly. In any of the above mentioned cases no interment should take place before this method has been applied for three or more hours. The work is of course tedious; but why should there not be in each community one of the recently invented instruments that perform the rhythmical tractions of the tongue automatically. The in-strument is not costly, as Dr. Laborde showed before the Academy of Medicine at Paris on Jan. 30, 1903, and it requires but one man to set it in motion and watch results. Thus a corpse and watch results. Thus a corpse might be treated for a whole night or even for a whole day to make sure of

Should sudden death overtake one of our beloved ones, we ought to refuse to let burial take place before the application of at least one of the above ods has shown that death has surely set in. And it should be noted that a treatment of at least three hours should be employed. "The corpse to be revived," says Laborde, "should be treated as a sick patient to be restored to health."

The lineman mentioned above was oberated on by deputy sheriff. A friend of the unfortunate man rushed in and attacked the sheriff and wanted him to discontinue. But he kept on and saved the patient's life.

Let therefore no one think it unbecoming to try so revive an apparently dead person; or that it is useless to call a priest. Every priest in such circumstances is bound either by charity, or if a pastor by justice, to administer the last sacraments so long as there is even a bare possibility that the patient may derive benefit therefrom. "Sacramenta

propter homines."
Father Ferreres, S. J., in Razon y Fatner Ferreres, S. J., in Razon y
Fe, to whom we are mainly indebted for
the subject matter of this paper,
winds up his long but interesting article on real and apparent death by expressing the wish that some one more
competent than he would publish a
book on the subject and that its are book on the subject and that its conknown everywhere. tents be made Such a book would be a godsend; but besides a learned treatise on the sub-ject, we should also welcome a short plain instruction for the people at a sufficiently low price to find a ready sale among the masses.-The Review,

INFALLIBILITY NOT IMPECCABI-LITY.

A respected subscriber (Lancaster) A respected subsection (character) is troubled by a controversialist who rakes up the early troubles of the Church, in its long struggle with secular princes, in order to find flaws in the glorious record. To us he appeals on the subject. If he have any means on the subject. It he have any means of getting hold of Ranko's History of the Papacy, he will find some very useful evidence on the issue. The moral character of several Popes was not above reproach, but taking the long line of Pontiffs-more than 250-the suprising thing is that there were very few to whem blame is justly attrib-utable. They were all men, and therefore liable to the weaknesses of the race; but rare, indeed, are the examples of those who did not realize their exalted office and the sanctity that attaches to it by reason of its divine institution. As regards those Popes he names, much calumny has been written. Luitprand, a virulent writer of the Middle Ages, Sergius III. of many sins of which other contemporary historians declared him innocent. Flodoard and Deacon John represent him as a kind and active Pontiff, and a restorer of ecclesiastical discipline. Innocent III. had been a loose liver in his youth and had married, but on the death of his wife he reformed, entered the ecclesias tical state and won the general esteem so that he was elected Pope. The same objection might be urged against St. Augustine as against Pope Innocent. It was his success in effecting a reconciliation between the ancient εnemies, the powerful lords of the Colonna and

Orsini, that caused him to be styled by the "Father of his country." Alex ander VI. was a man of bad character before his election, and it is said brib-ery was the means used to procure that election. But his enemies have painted him in colors so as to spoil the effect of their own work. Roscoe, an eminent Protestant historian, ha cleared his name of many things falsely laid to charge and shown him to have

been at least a great statesman.

There is no better argument to be ound relative to this much misunderstood question than that contained in Archbishop Kenrick's monumental work. "The Primacy of Peter." The kernel of his contention is contained in

the following passage:
"We need not be surprised that daring and licentious men, under such circumstances (namely, the attempts of petty tyrants in Rome and elsewhere to rule the Apostolic See) were sometimes seen to occupy the highest places in the Church; but we must admire the overruling providence of God, which preserved the succession of Chief Pas-tors and gave from time to time bright the tongue traction method by which those apparently dead may be brought back to life is exceedingly simple, we give it here for the information of our readers. Dr. Laborde's instruction pilot had no power or care to direct her course, whilst wave on wave dashed says simply this:

Open the mouth of the apparently dead person by means of a knife-handle or a small stick. Then grasp the tongue with thumb and forefinger of the right hand. Pull out the tongue and release

storm be still and all was calm and AN OTTAWA IRISH CATHOLIC.

A QUESTION OF FIGURES.

Whatever the Broad Church wing of the Protestant Episcopalian Church may think about it, it is a fact that the High Church element, both in that Church and in the English Establishment, is well pleased at any tendency in their communions toward the conventual or monastic ideal of religious

life. Indeed, some of the more advanced of these good people seem to think that their Churches are already very well provided with religious orders, and this thought establishes them more firmly in the belief that they are truly Catholic. Here is the Lamp, for instance, our sturdy and esteemed Episcopalian contemporary which valiantly bears the banner of Papal supremacy far in advance of its own co-religionsts, waxing warm with hope for the Anglicans over the signs of conventual life among them. It tells how Dr. Neale "dotted England, India, America and Africa, with the brown habit of the Sisters of St. Margaret." Now Episcopalians, Anglicans, "the hurch, "the English Church," the

Church.

American Church either or both, are very shy of numerical statistics concerning the number of individual in their new "religious orders" that "dot the globe." An Anglican Direc "dot the globe." An Anglican Directory says that there are in England "four orders of men, so far as have been brought under notice; and we have ourselves counted up about thirty orders of women including deaconesses: In the United States, too, there are four orders of men. The individual statistics, however, may be inferred (and we are left to infer them) from our knowledge that the "order of the Holy Cross" at the end of twenty years numbers "six professed monks." The "Cowley Fathers," England, have however, at the end of

perhaps forty years, branch houses in Bombay and Poona, India, in Capetown South Africa, and in Boston, Mass. St. Mary's Sisterhood, New York, was founded in 1865. The "Clewer Sisters' in England founded in 1851, sent a branch to the United States in 1881. Numerical statistics are, nevertheless, mainly lacking, although in the case of Clewer, more than two hundred Sisters are given as the community at the end of more than half a century. As to the St. Margaret's Sisters, "whose brown habit," so the gallant little Lamp pathetically and chivalrously asserts, "dots the four quarters of the globe,"—they are to be found in Great Britain, Colombo, Ceylon, Kandy,

Polwatta and Boston; but their nun

bers are not stated.

Now the Catholic Sisters of Mercy, founded in Ireland in 1827, were intro-duced into the United States in 1843, and they number here nearly 3,000. The Lagies of the Sacred Heart, who came here in 1818, number 2,811; the Sisters of the Good Shepherd, intro-duced in 1843, are now 1,176; the Felician Sisters, founded in Poland in 1855, have in the United States alone, though they came here only in 1874, the surprising number of 448 Sisters. Sisters of St. Agnes, founded at Fond du Lac, Wis., in 1870, have 275 Sisters. The Benedictines arrived in 1852 from Europe, and have now 1,930 nuns in

the Church's field. As to the Sisters of Charity, founded in 1809 by the saintly Mother Seton, a convert from Episcopalianism, the number of her spiritual daughters, who in one place or another trace their noble calling to her as their spiritual mother, may be safely placed at 5,093, exclusive of those in Canada. A religious congregation, moreover, bearing the name of Sisters of Charity of the Blessed Virgin Mary, founded in Philadelphia in 1833, has now 1,295 Sisters. The Dominicans of various kinds number 3,116; the Franciscans of various kinds, 6,558; the Notre Dame congre gations, 5,115; the St. Joseph, 4,106. The visitation nuns number 730; while the Anglicans venture to claim to themselves "one Visitation, Church of England convent, under the exact rule of St. Francis de Sales "!

In the United States the Catholic Church has 1,102 Ursuline nuns; and busides all these now mentioned, there are between 60 and 70 other religious orders of women in our country and 45 of men. The Catholic Church is not afraid of statistics in reckoning up the numbers of her devoted sons and daughters who have consecrated their lives to Almighty God in the service of His needy children. We might men tion that the Benedictines alone number 992; the Jesuits, 2,136; the Christian Brothers, nearly, 1,000.

"Thirty-six years ago at Cowley the religious life came back to England,"
—so was it said lately of the Anglican "revival." Thank God, the religious life has forever existed in His one true Church, and shineth ever more and unto the perfect day.-Sacred Heart Review.

Keeper of the Truth.

Christ wished all men to be saved and to be brought to a knowledge of the truth. His Church exclaims: I live from century to century. I have the gift of infallibility; and by the power of the Holy Spirit abiding in me, I have the ability to say what is of the divine deposit of truth and what is not. The spirit of the Catholic Church is possessed with jealous care of God's truth, and defends it like a lion. When questions arise, and there is a necessity for divine teaching, God raises up extraordinary men to do the work.

Rev. A. B. O'Neil, C. S. B., for many years Prefect of English studies at St. Joseph's University, has accepted the position of associate editor of the Ave Maria. The New Freeman rightly says that as a writer of prose Father O'Neil has few equals in this country and as a poet he has received his mead of praise.

Amongst the most prominent Irish Catholics barrister, who has been appointed solicitor o the Improvement Commission. The Ottawa Evening Journal of 19th inst. contains the

barrister, who has been appointed solicitor of the Improvement Commission. The Ottawa Evening Journal of 10th inst. contains the following sketch of his career:

One of the first acts of the Ottawa Improvement Commission was the appointment of Mr. Charles Murphy as their solicitor. Mr. Murphy is a native of this city. He received the preliminary education in the Separate schools and Collegiate Institute, and after wards graduated with the degree of B. A front Ottawa University where in his final versity mere in his final versity and the metal presented by Pope Loo Mill for the best thous in Pollosophy. White Mr. and won the metal presented by Pope Loo Mill for the best thous in Pollosophy. White Mr. and after many and varied. To his efforts were mainly due the establishment of the Deating Society, the bodding of the Annual St. Patrick's Day beauting to the Variety football team, and theory and the Variety of the College of the Variety of the College of the Variety of the Society of the Variety of the Wr. A. F. McIntyre, K. C., and upon the completion of his solicitor for a number of leading companies acceeded in building up a fine general practice. In addition to his private citentee he is solicitor for a number of leading companies and mercantile firms and he has for seversity ears settled as honorary solicitor for the Children and Society. From boyhood Mr. Murphy has been an active Liberal Federation. At the Ottawa Liberal Convention in 1990 he was proposed for nomination as one of the party camidases, and atthough not seeking the bonor he was the appointment was requested the nonresson of the Outstria Liberal Federation. At the Ottawa Liberal Convention in 1990 he was proposed for nomination as one of the party camidase

A GOOD APPOINTMENT

A GOOD APPOINTMENT

Mr. Matthew J. Butler, C. E., LL. B., of Montreal, who has received the appointment of assistant chief engineer of construction of the Grand Trunk Pacific Railway, is a County of Hastings boy. He is a son of the late Mr. Tobias Butler, of Doreronto, and a brother of Mr. E. J. Butler of this city. H is forty-city of the street of the Grand Trunk Pacific Railwarded as an origoer, from the Toronto University, and also passed his examination in law at Unicago. Ho is a momber of the Canadian Society of Civil Engineers, and the American Society of Civil Engineers, and the Company construction of their chain of the Pacific Company, and designed and superinted the construction of their plans which cost Science of the Montreal Too and Machine Company, and designed and superinted the construction of their plans which cost Science of the Montreal Post of the Construction of the Engineers of the Construction of the Superince of the Construction of the Pacific Construction of the Pacific Construction of the Construction of the Construction of the Engineers of the Construction of the Cons

At the last regular meeting of Branch 124, Biddulph, a resolution of condolence was unanimously adopted and presented to Bro. P. O'Shea on the death of his father; also to Bro. Hubert Benn on the death of his brother, William. May their souls rest in peace!

Resolutions of condolence were adopted at the last regular meeting of Branch 82, Kings-bridge, and presented to Bro. Steven Martin's father. R. I. P. The resolution was signed by W, Whitby, Rec. Sec.

A. O. H.

The A. O. H. Division No. 1, Hamilton, Ont., at its last regular meeting passed a resolution of condolence—moved by Bro. Jos F. Carroll, seconded by Bro. Michael McK-nna—for the family of their late brother, Wm. Dudley, R. I. P.

Death of a Religious.

The Congregation of the Sis.ers of St. Joseph of the House of Providence, Dundas, earnestly recommend to the prayers or our readers the soul of Sister M. Angelica Dreak, who departed this life on Sept. 19, after having had the happiness of receiving all the rites of our holy mother the Church. The deceased Sister was in the thirty-eighth year of her age and the twenty third of her religious life. May she rest in peace!

THE QUESTION-BOX ANSWERS.

BY BEV. BERTRAND L. CONWAY, C. S. P. Catholic Book Exchange. Fether Bertrand Conway has collected from many sources the questions pro-

posed by non-Catholics at the mission given by the enterprising Paulist Fathers to those earnest sockers after truth who are outside the true Fold of Christ. These questions cover the entire field of religious truth, and deal not merely with dogmas as such, but with many points of history and of church discipline. The answers are, in the very large majority of cases com-plete and conclusive. It is no exaggeration to say that every Catholic and every non-Catholic in the English-speaking world will find the book both interesting and instructive, and we trust that the leading members, both among clergy and laity, will spread the book generously and unsparingly.— Donohoe's Magazine.

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DIED.

LYNCH—At Belleville, on Sept. Sth. Mr. John J. Lynch, son of the late Philip P. Lynch, of Belleville, aged thirty-four years. May he rest in peace!

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