Dressmaking Simplified
Hall-Borchert Dress Forms
simplify the most difficult part of
home dressmaking—the fitting
on. The form exactly duplicates
your figure, whether stout or
slight; fitting on becomes a pleasure—your dresses a success,

WALL-BORCHERT

PERFECTION

DRESS FORMS

Write to-day for free catalogue booklet "Dressmaking Made Easy," intensely interesting. Hall-Borchert Dress Form Co. of Canada, Limited 43 A Lombard 51., Toronto

CHURCH ORGANS

TUNING REPAIRING

LEONARD DOWNEY

ABSORBINE

Will reduce Inflamed, Strained, Swollen Tendons, Ligaments, Muscles or Bruises. Stops the lameness and pain from a Splint, Side Bone or Bone Spavin. No

Side Bone or Bone Spavin. No bister, no hair gone. Horse can be used. \$2 a bottle delivered. Describe your case for special instructions and Book 2 K Free.

ABSORBINE, JR., the antiseptic liniment for mankind. Reduces Strained, Torn Ligaments. Enlarged Glands, Veins or Muscles, Heals Cuts, Sores, Ulcers. Allays pain. Price 1,00 a boiling delayers delivered. Book 'Feldence' tree.

\$1.00 a bottle at dealers or delivered. Book "Fridence" free. W. F. YOUNG, P.D.F. 299 Lymans Bidg., Montreal, Can.

HOTEL ,

POWHATAN

WASHINGTON CA

D.C.

Pennsylvania Avenue, 18th and H Streets

To seekers of a hotel where luxurious quarters may be se-cured, where charm and con-genial atmosphere prevail, and where excellence of service is paramount, the Hotel Powhatan offers just such inducements.

Rooms with detached bath may be obtained at \$1.50, \$2.00 and up. Rooms with private bath, \$2.50, \$3.00 and up.

And for special litherary for Bridga Complea, Conventions, Tourist Farties, and Schooles, Write for booklet with map.

CLIFFORD M. LEWIS, Manager.

Community of the Commun

OTEL OF AMERICAN IDEAL

TRADE MARK REG.U.S.PAT. OFF.

WATER MOTORS ELECTRIC MOTORS ORGAN BLOWING MACHINE

### FIVE MINUTE SERMON

TWENTY-SECOND SUNDAY AFTER PENTECOST

FEAST OF ALL SAINTS

We are so near the Feast of All Saints and the commemoration of all the faithful departed—All Souls day
—that we may well let our affection
ate thoughts follow after our brethren who have gone before us and

sleep in the peace of Christ.

There is scarcely one of us, dear brethren, who has not been familiar from childhood with the article of the Apostles' Creed, a I believe in the communion of saints "; and there are few, if any, who have not derived consolation from this dogma of our faith, teaching, as it does, that we are not entirely cut off from those o have gone before us, but form with them one great family, of which the head is Christ and the the souls of the just, whether in heaven or in purgatory, or still in the

But if this truth of holy religion brings consolation, it brings also the duty of praying for our brethren who are passing through the cleansing fires of purgatory; who, because of sin or the debt due for sin, cannot enter their eternal home until they have repaid the last farthing. They can do nothing for themselves—their day of meriting is past; they look to us who are their friends to help them. While they were with us they were

very dear to us—bound to us by ties of blood or friendship. Let us do our duty to them now, let us, by our good works in their behalf, show how much we love them; let us show that our affection for them was not selfish nor pretended, but so real and strong and lasting that death has but strengthened it and brought it to its

What one of us but has his daily task-his allotted work? Yet as each day brings its own burdens, so each day is full of opportunities of gaining indulgence for the souls in pur gatory. The many inconveniences we all of us are called upon to suffer, the many sacrifices of comfort and of pleasure we make, the disappointments we meet with, the fatigues we bear-all these may be made sources of refreshment to our friends beyond the grave. If in the morning would but offer to God all we shall do and suffer during the day for His honor and glory, and for the relief of the departed, oh! how soon would the angels welcome them to their country, and how many advocates we should have before the throne of God!

But if so much can be done without any particular effort on our part, what shall we say of the efficacy of prayers we recite for them and the Masses we have offered for their repose! How shall we tell of their gratitude, of their unceasing supplications for us! We lose noth ing, dear brethren, by praying for them; be assured we are rather the gainers, for not only do they pray for us. but more - our charity towards them deepens in our souls our love for God, and makes us thirst the more after virtue and holiness, and wins for us a higher place in heaven and a brighter crown of everlasting glory. Let us be generous, then; let us storm heaven with our prayers for the souls in purgatory, and we shall find rest for ourselves as well as for

#### TEMPERANCE

A GOOD WORD FROM BISHOP

Pitteburg Catholic Total Abstinence, Union, contains in its latest issue the following word of encouragement to Catholic total abstinence workers, signed by Bishop Canevin of Pitts-

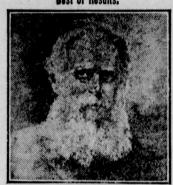
I wish to express my encouragement to the men and women who are engaged in the holiest and most necessary movement of the age-the suppression of intemperance and the increase of total abstinence, especially amongst our Catholic young men, who are to be the real guardians of liberty in the years to come. No man can guard liberty for others who is himself the slave of alcohol. Every man who is pledged to total abstinence has found a means of increasing his usefulness in every direction, and of making his life more efficient as moral and religious power in the world. What a blessing it would be to the Church and to society if the Diocesan Union could arouse the enthusiasm and enlist the co-operation of pastors and people in every parish Let us labor to extend the good work by means of the total abstinence ranch of the League of the Sacred Heart, which has proved an easy method of organizing a society where ever it has been fairly tried.'

FOLLOWING FATHER MATHEW

Though the development and spread of the temperance movement s one of the most gratifying signs of the times the drink evil is still one of magnitude. When it is remem-bered that thirteen and a half millions are spent in drink in this country-one-third of the national earnings of the people—one can easily estimate the extent of the evil, and the urgency for sternly combatting it. It is one of our most serious probblems, for it eats into and corrodes our social system, and by its wastesing influence endangers industry and thrift, and lowers the moral tone of all subject to the terrible vice. Ireland spends far more than it can afford on drink, and what does it buy for its £13,500,000? The

## A FAMILY REMEDY FOR MANY YEARS

Used "Fruit-a-tives" With The Best of Results.



GEORGE MCKAY Esq.

KIPPEN, ONT., June 17th. 1913.

"I have been using "Fruit-a-tives" as a family remedy for many years. They are the best medicine I have ever tried. "Fruit-a-tives" do me the most good—they never gripe and their action is pleasant.

"I have used them for Indigestion and Constipation with the bestresults, and I heartily recommend them to anyone similarly afflicted.

These troubles have left me completely and I give "Fruit-a-tives" full credit for all this. A nicer pill a man cannot take."

GEORGE MCKAY.

GEORGE MCKAY. The enormous demand for "Fruit-a-tives" is steadily increasing, due to the fact that this wonderful fruit medicine gives prompt relief in all cases of Indigestien, Constipation, Sour Stomach, Rheumatism, Chronic, Headaches, and Neuralgia, and all Kidney and Bladder Troubles.

50c a box, 6 for \$2.50, trial size 25c. Sold by all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

Very Rev. Dr. Coffey, in a recent lec-We buy the degra ture, answers : dation represented by nine tenths of all the public crime of Ireland. We buy the national demoralization of our slums and jails and workhouses and asylums : and a debt of an additional million and a half a year to support in these institutions the unforturate victims of the demon of drink." Of course no one expects to wipe out the huge drink bill that absorbe somuch of the people's earnings, but it can be lessened immensely, and the people themselves have the remedy in their own hands. They are beginning to see the evil in all its ugli-ness, and a healthy, progressive pub-lic opinion is abroad, which, rightly fostered, will repeat in our times the good work done generations ago by that great Tipperary temperance reformer, Father Mathew. Temperance societies are springing up all over the country, old ones are being strengthened, and kindred organizations are lending their powerful aid in the movement to weed out the drink plague from our midst. The Capuchin Fathers are leading the van, and have carried out successful temperance missions all over Tipperary and in various other Irish countries. The Pioneer Total Abstinence Asso ciation is doing splendid work also, and is steadily increasing its mem-bership in Clonmel and elsewhere.

### This Washer Must Pay For Itself

CANEVIN

The Temperance Outlook, a little aper published bi-monthly by the approach South Assistance and had nothing the matter but the Church suffering, comprising the Souls in Purgatory.

When you say in the Creed, "I be shout horses much."

So I told him I anted to try the ur money if the Well, I didn't lik-that. I was afraic the horse wasn't "all right" and that might have to whis the for my money

y mail. I have sold over half a million that way So, thought I, it is only fair enough to let people y my Washing Machines for a month, before the ay for them, just as I wanted to try the horse. Now, I know what our "1000 Gravity" Washe rill do. I know it will wash the clothes with ut wearing or tearing them, in less than half theme they can be washed by hand or by any other sachine.

out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clother in Six minutes. I know no other machine ever in vented can do that, without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edge not break buttons the way all other machines do.

It just drives soapy water clear through the fibre of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Grav ity" Washer what I wanted the man to do with the horse, "Only I won't wait for people to ask me. I'l offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month. I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that is any it is?

And you can pay me out of what it saves for you It will save its whole cost in a few months, in was and tear on the clothes alone. And then it will save yo conts to 75 cents a week over that in washwoman' wages. If you keep the machine after the month' trial, I'll let you pay for it out of what it saves you fit is aves you do cents a week, send me 50 cents week' till paid for. I'll take that cheerfully, and I'l wait for my money until the machine itself earn the balance.

of good for the country and the people, its beneficent influences are plainly observable everywhere, and should stimulate and encourage all

WHISKY THE CAUSE OF

POVERTY It is this same " heavenly dew "whose Erse name, usquebaugh, we have pronounced "whisky"—that more than anything else, has held back the Irish in America. The Irishman is no more a craver of alcohol than other men, but his sociability betrays him to that beverage which is the seal of good fellowship. He does not sit down alone with a bottle, as the Scandinavian will do, nor get his friends round a table and quaff lager, as the German does. No "Dutch treat" for him. He drinks spirits in public, and, after a dram or two, his convivial nature requires that every stranger in the room shall seal friendship in a glass with him. His temperament, too, makes liquor a snare to him. Where another drinker becomes mellow or silent or sodden, the Celt becomes quarrelsome and foolish.—Prof. E. A. Ross, in the Contrary in the Century.

THE MONTH OF "THE POOR SOULS"

We are accustomed to designate those who are in distress or who suffer by the term "poor," as "poor" man, "poor" victim, "poor" mortal. Hence we designate the souls in Purgatory as "poor souls." The term is intended to excite our pity and to move us to help them. are naturally inclined to help those in distress. We run to lift up the man who has fallen under a heavy burden, to rescue those who are the victims of an accident.

Hence the souls in Purgatory are called "Poor Souls." Those in distress who have no sympathizers and no one to take compassion on them are or should be objects of pity. Hence these pathetic words are placed on the lips of the "faithful departed." "Have pity on me, have pity on me, at least you my friends for the hand of the Lord hath touched

St. Paul beautifully compares the Church to a body, of which Christians are the members and Christ the head and thus the Apostle expresses the close and inseparable union that exists between all the members of the Church and their Head, Jesus Christ.

The symbol is very expressive, as in a living body every member works and acts not for itself alone but also for all the other members; this mode of conduct tends to the preservation of the whole body. The welfare or the healthy condition of the whole body conduces to the well being of each member. Hence no true Christian can be selfish and live up to the requirements of the law; he must abor not for himself alone, but for the welfare of his fellow members. The Universal Church, therefore, is concerned in the good orabad conduct of her individual members. Hence St. Paul says: "If one mem-ber suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it." (I Cor. xii, 26.) This intimate and inseparable union of all the of the Church with each other and their invisible head, Jesus Christ, is designated in the language of the Church "The Communion of Saints." The Communion embraces the Church militant, or the faithful on earth; the Church triumphant, comprising the saints in heaven; and

lieve in the Communion of Saints,' do you realize what it means and the

duty it imposes? Be ye doers of the Word; and not hearers only, deceiving yourselves. For if a man be a hearer of the Word and not a doer, he shall be compared to a man beholding his natural countenance in a glass. For he beheld himself and went away and presently forgot what manner of man he was. (St James.)

We must not forget our duties. Blessed are the merciful for they shall obtain mercy." The words of Our Lord indicate that we should show mercy. The greatest mercy is to help the "poor souls." The month of November is particularly set aside for the exercise of this

mercy. The Souls in Purgatory are the friends of God, but not without some stain that holds them for a time from entering that abode of the blessed

into which nothing defiled can enter.

If we are of the "Communion of Saints' we should manifest an active sympathy for the "poor souls." "It is a holy and wholesome thought to pray for the dead."

It was customary in the earliest centuries to pray for the dead. The Jews prayed for the dead. Our Lord not only did not condemn but sanc tioned this custom. The doctrine of a place of purification in the next world for small offenses is not only concurrent with reason but with many passages of the Holy Scriptures. Even a just man shall fall seven times. Few go into eternity entirely free from all debt to Him Who demands the last farthing of compensa tion or satisfaction. He will render to every one according to his works. The second book of Machabees indicates clearly that the Jews believed in Purgatory away back before the time of Christ. St. Paul taught that some souls "shall be saved yet so as

by fire." (I Cor. 12 15)

This wave of temperance is brimful of good for the country and the possibility exists, but the term submitted the following argument fre may be taken figuratively, as a that closed the question in a practiplainly observable everywhere, and should stimulate and encourage all interested to redoubled effort in a holy cause.—Clonmel Nationalist.

The way be taken ngtratively, as a triat closed to equest in a practispiritual punishment analogous to the departed.

Some intelligent men claim that there is everlasting punishment in the punishment in Purgatory is very the next life. Some intelligent men great and painful according to the degree of individual guilt. The medium of purgation being desig-nated as fire, we may surmise its nature as fire causes the most painful bodily torments.

The separation from God, even for a time, entails the pain of loss, though but temporary, and is in the highest degree tormenting to the souls in Purgatory. Freed from their earthly fetters and endowed with a knowledge of God, they most ardently desire to be united with Him their greatest treasure. Hence we can perceive something of their gratitude towards those who help to shorten their exile.—Catholic Uni-

#### GIVING AWAY

We have purchased 1,000 Lamp shades with holders that have retailed at 25 cents each. We will give to every customer 3 of them who send us an order. Carnations, 15 cents a dozen, Frosted Roses, 50 cents a dozen bunches, American Beauty Roses, 50 cents a dozen, Chrysanthemums, 50 cents a dozen, Easter Lilies, 50 cents a dozen, Apple Blossom bunches, 50 cents a dozen. Poinsettias, 50 cents a dozen. Vines, 1 yard long, diamond dusted, \$150 a dozen yards. Ex, press or parcel post paid on all orders of \$2.00 or over. Write Brantford Artificial Flower Co., Brantford, Ont.

DOES HELL EXIST?

According to the teaching of Christ the wicked will be condemned to everlasting punishment: "Depart from Me, ye cursed, into everlasting Notwithstanding the clearness of this statement, even certain would be Christians deny the existence of Inferno — everlasting punishment. To consign human beings to such tortures on account of sin would be cruel, unjust and contrary to God's mercy. True, God is merdiful, infinitely merciful, but He is just also, infinitely just. The at ribute of the United States Now, I am not justice. To say that God ought to going to make a plea for a desuspend the exercise of justice and impart mercy, forgiveness even to the wicked, is equivalent to saying there is no God.

Would you consider a state law equitable which condoned and punished not criminals? Certainly and not. God must punish disobedience and punish it with a punishment proportionate to the crime commit-

In the state murder is punished with death. A lesser crime is pun ished by a term of imprisonment. This modus puniende obtains in divine justice. A gr evous offense is punished with a grievous ponishment; a slight offense is punished with a lesser punishment. Now comes the important question. Does a grievous offense (a mortal sin) deserve everlasting punishment— Hell? A grievous offense, for ex ample, blasphemy or murder, may be committed in a second. Is it unjust therefore, to consign to everlasting punishment the culprit in either of phatically in the negative, and thus we reason: The gravity of a crime is taken from the dignity of the person offended. We offer an insult to a Beggar, and we offer an insult to a King. In both cases, we commit sin, yet the sin against the King is I believe in the recall of Christian crime against a mother is greater in society; immunity and than the crime against the ordinary woman, and that by reason of parent's

ther dignity as mother.

If these two crimes are to be and love and tolerance.

Only on one point should we venture to the company to the com the other. Why? Because there must be a proportion between the punishment and the crime.

A grave crime must be punished with grave punishment. A small crime with small amount of punish. ment. Justice demands this pro portion.

Justice demands punishment for crime, and demands also a punish ment proportionate to the crime committed.

Now, when we commit a grave offense; when we are guilty of serious disobedience against any of the commandments. God must punish its corpse. us with a grave punishment. Why? Of course Because our crime is grave; grave because it is a grave offense and gainst the greatest Being-against the infinite majesty of God.

Now the crime being the greatest, it must be punished with the greatest punishment, and the greatest punishment is everlasting punish. ment, or hell. Therefore even from reason we can prove the existence of

everlasting punishment. To Christians the word of God is clear; "Depart from Me ye accursed into everlasting fire." /And Holy Word speaks of the worm that never dies. Therefore we can maintain against all cavilers that there exists in the next life a place of everlasting punishment which we call Inferno, or hell.

Two men once entered into a conexistence. Arguments pro and con

the doby the existence of eternal punish-ment. Therefore, even among in-lesig-telligent men there is a doubt. That being so, let us shake hands over the theory of the question and let us live good lives. Let us live as if we were sure of the existence of hell. when the judgment comes there will that dismal abode.-Intermountain

#### WELCOME WORDS

Sometimes, we must own, we can not help regarding some of the trib. utes paid by non-Catholics to the Church, especially when the panegyrist is what may be termed a states-man, somewhat in the light of Greek gifts. And the giving up of prejudice, even for a purpose that looks office. wards, does not cease to be ignoble bartering. Happily, however, the spuriousness of such gifts is easily detected: call it a hollow ring, dust throwing, or by what term you please the counterfeit presentment of gen uine broad mindedness and large heartedness is easily recognizable.

It is a pleasure and a relief, ac-cordingly, to recognize the genuine thing; and a felicitous case in point is a recent utterance of the former Governor of Michigan, the Hon. Chase Osborne. The sincere words of this gentlemen are welcome, spoken as they were before such a body as the Detroit Chamber of Commerce, an organization whose membership is prevailingly Protestant. They are timely, too, being as the speaker in-tended, a warning to those bigots of every degree who have started in various parts of the country an anti-Catholic crusade. This is, in part, what Mr. Osborne said:

I am sorry that in our day, in this country especially, there are men who would apply the religious test in our public life, and drag religion into politics. There are men we all know who would stir up hatred and strife between Catholic and Protestant. I am sorry to find that it is being re flected in a great many portions of fence of the Catholic Church-it can take care of itself. But I am going to warn those Protestants that worry themselves into an anti-Catholic frame of mind. They will do themselves and their country and Protest antism more harm than they will the Catholic Church. No one ever does an unjust thing without being made unjust. No one ever cherishes hatred without embittering his own life.
Sometimes I think the work "Pro-

testant" is an anachronism. things that were protested against do not exist to-day. Catholics are doing their duty in times of peace, and have done it bravely in time of war. of my very best and most intimate personal friends are Catholics, and so are some of yours. This country is big enough for us all. The Catholic clergy are doing a great work in staying the march of red Socialism.

If we are to remain Catholic and Protestant in this country-and it looks as though we were, because re formers are not making much headway,-let it be a competition as to which will do the most for mankind, and not as to which shall do the worst. There is no Christian spirit nor Christianity in hatred, malice, or

greater than that against the Beggar. intolerance and fanaticism; of care-Another example. We insult our lessness and recreancy and heedless mother, and we insult a woman who ness in citizenship; duty dodging in claims no tie of relationship. The all directions; passion and ignorance in industrialism, and all the vices that dam the rivers of love in our office, by reason of the filial love that | hearts and souls. It is yours to build, office, by reason of the final towards is violated; in a word, by reason of especially for industrial peace, in her dignity as mother.

filial offense must be greater than ture to disagree with so whole bearted a gentleman. "The things that were protested against " do exist today, and are the very springs from which all that is noble in Catholic service to country flow. On this particular point another State governor got, to our mind, a little closer to the truth. Governor Marshall once said at a public meeting. "All my life I've been a Protestant, but to save my life I don't know what I've been protesting against." many other Protestants might say the same. If anything has ceased to exist, it is Protestantism : bigotry is

Of course Mr. Osborne was not re ferring to the intolerance of truth. A man so intelligent as he must know that truth can never be otherwise than intolerant of error. The religion that is true can not possibly have the element of untruth in it, por can it ever fail to do the most for mankind. Appearances are proverbially deceptive. If real reform were not in progress, our country and the rest of the world with it would be going backwards instead of forwards.-The Ave Maria.

POPE AND ABBOT

Abbott Obrecht of Gethsemane Abbey, Ky, says that Pope Pius X. was not without his lighter vein. Once he had an appointment to meet troversy on the existence of hell. the Pope in his private apartments One affirmed and the other denied its appointed hour the Holy Father came We need not assume that the cleansing fire of Purgatory is a real, sion of either disputant. Finally the was waiting, and close behind him

followed a servant with a tray, containing luncheon. The servant drew back in astonishment to see a stranger in the private room where His Holi-

ness was to dine.
"Come along, John," said the Pope, laughing. "My good friend, the Abbot, is no mummy, even though he has just come from Africa, the land of mummies. And he knows that the Pope is no mummy, either, for he must eat like all other poor creatures. Set down the tray, John, for the good Abbot and myself. We don't often

get together any more." 20707
The intensity of the friendship of the two men is shown by the fact that the aged Pontiff often found time amidst the great burdens of his high office to write personal letters to the Kentucky prelate.



#### **STAMMERERS**

the only logical methods for the cure of standing in They treat the CAUSE, not merely the habit, and insure NATURAL SPEECH. If you have the slightest impediment in your speech, don't hesitate insure NATURAL STREET SHEET IN SECOND TO STREET SHEET STREET STREET STREET SHEET STREET STREE

THE ARNOTT INSTITUTE, Berlin, Ont., Can.

St. John's, Newfoundland H. J. BROWNRIGG IMPORTER OF

Seeds, Fruit, Provisions, and Groceries

## Savings Bank Insurance -

AN Endowment Policy serves the double purpose of protecting the family, and at the same time constitutes a Savings Bank Account.

Under such a policy the assured's family is protected should he die during a specified period, but the principal sum and profits are payable to himself should he survive to the end of the term.

So that a Mutual Life Endowment is really a savings bank account and life insurance combined. There is no better way to employ surplus income than to purchase with it an Endow-ment Policy in

# **Mutual Life**

Assurance Co. of Canada Waterloo, Ontario

## WAR AND DRINK EQUALLY DISASTROUS

Both Bring Uncounted Miseries in Their Train.

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomachs and nerves, until the craving must be satisfied.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetite, and renders drink distanteful, even nauseous. It is odorless and tasteless, and dissolves instantly in tea, coffee or food. It can be given with or without hep patient's knewledge. Read what Mrs. G., of Vancouver, says:

"I was so anxious to get my husband cured that I went up to Harrison's Drug Store and got your Remedy there. I had no trouble giving it without his knowledge. I greatly thank you for all the peace and happiness



#### New HOTEL TULLER Detroit, Michigan

Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue ABSOLUTELY FIREPROOF

200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double " 2.00 " 3.00 " 4.00 " 4.50 " 4.50 " 4.50 " 4.50 " 4.50 " 4.50 3.00 " 4.00 "

Total 600 Outside Rooms ALL ABSOLUTELY QUIET

New Unique Cafes and Two Floors-Agents'

Sample Rooms

WISDOM BY ONE UNLEARNED Ex-Congressman Knott used to relate the following story :

"There had been a celebration in honor of St. Francis Xavier, which I attended. A host of negroes in the neighborhood were Catholics. On my way home I met a darkey boy and asked him how he liked the Catholic service, remarking that I did not understand it, adding, 'there is one point about it I never liked.

"What is that?" said the boy.

"The priest does all his praying in Latin," I replied. "At this the boy threw himself

down in the road and rolled over. "Why, what's the matter with you?" said I.
"The darkey soswered, 'Fo' God,

massa; don't you think the Lord can understand de Latin as well as English? In de Catholic churches de priest he prays to de Lord and not to de congregation.'"
Truth was never driven home

harder by any story.—Buffalo Union