ism to lower that standard, inds itself in a perilous posich its defenders can see defeat." This is very frank to the future the same es that "the Protestant will gradually become d that the final discussion faith will be carried on be-Catholic Church and the lesus Christ of Latter Day two extreme wings of the essing Christianity." It is likely, however, that Mor-I go the way of the other utside of naturalism," says le, who has just come from a trip to Utah, "the Mormons religion now, and they are of their young folks. Thereone victor in that final dis-

HOP GLENNON, at the national of the Knights of Columbus. y assembled in Mobile, Alae a splendid address which k deeply into the hearts of ers of that excellent order. tution of the United States, a guarantee of religious libertime had come when no set uld array themselves against itizens because of their relig-Grace urged the Knights to ery cause that is noble, placaship above party and extendirrespective of race or creed handed justice that they them mand. A grand expression nd just what might be expected ince of that Church which in d out of season, preaches truth ce and charity to all mankind. advice will be followed by the we have no manner of doubt. out spoken the words that deeir procedure. Would we could ame of all societies outside the In Canada as well as in the States, we have some whose is to keep Catholics in the and wherever possible. We have ear where a Protestant as such denied a public position in here Catholies form a majority eople.

s fearful lest this may be the . if the budget of Mr. Lloyd is rejected. This noble personld dearly love to kill it, but he is f the consequences. About one peers attend the sessions of the of Lords more or less regularly, re are four hundred more who are oramental and detrimental. They in full force, however, when a measure is up for consideration yously march in line with the The noble and wealthy gentlee very wroth because the new calls for an additional tax from who are best able to bear it, nameclass to which the noble lords . To show their patriotism and . love for the Empire, they wish to eadnoughts built by the dozen and my raised to a German standard, ntend that the pernies of the poor pay the bills. Verily the House ds, as at present constituted, is a ter of socialism. The claim of of the members to distinction has he royal favor only.

louse of Lords is getting into

humor again and the time is

ning when they will either have

nded or mended. Lord Lans-

NEDATION since the ex-priests and as, or at least those who call themsuch, and many of whom are sailder false colors, could easily find ace to the pulpits of non-Catholic inations. The public halls knew too, and invariably one or more hers might be seen on the stage, giving the performance their enance and approval. A few weeks n Motherwell, Scotland, much bad g was engendered by the appearof some of those no-popery orators. es of disorder resulted and now the minded citizens are beginning to up the situation. The Glasgow ld truly says that "what is required, dition to the firm enforcement of aw, is that the heads of Protestant ches in Motherwell should take not merely to dissociate themselves the kind of Protestantism that is innguishable from rude intolerance, to visit it with public censure." oily we now rarely have occurrences is kind in the Dominion of Canada. estant ministers as a rule have bee disgusted with the "brand snatched the burning." They recognize him fraud who is playing upon their ulity.

HE REV. JOSEPH HOCKING, whose ature, we regret to say, finds place some of our Canadian Protestant klies, appears to be getting into ble in England. In one of his leces he stated that crime, cruelty and rage obtained in monastic institus. He is very careful not to specify particular monastery. The editor the Catholic News challenges the gentleman to make a specific charge so that investigation might be held. It olics form the majority of the people; is not likely, however, that particulars will be given, because Mr. Hocking is known to be a slanderer of the blackest While he wears the livery of Christianity he is engaged in the work of the enemy of mankind. If he does not make good his assertions the editor of the Catholic News states that he will have him branded as a poltroon. The wonder is that such men are recognized he says : by our separated brethren. The nopopery lecturer is in the business just for the same reason as the man who makes the announcements at a circus

side show. He wants to make money.

AT THE CONVENTION of the American Federation of Catholic societies held recently at Pittsburg, Prof. J. C. Monaghan attacked the Socialists, and we are told that his remarks created not a little enthusiasm. He said that Social ism is a mark of disloyalty to the republic. "We want no revolution," he continued, "but we want evolution under the law, men who have achieved success did not waste their time with lamentations, like some of our Socialists of to-day. If the Socialists would look more for opportunity than they do in good taste and the editorial articles for a chance to stir up discontent, they of a high order. We trust our British would be more worth while." In the dominion of Canada we have a small contingent of those misguided men who are made to believe that they can get something for nothing. Around us the door to prosperity is open to all. This is a country of workers. And those who no not work, either with their brains or their hands, cannot expect to reach the goal of prosperity. Were the Socialists to obtain all they want it ner in the United Kingdom should look would not be long before the last stage would be worse than the first.

EVEN IN THE faraway Philippine Islands there is a disposition on the part of some newspapers to be unfair to Catholics. There are newspapers, says the Philippine Catholic, appealing to Catholic patronage who, with unblushing effrontery, make no scruple at intervals of attacking what the true and sincere Catholic holds as dear as life itself-This cap fits some of the Toronto dailies. That city, we are well aware, contains a vast number of people to whom ridicule of Catholics is most agreeable and there are a couple of dailies who pander to this vile spirit. It is cowardly in the extreme. The curious feature, however, is that some Catholics are found supporting them, either by way of subscriptions or advertising. They do not show a bold front and resent the insult. Hence the editors treat them with contempt and continue the practise of reviling their faith. There is nothing that will so quickly bring an anti-Catholic writer to his knees as cutting off the supplies.

THE ANTIGONISH CASKET draws attention to the fact that the Americans are in the habit of dreaming about the decadence of England while their own decadence has been going on at a rapid rate through race suicide. "The average of children in New York city," says our contemporary, "is one child for every ten persons." The editor also calls attention to other deplorable con- a few facts and reflections, from Protestditions prevailing in some of the large
American cities, and claims they are as
bad as in any over-crowded city of the bad as in any over-crowded city of the old world. The democracies of the old world no longer look to the United States, but to New Zealand, Australia and Canada, says the Casket. We should not, however, shut our eyes to conditions at our own doors. We have no reason to be proud of some parts of our Dominion so far as morality is consequence of the old world. The Encyclopædia Britannica, ninth and Canada, says the Casket. We serious offences" in Ireland as compared with equivalent numbers of the population for Great Britain in the year 1878; Ireland. 3,842; England, 4,797; Scotland, 6,487. bad as in any over-crowded city of the out for their instruction and entertainour Dominion so far as morality is concerned. Statistics tell us that the boastful Province of Ontario has a lower birth rate than any other country in the world save one.

WE HAVE been informed by a clerical friend that many a time he has been pained to notice the absence of prayerbooks in the hands of some of the young men and young women in his congregation. His parish church however, is not alone in this matter. A few may be found in almost every church in the country. They are for the most part the young people who have received very indifferent Catholic training in their homes. In the church their thoughts still belong to the world and they feel relieved when the priest leaves the altar. The world has their affections and they fly to it again with joy at the first opportunity. Every head of a family should see that the children are provided with prayer books and beads. Indifferentism in this regard unusually generates the bad Catholic.

THEY HAVE A Catholic Truth Society in Ireland which promises to have a career of usefulness. Over half a million penny Catholic booklets have been circulated. It is to be regretted, however, that they have not yet obtained that degree of earnestness, perseverance and sacrifice in this undertaking which is observable amongst the Catholies of England. Of course conditions are not the same. In Ireland the Cath-

in England they are but a small minorlty, and are compelled to fight in self defence all along the line.

IT WAS A beautiful tribute which that great American, Dr. Oliver Wendel Holmes, paid to the Catholic Church when writing his experiences in the Eternal City. Of his visit to St. Peter's

"I listened to the music as it died away. Standing, as I was, behind a massive pillar, which obscured my view, caught the words of a sern nounced in faultless English, and n ing forward to catch a view of the speaker, to my astonishment I beheld there in a pulpit of St. Peter's a full blooded negro preaching the Gospel of Christ, and I said: 'Nowhere else could I have witnessed such a scene but in the Catholic Church.'"

WE GLADLY WELCOME to our exchange list The Western Catholic, published at Vancouver, B. C., the first number of which appeared on the 14th of August. Rev. W. F. McCullough, O. M. I., is editor and Mr. A. G. Bagley business manager. The paper is printed neatly on good paper; the selections are made Columbia contemporary will have a successful career.

Hon, Frank Oliver says a good class of immigrants are coming from England and Scotland, but Ireland continues to send the bulk of her sons to the States. Why not have Hon. Charles Murphy look into this?—London Free Press.

The Hon. Charles Murphy is powerless in the matter. The dominant partinto the cause.

IRELAND AND ITS PEOPLE.

Sir Hugh Graham ought to re-organize his Irish office. The letters which come to the Montreal Star from Ireland betoken the anti-Irish West Briton, loaded with a very pronounced antagonism toward the people amongst whom he is living. We commend the following article taken from our excellent contemporary, the Casket, to the attention of Sir Hugh:

The Montreal Daily Star is in the habit of publishing letters from correspondents in the British Isles. Its "London Letter," and the one "Fra auld Scotia," are usually hightoned and quite interesting; but its "Irish Letter" often contains cheap stuff, are at a publishing and some of which is calculated to put the people of Ireland in a bad light as com-pared with the people of England and of Scotland. We have not been following those letters closely, but we believe judging from specimens of them that have been brought to our notice, that what is said of them is in the main correct. Irishmen very naturally would prefer seeing The Star omit its "Irish Letter" entirely to publishing news items which are liable to give a false impression of their country. Any attempt to create such an impression 5.30 p. m.—We have been obliged to even though it be unwittingly made, is doubly irritating in view of the fact that Ireland, instead of getting credit for her high morality, has been foully maligned, in the past, by b.gots, who are always ready to play the Pharisee where Catholics are concerned, and thus see the mote in their neighbor's eye though blind to the beam in their own.

We hold no brief for Irishmen; they

can well take care of themselves

Scotland, 6,487.
The Cheltenham (English) Examiner,

The Cheltenham (English) Examiner,
May 16, 1886, says:
"Death sentences are eight times
greater in England than in Ireland to
equal numbers of population. London,
equal in population to that of all Ireland, has double the number of indictable offences. Rural crime is also shown
to be greater in England than in Ireland:
Aggregated assaults on women and chil-Aggravated assaults on women and children for the same population—England 597: Ireland, 337."

"The proportion of crime," says the same writer (a Presbyterian) "is not only greater in Britain than in Ireland but it is also of a more brutal character," and he adds, what Mulhall also observes: Agrarian crime, for which there is a pretext that is wanting this (the English) side of the Channel, is included in the list given for crimes in Ireland." Mr. French, agent to Lord Lans-downe, bears this testimony:
"There are ten times as many mur-

ders in England as there are in Ireland. The English ruffian murders for ney; the Irishman murders patriotically—to assert and enforce a principle. The Irish convict is not necessarily corrupt—he may be reclaimed. The English convict is irreclaimable" (Journals, etc., 1868, vol. II., pp. 130,

iests. Ireland was one of the poorest ing after passing over the barricades would be remitted nevertheless, if he

countries in Europe, yet there was less theft, less cheating, less house-breaking. less robbery of all kinds than in any other country of the same size in the civilized world. In the wild district where he lived, they slept with unlocked doors and open windows, with as much security as if they had been . . . with the saints in Paradise, for any danger to which they were exposed. In the last hundred years, at least, impossite has been closed with the saints. purity has been almost unknown in Ire-land. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their ever-lasting honor, to the influence of the Catholic clergy."

THE BARCELONA RIOTS.

ACCOUNT BY A NUN. We give below in translation two letters received from the Reverend Mother of one of the two houses of the Little Sisters of the Assumption at Bar-celona at the Mother House in Paris: on the wall; we gave ourselves up for lost, but they were friends, who in a couple of minutes helped us all over the wall. I never once let my precious burden out of my grasp. I don't know how they pulled us over the wall, but they used to so over the wall, but they were friends, who in a couple of minutes helped us all over the wall. Assumption, with a very poor family. We are like Our Lord, Who had no place to lay His head. Of our little convent. not one of us was hurt. Four of us were hauled over at one end, four at the hauled over at one end, four at the other, and there was besides an invalid been dictine Sister who was under our care!!! What anxious moments we passed before we knew we were all safe! It was fully ten minutes before we all met. Our neighbors were, without a single exception, truly admirable. We single exception, truly admirable. We were taken to a house across the road before we were brought together. Arrived there, I placed my precious burden on a chest of drawers, and we all gathered round it. Before It we had to put off our habits so as not to compromise our friends. The several families supplied us with dresses worn by the working-classes. All this time our sweet little convent was a prey to fire

the working-classes. All this time our sweet little convent was a prey to fire and pillage. But so much the worse for those maddened people! We thus resemble the more closely our Saviour, and, if it were not for the outrage offered to religion, we should be thankful for this special grace! In our safety our thoughts went at once out to our dear and will you receive this one? They say that railway communication has been interrupted and the telegraph wires cut. There is even no gas. We are all feeling worn out, but we are full of courage, and if it were not for the hatred of God which animates them, we should have reason to be contented with thoughts went at once out to our dear Sisters in Moncada, and a man belong-ing to the Red Cross Society went, at the risk of his life, to tell them that Jesus and His little servants were safe. On his return he informed us that nothing had yet happened to them. I hope they wont attempt to come out here to us. There are barricades everywhere. Our next thought was to send word to the presbytery that the reserved Sacred Species was with us. The answer brought back was that Santa Madona, the parish church, had been burnt down. The smell of burning reaches us here

eparate: each one has gone off with the family where she is to lodge. Our former patients came in mer patients came in search of their crmitas (eremites), happy thus to find an opportunity, unique of its kind, of proving their gratitude. None but gladly exposes himself for us. They have all undertaken to send me news of their respective charges, if they cannot bring it themselves.

How heartbreaking it all is! We had not time to bring away our office books.

not time to bring away our office books and our rosary is our sole means of prayer.

To-morrow morning, if it becomes necessary to do so, we will consume the

age failed. One and all were ready to age failed. One and all were reary to lay down their lives before the taber-nacle. Only when He left the premises did they leave to follow Him. I am now left only with Sister Marie-

I am now left only with Sister and Dolores. The ciborium is on the chest distinction between "pardon of sin and the absolution given in administering the absolution given in administering the Advances of the do well to dip into the pages of the do well to dip into the pages of the and He is watching over us.

Good-bye, dear Mother! We have at

Good-bye, dear Mother? We have at this moment nothing to envy our Sisters in France. They expect a terrible time to morrow. The guns of Montjuich are loaded for a bombardment; but as the good God wills. This morning the priest came in haste to us to give us absolution. Our confidence is in God.

absolution. Our confidence is in God. At the present moment they are cutting one another's throats in the streets. My God, what sins can men commit!

12.30 a.m. We are anxiously looking out for the morning te appear. About 4.30 we propose at every risk to go in small groups to Moncada. It is believed that at that hour everything will be quiet. Yesterday evening all these poor people shared their bread with us. When we come to think of all that has happened, we cannot help seeing somehappened, we cannot help seeing some-thing miraculous in it; one moment of delay, and we should all have been

Oh! my dear Mother, I leave this letter in the hands of our good Angel. Bless us in the manner that the Carme-James Anthony Froude was no lover of Ireland or Irishmen. He wrote a good deal to discredit and malign both. Father Tom Burke, the great Dominican orator, went to New York to reply to him. And he did reply to him in a manner that caused the famous historian to hide his head. Yet this same Froude in his fifth lecture delivered in New York, in 1872, said:

"He did not question the enormous "He did not question the hearm or or good which had been exercised in Ireland by the modern Catholic lests. Ireland was one of the poorest

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should have reason to be contented with

our fate. Up to the present nothing unusual is happening at the Moncada

convent, and as for ourselves, we are like prisoners in the respective houses assigned to us, with nothing at all to do! All the eighteen in our borrowed clothes! What shall we do if this is

going to last? The poor woman who is

it, there was a knocking at the door. It

was a young man bringing for us some preserved milk from our two Little Sis-

ters housed lower down. We now know, more or less, where each one is quart-

more or less, where each one is quare-ered. We offer up a part of our suffer-ings for our dear Mother House, and we live with every confidence. God is the Master and knows what is good for us.

In any case au revoir, my dearest Mother. What God looks after is well looked

after. Bless your persecuted daughters here. Sit nomen Domini benedictum!—

CONFESSION.

do well to dip into the pages of the greatest exponent of Catholic thought in the Middle Ages (or in any age for that matter), namely, Thomas Aquinas. And even without taking any special pains to inform himself, the absurdity of

his statements would, no doubt, have occurred to him if he had taken the

occurred to him if he had taken the trouble to reflect a little. God, every Christian knows, does not restore His friendship to the man who sins grievously, except through repentance. According to the learned Professor, the belief of Catholics is that "priestly men" can except the decrees of the

can overrule even the decrees of the

Almighty Himself. Oh, no doctor, Catholics are not the fools you imagine them to be. They believe in the Sacrament of Penance because our Divine

Master asked them to believe in it.

When they cannot approach this sacra-ment, repentance alone, if it is of the right character, will obtain pardon for

their sins; but, in their case, true re-pentance involves a proposal to confess their mortal sins, at least when they are

London Tablet.

itself, would in the course of time languish and decline: laws would become obsolete, the etiquette and usages society would alter, literature would Little Sisters of the Assumption at Barcelona at the Mother House in Paris:

While we were at our reading these maddened people came and summoned us to open to them. We at once flew into the chapel and surrounded our Lord. They tried to force the door, climbed up to the windows, firing on us and wrenching off the bars. On this, dear Mother, in spite of my unworthiness, I opened the little door of the tabernacle and brought away our adored Jesus. All our little Sisters followed me out through the back door into the garden. To this door we owe our safety. Sister Mary of the Assumption carried the sacred vessels; Sister Dolores took hold of the bell. Arrived in the garden we saw a lot of men astride on the wall; we gave ourselves up for last, but there was friends when in a fraided being compromised. which are to batter us and the objections which are to explode amongst us, and the in-inuations and the sianders which are to mow us down. The Establishment is the keeper in ordinary of those national types and blocks from which Popery is ever to be printed off—of the traditional view of every Catholic doctrine the traditional account of every ecclesiastical event, the traditional lives f popes and bishops, abbots and monks destroyed by fire. Even the trees have of popes and bishops, abbuts and holders, saints and confessors—the traditional fictions, sophisms, câlumnies, mockeries, sarcasms, and invectives with which Catholics are to be assailed."—The Casket. THE CARDINAL AMONG THE JEWS. A society of Jews in Baltimore, Md.

has contrition, on condition, however, that he submit them to the "Keys of

that he submit them to the "Keys of the Church" (that is, confess them) as soon as he reasonably can: and if, for some reason or other, that course does not lie open to him, or he assumes, in good faith, the validity of his confession, then the "virtue of penance" alone suffices to cleanse him from his sins. The doctrine of the Catholic Church is that no one—Christian or Pagan—is damned, except through his own fault.

The Rev. Dr. Thos. Stewart is evidently steeped in what Newman calls the Protestant Tradition. He is determined, it would seem, to keep the old

mined, it would seem, to keep the old weapons well furbished. Clearly be be

longs to the class that the great English Cardinal hits off, in so mosterly a fash-ion, where he has this to say of the

The Protestant Tradition, left to

"Establishment":

held a bazaar recently in order to raise funds for a medical dispensary for the poor. One of the visitors to the fair was Cardinal Gibbons. He went around to all the tables, encouraged the attendants, and made a contribution to the good work. He was then requested to deliver an address, and did make a few remarks in the course of which he said:
"I am deeply gratified to see you mak-

ing this effort in behalf of a great charity, a non-sectarian medical dispensary, for charity knows no religion, race, condition or color. When a man needs charity we must not ask him his race or religious belief, but must simply remember that he is a member of suffering humanity. Furthermore, I am glad to be here with you, because I have received many forces from the people of your religious properties. ity, a non-sectarian medical dispensary many favors from the people of your reli-gion, and when I returned from abroad one of those who welcomed me was a Jewish rabbi. Nor are we ever more worthy to be called children of God than when we meet together on such occasions as this. I hope that your enterprise will meet every success, and will be furthered by sheltering us has nothing to give us in the way of food. We took from her a mere bit of bread. As we were eating

every citizen of Baltimore, without regard to religion or nationality." Catholics are not allowed to participate in divine worship with persons of another creed nor to promote the spread of any other than the true religion, but they may co-operate with persons of any denomination in works of charity. They may do all the good they can by themselves and may help all others to do good. They should love their neighbors and

hold no prejudices against them.

Hebrews and Catholics have many points in common. They ought to be friends.—Catholic Columbian.

CATHOLICS IN ENGLAND.

Catholicism stands high in British so ciety to-day, and it is most gratifying as we enter the numerous Catholic church-Here is how Dr. Thos. Stewart, Professor of Church History and Practical Theology in the Presbyterian College at Halifax, views "auricular confession:"

"The mediaeval teaching was that the pardon of sin could be obtained through priestly lips alone. It was entirely in the power of priestly men to withold pardon, no matter how repentant the sinner might be—to bestow it no matter how unrepentant, provided the performnt existed in Engrand at the time of the Puritan supremacy. There is a great and welcome change over the whole face of the Church in the United Kingdom. In the period cil publication of our how unrepentant, provided the performances were attended to." This piece of gross misrepresentation religious statistics, the army returns of arises from a confusion of ideas. In the mind of Dr. Stewart there seems to be no distinction between "pardon of sin" and

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the religious denominations of the noncommissioned officers and men, give to Catholics the high figure of 34,542. This figure is 1,000 more than the united strength of the whole of the Non-conformist element—Presbyterians, Wesley-ans, Congregationalists, Baptists and other Protestants altogether. Of course, the number is exceeded by the so-called "Church of England" communicants, but "Church of England" when asked his religion, is an easy answer and means in most cases that he has practically no strong religious connections at all.

At Portishead, Bristol, England, the

Franciscan Minor Conventuals have re-ceived into the Church Mrs. Mayne, widow of Maj. Gen. J. E. Mayne, of the Indian army. This is the second distin-guished convert received there since Easter Sunday, the other, whose reception took place on that day being the daughter of a clergyman of the Church of England.—The Missionary.

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