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Mr. R. B. Bennett, was defeated and this may be taken as a matter for congratulation in every corner of the Dominion. Judging from his speeches in the province of Ontario a few months ago in dealing with the Separate school question, he proved himself to be a dangerous agitator. There should be no place in the public life of Canada for such men, and the electors of Calgary are to be commended for having left Mr. Bennett at home. We trust he will take the lesson to heart. It is to be hoped the result in Saskatchewan will be similar to that in Alberta and that the two new provinces will start housekeeping by putting upon record a determination to wipe out forever all race and creed lines and enter upon a career of prosperity with me at the helm who are determined to deal out equal rights to all and govern the country in a statesmanlike and patriotic fashion.

INTOLERANCE REBUKED.

Some weeks ago an incident occurred in a court held by the Willemsen magistrates in London which shows that the persecuting spirit is not dead in the followers of the late John Kensit, though the latter is no longer on the scene to stir up bigotry among the populace.

One Mr. Kidgell, a lawyer, applied on behalf of Colonel Fitzpatrick, asking the magistrates to take steps to stop a Roman Catholic procession on the streets of Halesden the following Sunday, when ecclesiastical vestments and idols would be used. He produced a proclamation issued over the seal of Queen Victoria ordering that no Roman Catholic ecclesiastical should practice the rites and ceremonies of that Church anywhere except in a place of worship or a private house. He also appealed to the Emancipation Act of 1829, which made such processions illegal, and enacted that any priest convicted of a breach of that act should forfeit £50.

Mr. Luke, the presiding magistrate, asked what he could do, and Mr. Kidgell replied that he could send a police officer to warn the priest who is in charge of the parish that the intended procession is illegal.

Mr. Luke said he could not anticipate an illegal act.

Mr. Kidgell answered: "It is an unlawful assembly."

The Magistrate: "I should be sorry to say that it is any more unlawful than a procession of Good Templars."

Mr. Kidgell: "We don't object to the procession. The sore point is the use of vestments and idols."

The Magistrate: "I do not see that we can do anything for you in the case."

Colonel Fitzpatrick and Mr. Kidgell were therefore refused the satisfaction they desired, of seeing the police sent to stop a religious procession.

The idols referred to were society banners on which were figures of Christ and the Blessed Virgin, which are "sore points," or hateful objects in the eyes of London Kensitites.

THE LAW OF CELIBACY.

W. F., of Westville, N. S., makes the enquiry whether in the Catholic Church a married man whose wife is living, but is separated from her husband, and there is no prospect that she will consent to live with him, may take steps to become a priest or a monk.

By a law of the Church the married man cannot become a priest unless his wife consent to this freely and of her own accord, and make a vow of chastity. In the case as presented these conditions are not stated to have been fulfilled, and therefore he could not be promoted to sacred orders.

It is also forbidden for a married man to enter a religious order without the consent of his wife.

These are ecclesiastical laws, but in particular cases it is within the power of the Pope to grant dispensations, which can be used in the strict terms of the concession; but it is not customary to grant such dispensations.

RELAPSED INTO PAGANISM.

Rev. W. N. Dingwall, vicar of Hook, near Kingston-on-Thames, has thrown up the care of his parishioners and has fled in despair to seek rest in the West Indies because his people are such pagans. The village, in fact, is known as Pagan Hook, because the people will not go to church.

Before sailing he said to an interviewer, "I have worked hard here for nearly three years, and it seems in vain. I have spoken to them from the pulpit, but they will not come to church. No effort, either spiritual or material, no concert, whether high class or extremely popular, no branch of church activity that I have been able to devise or carry on, will induce the people of Hook to come to church."

There is a population of about seventeen hundred, but only a few attend church, and these are in vain. The fact is, the village is spiritually asleep. They do not go to the nonconformist places of worship nor do they go golfing or automobileing. They have simply gone to sleep, and they do not give a thought to spiritual things.

If our Canadian Baptist friends were really in earnest in the work of what

they term "bringing souls to Christ," would it not be more in accord with the fitness of things were they to discontinue the "Grand Ligue Mission," in Quebec and plant it in "Pagan Hook."

DRAW THE LINE AT UNITARIANISM.

The debarring of Unitarians from representation in the coming Convention of the Federation of Churches continues to elicit much criticism in Protestant circles. The Rev. Dr. Minot Savage, the well-known Unitarian minister of New York, took it for the subject of his sermon last Sunday. He told his congregation that the reason why the sect of which they are members is discriminated against is that the organizers of the Confederation of Churches wished to include all the orthodox Protestant organizations, and, as many of the latter positively refused to have any fellowship with Unitarians, he was voted to leave the later-out.

The Rev. Dr. Minot Savage recognizes that this treatment of Unitarians is justifiable only on the grounds that the latter are teaching doctrines the acceptance of which will lead to the soul's eternal perdition. Here is how he puts it:

"If they really believe that it is absolutely essential to a soul's salvation from hell, from eternal punishment in another world, that a particular belief about the nature of Jesus and His relations to God should be held, then they are justified. If they really believe that no man can be saved from the wrath of God and the eternal curse of God except by believing in the Trinity, then any other justified. Compare Unitarianism with any other denomination in the world along any other lines, and we do not fear the issue."

"So there is a cross of the whole matter. And I wish to call the attention, so far as I am able, of the American people to that one single fact. Forget everything else. Put everything else out of sight. Rule everything else out of course. It comes simply to this, and that alone. If we are endangering the eternal salvation of human souls, then they have no business to fellowship with us. Only they believe that certain things follow and they should be ready to take the consequences."

Reading between the lines one can see that the Unitarian minister whom we have quoted is having a sly dig at the Protestant sects that will have no fellowship with the Unitarians. It is an open secret that many of the ministers of these sects, as well as their congregations, do not believe in the divinity of Christ. They recognize Him to be the highest type of humanity, but that falls far short of the former teaching of the Protestant churches. Belief in the doctrine that our Lord was truly God has virtually ceased to be a test of orthodoxy in most of the Protestant sects. Dr. Minot Savage knows this, and therefore he intimates in so many words that the Protestant sects that object to Unitarian teaching are not sincere.

Indeed, many ministers who will take part in the coming convention of the Federation of Churches are on record as giving expression in the spoken as well as the written word to sentiments in regard to the Founder of Christianity, which are as unorthodox as any that have ever uttered in a Unitarian pulpit. They have remained undisciplined for these utterances apparently for the reason that what would have shocked the Protestant churches of a generation ago now scarcely attracts attention. There is, therefore, some justification for the indignation expressed by the Unitarians, on account of the action of the other Protestant sects in discriminating against them.

They might well say to many of those who do this: Our position in respect to the divinity of Christ essentially does not differ from that held by you. What right, then, have you to exclude us from fellowship, because we, in the exercise of our private judgment, have reached conclusions which are shared by a great many Protestants who are not professed Unitarians.

This argument *ad hominem* cannot be well answered. However broad was the line of distinction between Unitarianism and the other Protestant sects in the middle of the last century, it has been gradually disappearing as Protestantism in its age of a revolutionary changes that are there any indication that this process has spent itself. The disintegrating forces generated by the private judgment principle are still at work, and there is no telling what effect they will produce. The recovery of the need of doing something to counteract them undoubtedly has been the motive for calling the convention of the Federation of Churches. It is an effort to bring about some kind of unity between the Protestant sects which would remedy the evils resulting from carrying out the Protestant principle to its logical conclusion.

The refusal to permit the Rev. Dr. Savage and his fellow Unitarians to participate in the work of trying to harmonize the Protestant sects may be regarded as an indication that there still survives a regard for the fundamental doctrines of Christianity which were held by Christendom before Protestantism, with its private interpretation of the Bible, prepared the way for the many divisions which have split it up into so many sects.—N. Y. Freeman's Journal.

Catholicity Has Its Own Standards.

The New World of Chicago says: "Comparatively few persons realize that Catholicity, besides being a divinity system of doctrine and worship, is also a system of ethics, metaphysics, sociology, and political philosophy. There is no opinion or movement, therefore, which is not practical, for which it does not supply a standard of valuation and interpretation. And so far as Catholics are concerned, not only can they find, but it is their solemn duty to seek, in their holy religion, the standard by which they are to measure and estimate the significance and value of every social, political and philosophic movement of their times."

A QUESTION TO MR. GOLDWIN SMITH.

It strikes us that Mr. Goldwin Smith has a great deal to say on the subject of "supernaturalism" for one who claims to have given up "anything above or contrary to nature." In the course of a communication to the New York Sunday Sun (Oct. 22), the venerable Canadian tells of getting "the declaration of a simple soul who has been converted, or reconverted, to the faith by witnessing the miraculous liquefaction of the blood of St. Januarius. He says," continues Mr. Smith, "that he actually saw with his own eyes the solid suddenly become liquid. Unquestionably the simple soul did. There is another periodical miracle of the same kind at Amalfi, where the bones of a saint exude on a certain day in each year. Does American Catholicism believe in these miracles?"

We are not informed as to the Amalfi marvel; but regarding the liquefaction of St. Januarius' blood at Naples, American Catholicism—which is essentially like any other Catholicism—would answer Yes. This miracle is proved by a mass of evidence and testimony, has been witnessed innumerable times by men of the highest character, and is one of the first facts, under circumstances the most favorable for the detection of imposture. It stands—we believe it.

Now we should like to put a question to Mr. Goldwin Smith. In the same letter from which we have quoted he says:

"Many years ago a convent in the Tyrol was the alleged scene of miracles wrought upon the persons of two nuns. The Addolorata bore the stigma; the Ecstasy was miraculously raised from the ground of prayer. There was a great controversy about the case, in which, if I remember rightly, Lord Shrewsbury, the leading Catholic layman, took part. I happened to allude to the case in print as probably one of hysteria. Thereupon I received a visit from a fellow of a college at Oxford, who afterwards became a Roman Catholic, but who was a man, I should have said, not only of superior cultivation, but of remarkable good sense in ordinary matters, and certainly of the highest character. He assured me that he and two companions, also fellows of colleges and in every respect, except that of their extreme High Church bias, eminently trustworthy, had actually witnessed the miracles, and had seen the blood run upward on the Addolorata's forehead. Those miracles were in the end completely exposed and withdrawn."

Persons familiar with the case of Maria Mori will notice at once that Mr. Smith has got it mixed up with another—that of Maria Domenica Lazari. Both were brought before the English bishop by John Earl of Shaftesbury; A. L. M. P. De Lisle, Esq.; the Rev. T. W. Allies (he was then an Anglican clergyman) and others. The two subjects of the alleged miracles had been dead many years, and the pamphlet written by Mr. De Lisle, with etchings by J. R. Herbert, R. A., is now out of print. It appeared in 1841 (London Dolman). A more complete and detailed account of Maria Mori is given in Gorres' "Christliche Mystik," which is the standard work on the subject. It was written by J. R. Herbert, R. A., is now out of print. It appeared in 1841 (London Dolman). A more complete and detailed account of Maria Mori is given in Gorres' "Christliche Mystik," which is the standard work on the subject.

Mr. Goldwin Smith asserts very positively that "those miracles were in the end completely exposed and withdrawn." Our question is as simple as possible: When and by whom? We have answered a question put by Mr. Smith, he should be willing to return the favor.—Ave Maria.

HOW TO TELL A JESUIT.

Everybody would like to be able to know a Jesuit when he met one. Is there any sign by which a Jesuit is discriminated from his fellow mortals? Is the disguise of a Jesuit always impenetrable? These are questions that press for an answer in this curious, intriguing age.

For information, The Century Magazine for September has a story entitled "The Case of Patricia." The story is good; the lesson conveyed is excellent, but of those points we do not care to speak. We note the following sentence that suggests one way of telling a Jesuit: "Time has been when a lawyer was really upon you in your own home—at least he had read of such in Dickens, or at best Scott?—a sleek, black garb, a learned man that glided as mysteriously as a Jesuit in and out of stately English houses."

It is refreshing to meet old friends where least expected. We are glad to see that Jesuit glide in as an old favorite, and perhaps by a subtle association of ideas it came back to the author's mind when he mentioned Scott and Dickens. Fiction is fond of the stereotyped, but we had begun to fancy that with the intense originality and very advanced modernity of the contemporary novel the Jesuit would lose his guide and be stipped of his mysteriousness. It was stipped of his, and we have Elizabeth Herriek to thank for bringing out on the stage an old time star.

But what of the glide mysterious as a Jesuit by his walk? We fear not. The glide will not do. It is not a reality: it is fictitious: it is conventional. To day we must have facts, and we must have science. With regard to the glide, the scientific test of the rational. The scientific test of the rational.

It has been discovered by a German physiognomist, Herr Grube by name. Prof. Grube has written a book that he calls Biographical Miniatures. In that work he gives us the trade-mark of the Jesuit with scientific exactness and philosophical certainty. Indeed he says, "There is perhaps among all religious physiognomies none more easily recognizable than the Jesuit type." These words are reassuring and remove all traces of doubt from the most skeptical. Why appeal to a glide, however mysterious, when you have the satisfying exposition of a full-fledged physiognomist?

"Jesuit eyes," continues Professor Grube, "have become proverbial. Indeed I am convinced that I can detect a Jesuit not by his eyes only, but also by the shape of his head. Let the Jesuit dress as he will, he bears about with him the mark of his order patent to everyone in his look, patent to the professional physiognomist in the outline of his head. There are three special features to be remarked in this outline, namely, the forehead, the nose, and the chin. The forehead is nearly always high-arched and massive; seldom narrow and thick set; the nose almost always large and aquiline; the eyes are always somewhat closed, the mouth firm. It is worthy of note among the Jesuits, who are so distinguished for learning, there are few, if any, true specimens of the real philosophical head."

Here then the secret is fully revealed. We have at last a truly scientific diagnosis of the Jesuit physiognomy. The Jesuit of fiction will now be replaced, we hope, by the Jesuit of science. If you suspect a man of being a Jesuit, and he insists upon taking the trolley instead of gliding mysteriously, you cannot be thus easily fooled. Put him face to face with the portrait of Prof. Grube, and he is discovered. He may blink or shrug instead of gliding; he may close his eyes entirely and so elude the vigilance of the undiscerning, but he cannot compress his forehead, he cannot shrink his nose, he cannot pull in his chin, and the professional physiognomist, with him can pick a Jesuit out of a five o'clock trolley. The Jesuit in disguise is no longer even fictitious: he is a myth. Professor Grube with a true philosophical head has discovered and classified a new variety, or perhaps we should say species, of the genus homo, and the world breathes more easily.—The Messenger.

THE CHURCH AND ITS HOSPITALS.

At the laying of the corner stone of the new Good Samaritan Hospital at Zanesville, Ohio, on Oct. 8, the address of the day was delivered by the Rev. L. W. Mulhane, who spoke on charity as the law of Christ. "Philanthropy," he said, "is a natural instinct. Our Saviour taking this natural feeling of the human heart exalted and stimulated it when His wonderful discourse on the Mount. He cried out: 'Blessed are the merciful for they shall obtain mercy.'"

"This was the great philosophy—Christian philosophy—that changed the face of the world. Our Lord passed away from earth, but He left this work to His Church, and the poor and infirm, the leper and the woman, had hitherto been rejected and neglected, but became the objects of her kindest and tenderest care. It was reserved for Christianity to build, equip and maintain institutions for her needy children, and, in fact, to coin the very words that convey their meaning—for paganism had none."

"When finally after three hundred years the Church came forth from the cave of its ignorance of the Catholics, she began this work in earnest. The first century saw a hospital in Rome and another in Caesarea. Antioch under St. Chrysostom saw another; Edessa under St. Ephrem another. In the ninth century Rome alone had at least a dozen hospitals. The Hotel Dieu of Paris, perhaps the finest and greatest hospital in the world, dates back to the seventh century; for 1,200 years this great charity has carried on a work that dates back centuries—its history goes farther than any human government now existing. Here in the United States the Church to-day has more than four hundred hospitals."

Sacred Heart Review.

A FAMOUS HOAX.

THE LATE CANON JENKINS AND THE STURIOUS BULL OF INDULGENCE.

(From the Month)

It would not be easy to find a more striking example of misplaced energy than that which is presented by the career of the late Canon Robert Jenkins, rector of Lyminge.

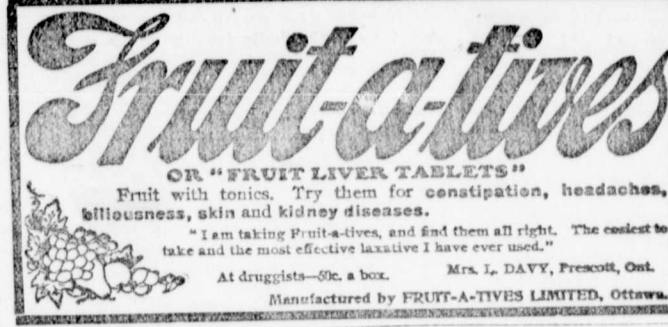
Learning of a sort he undoubtedly possessed. He was an omnivorous reader, he was acquainted with several languages, he had a taste of archaeology, and he was a man of many different branches. But controversy—by preference anti-Roman controversy—was as the breath of his nostrils. He scented the battle from afar, and on the slightest pretext plunged into the fray, careless who was his antagonist and in what literary field the lists were opened.

His first publication appeared in 1859, his last in 1895, and during the 36 intervening years he was busy smiting the Philistine with battle ax and flail. Unfortunately Canon Jenkins, though amiable and courteous enough in private life, was far too occupied in attacking the public enemy to pay much attention to the character of the weapons which he used. His wide reading enabled him to drug to light, sundry out-of-the-way scandals which Catholics would gladly have left in oblivion, but he also helped to propagate some very egregious calumnies, and his reputation for learning still lends them a respectability which otherwise they would certainly lack.

An interesting example, which it seems worth while to place on record here, was brought to the present writer's notice by a correspondent a few weeks back. In a recent discussion upon indulgences in a provincial newspaper, the Protestant champion, falling back upon the perennial question of Tetzel and Luther, prints what professes to be the Bull which started the whole controversy.

Here, says the writer, is Pope Leo's authority. Tetzel, that is the original faculty given to him to sell his indulgences:

"Health and Apostolic Benediction, world without end. Amen. 'We, Leo X. Supreme Roman Pontiff servant of servants, Vicar of Christ upon earth, successor of Peter and Paul, make known to all the faithful of Christ, and of St. Peter and St. Paul, and the whole Church, we have granted and conceded to John Tetzel, of the



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OR "FRUIT LIVER TABLETS"
Fruit with tonics. Try them for constipation, headaches, biliousness, skin and kidney diseases.
"I am taking Fruit-A-Tives, and find them all right. The easiest to take and the most effective laxative I have ever used."
At druggists—50c. a box. Mrs. L. DAVY, Prescott, Ont.
Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

Dominican Order, Apostolic Commissary and Orator for all Germany, Inquisitor of Heretical Pravity, the most ample power of communicating indulgences throughout the whole world, so that the aforesaid John Tetzel can absolve in all cases especially and generally, and in any manner soever reserved to the Roman Apostolic See, such as the same See would be rightly censured upon. Also of absolving from the sins repeated of confessed and forgotten, AND EVEN FROM THOSE NOT REPENTED OF AND NOT CONFESSED (ough bold type, Mr. Compositor, for the last ten words); and in the moment of death of bestowing a universal remission of all sins, guilt and penalty to be paid in purgatory. Also to shut the gates of hell and open the gates of Paradise. To the poor, however (here the original document breaks off and the date alone remains). "Signed with the Seal of the Fisherman in the last indication," etc., I quote from R. C. Jenkins' Exam. of Creed of Pius IV., page 235, but the original document may be seen in the British Museum. (The Recorder "Globe," May 26, 1905.)

Burling the issue touch about the British Museum, which is a brilliant piece of bluff originating with the writer of the letter, and unauthorized by the reference which he gives, the rest of the statement is taken bodily from Canon Jenkins. Let me say at once, that there is, of course, no such document in the British Museum, and if anyone would take the trouble to examine in the great collection some of the authentic single sheets or commissions of indulgence he would soon discover how preposterously the usual forms have been disregarded in the pretended bull of Tetzel. No one, for instance, was ever empowered to communicate indulgences "throughout the world," but only within some definite province; neither was Tetzel commissary-in-chief, but sub-commissary within the jurisdiction of the Archbishop of Mainz. It is incredible that his powers should have come to him directly from Pope Leo, without any mention of his subordination to Archbishop Albert.

Again, the reference to "sins not confessed and not repented of" is absolutely without a parallel, though we possess hundreds of such documents. But, as Dr. Nicholas Paulus, a most distinguished scholar and specialist in these subjects, has pointed out, it is useless to debate the matter: forgery is patent on the surface of the document.

What will probably weigh most in the judgment of any sensible person is the fact that this notorious person is a Protestant controversialist who has ceased to appeal to it. No mention of it will be found in F. Koerher's Brieger, and it does not even figure in such work as Dr. H. C. Lea's "History of Confession and Indulgences."

How, then has this spurious Bull come into existence? Any one who will glance at the sixth volume of Janssen's "Geschichte des deutschen Volkes" can readily solve the mystery. The fabricated document appeared first in a satirical drama by Heinrich Kielmann, a schoolmaster of Stettin. This man about the year 1617, the first century of Luther's revolt, wrote a play to extol the Reformation and to vilify the Papacy. It is called "Tetzelocrania," and in one of the most scurrilous scenes of this drama (Act III. scene 4) the fact that this notorious person is a Protestant controversialist who has ceased to appeal to it. No mention of it will be found in F. Koerher's Brieger, and it does not even figure in such work as Dr. H. C. Lea's "History of Confession and Indulgences."

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