

but he evidently does not wish to furnish M. Combes with a pretext to declare the Concordat at an end; but should the nullity of M. Combes be carried to such an extreme on this or any other pretext, the courage of the Holy Father will not be wanting to meet the exigencies of the case, whatever may be the form in which those exigencies may arise.

Meanwhile we are informed that the Abbe Soulangue Bodin, the parish priest of Plaisance, near Paris, has organized an Association of Catholics called "the Parochial Society" to collect money to meet the needs of the parish if the stipends necessary for this purpose are suddenly cut off by the Government. So far, the rest of the clergy of Paris have not followed this example; but it is said that as the Abbe Soulangue Bodin's Society has been approved by the Pope, the clergy throughout France will be likely to follow the example set them.

We fear much of murmurs of discontent on the part especially of the rural population of France at the anti-Christian policy which the Government is so resolutely carrying out; but having witnessed so much apathy hitherto on the part of the people, we have lost confidence in the firmness of their faith, and the ardor of their love for religion. Nevertheless the time must come when M. Combes will pass off the stage, and give way to better men. Will that time come soon? The Church, at all events, can afford to wait for it.

THE TEACHER AGAIN.

Yes, dear correspondent, the teacher occupies a very honorable place in any community. He deals in souls. But unfortunately for some school-trustees, at least, he has to pay for raiment and food. This being so we cannot expect to see him lie away to certain hamlets to subsist mainly on pleasant words. But the wheel of invention moves quickly, and we may have upon the market an inexpensive brand of food and clothes, prepared for the country teacher, and calculated to cure any distaste for a salary that would be refused by a plough-boy.

THE CONFESSIONAL.

A New York paper states that a priest of that city a few days ago handed to the manager of the City Railway Company the sum of \$550 which was obtained unjustly by a lady who sustained slight injuries in an accident on the railway. She was instructed by her lawyer to perjure herself by exaggerating the amount of injury done her in the accident, and was overpaid to the extent of the sum above mentioned. She was a parishioner of the priest who handed back the money, and was told when she went to confession that she should make restitution, which she did through the priest.

It has been the custom with Protestant ministers to say boldly that the confessional is an immoral institution, but surely an institution which results in the restitution of ill-gotten gains is a help to morality. There is no provision in Protestantism whereby the duty of restitution can be enforced in such a way as is done in the Catholic Church.

FEAST OF ALL SOULS.

Ever solicitous for the welfare of her children, like a kind and loving mother, the Church sets apart one day in the year upon which universal prayer may be offered for the souls of the faithful departed. This is the second day of November, which she has designated as the Feast of All Souls. It has been set in that part of the year when nature itself harmonizes with our prayers.

It is an occasion common to the entire human race. For what family circle is there over which the angel of death has not passed and led away a companion?—father, mother, wife, husband, sister or brother. After death we can only be true to their memory in prayer. By prayer we can aid them, and by prayer alone can we communicate with them.

Few can hope for immediate entrance into eternal bliss when their earthly probation is over. We know what taints this life is liable to leave upon the soul. We know that nothing denied can enter God's Kingdom. We know that purification is effected through the pains of purgatory. How long this period of suffering lasts for any soul that we do not know. But we do know that those there confined cannot aid themselves.

May it not be that some whom we held so dear on earth are expiating their judgments in this place of purgation? If we are true, therefore, to their memory, will we not seek their release by our prayers? One Hail Mary may be sufficient for their freedom. This reminds us that we should always pray for the souls departed, but especially on the great feast instituted by the Church. Release means entrance into Heaven. Think of the powerful advocates we may secure for ourselves before the throne of God among those who have reached eternal happiness through our prayers. Especially, therefore, should we pray for the souls of the departed on this day set apart by Holy Mother Church.—Church Progress.

A NUN-FACTORY.

INSTITUTION TURNED OUT SISTERS FOR BEGGING PURPOSES.

The methods by means of which men fill their purses are various and sometimes queer. A few years ago it was considered profitable to manufacture ex nuns, dress them in imposing togger and send them forth to lecture against "the horrors of the confessional," the alleged iniquities of Rome, "the schemes of the Jesuits" and other things. Books, even, were written for some of those ladies, so-called confessions which credulous simpletons purchased as rapidly as *frigoles* are disposed of in Oaxaca.

But a time came in which the ex nun business didn't pay. The ex-priest business, too, doesn't yield good financial returns any more. A new system of profit has been invented. Perhaps it had to be, otherwise persons who prey upon popular credulity might starve. The police this week arrested and an unsympathetic court fined a Chicago doctor who set up an alleged "Nazarene Hospital," and hired women to dress up like nuns and go out and beg for it. It is said he may even have to go to jail as part of his penalty.

Nevertheless, was not his a bright idea? His "nuns," it seems, have been plying their trade the city over for a month or more. Hundreds of charitably disposed Catholics and Protestants have been humbugged. It is a pity.

The real nun, it may be proper to say, never goes forth to collect without proper authorization. She must have proof that she is that which she pretends to be. The bogus nun obviously can produce no such evidence. She will be discovered and brought to grief in the courts, and it is not probable she will receive much mercy. After this bogus nun-factory, what next?—Chicago New World.

A TOUCHING INCIDENT.

There is a very touching passage in an interview that has just been given by the late Bishop of Laval, Mgr. Geay to the *Matin* regarding his interview with the Sovereign Pontiff. "I again knelt and said: 'My Father, you will be done.' As if these words had raised from his soul the weight of all the sins that had been imputed to me, he lifted me from my knees with a sudden tender gesture, and holding my two hands in his continued, addressing me affectionately in Latin: 'Ah, thou dost not know how I have suffered at the thought of thy suffering, and of the calamities to which they might give rise. Thou knowest I have passed in nights I have passed in prayer for thee, but now the good God has granted my prayer. Thou hast come. Thou wert my son, but now thou art my brother. Wherever I may be thou shalt have thy place, and if one day I should be reduced to a single mouthful of bread, I would, nevertheless, share it with thee.'

SOURCE OF CATHOLIC STRENGTH.

While doubt, infidelity and materialism are making great inroads among other religious bodies, the Catholic Church alone is able to resist the attacks of these enemies of religion. And this is due not only to the truth and logic of her system, but to the care and sacrifices she makes in the Christian training of her children.

From that training must spring the highest type of citizenship. The three essential elements, religion, morality and intelligence, the "pillars of human happiness and the firmest props of the duties of men and citizens," are embodied in the education of our Catholic youth. Hence with us it is an accepted maxim: "The better the Catholic the better the citizen."

They who aspire to be "felicitous citizens of the saints and of the household of God" must be loyal and law-abiding members of society. Religion regulates the relations of class to class, gives to morals a sound basis, to legislation efficacy, to administration honesty. The Church is concerned with the welfare of men in all the complex relations of life. She is deeply interested in almost every movement that tends to uplift humanity.

Her history is the history of modern civilization. She is not content to trust to the leaving influence which her teaching indirectly exercises on society in virtue of its power to transform the life of the individual, but she is ever ready to support practical measures for the moral and social betterment of the community. Every movement, therefore, for good citizenship, for honest and efficient administration in the city, state and nation has her support and blessing. Her beneficent influence makes itself felt throughout the entire sphere of human life and conduct. She would hallow all the relations of men with the principles of the Sermon on the Mount, and bring to bear upon society the vivifying energy of Catholic truth. The supreme interest with which the Catholic regards the great movements of the day is made manifest in the teaching and policy of the late Pope Leo XIII.—Rev. Morgan M. Sheedy in Philadelphia Standard and Times.

ARCHBISHOP OF CANTERBURY.

MUCH IMPRESSED BY VISIT TO MONTREAL CATHEDRAL.

While he was in Montreal recently the Protestant Archbishop of Canterbury, Primate of the Anglican Church visited the great Catholic Cathedral of Notre Dame. It was the first time a Protestant archbishop entered a Catholic church in Canada. Here are the details as given in a Montreal paper:

Art treasures and historical relics of Notre Dame were viewed by the Primate, and the list of many distinguished personages who have visited the striking monument of Catholicism which so imposingly commands Place d'Armes was added to by the presence of His Grace. After the Archbishop has visited the Chambre de Commerce he and his party repairs to the church edifice across the way. It was shortly

after the noon hour, and the pastor was absent. Father McShane was present, however, and did the honors, conducting the visitors through the church and the seminary building. The chapel of the Sacred Heart, in the rear of the main edifice, impressed the visitors, and they spent much time inspecting the rich paintings which adorn this magnificent place of worship. The wood carvings and other decorations, for which the place is noted, were also favorably commented upon by the Archbishop and the members of his entourage. Father McShane then conducted his visitors to the sacristy and displayed to them the historical vestments, which really constitute the chief treasure of Notre Dame. These pieces have lasted through two centuries, and while the city has grown from the small beginnings of a trader's post to be the metropolis of a great country, these relics have outlasted succeeding generations. They were the handiwork of Mme. Lebel, a wealthy lady, who resided in Montreal two centuries ago. She gave these exquisite specimens of her art as an offering to the Church, and since then they have remained in possession of the Fathers of the Seminary. The vestments particularly interested His Grace, and he passed pleasing remarks on their art value. Afterwards the main church was visited and the electrical illuminations of the altar were exhibited. The visit was entirely informal and apparently was exceedingly enjoyable to the Archbishop and those who accompanied him.

Should Make People Reflect.

One of the orators of the congress of Free-thinkers at Rome the other day, vociferated so as to be heard at the Vatican that the old Church was dead and they were alive. The Catholic Church has frequently been buried with the same eulogy. Those who exulted over her fall have always boasted of their triumph. But as often as she is buried so often does she appear again with new and expanding vitality. The Free-thinkers will run their ruinous course. The Church will survive them and assist in repairing the ruin they make. Their revelry, in the very teeth of ecclesiastical authority, should make friends of law and order reflect. Perhaps there are very few sane-minded men on earth who can be persuaded to believe for one moment that the Free-thinkers of this age are a more beneficent power than the Catholic Church.—Hartford Transcript.

DISRESPECT GETS DESERVED REBUKE.

The audience which attended the opening of the Bijou Theatre in Pittsburgh last week gave a remarkable rebuke to a minstrel company which attempted some sacrilegious jests.

In an effort to be humorous one of the end men propounded certain problems, belief in which, it was said, insured salvation. The stories of Daniel in the lion's den and Jonah and the whale were told. The interlocutor referred to the parable of the loaves and fishes, using almost the language of the Scriptural text.

While this was being told there was not a sound in the theatre. The audience waited as if stunned for the denouement.

At last an old man in the audience said excitedly: "Beg pardon, gentlemen, please cut that out," which request was echoed from all parts of the theatre.

Further irreverence was eliminated, and the management promised that no repetition of the offense would be allowed.

ROME AND FREETHINKERS.

The thirty-fourth anniversary of the seizure of Rome by Piedmontese troops was celebrated last Tuesday in the Eternal City by the holding of a congress of free-thinkers which was attended by representatives from various European countries. The United States was also represented by ten delegates. The assembling of this congress on the anniversary of Victor Emmanuel's entry into Rome was a fitting way of celebrating the spoliation of the Holy Father. This gathering of inveterate foes of Christianity under the very shadow of the Vatican proclaims to the world that the would-be destroyers of Christianity thoroughly appreciate the importance from their point of view, of lessening the influence of the Holy See in every possible manner. The Papacy as the bulwark of Christianity they hate with an undying hatred. They are convinced that if they could conquer the Papacy they would have but little difficulty in dealing with the various Protestant sects.

One of the leading lights of this Free-thinkers Congress was Prof. Haeckel, of Jena, author of "The Riddle of the Universe," which seeks to trace to material causes the existence of man, of the world and of all that is in it. What may be designated as Haeckelism is the denial of the existence of God. Some thirty years ago the late Prof. Tyndall in his celebrated Belfast address declared that he saw no matter. "The pronoun and potency of all things," Haeckel has improved on this. He holds that matter is the beginning and end of all things.

Naturally enough this champion of bold materialism heartily approves of the war Combes is making upon the Church in France. In last Tuesday's congress he proposed that a message be sent to the Premier of France "congratulating him upon his struggle for the right of human thought against theocratic oppression and also for what he has accomplished for the separation of Church and State." It is quite natural that a person who would enthroned matter above God should congratulate one who is making war upon God's Church.

But while free-thinkers gathered from all quarters of the world were airing their atheistic views a counter demonstration was taking place to which the *Osservatore Romano* refers in those

terms: "Innumerable telegrams have reached the Pope from all classes of people in Italy protesting against the satanic congress of free-thinkers which, under the auspices of Freemasonry, was opened to-day in Rome, the centre of the Catholic faith."

These protests will have very little effect upon the free-thinkers assembled in Rome for the purpose of making a demonstration against Christianity. They will, however, call the attention of the world to the character of the warfare made upon the Papacy. Professor Haeckel and his fellow atheists acted logically in selecting Rome as the place for holding their congress. In doing so they let it be known that they are convinced that before their atheistic crusade can be crowned with success the spiritual power of the Papacy must be broken.—New York Freeman's Journal.

POLUTING THE ATLANTIC.

A serial is running in the Atlantic Monthly which for vulgar and ignorant bigotry could hardly be matched among the tales current a score of years ago in the virulent anti-Catholic organs of the British provinces. The author is Mary Austin, and the purpose of her "Isidro," is obviously the discrediting of Catholic missionary work among the Indians in general, but especially of the Franciscans' work in California. The mission of Carmelo, Monterey, founded by the saintly Padre Junipero Serra, in 1770, figures in Miss Austin's novel; but the time is several decades later, when the temporal prosperity of this and the other missions had begun to excite the enmity of the Federal Government of Mexico. Now, the author evidently cares nothing about Mexico, but she is ready to stand with any power in opposition to the Catholic Church, and is keen in laying bare the baseness of the Government with the missions.

In the instalment in the October number, it is insisted upon as a rather sinister fact that the Fathers, on a certain day, had a comfortable dinner. Their paternal government of the Indians, whom they were Christianizing and instructing in the arts of peace is criticised. The duty of the Padres, apparently, was to have assembled the aborigines in 1770, wrought some magic upon them to cure them forthwith of nomadic habits, infused into them a public school education; instituted the town meeting, manhood suffrage, and a daily paper, and then, returned to Spain.

There was a whipping post at the Mission, we are informed. It is but sixty years since the destruction of the Mission, and the question of a real or imaginary whipping post should be easily settled. If there was one, there was a whipping post still in the State of Delaware, for the proper chastisement of wife-beaters and other particularly mean criminals, and the fitness of its introduction into other States for like offenders is often mooted. The whipping post and the pillory were much respected and long lasting institutions in the New England colonies, and they were for the discipline of the lofty Caucasian, not for the Indian. The Puritan Indian policy was less corrective than exterminative. But for the Catholic Church, as represented in this is now the United States by her Franciscans, Jesuits, and other missionaries, who believed it their duty to train their Indian brother out of savage childhood into Christian manhood, we should have no Indian question to vex us to-day. Doubtless, it was very unkind to punish petty thieves among the Indians with fifteen strokes at the whipping-post. They should have been allowed to despoil their neighbors undeterred by the fear of such humiliation.

But on the whole, it was probably less afflictive to the Indians than the methods of the succeeding secular policy which cheated them out of their goods, and drove them to beggary or theft. It was also better than the American policy, deplored by an honest non-Catholic, Helen Hunt Jackson in her "Century of Dishonor," concocted in the grim saying: "A good Indian is a dead Indian."

It might be well to remember, also, that before the Mexican Government destroyed these missions, it owed them nearly \$500,000 of borrowed money. It is true that partial restitution has been made to the Catholic Church in California, according to the decision of the Hague Tribunal, of this debt, but the Indians have been scattered for two generations.

Charles Warren Stoddard's "Footprints of the Padres" should be a good corrective to "Isidro." Besides giving the result of his own researches, he cites Professor Josiah Royce of Harvard, on the Franciscans and their work in California:

"No one can question their motives, nor may one doubt that their intentions were not only formally pious but truly humane. For the more fatal diseases that so-called civilization introduced among the Indians, only soldiers and colonists of the presidios and pueblos were to blame; and the more knowing the evil results of a mixed population, did their best to prevent these consequences, but in vain; since the neighborhood of a presidio was often necessary for the safety of the mission, and the introduction of a white colonist was an important part of the intentions of the home government. But after all, upon this whole toll of the missions, considered in itself, one looks back with regret, as upon one of the most devout and praiseworthy of mortal efforts."

Miss Austin's attitude to Catholic doctrine and worship is steadfastly contemptuous. Her statement of Catholic ideals is grossly and culpably ignorant. We quote an example: "Liberty in the figure of a female finds easy worship among a people who count a woman chief among the Holy Family!"

If Miss Austin does not know that this is a lie, the editor of the Atlantic Monthly does; and it matches ill with the estimate one would naturally form

of him, that he is encouraging a campaign of calumny against the Catholic Church in the pages for which he is responsible. Possibly, Catholics are not desired as purchasers or subscribers by the Atlantic Monthly. If that be so, it is taking the most effective method possible to keep them off.—Boston Pilot.

MISS GOULD AND THE BIBLE.

The time limit fixed for the submission of manuscripts in Miss Helen Gould's Bible controversy expired on October 1, and it is said that in the neighborhood of two hundred and fifty essays have been received.

One of the essays is from the pen of a Sister of Mercy over eighty years old. The fact that the contest was open to anyone who chose to enter attracted considerable attention both here and abroad and is doubtless responsible for the large foreign contribution, which includes Canada, South America, England, Ireland, Scotland, France and Germany. In this country nearly every state is represented.

It will be recalled that the discussion and subsequent offer by Miss Gould of \$1,750 for the three best essays on the topics, "The Origin and History of the Version of the Bible approved by the Roman Catholic Church," and "The Origin and History of the American Revised Version of the English Bible," arose from the reading of the latter bible in a school attended by Catholic and Protestant children. The school was indebted to Miss Gould for its financial aid, but was thrown open to all children in its vicinity irrespective of creed. The reading of the Protestant bible brought forth a letter of protest from the priest in whose parish Miss Gould conducted her school and the controversy naturally came down to a question of "who's who?"

Some of the judges, it is said, will be men of international reputation. If among these there are any Catholics they will undoubtedly be in the minority, and if such is the case it seems highly improbable that an essay in support of the Douay Version will succeed in extorting from a Protestant source an admission of error. Not that we would by any means question the honesty of the judges, but Miss Gould will doubtless consider them the most competent to decide who are of her own way of thinking and she will select accordingly. Whatever the outcome, however, it will be awaited by Catholics with considerable interest.—Baltimore Mirror.

A DEAD ORGAN OF INFIDELITY.

After seventy years, the Boston Investigator has ceased to exist. It was the organ of infidelity. It was founded by a clergyman who had found the faith of his fathers too narrow for him, and who was condemned by a grand jury in Boston for denying the existence of God, and sentenced to sixty days' imprisonment. That was no longer ago than 1834 and it was the last trial of that kind in the Bay State. A Universalist clergyman was moved to exclaim: "Surely, the imprisonment of an old, white-haired man for a few fanatical, skeptical words was one of the most barbarous as well as impolitic expedients of the nineteenth century. Abner Kneeland's moral character is as clear of blemish as we can reasonably hope to see anywhere." Kneeland left the state soon after his release from prison, and died in Iowa, leaving his paper to others, who waged war against Christianity in a way to let few people know about it. For few know the Investigator, or know that a paper has been maintained for no other purpose than to argue religious faith out of existence. It never obtained a circulation such as is enjoyed by the religious papers, and they circulate none to largely.

Make it a fixed purpose of your life to made all others happy as far as it is in your power. This, then, ought to be a first thought on awaking. "Dear Mother, for thy honor I will take care that everyone who speak to me to day shall go away happier!"

PROF. PECK MET THE POPE.

Prof. Tracy Peck, head of Yale's Latin department, is the first Yale professor to meet Pope Pius X. Prof. Peck writes:

"Five Americans were received, four women and myself, in our party. There were nineteen others who were admitted to the audience at the time. I spoke to the Pope in Latin, and he responded in the same tongue. I found the Pope a fatherly, kindly gentleman, with nothing of the aristocrat about him. He is eminently a man of the people, with deep sympathies for them. He is a great lover of outdoor life, a mountain climber, and I was told by close friends whom I met later in Venice that he missed greatly his outdoor life, his plunge in the morning, which he loved, like Judge Parker possibly. He does not relish being cooped up in the Vatican."

Prayer After Low Mass.

The Ecclesiastical Review for October publishes the decree of Pius X. granting an indulgence of seven years and seven quarantines, applicable to the poor souls in purgatory, for saying in addition to the prayers after Low Mass the invocation, "Cor Jesu Sacratissimum, miserere nobis," "Most Sacred Heart of Jesus, have Mercy on Us," thrice repeated.

The winter is coming with all its sufferings for the poor. Put a quarter or a dime into the poor-box every Sunday.—Catholic Columbian.

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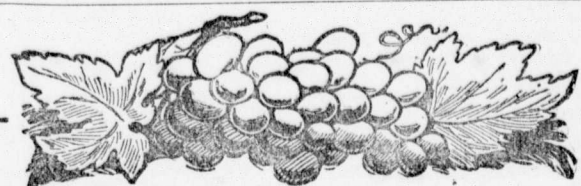
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