### THE REV. MORGAN M SHEEDY ON CHRISTIAN UNITY.

The Rev. Morgan M. Sheedy, rector of St. John's Church, Altoona, Pa., recently expressed his conviction that we are witnessing the beginning of

Christian unity.
The sermon was based on Eph. IV, 5, "One Lord, one faith, one baptism, one God and Father of all," and he

one God and Father of all," and he said in part:
He told me that he was the "first ritualist" in the Episcopal Church of the United States. He was a distinguished, scholarly churchman returning to America from the ecclesiastical conference held in England of representatives of the denominational hedven. sentatives of the denominational body sentatives of the denominational body to which he belonged. He was a man who had thought long and deeply on religious matters. He seemed thor-oughly to understand present condi-tions and tendencies in the religious world. In the course of a conversation held on board an Atlantic liner he parsed for a moment and said very impaused for a moment and said very impressively: "This twentieth century will see what you and I hope for, and whatevery sincere believer prays for—Christian unity; it will come and will be one of the greatest triumphs of the

Century."
His words made a profound impression upon me, for they echoed my own thoughts and desires; as, indeed, they do those of all earnest Christians.

What were the grounds upon which this good man based his forecast? Is the religious trend of our time in the direction of Christian unity? It is quite evident that profound changes are taking place in the religious world around us. There is a casting of the old lines; creeds are being revised and restated ; what is harsh in them is be ing pruned down or cast aside; there is a broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown even a generation ago; men no longer are hating one another for the love of God." It is found that Catholics and non Catholics can do business, be good neighbors, even the best of friends, though they differed widely on matters

of religious belief.

These are signs that point in the

right direction.

They indicate that the drift is toward clearer understanding of what Chris-tianity real y means. With this fuller understanding will come an urgent demand for Christian unity. Sincere Christians will not long endure to see the mystical body of Christ hacked and

torn asunder by conflicting sects.

In our day—and we thank Almighty
God for it—there is a fuller understanding among Christians of the
necessity of unity, and its nature. The unity must be a visible unity, a unity seen by the world, perceptible to men; such a unity as will convince the unbeliever that He had a mission from His Father—"That the world may be lieve that Thou has sent me." Christ evidently meant, therefore, not merely the unity of Christian souls but the unity of the Christian body, or Church. The oneness of His people was not to be a hidden thing, known only in Heaven, but an open sign and protest against the selfishness, the strifes and hatreds of the world, a manifest proof that His discip'es were under divine guidance. Proofs abound that we have entered

apon the era of good feeling among Christians. Everywhere it is recog-mized that one of the chief obstacles to the progress of the gospel and the conversion of the world is the exist-ence of divisions, or sects among Christians. The desire for a union of Christians are being characteris tic of our times. Separated bodies of Christians are being drawn closer to-gether every day. They cease to think ill of each other and are uniting, where-ever practicable, in charitable and good works. This is the first step toward that final and perfect union for which conversion of the world is the existthat final and perfect union for which Christ prayed. And should no further advance be made in our time every one is thankful for this better and more Christian feeling. Let us be done then, with the gospel of hate, the impugning of motives, the un Christian denunciation, the bitterness of heart, the cruel approvance and the relentles

the cruel annoyance and the relentlese persecution of former days.

From many quarters are heard sweet sounds set to the music of heaven, that, tell of the universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpit; in the action of various Church bodies looking to Christian mains, in the armost discussions of union; in the earnest discussions of the subject carried on in conference the subject carried on in conference and synods; in the co-operation of Catholics and non-Catholics in tem perance and charitable work; in the cordial invitation extended from time to time by the heads of Protestant educational institutions to representative Catholic clergymen to explain some points of Catholic doctrine; in the success of the missions to non-Catholics; but most notably in the friendly acceptance by the various the friendly acceptance by the various demoninations of the exhortations of the late illustrious head of the Catho lie Church for all Christians to reunite. These are unmistakeable signs that re-Migious antagonisms, strifes and sects are passing away, and that we are rapidly approaching Christian unity. All hall its coming.

# Dreadful News From Mexico.

"Here is more interference with the liberty of the individual," says the Catholic Standard and Times, "In Chikuahua, a state of that uncivilized place called Mexico, a law has been passed actually putting the stage under consorship! Think of it! The length of feminine skirts is to be regulated by law, likewise the character of the lan-

To know more, to love more, to feel more, to energize more, to rise to higher vision and purer desire and more courageous action—this is what life means for us from day to day.— Rev. John Cavanagh, C. S. C.

### THE END OF A "GOOD TIME."

There are some people so constituted that even the taste of a drop of intoxicating drink is a thing of jeopardy and danger. There comes from Paris a story to enforce this view. It is as follows:

"Four young men went on a spree, and the result has been a fearful tragedy. The party consisted of a young sergeant major, who had just completed his military service; a youth employed in the post-office, who was shortly to enter the army; and two others, both in the postal service. After a dinner, in which full justice was done to the viands and wine, the four sallied out, bent on spending a festive evening. First a visit to a music hall, then supper was the programme, faithfully carried out. By this time all four had gone from one cafe to another seek ing refreshment, until, at two in the morning, they could hardly stand, and one and all had only the haziest notion of what they were doing. notion of what they were doing. The young man of twenty-one, who was shortly to do his military ser vice, told a friend that he would sleep at his lodging. The others paid little attention, as they were all too busy trying to keep upright, and it was some time before it was noticed that the post-clerk had disappeared. He it was who caused the terrible tragedy a little later.

"One idea only was fixed in his mind, that he must find his friend's lodging and get to bed. He found the house, lurched upstairs, and if he had, as he should have, turned on the second floor all would have been well. But he kept on upstairs until he reached the kept on upstairs until he reached the sixth story. A wall and a closed door stayed his further progress. So he took off his boots, saw an open window, and got out on the roof. He shuffled along until he came to another open window, through which he climbed.

"A wild shriek went up, followed by cries of 'Fire! Murder! Help! Help.'
The entire block was aroused and heads

The entire block was aroused and head were poked out from innumerable windows to see what was the matter.

"Meanwhile, in the room upstairs, a terrible struggle was proceeding. Here lived an honest washerwoman with her son, aged eighteen, and a daughter who was two years younger. At the first shriek from his mother the son rushed from his room, saw the lurching figure, and, thinking it was a burglar, sprang at the in-truder's throat. The postal clerk, who hitherto had scarcely realized what was bappening, feeling the grasp on his throat, drew a knife and stabbed frantically in all directions. The washerwoman re-

directions. The washerwoman re-ceived two slight wounds in the less to the floor. The postal clerk staggered free, and gazing wildly round, his eyes in the semi darkness fell on the daughter, towards whom he moved. The young girl, mad with terror at the sight of the horrible vision, gave one fearful cry of despair and flung herself out of the window, and rom the height of six stories her body fell to the courtyard below. Friendly neighbors ran with assistance, and under their care the poor girl partially revived. An ambulance carried off both the shattered body of the girl and that of her brother, whose blood was ebbing from a dozen gaping wounds, but before the hospital was reached the girl was dead."

An awful ending, surely, to what was begun merely as a "good time" among friends.

# NOVEMBER THOUGHTS. ,

Life-even if we live a hundred years

is short compared with the eternity that stretches before us.

There is only one good time for each of party die and that is at the exact hour at which God wills that death should find us.

True love grows stronger through suffering and trails, as Our Lord did in the darkest moment on the Cross.

Heaven is the home for which we were created, it is there God dwells; it is, therefore, there that we shall meet Him. As we look into our Father's eyes He will look into ours, and the reciprocal looks of love will be more tender than those exchanged between parent and child.—Father Dignam, S.

As the scent of new-ploughed ground the odor of woodlands, the fragrance of the dor of woodlands, the tragrance of flowers, have power to recall the van-ished years of childhood, so grateful memory breathes a perfumed air which sweetens and keeps fresh the thought of those we love, even though they be dead.—Most Rev. Dr. Spalding.

# A WELL-MERITED REBUKE.

We like the reply of the New Zealand Tablet to a would-be funny rhymester who sent to the editor for publication some caustic verses on "Old Maids." "He evidently regards Christian young women," says our esteemed contempor ary, "as the Turks regard Circassian bells—merely and solely as candidates for the marriage market. He represents a class who have no appreciation for the maidenly reserve the woman's dispiter and collective the lower of for the maidealy reserve, the womanly dignity and self-respect, the love of little sis ers and brothers, or of infirm or over wrought parents, that have led full many a young woman to decline a home—or this or that home—and remain unwed till the flush of life's early summer is gone. From Catholics, at least, the cheap and thoughtless sneer at life long real dephod comes with a at life long maidenhood comes with a singularly bad grace. Do they forget God's grand army of consecrated virgins, and their worth and work? Marriage is for the race first of all. But in the individual, may not the maid, as well as the man, attain the guage put into the mouths of the dram-guage put into the mouths of the dram-atis personae. Such an outrage would not be tolerated in any place but a semi-barbarous, priest-ridden, ignorant and benighted old Catholic country." full measure of worth and usefulness by remaining single? 'The popular contempt for single women who have reached a certain age is,' says Dr. Spalding,' but a survival of the contempt for all women which is found among savages and barbarians.' Go to, thou barbarian of the splay-foot

### FORBIDDEN READING.

Father Hull, S. J., in the Examiner. Sir—I would feel much obliged if you kindly explained: (1) What books re-quire a special permission for perusal? Where can a list of the prohibited Eng-lish books be had? What sort of sin is committed by disregarding the pro-

hibition?

Except for the official publication, at the time of the names of books put on the Index, the Church authorities do not take any special means to bring the list of prohibited books to the knowledge of the faithful. This is easily explained by the purpose which the decisions of the Index are chiefly the sarve vis to decide a moot question. to serve, viz., to decide a moot question at a time when a certain book is in conspicuous evidence, rather than to provide a general supervision over the reading of the faithful. This, for rea-sons previously indicated, would be practically impossible. As we remarked practically impossible. As we remarked on a former occasion, for every English written book placed on the Index during the last half century, it would be possible without difficulty to enumerate a hundred others which might be as well or even better qualified to go on that list. Moreover, nearly all the English books on the Index are of such sort that they are now altogether for sort that they are now altogether for-gotten except among the learned few, or else have lost their influence in course of time, and are, as a rule, quite outside the lines of the ordinary reader. The only practical course for a Catholic is, therefore, to follow his common sense in the light of Catholic principles:
(1) To avoid all books which are

known beforehand to be malicious or insidious, whether in point of faith or morals. (2) Also on the whole, to leave alone certain classes of books, e. g., non Catholic authors writing on religion—except for special reasons, or where the book is known to be in no way antagonistic to our faith (3) As-for the rest, to read freely until some reason appears to the contrary. It is impossible sometimes to know before, hand what a certain book or article may be like. But as som as its tendency and effect threatens to be injurious, do not go on indulging curiosity against the dictate of conscience, but lay the book aside, or get a priest to read it and give his opinion upon it. There is so much good reading to be done that it ought to cause no regret having to put aside books of dubious import.

With regard to all reading in general, the great safeguard is for a man to be fully imbued with Catholic knowledge and the Catholic spirit; to foster the disposition of not trifling with danger, or of jeopardizing the precious treasure of religion which he has the privilege to possess: and lastly, a readiness to inquire in case of doubt regarding any particular book

or c'ass of books. As to the sin committed, where some ook is known to be forbidden express ly by the Church, it would be a grave sin of disobedience to the Church's orders to read it. Where there is no question of express probibition, the sin would not be one of disobedience to the Church. The sin would then consist in trifling with the danger of losing the faith, or of the perversion of morals; and it would be grave or light according to the badness of the book read, the clear knowledge of the dan ger, and the deliberateness with which the reading was persevered in against the dictate of conscience.

English Catholics Protest "The Cloister and the Hearth."

London, September 23.-A strong Catholic protest has been uttered by the Sheffield education committee against the inclusion of Charles Reade's "The Cloister and the Hearth" in the Syllabus for the evening school literary

Dean Dola, leader of the Catholic party, said that the new il was the work of a bitter Protestant, and was a violent attack on the Catholic Church, holding it up to ridicule in the most insidious manner.

Rev. T. W. Holmes, a Congregational

minister, supported him, saying that Protestants would combat the introduc tion of a book for study if their faith were attacked by a Catholic.

The committee, however, decided that the novel should be admitted for its literary and historical merits.

# ARCHDIOCESE OF TORONTO.

SILVER JUBILEE OF FATHER HAND, With all the honor that a loving congregation could bestow upon their priest, the silverion could bestow upon their priest, the silver include of Rev. Fither Hand of St. Paul's Catholic Church. Power street, was celebrated yestorday. To the people who schered to give thanks at this church it was an event of more than ordinary significance, the celebration being conceived some time ago by the flock in a spiri) of kindness to Rev. Father Hand, who as a good pastor and firm friend of his parisibiners is remembered gratefully by old and young.

The day at St. Paul's was celebrated by Grand High Mass at 10 a.m., at which Father Hand was the celebration and Father Cline, Oshawa, were deacon and sub deacon, respectively. The master of ceremonies was Father McCabe, and Vicar General McCan of St. Mary's church delivered the sermon of the day. There were also at the albar Revs Father Doherty of St. Paul's church and Father Cruise, Secretary to His Grace the Archishop of Toronto, as well as many representatives of Toronto, as well as many representatives of the Christian Brothers. Special Gregorian SILVER JUBILEE OF FATHER HAND,



Mass was sung, under the direction of Mr. Z. Bissoncette, the choir rendering many hymns of praise. At the close a committee of the congregation advanced to the altar railing and presented Rev. Father Hand with a purse of \$2.000 in gold and an address Mr. James O'Hagan read the address, which congratulated the priest on the silver jubilee of his ordination, and spoke of the great progress made by the congregation, sometimes even under great difficulties. The debt had been diminished, the interior of the church beautified and the tower erected at a great outlay. A n'w presbytery of ecclesiastical tasie and arrangement had been placed next to the church. The energy displayed among the religious societies and the indefatigable zeal of Father Hand for the promotion of education, and the attention paid to inmates of the jail, General Hospital and House of Providence were referred to.

The address was signe' by Mr. James O Hagan, Chairman; Mr. J. P. Mailon, Secretary, and Mr. John McGlue, treasurer. Mr. McGlue handed the purse of gold to the honored priest. Present at the Mass and presentation were a number of prominent citizens including Mr. Justice Anglin, Mr. Claude Macdonnell. M. P. Mr. E. J. Hearn, Mr. Richard Dissette. Mr. J. Stauffer, Mr. W. J. Johnston, Mr. Marthu.

Towards the close of an appropriate Thanksgiving Day sermon Vicar-General McCenn mentioned the abundant reasons for great thanksgiving on the part of St. Paul's congregation, whose priest was honored, and under whose influence there had been established and kept together an earnest body of Christian people and workers. The Vicar General-poke with feeling in extending his congratualision to the priest in charge of St. Paul's congregation, whose priest was honored, and under whose influence there had been established and kept together an earnest body of Christian people and workers. The Vicar General-poke with feeling in extending his congratualision to the afternoon by an entertainment by the school girls in the school building. Sunday morning ther

Tuesday eyening the celebration will end with a presentation to Father Hand by the boys of the parish.

Rev. Father Hand was born in Westmeath. Ireland, itn 1859 attending the local schools and completing his classical education in the land of his birth. At the age of eighteen years he came to Canada and entered the Seminary at Montreal, where he completed his training. Ordained priest November 1, 1882, by the late Archbishop Lynch, be did duty at 8t, Michael's Cathedral from the time of his or dination until 1890, when he was appointed pastor of St. Gregory's Church, Oshawa. He labo eld with signal success in that parish for two years, and was called upon to take charge of St. Paul's. The task was not an easy one. A debt of \$50 000 bearing a high rate of interest rested upon the church. The parish was somewhat disorganized following upon the long illness of the late pastor and a serious business depression.

Father Hand's labors have been unceasing in the east end, and have been attended with unqualified success. Through his exertions chiefly the debt on St. Paul's church has been expended in the erection of a presbytery in the completion of the church and other work in connection with the parish.

Father Hand has done much in an unostentatious way for the cause of temperance. He has always taken a deep interest in the matter of education, and has occupied a seat on the Board of Separate School Trustees for a number of years.—Toronto Giobe.

### THE FOUNTAIN OF YOUTH.

PROF. HART, WHO IS SEVENTY-THREE YEARS OF AGE, HAS FOUND IT IN A WHEAT DIET,

In an instructive article on the Secret of Longevity contributed by several leading English and American scientists considerable space is devoted to Professor Herbert H. Hart, an English man who believes he has found the fountain of youth, He is seventy-three years of age and his hair and beard are white, but these are the only signs of age upon him. It is claimed that if his age upon nim. It is channed that it in so body were found to day in a railroad accident, with the head missing, it would be set down by the police as belonging to a man of thirty-five years of age. The writer goes on to say: Yet Professor Hart was once dying of wasting disease. He had lived, the rest of us. on whatever the baker gives us in the way of bread and the restaurant sees fit to serve. He was fitty years old. The doctors having nothing better to suggest, advised travel. A few months of wandering brought him to Judea, where a sprained ankle made him dependent for several days upon the hospitality of a Jewish

"At first he was afraid he would starve to death before he could move on. The woman ate nothing but wheat cakes made from flour ground in a little hand mill which had not been improved since the time of Methuselah. On these cakes Professor Hart lived a week, and, instead of dying he found himself stronger than he had been in many months.

An array months.

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lived on similar food ever since. Professor Hart believes the bread made of ordinary flour is almost wholly starch and of little nutritive value. The civilized world he thinks is suffering from lack of nutrition, though the white man eats more to day than ever before. He points to Methuselah as an object lesson in favor of proper diet.

Methuselah's meals were prepared in
the primitive way. The flour for his
bread was ground by the little hand
mills you now see in Judea and baked
in the primitive ovens. It did not have all the nourishing part extracted leaving only the starch for Methuselah's consumption. Had this been done, the world would never have heard of "the oldest map." Instead, his food was the wheat as nature intended it to be easen, And the best source of brain, muscle and nerve nourishment is unquestion-

and nerve nourisment is unquestionably wheat.

Physicians in examining Professor Hart marvel at the condition of his arteries, which show very little sign of the hardening of old age. Such sclerosis as there is Professor Hart says occurred before he discovered the natural diet. From year to year, his arteries are growing softer instead of harder according to his observation.

In this connection it may be pointed out that Shredded Whole Wheat is the purest form in which this life-giving diet can be eaten. It is made of the choicest Canadian wheat, cleaned, steam-cooked, shredded and baked in the most hygienic factory in the world. It is the Whole Wheat and nothing but the Wheat-nothing added and nothing taken away.

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### MARRIAGE.

MARKIAGE.

PURDY-RICHARDSON.—At the Church of St. Catharine of Siena, St. Catharines, Ont., by the Very Rev. Dean M Tris, Mr. George W. Purdy to Miss Margaret Aurilla, eldest daughter of Mr. and Mrs. James J. Richardson. Park Place, and niece of the Rev, Father Richardson, of Uxbridge, Oat.

O NEILL.—At his father's residence, Holy Park, King Tp., on Oct, 25. John Redmond O'Neill, eldest son of John O'Neill and Mary Ann Colgan, aged thirty-five years and three months. May his soul rest in peace! NEW BOOKS.

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# The Catholi

LONDON, SATURDAY,

MISS CORELLI'S In the latest numbs Home Journal, the dist Mr. H. W. Mabie, say "Miss Marie Cor though widely read, a as belonging to the lit by the great majority readers: they lack be and the form of literat sense of the word. In anreality, of exagger mentality."

The attitude of m know and love the we writers of fiction is b Thackeray's answer t who asked what they land of the works of a American novelist : think of her at all."

We commend the qu ers who question us a standing as an author

THE CARTOON

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may well be left to

It is out of place of a reputable nev as much effect as a opponents. If we ar pleadings for reveren we should respect t authority. We may with them on certa the authority vested neither be aspersed personality be attack that may be fashion We should give no qu ists who pencil vulgar ally manifest their 1 their contempt for t perchance, we may cussing current issue and marvelling, as past, that newspapers

odor of vilification found a market. THE CRITIC H

The " critic," a p is, as a rule, a Lavish, to the verge with words, he is not his money. His mou his pocket seldom. lic papers because and reads the Police in the barber shops. eye to eye with hi question of education harm in the Y. M. organization not und the Church. The him is that he does r He has no conception due to authority, and own business, becau mind. He has no

business to mind." THE HUMAN A correspondent some attention to t written : " The whi tongued is accur troubled many that We may accede to

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away island and les spit their venom in Our readers kno are, in their own dispensers of word is to get under t strip them of the and to show them Christian living. this calls for more age, and we dare a citizen would rath battery than to tel "death of a wicke ovil death: and h it." For they ar they have piety's beads, big prayer-

sodalities. They l not the substance Christians, but th know the meaning they have a title true Christian monger-of defile and disquieter of their lives in o whenever they fis be hawked around And yet they are mice taste for seri

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