

Scripture, why do not the various Protestant ministers agree as to its meaning? Why do they differ regarding the most fundamental principles? For example, some believe in infant baptism while others do not.

We do not expect lawyers to agree upon the interpretation of a statute which was passed a year ago. As a matter of fact they often differ upon the most essential points. But we have judges to interpret the law of the land and we are bound by their decisions. It is true the decision of a judge is not really infallible, but we are bound to obey it as if it were. Now, if it is necessary to have judges to interpret a law, which was enacted a year ago, surely it is necessary to have someone to interpret Scripture which was written ages ago when manners and customs were so different from what they are now. If men have enough sense to appoint judges to interpret the laws of the land surely God, who is Infinite Wisdom, would provide a tribunal to interpret the laws of His Church. God promised that the gates of hell would never prevail against His Church, and what He promised He certainly is able and will perform. Therefore the Church cannot teach error, and the Pope in his ex-cathedra utterances regarding faith and morals is necessarily infallible.

LOURDES MIRACLES PROVED.

80 SAYS A COMMISSION NAMED BY ARCHBISHOP OF PARIS—FIVE CASES INVESTIGATED AND THE SUFFERER IN EACH FOUND TO HAVE BEEN INSTANTLY AND PERMANENTLY CURED—ALL THE PERSONS CURED WERE WOMEN—THE REPORT.

Paris, June 27.—The Semaine Religieuse de Paris, the official organ of the Archbishop of Paris, publishes this week an ordinance by Mgr. Amette, the Archbishop, giving "canonical judgment of our Lady of Lourdes."

Five cases are cited which have been investigated by the committee appointed June 1, 1907, by the late Archbishop Cardinal Richard, of which the Rev. Abbe Odier, president, the Rev. Abbe de la Guibourgere, Canon of Notre Dame, and the Rev. Abbe Bertin, professor at the Catholic Institute, were members, and the Rev. Abbe Bourisien was secretary.

In each of these cases the committee investigated the evidence, medical and general, from which the members concluded that the sufferer was suffering from the disease alleged; second, that the cure was instantaneous, and, third, that the cure has proved permanent.

The five people cured were Miss Clementine Trouve, now a nun, cured in 1891, when aged thirteen, of a sore in the right leg for which she had been under treatment for three years; Marie Lemarchand, now Mrs. Authier, cured in 1892, at the age of eighteen, of tuberculosis and ulcers; Marie Lebrun, cured in 1892, at the age of thirty-five, of pulmonary tuberculosis (both her parents died of tuberculosis); Esther Brachmann, cured at the age of fifteen, in 1896, of tuberculosis peritonitis; Madame Franbois, cured in Aug. 1899, of an inflammatory oedema from which she had suffered from November, 1898.

It will be noticed that in each case the subject of the cure was a woman. As an example of how each case is reported in the Archbishop's ordinance, the second may be quoted in full, as it has an additional interest in the reference made to Zola and his book "Lourdes."

"As regards Marie Lemarchand, to-day Madame Authier of Caen, but living now in Paris:

1. "She was cured at Lourdes, August 21, 1892, at the age of eighteen years.

2. "The organic and grave character of her malady is proved not only by witnesses worthy of belief but by the young girl's doctor, who writes that she was suffering from tuberculosis at the two summits (of the lung) from ulcers on the face as wide as the hand and suppurating abundantly. 'With some of the same nature on the legs,' and that this state had lasted several years without showing any signs of growing better.

3. "The cure of this terrible disease was produced suddenly. According to the certificate of the doctor who had attended the invalid to no effect up to that time 'the sores dried up at once,' all suppuration disappeared instantly and a 'clarified tissue' formed immediately; very many witnesses saw this sudden transformation, including the novelist who has depicted the young girl under the name of Elise Rouquet. Her doctor having seen her immediately on her return from Lourdes, wrote: 'I did not recognize her, so greatly had she changed! It was a graceful young girl who advanced toward me, instead of the human wreck, with horrible and monstrous aspect and repulsive odor, that I had seen ten days before, the tuberculosis had disappeared as well.'

4. "The malady was cured in a permanent manner; the only remains of it to-day after a lapse of sixteen years are some scars, scarcely perceptible, as is established by the report of a specialist in skin diseases, who is a doctor at one of the Paris hospitals; her general state has shared in the radical transformation of which the affected parts were the subject, for Marie Lemarchand has enjoyed since then perfect health; thus the cure must be regarded as complete, absolute and definite, just as it was sudden."

The ordinance after giving the details of the four other cases, even at greater length than the one quoted, concludes with the Archbishop's judgment that these five cases must be looked upon as miracles.

In the first place, he says, as regards known therapeutic methods, either physical or moral, whether it is a question of medical remedies or psychic influences, experience shows that they are all entirely powerless to produce cures which present the three characteristics of these, that is, which are at the same time cures of serious organic maladies, instantaneous and radical.

In the second place, as regards the unknown forces of nature, behind which certain minds take shelter, not only is it

not possible legitimately to deny what is known by reason of what is not known but it would be altogether unreasonable and unscientific to have recourse, in order to give the reason for a certain fact, to purely hypothetical laws, the action, nature and even existence of which have been established by no proof.

Moreover, the existence of these mysterious laws is improbable and impossible, for if its scientific observation since the beginning of the world has established anything it is that organs injured by a disease or accident are not restored instantaneously. To conjecture that a hidden law exists which can overturn the laws established by these observations would be to admit, contrary to all reason, that nature can contradict itself, can fight itself and thus work spontaneously for its own ruin; in addition and above all, the existence of an unknown force which suddenly repairs the injuries of the human body would be distinctly opposed not only to the most authentically established laws but to the very principle of organic life, which is essentially constituted by successive generations of cells, giving birth to others, which produces the growth of the tissues of the organism and their restoration, when injured by a disease, but which exacts, it is perfectly evident, the assistance of time; it is scientifically and reasonably impossible to advance the existence of unknown natural forces which overturn the essential basis of life as it exists in the present creation when their existence can only be maintained on the hypothesis of an organic nature other than the existing one and created on a different plan. —N. Y. Freeman's Journal.

CHAM LAIN'S PREDECESSOR.

In the celebrations attending the anniversary which commemorates Champlain's achievements, it should not be amiss to pause for a moment to remember Canada's debt to the other great explorer whose zeal and energy made Champlain's foundation possible. We are reminded of this by Cartier's biography in a recent volume of the Catholic Encyclopedia, which we append.

Cartier, Jacques, the discoverer of Canada, born at Saint-Malo, Brittany, in 1491; died 1st September, 1557. Little is known of his youth, but it is probable that he followed some of his countrymen on their adventurous expeditions to Newfoundland or to Brazil. Cartier offered his services to Philippe de Chabot, Seigneur de Brion and Admiral of France, at a time when Francis I. was about to renew those attempts at French colonization in which Thomas Aubert (1508), Jean Denys (1506), the Baron de Lery (1528), the brothers Parmentier (1520) and Verrazano the Florentine (1522) had been the principal agents. His reputation as a mariner marked him out for preference. Two small ships of sixty tons, equipped with sixty men each, were placed at his disposal; he set sail, 20 April, 1534, from Saint-Malo, and in twenty days made Cape Bonavista, Newfoundland. Continuing his explorations northwards Cartier entered the Strait of Belle Isle and explored the coast of Labrador as far as Brest, then, turning south, followed the western coast of Newfoundland as far as Cape St. John. He then sailed towards the Magdalen Islands, which, as well as Prince Edward Island, he sighted, and, advancing towards the west, he visited the entrance of the Miramichi River, Chaleurs Bay, and Gaspé Basin. Thence, crossing the estuary of the St. Lawrence to the northern coast, he shaped his course back to France.

This first voyage lasted one hundred and thirty-seven days. On his return, Cartier made a circumstantial report of his expedition, and next year the king offered him a commission to continue his explorations. Three ships, fitted out with 110 men, set sail 26 May, 1535, and this time, determined to attempt the ascent of the great river, Cartier went up as far as Hochelaga (Montreal), returning to pass the winter at Stadacona (Quebec), near which were four or five Indian villages. Having entrenched himself at the mouth of the River Lairet, a tributary of the Sainte Croix, he was able to live quietly during the winter, but unfortunately the scurvy broke out among his companions of whom twenty-five died. After planting a cross on the spot where they had wintered, Cartier sailed for France (6 May). He arrived safely at Saint-Malo, 16 July.

During a third voyage to Canada, undertaken in the year 1541, with five ships, Jacques Cartier passed the winter at the entrance of the River Cap-Rouge, fortifying his position for fear of being molested by the neighboring savages. At this place, which he named Charlesbourg-Royal, Cartier awaited the arrival of the Sieur de Roberval, whom the king had charged to colonize Canada (1540). However, the spring having arrived without Roberval, Cartier thought it wise to return to France. Reaching Newfoundland, he met Roberval, who wished him to return to Canada. Cartier, however, persisted in setting sail for France, and the issue of Roberval's attempts at colonization afterwards justified the conduct of the discoverer of Canada. The King of France, as solicitous as was Cartier himself for the safety of Roberval, resolved to send an expedition to his relief. Cartier assumed command of this expedition, and the last fourth voyage (1543), of which we have no details. After that he crossed the sea no more, but retired to his manor of Limoulin, near Sainte-Malo, where he remained until his death.

As a graceful mosaic is made by the tasteful inlaying and connecting together of an almost infinite number of little stones, so is saintly life made up of an unbroken chain of small acts of virtue.

It is amazing that men should affect to know everything, and yet be so deficient in the very first principle of wisdom—know thyself.

AS AN ANSWER TO PRAYER.

The gift of faith comes as the reward of a conscientious life and just as often in answer to special prayers offered for the grace.

Mr.—professed no religious belief and was practically an atheist. His sister, who had become a fervent Catholic, refrained from speaking to him on the subject of religion only because she knew it would furnish him with an occasion to scoff at its truths. He had a special dislike for priests, and had warned her never to think of inviting one to his house.

Becoming seriously ill, his physicians declared that his malady must soon end in death. His devoted sister then went to the Monastery of the Carmelites and begged that special and fervent prayers might be offered for him. After a few days' trusting with great faith that the prayers of the religious had won some grace for her poor brother, she ventured to speak to him of the affairs of his soul, and to her utmost astonishment he asked her questions which made her remark, "but you ought to have a theologian to answer such questions for you." "Why then do you not get me a theologian?" he asked.

She went without delay to the Monastery to beg that the prayers might be redoubled, and then to the Church of the Jesuits to speak to the Rev. Father Rector whom she begged to send one of the Fathers to visit her brother. He replied, "I shall go myself," and soon did so. After a first interview with the sick gentleman he remarked to his sister: "Now, you must pray and get all the prayers you can, without that I can do nothing." "Father," she answered, "I have been to the Monastery and all the nuns are praying for him." "That is the very best thing you could have done, my child, the very best thing," continued the good Father, "it is the light of faith that he wants." This was soon granted. After a third visit the Father found him so well disposed and so convinced of the truths of the Catholic religion that he administered all the Sacraments to him at once, as he was in imminent danger. During the days that he lingered on his fever and his gratitude for the gift of faith continued to increase and caused him to watch eagerly for the daily visit of the priest. This devoted sister now hopes that his conversion will be the means of gaining his wife and several young children to the Church. —The Missionary.

THE SACRAMENT OF PENCE.

As the frailty and weakness of human nature are universally known and felt, no one can be ignorant of the Sacrament of Penance. For those who fall into sin after baptism, the Sacrament of Penance, says the catechism, is as necessary to salvation, as is baptism for those who have not been already baptized.

St. Jerome declared penance to be "a second plank" for as he who is shipwrecked has no chance of safety unless he seizes upon a plank, so he that suffers the shipwreck of baptismal innocence may abandon all hope of salvation, unless he have the second plank of penance to cling to.

The virtue of penance is a purely subjective one, having God as its object. It is not penance when a man becomes penitent because he sees the "folly of his ways," from the purely worldly point of view, and sees the trouble into which his wickedness has plunged him. Real penance is a turning with genuine sorrow to the Creator, simply for the sake of the Creator, says the catechism, and for no motive peculiar to our own welfare; we must in the moment of real penance detest our past not for the moral and mental damage we sustained therein, but because it kills the soul, and thus deprives us of our chance of meeting our Creator who will reward into His presence those who are purified wholly, if not without sin, in the past.

As man's salvation is not to be attained except through the Passion of Christ, it is clear that the institution of the Sacrament was a provision made by divine wisdom.

There is no sin, however grievous, no crime however enormous, that cannot be remitted, no matter how frequently it be committed. Christ Himself who gave his blood that we should be saved, being the propitiator to God the Father for us. St. Augustine says, however, that "when after having arrived at a knowledge of God, through the grace of Our Lord, any one opposes the fellowship of the faith, and maliciously resists grace, so great is the enmity of his crime, that, although his guilty conscience obliges him to acknowledge and declare his guilt, he cannot submit to the humiliation of imploring pardon." Real penance comes with difficulty to such a person.

The same saint warns us, however, against thinking that because we feel moved by our transgressions, or as is more frequent by the evil results which they bring in their train, that we are to consider our penance a full one. He tells us that real contrition is an act of the will; sorrow is not penance, but the accompaniment of penance. Real sorrow is shown in the results of our subsequent life, and reform is not to be gauged because whenever we sin we contritely rush off to confess our sin.

There is no better way of cultivating a real contrition in our hearts for sins we may have committed than by a periodical examination of our conscience. When we realize our sin, and how painful it must be to God, we begin to feel it more every time we are guilty of it, and so try to put a curb on the propensity.

Then we realize the importance of confession in keeping us away from temptation. To these, says the catechism, who have led immoral lives nothing is found so useful towards a reformation of morals, as sometimes to disclose their secret thoughts, their words, their actions to a prudent and faithful friend who can guide them by his advice and assist them by his co-operation.

In the tribunal of penance, all remedies are to be found, and all virtues lasting that divine grace is given us when we receive the blessing of absolu-

tion. Furthermore, confession, says the catechism, contributes powerfully to the preservation of social order. Abolish sacramental confession, and that moment, you deluge society with all sorts of secret crimes. The salutary shame that attends confession, restrains licentiousness, bridges desire, and coerces the evil propensities of corrupt nature. —N. Y. Freeman's Journal.

THE REVIVAL OF RELIGION IN FRANCE.

FREEMASON ORGAN FEARS THAT CHURCH WILL REGAIN OLD STRENGTH—EDIFICES THROUGED.

A Paris correspondent writes: "That the work of the French Church is not confined to wedding, but to sowing new seed, is a fact so noticeable that the 'Acacia,' the review of the Freemasons, has resorted to it several times of late. Take, for example, the following passage: 'The effort being effected at this moment by the Church to reconstitute herself under the regime of liberty is considerable, and those who follow this movement in the clerical journals, especially in 'La Croix,' are struck by the activity and intelligence employed.

The object proposed is evidently to reconquer the souls that had been left to glide into indifference under the dolce far niente of the concordat regime. Will it succeed? That which is certain is that many people belonging to the mass of indifferents still consider certain ceremonies of religion, such as marriage, baptism, first communion and burials, as obligatory social rites. Look around you and see for yourselves the number of purely civil marriages, non-baptism and civil interments. Ask the school teachers what is the proportion of non-communicants, to communicants among their pupils, and you will then realize the force, not of religion properly so called, but of the social rite of ecclesiastical ceremonies and consecrations. And from this accomplishment of the rite may result the return to religious belief.'

"With regard to the printed propaganda of French Catholics, the 'Acacia' speaks of it as a 'formidable organization,' and adds that 'the printing works of 'La Croix' is a veritable factory, turning out at every instant books, brochures and tracts, sold for a mere trifle because they are printed by millions. * * * Up till lately priests were great propagators of 'La Croix,' now we see occupying themselves two associations of ladies of society—the Ligue des Femmes Françaises, and the Ligue Patriotique des Françaises. * * * Let us add that since a few months the tone of 'La Croix' has been raised. From the journalistic point of view, it is admirably conducted, and furnishes in abundance the elements that suit priests and pious persons."

"The way in which the churches of Paris have been thronged this Easter time is fully confirmatory to the views of the 'Acacia.' We have left you the use of the churches," said a Ministerial Senator to his conservative colleagues. "Because you could not help yourselves," was the immediate retort. The whole question, as far as the attitude of the French Government is concerned, lies there. For some time to come further acts of drastic legislation need not be feared. A church will be dissatisfied here and there; there will be solitary instances of gross tyranny and sacrilege, but the general sentiment is to let sleeping dogs lie. The Catholic revival has created a current of opinion which, imprudently interfered with, may grow into a torrent. M. Clemenceau has shown on numerous occasions of late, a desire to act with a certain amount of consideration. He listens to complaints, and redresses them when, on inquiry, they are shown to be well founded."

CARDINAL MANNING'S THIRTEEN QUESTIONS.

Total Abstinence, Antigonish, N. S.

1. Is there any vice in the United Kingdom that slays at least 60,000, or, as others believe and affirm, 120,000 every year?

2. Or that lays the seeds of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the end?

3. Or that causes at the least one-third of all the madness confined in our asylums?

4. Or that prompts, directly, or indirectly, 75 per cent, of all crime?

5. Or that produces an unseen and secret world of all kinds of moral evil, and of personal degradation which no police court ever knows and no human eye can ever reach?

6. Or that, in the midst of our immense and multiplying wealth, produces, not poverty, which is honourable, but pauperism which is a degradation to a civilized people?

7. Or that ruins men of every class and condition of life, from the most fatal to the lowest, men of every degree of culture and of education, of every honourable profession, public officials, military and naval officers, and men, railway and household servants; and what is worse than all, that ruins women of every class, from the most rude to the most refined?

8. Or that above all other evils is the most potent cause of destruction to the domestic life of all classes?

9. Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory workmen?

10. Or that has already been found to paralyze the productiveness of our industries in comparison with other countries, especially the United States?

11. Or as we are officially informed, renders our commercial seamen less trustworthy on board ship?

12. Or that spreads these accumulating evils throughout the British Empire and is blighting our fairest colonies?

13. Or that has destroyed and is destroying the indigenous races where-

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London, September 11-19

THE ANSWER TO EACH.

There is not one point in the above questions which cannot be shown by manifold evidence to meet in one, and one only, of our many vices.

Of what one vice, then, by which we are afflicted can all this be truly said? Is it not the language of sobriety to say that if such a vice there be, it is not one vice only but the root of all vices?

Mr. Gladstone has said, in words which have become a proverb, that the intemperance of the United Kingdom is a source of more evils than war, pestilence, and famine; and to this it must be added that the intemperance that reigns in our nation does not visit us periodically like war, but year by year in permanent activity; that its havoc is not sporadic but universal; that it is not intermittent but continuous and incessant in its action.

It is no rhetoric, therefore, nor exaggeration, nor fanaticism, to affirm that intemperance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted; and that, comparing the United Kingdom, not only with the wine-growing countries of the south, which are traditionally sober, but with the nations of the north, such as Germany and Scandinavia, which are historically hard drinkers, we are pre-eminently the scandal and shame; and that intemperance in intoxicating drink may, in sad and sober truth, be called our national vice.

PLAYED FOR PATTI.

SOMETHING ABOUT THE MAN WHO ACCOMPANIED THE DIVA FOR FOURTEEN YEARS.

Those who recollect the tours of Mme. Albani to Canada in 1901, 1903 and 1906 will remember the admirable pianist, playing of Mr. Frank T. Watkins, who was Mme. Albani's accompanist. He displayed musical gifts of a high order in his solo work also, but his accompaniments were ideal. No wonder, for he was the accompanist of Mme. Adeline Patti for fourteen consecutive years. After the last Albani tour Mr. Watkins decided that Canada was good enough for him and he settled in Pictou, Nova Scotia, where he has won for himself a wide circle of friends.

When a musician of his attainments expresses his opinion about a piano that opinion is worthy of attention. For that reason a quotation from a letter to Messrs. Goulay, Winter & Leeming of Toronto from Mr. Watkins will be of special interest. He says:—"I have had occasion for upwards of fourteen years to use the pianos of all the greatest makers throughout the entire civilized world, and I unhesitatingly declare that as an upright the Goulay piano you sent me to be as near perfection as an upright piano is ever likely to attain to. It is an unalloyed delight to play upon, and I wish to congratulate you most sincerely on the creation of a perfect work of art." Persons who know the beauty of the Goulay and the charming quality of its tone will endorse this opinion from Mr. Watkins.

THE PONTIFICAL DOCUMENT.

The Constitution of His Holiness, Pope Pius X. regulating the work of the Roman Congregations and Tribunals has been published. As explained in the Pilot two weeks ago, when only the meagre cable despatches were at hand, the Rota and Signatura have been restored to their former place of influence in the councils of the Church from the position of practical disuse into which they had fallen.

The administrative work of the Church is apportioned among the various Congregations, and these are also allowed to perform judicial functions, but only in the case when such judicial process is strictly connected with the work of administration which comes before them.

No change in the method of Church government here in the United States is indicated. Simply the channels of communication between the hierarchy and Rome have been changed. The Congregations are relieved of the press of business which was burdening them, and the Tribunals of the Church have been brought back to the position accorded them by the common law of the Church. The Holy Father is showing himself to be a reforming Pope, whose practical good sense is making itself felt in many departments. He has the clear mind and sound judgment of the wise executive.—Boston Pilot.

Carlyle and Father Mathew.

Passing near some Catholic chapel, and noticing a great crowd in the yard there with flags, white sticks and brass bands, we stopped, our hackney coachman, stopped forth into the throng, and found it to be Father Mathew distributing the pledge to the lost sheep of the place, thousands strong, of both sexes, a very ragged, lost-looking squadron, indeed. Father Mathew is a broad, solid, most excellent looking man, with gray hair, mild, intelligent eyes, massive, rather aquiline nose and countenance. The very face of him attracts you. We saw him go through a whole act of the business, "do" as Darwin would say, an entire batch of teetotalers. I almost cried to listen to him, and could not but lift my broad brim at the end, when he called for God's blessing on the vow these poor wretches had taken. I have seen nothing so religious since I set out on my travels as the squalid scene of this day.—Thomas Carlyle.