OCTOBER 9, 1909.

Wilbur Wright, just fresh with the laurels of his latest triumphs, "I never

laurels of his latest triumphs. "I never make use of alcohol," writes he, "because I believe that it can do me no good and I believe that most people would find themselves better off if they did not take it." If such are the material advantages of total abstince, what can be said of those that are spiritual? Who can tell the number of souls liberty the headers of sing and process.

ated from the bondage of sin and pre

ated from the bondage of sin and pre-served from eternal separation from God? "We have over 10,000 men from the age of eighteen to sixty," says Archbishop Ryan, "wno, I believe pass years with-

out being guilty of serious sin, pure, honest, loyal to their God and their

country, because they belong to the temperance society and receive the sacraments regularly."

Who at sight of these results could

fail to take part in such a glorious work? Not for a moment is it claimed that

Christian Brothers' Institute, Ammen-

THE ANGLICAN PRIESTHOOD.

AND, BY REV. CHARLES COUPE, S. J.

writer on the Tudor period, with whom no other living historian can pretend

to I made but a passing reference to Anglican orders, but as my obiter dictum occasioned controversy in the

are laymen. But I am going to show you that the Edwardine Ordinal, ac-

has from the beginning been regarded

At the outset let me forestall an ob-

five years before any question arose as

to Parker's consecration as Archbishop of Canterbury, under Elizabeth. Sec-

ondly, it is the dogmatic teaching of

the Catholic Church (Council of Trent,

sess. 8. can. 9) that any one who affirms

that the sacrament of orders can be repeated is a heretic; and therefore if

Anglican orders were valid, no Catholic

Anghean orders were vand, no Catholic could without grave sin deny them. Thirdly, the Tudor "Reformers" themselves, who framed the Edwardine Ordinal, and Protestantized England, not

only did not believe in orders, but os

tentatiously flaunted their disbelief in

them and changed the ordinal in order

to express that disbelief. Of course it

no use to discuss here what post Reformation "Anglican divines have

taught, or do now teach, concerning orders; for the golden chain was broken

under Elizabeth, and can never be re-

The Anglican, or Edwardine Ordinal

of 1550 was at the beginning of Mary's reign, adjudged a defective rite; con-sequently the ordinations of priests

and the consecration of Bishops and Archbishops made under that rite were

stances, absolved and restored; those ordained according to the Edwardine form were either driven forth as not being priests at all or were re-ordained according to the Catholic rite.

of Canterbury, under Elizabeth.

celestial band.

dale, Md.

WE

FIND

THE

POSITION

an active part in organized total mong the many means proposed to dy intemperance several have attend international attention. These prohibition, the general use of beer wine, moderate drinking and to al intence. In the middle of the last ury 15 States adopted the cause of the internation of the last ury 15 States adopted the cause of the constitutions. But its success short-lived. In a few years the ber of Prohibition States shrank to Apparently Prohibition bears the

Apparently Prohibition bears the ents of ultimate failure. we have already shown, beer and drinking countries are strong fs of the failure of these two drinks

as of the failure of these two drinks the cure of intemperance. "Reset to lager beer as a substitute for forms of alcohol," says the Scien-American, merely increases the ger and fatality." milarly futile have been the efforts the "Moderationists." Indeed, modion carries within itself the principle sown destruction. It is this which s own destruction. It is this which s own destruction. It is this which east idle to attempt to teach self-trol in the use of a substance se nature is to destroy self-trol. Recent results of experiments trol. Recent results of experiments medical science have sounded the th-knell of moderate drinking, rom a scientific standpoint," says fessor Victor Horsley, of the Universor London, "the claim so often put that small quantities of alcoor London, "the claim so often put bre us that small quantities of alco-such as people take at meals, have ctically no deleterious effect, cannot maintained." The idea that there is ety in taking it "after the day's work done," is a delusion, for Professor deplin, of Heidelburg University, has wn by actual demonstration that cohol causes a diminution of brain ser which lasts sometimes until the part day." You Heles ning of the next day." Von Helm-tz, the celebrated physicist of the eteenth century, declared "that the

eteenth century, declared "that the y smallest quantity of alcohol served vectively, while its influence lasted, to a sisk from his mind all possibility of ative effort." It has been shown to alcohol predisposes to infectious eases, lowers vitality and increases reality in all surgical operations, cording to Dr. Spratling, of Johns pkins University, there is no drug or dicine known which is so prominent a use of epilepsy as alcohol. It is his ise of epilepsy as alcohol. It is his nion that from 20 to 50 per cent. of all cases of epileptics are traceable to use of alcohol. of the remedies proposed to check the

Is of intemperance but one has eved effective; this is organized al abstinence. It has stood the test time and has accomplished results be-and the sanguine hopes of its founders. eart from its moral advantages it has attributed to the cause of a gain of r and one-tenth years in the aver-elength of life in this country, as rerted by a recent census. It has led the demand by employees of total stinence in employers and has been powerful factor towards creating eater sobriety among American work-n. The chief among the organiza-ns that have aided in the accomplishnt of these marvelous results is the tholic Total Abstinence Union of nerica. For nearly forty years it has cored in this noble cause, and to day numbers over 1,000 societies and over 110,000 members. Its principles eadvocated by capital and labor and the leading men of our land. In an nuiry conducted under the direction the Cormission of Labor among 00 industrial establishments employ 1,700,000 persons 5,303 replied that ey never employed any one without ing first informed as to his sobriety, d 1,794 that they absolutely prohibed the use of intoxicating liquors by eir workmen. The United States Deeir workmen. The United States Dertment of Labor found that 90 per nt. of railways, 79 per cent. of manufacture and 72 ctories, 88 per cent. of trades and 72 r cent. of griculturists discriminate ainst employees addicted to the use intoxicants as beverage. Nearly all e railroads forbid the use of liquor der any circumstances and make it a flicient cause for discipline or dis-

arge.
Labor is strong in its denunciation ainst drink. One of the former leads of the United Labor Organizations, ferring to drink, said: "When I low that if free from the shackles of temperance the workingmen of America ould hew out for themselves a name d a place in the world which was never d a piace in the world which was never eamed of in the past centuries, it akes my heart sick to know that one them should ever raise to his mouth e glass that damns both body and ul." Practically every one of the ul." Practically every one of the secutive Council of the National Fedation of Labor is a total abstainer. his is generally true of the great labor aders in the United States.

Our great men have strongly endorsed e principles of organized total abstince. "He who drinks," says Present Taft, "is deliberately disqualifyg himself for advancement." Person-ly I do not take such a risk. I do not ink." Throughout his career Lincoln as a total abstainer. "Three-fourths mankind," says be, "confess that the orld would be vastly benefited by a tal and final banishment from it of all toxicating drinks." General Sheridan sing once asked which of all the evils e would dread most for his son, replied: It would be the curse of strong drink. hat the eminent Dr. Osler said of ink in England is equally true of merica: "If all the wine, beer and irits in Great Britain were poured that the English Channel is would be to the English Channel it would be ard on the fish, but good for the Eng-

sh people. Experience both past and present in l departments equally confirms the rinciples of total abstinence. They ere actually demonstrated in the Russo-Japan 'War, in the several expeditions by Peary and Nansen to the North Pole and in the latest by the English explorer to the South Pole. Nor is this all. The winner of the famous Marathon race, Mr. Matthew Maloney, is a total abstainer and owes his success in no small degree to this success in no small degree to this Pole the Edwardine Ordinal was con demned as an absolutely inadequate and invalid form. Then let not the Anglicans of our time charge Leo XIII. with hostility and dishonesty when, at their own request, he re-examined the question of Anglican orders, and was compalled by the Anglican orders, and was compalled by the Anglican orders. very fact. Lastly, as a climax to the heroes of land and sea and mountain we have that of the "King of the Air,"

pelled by the truths again to condemn them as invalid.

Hence when, in Elizabeth's day, Angli-cans were ordained priests and con-secrated Prelates under the Edwardine Ordinal, it was done under a form that ordinal, it was done under a form that had been officially and repeatedly declared by the highest authority to be invalid. Nay, Anglicans gloried in the fact; for instance, the Elizabethan Bishop of Salisbury, Jewel, boasted that Anglicans were then, under Elizabeth, in 1559, ordained under the Edwardine Ordinal, for otherwise "the sink would indeed have been emptied to no pur-pose; if we had suffered those dregs to settle at the bottom. Those oily shaven, portly hypocrites we have sen back to Rome, from whence we first back to Rome, from whence we first imported them; for we require our Bishops to be "—not "priests," but— "pastors, laborers and watchmen" (Zurich Letters, No. 22). With the five years of Mary's reign, given them to realize that the Edwardine Ordinal was invalid, the Etizabethan "Reform nevertheless deliberately adopted it total abstinence is a cure for all the ills why? Because the correlative of of life. The sign of the cross is over us all. Indeed, man and the cross are twin as they denied that the Catholic Mass all. Indeed, man and the cross are twin brothers. They are born in the same bosom, rocked in the same cradle and will glide down the river of life to a common grave. But the measure of joy, peace and happiness wrought through

the instrumentality of organized total abstinence is untold. It has brightened the homes of the unfortunate, brought cheer and comfort to the needy, carried joy to the hearts of despondent wises. for which it follows that there can be no Catholic priest: "Where the Popish priesthood taketh footing, and in what joy to the hearts of despondent wives and mothers and kissed the tears of hunger from the eyes of children who cried for bread. Well, indeed, has it been said that outside of the religious orders of the Church "this society is to him they sacrifice, him they serve." the most Christ-like in the world." Al-

(Sermons xxi., p. 411.)

There is not a single "Reformer" in the Tudor period but denied the sacrifice of the Mass, and therefore denied the priesthood of the ministers. The Anglican priest, therefore, is a priest calls in the sense that a pager flower is though no sculptured marble should rise to the memory of its founders or engraved stone bear record of their deeds their names shall crown that Anglican priest, therefore, is a priest only in the sense that a paper flower is a flower, or that the Anglican Church is a Caurch. The Anglican Church, or "Establishment," is nothing more than a civil department; and the Anglican cleric is simply an officer of the State. Is it satire to say that? Well, at any rate, Cranmer, the Protestant Archishon of Cantechury, said it. Here rate, Cranmer, the Protestant Archbishop of Canterbury, said it. Here are his words: "The minister of God's Word, under His Majesty, be they Bishops, parsons, vicars and such other priests as he appointed by His Highness to that ministration. . All the said officers and ministers, as well of the one sort as of the other, be appointed assigned and elected by the A SERMON PREACHED AT EXETER, ENG-I lately lectured to you, my brethren, on the origin of Protestantism in England and proved to you that not only was the "Reformation" engineered by Henry VIII., but that it was brought in dead against the will of the English people. My authority for that statement was the Protestant Dr James Gairdner,

pointed, assigned and elected by the laws and orders of Kings and Princes. For the admission of many of these For the admission of many of these officers be divers comely ceremonies and solemnities used; which be not of necessity, but only for a good order and seemly fashion; for if such offices and ministrations were committed without such solemnity, they were nevertheless truly committed. And there is no more promise of God that even distantly to compare, and the par-ticular work from which I quoted was his "Lollardy." In the lecture referred local press, I now take up that subject in more detail. Of course, Anglicans are no part of the Church, whether their

nevertheless truly committed. And there is no more promise of God that grace is given in the committing of the ecclesiastical office than it is in the committing of the civil office." (Cf. Pocock's Burnet, 1868, iv., p. 467.)

An Anglican minister, therefore, needs no rite of ordination. Such at least was the teaching of the first Protestant Archbishop of Canterbury, who said: "In the New Testament, he that is appointed to be a Bishop, or a priest. are no part of the Church, whether their orders are valid or invalid.

With the "Nag's Head" story I have nothing to do, and I believe it to be groundless. With Barlow's own conservation as Bishop I have no time to deal, though he was most probably never consecrated a Bishop, and therefore consecrated a Bishop, and therefore consecrated pages, have validly consecuted never have validly consecuted. is appointed to be a Bishop, or a priest, needeth no consecration, by the Scripture; for election, or appointing thereto fore could never have validly conse-crated Parker an Archbishop, with the consequence that the Anglican clergy is sufficient." (Pocock's Burnet, iv.,

And the man who is said to have con-And the man who is said to have consecrated Parker as Archbishop of Canterbury, but who was most probably never a Bishop himself, William Barlow, of Bath and Wells, endorsed this view, held by both Henry VIII. and Craemer. He said: "If the King's grace, being Supreme Head of the Church of England, did choose denominate and elect any layman, being learned, to be a Bishop; that he so chosen, without mention made of any orders, should be as good a Bishop as the best in England." (Cf. cording to which Anglican clerics are supposed to be ordained priests and to be consecrated Bishops and Archbishops. ection that the condemnation by Rome of Anglican orders is the outcome of Rome's antagonism to Anglicanism. That is not so. For, first, these orders were condemned at the beginning of Queen Mary's reign, when England was reunited to the Catholic Church, and

orders, should be as good a bishop as
the best in England." (Cf.
Steype, "Memorials." I., 184).
The "Reformers" denied the Sacrifice
of the Mass, and therefore most logically denied the priesthood. The ther Bishop of Exeter, who ministered in the Cathedral under the shadow of which I am now speaking, and who was himself a leading promoter of the Edwardine Ordinal, said: "Wherefore call they the Ordinal, said: "Wherefore call they the Mass, a sacrifice? Even because (say they), in the Mass, Christ the Son is offered up unto God His Father. Oh, what a great biasphemy is this; yea, to be abhorred of all virtuous men. Why, then, do they call it a sacrifice, seeing it is but a remembrance of a sacrifice?" (Works a remembrance of a sacrifice? "The Defense of a Christian Man," pp. 470-471) Then in a passage which is in part too indecent to quote, this Bishop of Exeter calls the Holy Mass "a heinous and stinking abomination," "the devil's daughter," etc., etc., and ends his diatribe with the unqualified assertion that the Mass "is a sacrament and

not a sacrifice."

Go into this beautiful Cathedral here in Exeter, Catholic in olden days, and study the Catholic altar stone let into the pavement that unhallowed feet may trample on it and dishonor the five crosses within which the Body and Blood of Jesus Christ were once consecrated, and then wender at the modern High Church party in England, who claim to be Cabbolic priests and Catholic Bishops, rightly ordained and consecrated under the Edwardine Ordinal.

Archbishops made under that rite were invalid. Accordingly, those Bishops who had been consecrated under the old Catholic Pontifical and yet were deprived of their Sees in Mary's time, were so deprived, not because they were not Bishops, but because they were heretics, or had married, while those similarly consecrated who abjured their schigm were restored. But all those Bishops consecrated under the Edwardine Ordinal were held to be no Bishops at all and were deprived of their Sees. The same line of treatment was adopted in regard to the lower clergy; those ordained according to the Edwardine ordained according to the Edwardine according to the Edwardine The Thirty-nine Articles have to be subscribed by all Bishops and clergy of the Establishment. The twenty-eighth of these articles declares that the "Secrement of the Lord's Supper was not by Christ's ordinance * * not, by Christ's ordinance * * * worshipped." And the thirty-first says of Holy Mass that it is a "blasphemous fable and dangerous deseit." At the request of Anglicans the question of Anglicans glican orders has, in our own day, been re-examined by Rome, and again these orders have been condemned as absolutely invalid. Moreover, the Low Church It is, therefore, an historical fact that in Mary's day and under Cardinal

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of Holland pronounce them invalid. The Russian Church hold them for invalid. The Eastern sects which during the ages have split off from Rome also

of the whole-does it not pass comprehension that High Anglicans should en-large and write pamphlets on the validty of Anglican orders and should persuade their people to remain in a com-munion which by their own teaching is heretica! ?

Let me end with the evidence of the present Bishop of Hereford, who is only repeating the official teaching of the Establishment. In his 1908 address at the Advent ordination in Hereford the Advent ordination in Hereford Cathedral, His Lordship said: "The kingdom of Christ has no sacerdotal system. It interposes no sacrificial class between God and man, no class by whose the Christian Church, rightly understood, is deserving of all the more careful attention, because of the tendency in a section of our Church of England to drift back toward the erroneous and misleading Roman doctrine of a sacrific-ing priesthood." ("Tablet." Feb. 13. 1969, p. 247.)

Here then I end, with these two double questions. When lately a goodly number of the Anglican Bishops, headed by the Archbishop of Canterbury, as-sembled here in Exeter and claimed to be Catholic Bishops, and to be the rightful and lineal successors of Eadulf, the first Bishop of Credition, who about the year 909 was consecrated at Canterbury Cathedral by Archbishop Pleg-mund—as the spokesman on the occa sion. Bishop Browne, of Bristol, informed us—did not Eadulf recognize the Pope as Supreme Head of the Catholic Church? Do the Anglican Bishops? Did not Eadulf believe in the Blessed Sacrament of the Altar and in the Mass? Do the Anglican Bishops? And if they do, how are they Anglicans? And if they do not, how are they Catholics?

H. W. BEECHER'S COMPLIMENT.

IENRY WARD REECHER LAUDS HUMAN FORESIGHT OF CATHOLIC CHURCH— MARVEL OF POWER, VERSATILITY AND WISDOM-ABIDES HER TIME, WORKS FOR FUTURE RESULTS.

To the Editor Intermountain Catholic: List week you gave us Lord Mac-auley's magnificent tribute to the perpetuity of the Catholic Church. It may petuity of the Catholie Church. It may interest your clients to read, in associa-tion with Macauley, what that talented but unfortunate Congregational preach-er, Henry Ward Beecher, had to say of est and most influential figure before. during and after the trying times of our Civil war. He was a human lion, and when he shook his main, orthodox religion was said to tremble. Unlike Talmage, who was a preacher for revenue, Beecher cared nothing for money. He was too great a man to make love to avarice, adulation or praise, but, strong as was his intellect, his animal passions conquered his discretion, and, though conquered in succession, and, though acquitted by the jury, while still under the spell of the great Everett's eloquence, public opinion gave its verdict against him, and a popular idol fell from the moderate. Bencher, it is not too much its pedestal. Beecher, it is not too much to say, died of a broken heart. The second volume of his "Life of Christ" never appeared, for the revelations at never appeared, for the reveiations at the trial of Beecher made it an impos-sibility. Here is what he said of the Catholic Church when preaching to an immense congregation in his church, Brooklyn, N. Y., May 15, 1871.

evidence—and I have given but a tittle | do the consecrated rulers of the Catholic Church wield the vast and multifarious operations of their tremendous corpora-tion.
"The Catholic Church in America is

the last consummate product of the genius of organization. It is conquest reduced to science and operating with the precision of a perfect machine. What spring of individual and social influence does it leave untouched? What weapon of spiritual or material has it overlooked or delayed to utilize? The pulpit, the newspaper, the platform, the caucus, the legislature, the judicial bench, the charms and graces of society, music, art, literature, the power of intervention alone God is reconciled and man forgiven. * * * And this absence of any sacerdotal order from the Christian Character and the christian chr energy that never slurs, or slumbers, or tires, and an audacity that is sublime and in the presence of which the greatest secular man of the earth is but

> " For instance, take the Catholic Church in this country as an operator in real estate. The keenest of worldly speculators in that article could go to school to these churchmen, and learn how to pick out building sites, and bidetheir time, and to seize their opportun-ity and get their price. In the whole vast territory from the Bay of Fundy to Vast territory from the Bay of rainty to San Diego, this corporation has fixed its eye and its mark on the best pieces of land; and while others are in a hurry, it can wait; and when it once buys it never surrenders; and it calculates values not on a scale of years or decades, but of centuries. In fifty years from now it may control more property, real and personal, than all other religious bodies put together; and thus add to its other auxiliaries the almightiness of the American dollar."
>
> All of which, if it be true, refutes the charge that pricets are not good businesses.

charge that priests are not good business men. Furthermore, the Rev. Henry Ward Beecher publicly acknowledged that the Irish intellect is a superior intellect and that the training of ior intellect and that the training of Catholic Bishop and priest is, from a secular viewpoint, immeasurably ahead of the training given to any other body of men. Mr. Beecher omitted, in his panegyric, to state that on every piece of real estate bought by the Caurch, there is erected a school for the education of calldren, a church where people may meet to worshin God, a hospital may meet to worship God, a hospital where the sick and maimed are tenderly cared for, a house of refuge for the poor the human foresight of the Catholic Church in America. Beecher, until the day of his trial for undue intimacy with Mrs. Titton was, as a free and independent churchman and politician, the greatest churchman and politician and greatest churchman and politician and greatest churchman and politician and greatest churchman and greatest girl, a university for the leading of the educated intellect to lofty ideals, an industrial school for manual training, and an orphans' home, where abandoned or arentless children of "Greeks and har barians, of the wise and the foolish "of Catholics and Protestants, are fed clothed and educated by Catholic char-ity. Without real estate these miracles

of Catholic benevolence, of Catholic enterprise, of Catholic self-denial and love for human souls and human bodies could have no existence. So that it is not the number of acres owned in fee simple by the Catholic Church, but the motive and reason for holding them, which ought to evoke our envy, admira-

and Broad Church sections of the Establishment declare them to be invalid.

The Old Catholics, or Neo-Protestants, must appear to be a marvel of power, versatility, wisdom and persistent aggressiveness, Vanderbilt does not manage his enormous railroad interests the ages have split off from Rome also regard them as invalid.

In the face of all this accumulation of faculty for getting on in the world than

tion or astonishment. W. R. H.

Acquire the habit of making frequent ejaculations. They are sighs of love that dart upwards to God to sue for His aid and succor.-St. Francis de Sales.

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READY

"Why is it that Catholics invite their non-Catholic friends to attend Catholic services while they refuse to reciprocate by attending Protestant services? We were asked this question the other day by an intelligent and fair minded man, who thought he saw a disposition of Catholics to claim more than their due in the matter of their religion.

Our reply was that in religion we do claim to be right, and to have certainty of the truth of the Catholic religion, it follows that we must believe every other form of worship than the Catholic to be wrong. That does not mean that we believe all non-Catholics to be knowingly doing wrong when they worship God according to another form. No, we believe the vast majority of them are in good faith and doing what they believe to be right. But a Catholic, believing as he does, would be doing wrong in pretending to worship God in a Protest-ant church. He would be guilty of formal false worship, which is nothing else than a mockery of God.

Protestants violate no principle o

their religion nor any dictate of conscience when they attend Catholic worship. They look upon it as a matter of indifference how they worship God. Catholics know that there is one way to worship God and that the way is obligatory upon all. In attending or taking part in Protestant forms of worship they contradict their own faith by their action. They cannot be excused, whatever may be said of those who have not Art, Domestic Science Courses the true faith. Protestants come to the true faith. Protestants come to hear Catholic sermons because, on their own principles, they are bound to in-quire in the truth of every religion. Catholics, possessing the truth, do not need to inquire farther and cannot take

part in false worship.

We can work with our Protestant friends in business and in politics. We can meet them on an equality in social affairs. But we can pray with them only in a Catholic church. That is the only kind of reciprocity we recognize in religion.—True Voice.

PROTESTANTS AND THE SAINTS.

"Dear Father,—Will you please tell us through the Freeman's Journal how it is that some Episcopal churches use the name of St. Augustine, when he was a Catholic and one of the greatest. a Catholic and one of the greatest Doctors of the Church?

"And oblige,

John F. Conroy." They do it because they have good taste and good judgment. They venerate the memory of the Saints because of their holy lives and the glorious examples of Christian perfection which they left to posterity. When they look about for a Saint whose name they wish about for a Saint whose name they wish to associate with their church they very naturally seek the Saints where they know they are to be found—that is, in the Catholic Chumh. We must not We must not think that because they are not true blue Catholics, but somewhat off-color, that they have lost all sense of propriety or knowledge of the fitness of things.

They are of course somewhat illogical,

but their desire to associate with the Saints is in the right direction and to be commended. When they come over the fence into the Catholic garden to get flowers many of them remain. The intercession of St. Augustine may bring the "kindly light" to many an anxious soul outside the Church. His teaching and prayers made many converts in his day, and since.
But there were two Saint Augustines.

The first was the giant intellect of Christendom in the fourth and fifth centuries. He was born in the year of Our Lord 430. He was for many years Bishop of Hippo in Africa,

The other St. Augustine was a monk in Rome, and in the year 596 he forty other monks was sent by Pope Gregory I, to convert the Anglo-Saxons



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Then after you have become shealutaly and

please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-futing glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the Bussell pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity. Won't you help me introduce the wonder-ful Dr. Haux "Phrietet Vision" Spectacles in your locality on this easy, simple condition? My your locality on this easy, simple conditions.

If you are a generic, bone-fide spectaclewearer (no children need apply) and want to
do me this favor, write me at once and just
say: "Dear Doctor:—Mail me your Perfect
Home Kye Tester, absolutely free of charge
also full particulars of your handsome 10-ksrat
pursual Spectacle Offer," and address me
personally and I will give your letter my own
personal attention. Address:—

DR HAUX (Personal) Haur Building.

DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

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