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STORY OF AN ENJOYABLE AFTERNOON DUBING WHICH THE PRIEST WAS THE PARSON AND THE PREACHERS THE

Viator" in the Austral Light.

There is, perhaps, no more prominent figure in the Catholic life of England to day than that of the eminent Jesuit, Father Bernard Vaughan. Dur-Jesuit, Father Bernard Vaughan. During his long and laborious career as a priest he has played many parts, and a faithful record of his many notable public acts would make up a volume of large proportions and of deep interest. He has preached before his Majesty King Edward VII. (when Prince of Wales) by whose command the sermon was afterwards printed and published; he has lived in a poor, rented room in the slums of East End London, doing all his own cooking and London, doing all his own cooking and housekeeping, and preaching from the elevation of a packing case to friendly elevation of a packing-case to friendly and interested throngs of London's pagans with splendid success; he has successfully prosecuted (and, as a result, eventually suppressed) the notorious Rock newspaper for a libelous article, in which it vilely calumniated himself and his order; he has lectured and preached throughout the length and breadth of the "United Kingdom," not stopping even at controversial subjects when forced to defend himself or his Church. One of his most notable triumphs was his refutation, in 1895, of Bishop Moorhouse, then the Anglican Bishop Moorhouse, then the Anglican Bishop of Manchester, and formerly Bishop of Melbourne. I have the original pamphlets—ten in number, printed by Heywood, of Manchester, from shorthand reports, and sold in thousands as thay anneared—before me thousands as they appeared—before me as I write, and certainly they leave nothing to be desired in the way of completeness and point. The lectures were delivered in two courses of five were delivered in two courses of five each, and the second was his reply to the Bishop's "Rejoinder." The Bishop made no attempt to continue, and the reason is evident to any reader. Father Vaughan took the largest hall in Manchester for the lectures, and about six thousand persons crowded in to hear them, among whom were clergymen of all denominations. So complete and overwhelming was his triumph that the Bishop became, for the noment, intensely unpopular with his own people. There were none so delighted at the

Bishop's overthrow as the Nonconformist clergy, and their satisfaction had an amusing result. A few days after the completion of the second course of lectures Father Vaughan—the man of lectures Father Vaugnan—the man of the hour in Manchester, and, indeed, throughout all England—was seated at his writing table in the little room, which was at once his study and his bedroom, in the presbytery attached to the Church of the Holy Name. A lay the Church of the Holy Name. A lay brother came to him and announced that the Rev. Mr. Jones (let us say) had called to see him. "Show him in," replied Father Vaughan, and the good parson in due time appeared in the Jesuit's den. Being kindly and heartily received, he took the chair effered to him, and at once got to busi ness. "Father Vaughan," he said, "I beg to congratulate you most warmly on the admirable course of lectures you have given in defense of the position of have given in defense of the position of your Church. I do so not of myself alone, but also on behalf of my reverend brethren in special meeting assembled, all of whom are unanimous in applauding the magnificent victory you have gained over the Bishop of Manchester," with a the bland of Manchester.

'Thank you very much,' replied Father Vaughap, with the air of one who knew that something else was coming. "I'm sure you are very kind, and I'm grateful to you all." "I have a further task to perform," began the Reverend Jones again. "I am commissioned by my reverend brethren, as their secretary, to request you to be good enough to give them an address at our rooms on some spiritual subject, and they requested me to add that they earnestly hope this may be possible." "I don't see any obstacle," said Father our rooms on some spiritual subject, and they requested me to add that they earnestly hope this may be possible." "I don't see any obstacle," said Father Vaughan ; " but, of course, there are Vaughan; "but, of course, there are conditions. If the reverend brethren agree to them there will be no difficulty." "What are your conditions, reverend father, so that I may lay them fore the brethren ?"

Father Vaughan then went on to say that he must be the sole director on the occasion. "I must be the parson and you the people, for, don't you see,

and you the people, for, don't you see, you are all outside the Church and I am in it. I will chat with you, take a cup of tea with you, and even smoke a cigarette with you, but I can't pray with you. I must do all the praying, and you must lister. There are my only conditions. 'Very well, reverend father. I shall by them before my friends, and them sure they will accept.'

Within a couple of days the Rev. Mr. Jones was back wan's smiling face to say that the colling were easily accepted. "And coat a work were asily accepted. "And coat a work and a subject. Fath, aughan?" "Any date convenient, the within the next fortnight will spend you on 'Why I am a Jesuit.'" In a day or two more the reverend gentleman returned to fix a date, and to say that the brethren were delighted at the choice of a subject.

delighted at the choice of a subject.
In due course Father Vaughan came In due course Father Vaughan came, according to arrangements, to spend a "pleasant afternoon" among the non Conformist clergy. Coming in, he knelt down, and, making the sign of the cross, said in a loud, ringing voice, "In the name of the Father," etc. Then he went on with the "Our Father," the "Hail Mary" and other distinctivaly Catholic prayars, includdistinctively Catholic prayers, includ-ing the act of Contrition, winding up with a repetition of the sign of the

THE JESUIT AND THE MINISTERS brothers had already been for some time. He soon learned he said, to love his superiors, and, as he came to know them better, and to become more intimately acquainted with the details of their everyaay life—not a moment of which was hidden from their pupils, about which there was not a shadow of that mystery which an ignorant world imagines to enshroud their lives—his love deepened into reverence. The Jesuits taught him to believe that this timately acquainted with the details of Jesuits taught him to believe that this is only a passing world—that we are only here to prepare for something better. They taught him to appreciate in his early boyhood that man's chief, if not his only work in this world is to attend to the salvation of his soul.

Thus it was that, when he attained to his seventeenth year, he began seriously to consider in what calling he could best glorify God and secure his etornal salvation. He had been taught to pray earnestly for light and guidance in the selection of a career, and he applied himself to prayer with re-doubled energy, though in secret, as he grew in years. He had lived with the Jesuits for some years, had been in their private rooms, had seen them at all hours of the day and night; he had all hours of the day and night; he had consulted them in all his troubles, had confided in them in all things, and had come to revere them all, while in some he saw wonderful examples of every virtue. They had become to him the ideal of all that was good, and noble and holy; and though he was aware, from his reading and his dealings with the outside world, that the world, as such, held them in abborrence, yet he the outside world, that the world, as such, held them in abborrence, yet he knew them. And whenever he thought of the evil repute in which they were held by the generality of mankind, the words of our Blessed Lord came continually into his mind, as if his guar-dian angel whispered their defense to his soul: "If the world hate you, know ye that it hated Me before you. If you had been of the world, the world would love its own but because you are not the world * * * therefore the world hateth you."

"Remember, reverend gentlemen," said Father Vanghan at this point, "I am not such a fool as to tell all this in am not such a fool as to tell all this in order to glorify myself and my brother Jesuits. I am simply giving you my thinkings as a boy, and all this is part of the story of 'Why I am a Jesuit.'' He resumed the story by remarking that, thus far, he had been working at the great question alone. He now re-solved to put it all before his confessor, with the object of obtaining the fessor, with the object of obtaining the aid of his superior wisdom and experience. He was surprised and annoyed at getting no encouragement. He was simply told to think and pray. He went to another father privately, and not in the confessional, to ask for other assistance and advice, but was again received almost indifferently. He had not known, then, what he immediately came to know when he formally applied for admittance, that it is an inplied for admittance, that it is an in-surmountable impediment to one's re-ception into the Society of Jesus that one should be induced by any member of the society to apply for admittance. At this declaration of Father Vaughan at this declaration of Father Vaughan a hum of astonishment went round the assembly, whereupon he repeated and emphasized the statement, eliciting loud applause.

Having obtained his father's blessing and consent, he at length applied and was admitted. "And," he said, slowly and deliberately, "I have never passed a day since my entry into the novitiate without fervently thanking God and His sacred Mother for the wonderful blessing. I then obtained wonderful blessing I then obtained, for the unspeakable happiness I have ever since enjoyed." (Again loud ap-

ing allowed about half an hour to dress and pay a visit to the chapel, where our Lord is in the Blessed Sacrament, the bell rang for meditation, which continued for an hour, and was re-viewed for fifteen minutes. Then the novices went to Mass, and afterwards novices went to mass, and alterwards to breakfast. Next, private spiritual reading was indulged in for half an hour or three-quarters, after which a little free time was allowed for arranging one's books, etc. Then an instruction was given by the superior or rule. was given by the superior on rule, or Holy Scripture; and so on with the other details of ordinary religious life, mere commonplaces to the average Catholic, to whom the written "Lives of the Saints" are familiar, but which profoundly interested the strange audience to whom the speech was addressed. The end and object of "religious life" was explained, and the dressed. The end and object of "religious life" was explained, and the studies and labors a Jesuit engages in to attain that end were gone into; and the frequency with which the speaker was interrupted by spontaneous bursts of applause showed that the assembled clergy were hearing things of the spiritual life unimagined, undreamed of ever before.

ever before.

They were a refined and kindly audience, and when the lecture on the Catholic view of the "religious life" came to a close—when the speaker took ever before. came to a close—when the speaker took his seat after his long address—loud and continuous cheering showed the real gratitude for new things learnt which filled them all. Then, the reverend chairman stood up to express the thanks of all present. He was sure, he said, that all were in sympathy with him in saying that a new and a nobler notion of a Catholic pricet, and a more correct idea of Jesuit, would exist in their minds for the future. For himself he had learnt much. He would self he had learnt much. He would now be able to look with kindlier eyes on a class of his fellow servants of God

difficulties of Protestants against the Jesuits and the Church at large. One quiet and dignified gentleman stood up and protested that he had listened with pleasure and profit to the very able and instructive address given by the conqueror of the Bishop of Manchester, but at the same time he could not help noticing that the reverend lecturer had carefully avoided any reference to the pernicious doctrine of the Jesuits that the end justifies the means. Would the lecturer kindly tell the would the lecturer kindy ten the assembly how and in what sense the Jesuits taught that extraordinary doctrine? Father Voughan replied that he had then been in the society thirty years, had been in various offices, thirty years, had been in various offices, had been a superior of the order, had been for some time one of the English advisers of the general of the society, had known and studied under professors of various nationalities, and had never once heard of any Jesuit either believing or teaching such a false and believing or teaching such a false and absurd doctrine. "But," the question-er urged, "the Jesuits have never denied it." "There are some things too silly and too stupid to deny. We too silly and too stupid to deny. We have never denied that we poison Popes and kings, and that we are political intriguers. The malicious know already that these charges are false, and the wilfully ignorant will not listen to

the t. uth. Another questioner wanted to know omething about the vow of obedience. If the superior gives an order, must not a Jesuit obey? And, further, is it not posible—nay, has it not happened in the history of the order—that some-thing evil and contrary to God's law has been imposed as a task on a Jesuit? Does not this show that the vow of obedience is a very bad thing indeed?

Father Vaughan's reply was that the vow of obedience obliged a person only in things consistent with the law of God, and if anything evil were ordered or even anything indifferent—that is to or even anything indinerent—that is to say, neither good nor evil in itself, but inconsistent with the service of God or the work of one's own vocation—then, far from being bound to obey, the plain duty of a Jesuit, or any other "religious" of the Church, would be to disobey. But the questioner was put-ting an impossible case. Superiors of the Society of Jesus, as of every other order of the Catholic Church, were chosen for their wisdom and prudence and for their special holiness! and even if this were not the case, no coleven if this were not the case, no col-lection of men or women who have left the world, have sold all they had and given to the poor and come to follow Christ would tolerate any superior who might impose upon them any obedience inconsistent with obedience to God. "I should like to see," he added, "the superior who should ask me to do anything that would injure my fellowmen. or endanger my immortal soul. I know what reply I should uake. But, enough. I could not even imagine

Father Vaughan was here asked if he seriously denied what the whole world knew, namely, that the Jeuuts were political intriguers. He replied that he most emphatically denied it. There was a law, written by the hand of its founder, St. Ignatius, forbidding any member on any pretext to meddle in civil affairs. The penalty for a breach of that law, which is re-enacted by every general of the society, is instant expulsion. The Church, the Pope, would not allow any relaxation of that important and necessary law, and he (Father Vaughan) had never known of an instance, in which it had to be enforced. But in spite of that fact, the world would go on forever re-Father Vaughan was here asked it fact, the world would go on forever re-peating the old, old calumny till the end of time.

begged to assure Father Vaughan that the special privilege of the indulgence he had done them much spiritual good, and they would go back to their wives and families and to their congregations had brought with them from the Holy whether they have been activated.

better men and more zealous ministers. They were about to break up and adjourn to adjoining rooms for refreshments, when a shrill voice cried out: adjoint to adjoining rooms of Ferton ments, when a shrill voice cried out:

"Now, reverend brethren, Father Vaughan has spent much time in telling us why he is a Jesuit, but I want to tell him why I an not a Jesuit. He has made vows, he tells us; I want to tell him why I have not." Here he commenced to unroll a huge paper of notes, and grew very pale with excitement. The chairman promptly ruled him out of order, saying that Father Vaughan came there by invitation to entertain and edify, and had certainly succeeded beyond the hopes of all. He would emphatically say that the reverend father did not come there to be lectured at by Brother Wilson and he (the chairman) would not allow the good

(the chairman) would not allow the good brother to proceed. But Father Vaughan was ready again, But Father Vaughan was ready again, and, standing up, he smilingly told Brother Wilson that he did not require to be told why the good man was not a Jesuit. He knew already. First of all, he was a Protestant, while Jesuits were Catholies. Next. to be a was not a Jesuit. He knew already. First of all, he was a Protestant, while Jesuits were Catholics. Next, to be a Jesuit one requires a vocation from God, and Brother Wilson would admit that he had not that. As regarded vows, it was easy to explain why Brother Wilson bad no vows. Simply because he could not keep them. One vow especially was very difficult to keep without special grace from God, but it was a vow which was quite indispensable for those who entered the life of the priesthood and the religious orders of the Catholic Church, being the vow which specially qualifies persons to devote their undivided attention to the salvation of souls. "Our life and work would be impossible," he said, "for married people, and you gentilemen are all married, I suppose. I don't find fault, I rather congratulate you; and I wish you, I am sure a happy them." Then they adjourned for tea, and things came to a speedy conclusion. They filled two rooms, where long tea tables were laid, and Father Vaughan chatted amicably with his new-made cross. Then the clerical audience sat down, and the chairman introduced Methods and the chairman introduced with his address.

He was heard with rapt attention and kindly appreciation for more than an hour, while he gave the history of his life, He described how, when a young boy, his father, a colonel of the British army, took him to Stonyhurst College, in Lancasshire, and placed him under the care of the Jesuit Fathers, in whose charge his two elder

whom ne dud not previously audients; and down, and the cleivance of the way in which they were added to have would be impossible," he same blife and work would be impossible," he same blife and work would be impossible," he had only on gentled and work would be impossible," he had only on gentled people, and you gentled by the foes of Christianity and bits hand you gentled by the foes of Christianity and by the foes of Christianity and bits hand you gentled by the foes of Christianity and by a Jesuit Father. What a change in the Murray line of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned by the frish party in Parliante of the carned to most gratifying letter which His Grace will and written to Mr. John Redmond in community of the changes of time. What a change in the Murray line of the carned to most gratifying letter which His Grace will and written to Mr. John Redmond in community of the changes of time. What a change in the Murray line of the carned to most gratifying letter which His Grace will and written to Mr. John Redmond in community of the changes of time. What a change in the Murray line o

nothing could excee . When all were standing up to go a reverend gentleman rushed in from the next room, where the overflow tea party so to speak was held, and ex-claimed: "Father Vaughan, do you

claimed: "Father Vaughan, do you know what they are saying in the next room? They say that you are either a great, a grand and a good man or the greatest hypocrite alive." "Both wrong" replied Father Vaughan. "I am neither the one nor the other."

ROMAN NEWS. RUMAN NEWS.

The English pilgrimage now on its return journey from the Holy Land arrived in Rome on Sunday night. The pilgrims, who number about 110, are under the leadership of Mgr. Brindle, Bishop of Nottingham, and include Mgr. Segrave, V. G., of Armagh, Mgr. Williams, of Clitton, and about thirty other priests. Their stay in Rome was not long, for they left the city again on Tuesday night; but, like their fore-fathers of the days of faith, they wished to conclude their of faith, they wished to conclude their pious journey to the Holy Places with a visit to the tomb or the Apostles and the blessing of the Holy Father. On their arrival in Rome from Civitavec chia, where they disembarked, the pil-grims were received at the station by the Archbishop of Westminster and

the Archbishop of Westminster and Monsignor Prior.

The Holy Father received the pilgrims in the Hall of Consistory on Tuesday morning. In attendance on His Hoiness were Mgr. Bourne, Archbishop of Westminster; Mgr. Stonor, Archbishop of Trebizond; Mgr. Brindle, Bishop of Nottingham, leader of the pilgrimage. Monsignor Stanley. of the pilgrimage; Monsignor Stanley, Bishop of Emmans; Mgr. Giles, Bishop of Philadelphia, Rector of the English and Bede Colleges; Monsignor Prior, Vice Rector of the Bede College; Mgr. Cronin, Vice Rector of the English College. In an address presented by College. In an address presented by Mgr. Brindle, the pilgrims expressed their devotion to the Holy See and to the Person of the Holy Father, and begged his blessing, that returning as they were to take up once again the ordinary duties of life, the memory of these days of grace might ever remain fresh, and be translated into action, and that it might be a source of strength and consolation to them and

to all dear to them. After making the round of the hall and visiting each pilgrim individually, the Holy Father addressed them in Italian, and the words of His Holiness were afterwards translated in English by Mgr. Prior. The Pope said: "It is with great satisfaction that we receive you here to day, who have come to make your visit to the tomb of the Apostles and to the Vicar of Jeans Christ. It is your faith as Catholics that has brought you to Rome, and your presence here to day is a manirestation of your loyalty to the See of Peter. In like manner your faith and your love have led you to make the pilgrimage to the tomb of Jesus Christ, there to deepen your religious spirit pilgrimage to the tomb of Jesus Christ, there to deepen your religious spirit and to implore those divine graces and favors which will be of spiritual profit to you in your future daily life. In that sacred spot you have offered up your prayers and petitions to Almighty God; and we too pray that He will showed down His graces upon you, and shower down His graces upon you, and give you all the desires of your hearts.

You are now returning to your coun try, and when you meet once more those who are dear to you, say that the Pope blesses them, rec himself to their prayers, and is confident that they will remain loyal children of the Church, true to the faith which they profess, faithful unto death." His Holiness then gave to "toties quoties"; and finally blessed all the religious objects the pilgrims had brought with them from the Holy

arried to the audience or not.

As the Hely Father left the hall, they gave three ringing cheers, and sang the hymn "Full in the Panting Heart of Rome."

Land, whether they had been actually

Heart of Rome."
On Tuesday evening the pilgrimage entertained at dinner the English preentertained at the lates who had been present at the audience in the morning. Mgr. Mangan, Bishop of Kerry and Mgr. Fogarty, Bishop of Killaloe, also joined the party. After the chairman, Bishop Fogarty, Bishop of Killaloe, also joined the party. After the chairman, Bishop Brindle, had given the toast of the Pope, which was drunk enthusiastically, and followed by the singing of the "O Roma Felix," Mayor Healy proposed the health of the Archbishop of Westminster, who in reply expressed the leaves of westing the nilgrims in his pleasure of meeting the pilgrims in Rome, and highly praised the work of the Catholic Association in the organization of pilgrimages. One of the objects of his visit to Rome was to arrange a national pilgrimage for next year, the year of the Popes Sacerdotal Jubilee. The hierarchy would look with confidence to the Catholic associa

friends, whose kindness and cordiality of Ireland than all the speeches and protestations that could be made. Last week there arrived in Rome

large party, forty-five strong, of school-masters and mistresses from the Council schools of the Grimsby County Borough, the education authority hav-ing granted them leave of absence during granted them leave of absence during the school year to make an educational tour in Italy. Though none of the party were Catholics, they expressed a great desire to be received by the Holy Father and His Holiness graciously consented to do so. So, while the English pilgrims from the Holy Land were assembling in the Consistorial Hall for their audience, the English school teachers were grouped English school teachers were grouped in the Sala degli Arazzi near the throne room, awaiting the coming of the Holy Father. The Pope entered about mid day, and received individually each of the teachers who knelt and kissed his ring. His Holiness then added the manufacturing the Prince of the teachers who knelt and kissed his ring. His Holiness then added the manufacturing the Prince of the teachers and the control of the teachers who knell and the coming of the teachers who knell and the coming of the teachers who knell and the coming of the teachers who knell and the teachers wh dressed them collectively, Mgr. Prior actirg as interpreter, as follows: "I thank you for your visit to me to day, and it is a great pleasure to me to see you here. I pray God that He may give you all strength and grace to ful fil with success the important and responsible duties of your position; and especially that you may bring up the children entrusted to your care in the principles of morality and religion. Upon you depends in very great measare the future of those under your charge. I pray that God will give you His holy consolations in your work." The Pope then gave his blessing to all. The teachers, who were much moved and greatly pleased with their recentless. charge. I pray that God will give moved and greatly pleased with their reception, afterwards grouped them-selves in the Cortile of St. Damasco and were photographed by one of their own number.

The Eclair, of Paris, has printed, and

most of the Italian papers have copied, the rumour that Pius X. has already made preparations for the ho ding of an ecomenical Council in 1913. The news is not new, for the same announcement is not new, for the same announcement was made three years ago, and it can hardly be said to be true, for the only foundation for the statement, as far as can be learned here in Rome, is the desire expressed by His Holiness to re-open the Vatican Council, which was suspended—not closed, thirty-seven suspended—not closed, thirty-seven years ago, should circumstances chance to make that possible. As a matter of fact during the last three years and a half Pius X. has done a great part of the work that might have called for a General Council—notably, for instance, the codification of the Laws of the Church, the radical reform of church nusic, the reform of the seminaries,

and so on. Everybody knows that the Vatican Council would have devoted great at tention to the subject of Holy Scrip-tures had not its labours been perforce suspended, and it certainly cannot be denied that this subject has become far more urgent nowadays than it was generation ago. But in the meantime L o XII'. has founded the Biblical Com mission and Pius X. has warmly encouraged its labours, and it is as likely as not that in the course of the next few years this Commission will do most of the work that would have been accomp lished by the ponderous machinery of a Council. Any way the re-opening of the Vatican Council during the present pontificate is still a matter for vague

For more than a year now reports have been printed from time to time of the imminence of the publication of a new "Syllabus of Errors." The publication has not taken place, and some persons are therefore disposed to be last consistory, where he describes these errors to be "not one heresy but the epitome and the poison of all esies." Nobody can say now when this most important document will be this most important document will be given to the world, or indeed whether it may not be given by instalments as occasion requires, but it will be found to be concerned principally with the historical authority of the Scriptures generally, but especially of the new testan ent, with the theory of "immanence," and with the nature of the obedience due to the Church—Rome.

THE CHANGES OF TIME.

How swiftly the years succeed each other is the astonishment of those who stand on the eminence of forty and look back into childhood. Swifter still to those over whom hangs the shadow of half those over what have greatest wonder of the years that have gone is not so much their swiftness as the changes

much their swittness as the changes they have brought. But more wonderful than all the mysterious ways in which they reflect the designs of God. A recent event in the East gives emphasis to the fact. Catholics familiar with the history of the Church and her great ecclesiastics in this country recollect with pride the work, the labors and the achievements of Archbishop Hughes of New York. the labors and the achievements of Archbishop Hughes of New York. Closer students may recall his terrific controversial battles of the early for-ties, when he was as yet a Bishop. These were the days when bigotry

ran riot in that city, and when the bitter storm of know nothingism held it within its killing grasp. Leader in the movement and opponent of the great Bishop was the Rev. Dr. Nicholas Murray, a grandfather of Dr. Nicholas Murray Butler, present resident of Columbia University, in the same

The Ideal Laxative for Children

Mothers cannot be too careful in what they give children to move the bowels. Calomel, cascara, senna, salts, cathartic pills, castor oil, and purging mineral waters irritate the bowels—upset the stomach and eventually lead up to chronic non-action of the bowels-Constipation.



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fruits-but so combined that

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priest means that he complied previously thereto with the requirements of the Church, always exacted in a mixed marriage, and without complying with which no priest can perform such cermony. The greatest among these is the promise to have any and all children born to the wedlock baptized and brought up in the Catholic faith.

and brought up in the Catholic faith.

Dr. Butler is an honorable man and honorable men keep their promises. If Mrs. Dr. Butler be the estimable Catholic lady she is said to be, and if God blesses the union with pledges of His love, it would not be surprising to see even greater changes in the religisee even greater changes in the religi-ous convictions of the president of Columbia University. Many men equally eminent have found their way into the Church who have not had the sweet influence and enticing example of a loyal and practical Catholic wife.— Church Progress.

HE GAVE TO THE LORD.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth; but he hunted about dollar's worth; but he named about and finding a poor nickel, he laid it on the plate to aid the church mili-tant in its fight against the world, the flesh and the devil. His silk hat was flesh and the devil. His shie hat was beneath the seat, and the gloves and cane beside it, and the nickel was on the plate—a whole nickel. On Saturday afternoon he had a gin rickey, and his friend had a fancy drink, while the cash register stamped thirty-dve cents. on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter. lication has not taken place, and some persons are therefore disposed to believe that the reports have been without foundation. That is a mistake. It is quite certain that for more than two years past the Holy Office has been actively at work, and that it has prepared a long list of the errors most prevalent in our time. The nature of these may be easily gathered from some of the Holy Father's most notable utterances, and particularly from his address to the Cardinals created at the last consistory, where he describes And the man had his shoes polished on Saturday afternoon and handed a heavens stand. Yes, He does, and he dropped a nickel in to support the Church militant. And the man knew Church militant. And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations and knowing this he put his hard in his pocket and picked out a nickel and gave it to the Lord. And the Lord being gracious and slow to anger and knowing our frame, did not also the man for the meanness of his slay the man for the meanness of his offering but gives him this day his daily bread. But the nickel was ashamed, if the man wasn't. The nickel hid behind a quarter that was given by poor woman who washes for a living.

DR. OLIVER WENDELL HOLMES AND THE CATHOLIC CHURCH.

M S L tells the following anecdote of Dr. Oliver Wendell Holmes, in the Catholic Review of Reviews:

During a visit to the late lamented Archbishop Corrigan, his Grace re-lated the following conversation which

Metcalf of Boston:
Dr. Oliver Wendell Holmes, on the occasion of a call upon his friend Dr. Metcalf, was interrupted by the entrance of a young man, who had some words with Metcalf and hurriedly rewords with Metcalf and hurriedly re-tired. His words, which were dis-tinctly audible and related to some message from a priest, arrested Dr. Holmes' attention, and when they were alone he said in a startled manner: Metcalf, you are not a Catholic?' "Oh yes," replied Dr. Metcalf, "and have been in the Church for the past two years."

Dr. Holmes looked astonished at his friend during a long pause, and then leaning forward placed his hand upon