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hind, 'oft doomed to death, yet fated

not to die, was realized, allegorically, in the relation of the Papacy to Rome, and in the case of Rome again and the

recognized and confessed when the

be likened to the breathing of the hu

country's health with equal mathematical regularity. The fluctuations in the Roman census for the past few centuries

Roman census for the past few centuries tell of the violent seismic movements in the great world of political action and social struggle, on the Italian pen-

insula as well as this continent of Europe, in a very remarkable way. In

speaking of the population of Rome, it is necessary to be as circumspect as in advertising to the population of seaside resorts; both are affected by the seasons, by sudden invasions of tourists, by causes outside the ordinary every day life of hundrum gaint places.

radical fluctuations in regard to num-bers and well-being as the city of Rome since the removal of the imperial capi-

the heyday of its pagan glory, at a couple of millions. The first reliable census since the beginning of the modern epoch was that of 1198, under

Pope Innocent III. which showed the population to be 35,000 only. This was low enough estate for the place that

had for centuries been known as the mistress of the world, but lower still

came when the Popes held court at Avignon. Then the nadir was touched

Avignon. Then the nadir was touched in the figures 17,000. When the Pope

returned in 1377, there was an immediate rise in the tide, until the time of

Leo X, the census showed a total o

60,000. The storming of the city by

bould. The storming of the city by the French, under the Constable of Bourbon, in 1527, made a great gap in the population, either by death or flight; only 33 000 showed on the suc-

rule of Sixtus V. city and country were

given security and peace, and the urban numbers rose again and kept steadily increasing from that period to the first

French invasion of the revolutionary

epoch. At the beginning of the eigh

teenth century the population of the city was 138,000, having quadrupled in the course of one hundred and fity years. In 1730 it was 145,000; in 1750,

157,000; in 1775, 165,000. Then came the French invasions, and with them

000 remained in the city, and of these according to the official showing, 30,000

mechanic alike during the twelve dreadful years of the French republican and imperial despetism. Had this not

"The return of the Pope once more

brought a renewal of growth in the city's population, for in 1815, the suc-

showed 135,000, and in 1831, 150,000. By 1846 the population numbered 180

000, but the revolutionary movement in 1848, which drove the Pope to

Gaeta, turned the increase into a de

by a resumption of the onward move-

other classes of workshops, employed

"Does any Catholic who has studied the history of Rome genuinely believe that there is finality in the present arrangement, or rather derangement? 'Accomplished facts' is a

phrase that has been overmuch em phasized. It is an unsafe rule as to

calculation as to the future. In no

instance is it so misleading, so unwar ranted as in regard to the center o

the Papacy. In the inscrutable ways of God, the mutations which, in regard

to other sovereignities denoted the annihilation of old-established dynas-

systems and ideas which they repre-sented, have passed again and again over the firmament of the Eternal city,

many other thousands.

the city.

enough estate for the place that

tal to the banks of the Bosphorus.

life of humdrum, quiet places human settlement. No city first rank encountered such

niclers estimated its population, in

powers met in council at Vienna,

AN CCCURBINCE AT LOURDES.

CASE FEYOND MEDICAL SCIENCE Written for The Pilot. When long past miracles are narrated incredulous scoff because the medial documentary evidence is not always ecise enough to satisfy a modern net of investigation. We have before however, from the pen of a distin as, however, from the per of a distri-quished American convert, Marie Lorgworth Storer, (Mrs. Bellamy Storer,) the history of a case not yet a year old for which the testimony is accurate and abundant. The subject of the cure was Marie

The subject of the cure was Marie Borel, aged twenty seven, a resident of Mende, France. At the age of nine teen, she had an attack of typhoid lever, from which, however, she made an apparently perfect recovery. Two years later she began to suffer from appendicitis. At the age of twenty-three she underwent the usual operation for the removal of the appendix as for the removal of the appendix at tion for the removal of the appendix at the Montpelier Hospital. It seemed at first to be successful; but within a few months, an abscess formed in the sear of the inci-ion, and soon opened performed by Dr. Bardol, at Mende, with the object of closing the fistula. It failed of good results, and the girl was placed for some time in Bonet's apparatus to rest her spine. When the apparatus was removed, she was prac-tically helpless, and was confined for the next thirty months to her bed, infering much from her spine, and from excruciating pain in other places. Fistula after fistula opened until finally there were six, three of them suppurating and intercommunicating. The poor woman was not only painful to herself but a most disagreeable case

to care for.

At this stage, after she had passed entirely beyond the help of surgical skill, her friends bethought then of taking her to Lourdes. Here is the translation of Dr. Bardol's certificate, given before she was carried to the

"I have attended Marie Borel, who has been suffering for about three years with pyostercoral fistulae in the abdomen, as well as chronic inflamma-tion of the appendix and the caecum and an ankylosis of the lumbar region of the vertebral column, which pre vents the patient from rising or walk-

(Signed) DR. BARDOL. August, 1907.

Her wounds were dressed as usual twice a day on August 19 and 20. On the morning of August 21, she was sgain similarly cared for, and was in the same horrible condition. In the afternoon, the dressings were removed and the patient was immersed in the tank. A marked improvement was at once noticed. On the followidg day the second immersion took place, followed by a remarkable change for the better. The patient rose, unsupported from her bed.

D. BOISSARIE'S STATEMENT. We quote the testimony of D. Bois sarie, one of the physicians of the Medical Bureau at Lourdes, as trans-

"She then came to the Bureau des Constations," where she was examined ander the direction of Dr. Desplats, of Lille. The dressings, which had not been changed since the previous day, Angust 21, in the morning, were per lectly dry, the fistulae were closed and healed. The vertebral column could easily moved in every direction patient leaned forward, backward ideways. She showed us Dr. Bardol's

We saw her again at the ' Bureau des Constations' before her departure, and were able again to ascertain that the fistulae were healed: that there was no trace of suppuration: that the like fossa was normally soft: that the vertebral column could be moved free ly in every direction. The result of the examination was confirmed by several medical men who were present

'We shall not endeavor to account for such a fact, beyond affirming our conviction that the closing, in the space of a few hours, of six fistulous space of a few hours, of six fistilous openings, four of which discharged faceal matter, is beyond the scope of the ordinary laws of medicine, and that the action of natural forces is not sufficient to the second of the second forces.

cient to account for it.
"Unless we wilfully ignore and disregard such cases, we must acknow-ledge the intervention of a supernatur all power, and confess that we are in the presence of a miraculous fact." With this statement, Dr. Boissarie sends the appended letter to Mrs.

Bureau Des Constations Medica'es, Bureau Des Constantes Perfectly Madame, I remember perfectly your visit to Lourdes, and I send to you to this cure: but in English an account of this cure; but I shall be able later to give you, together with the photograph of the wound, a more detailed description. Even as it is, however, it is very con-clusive. I wish that Mr. William James might entertain a desire to come

Accept, madame, the assurance of my respect. D. BOISSARIE."

TWO PROTESTANTS CONVERTED BY CURE. Mrs. Storer further translates from Le Croix de Lozere Marie Borel's own ingenious and detailed statement as to ingenious and detailed statement as to the horror of her condition and the frightful pain she endured. She arrived at Lourdes more dead than alive. "We have never before had such wounds to dress," said one of the nurses at the hospital of St. Benoit Labre. The strangest part of the case is that she was not sanguine of a cure. She even wished to change places with another sufferer, whose life, she believed was of more importance to others than hers.

her especial pleasure to see the wonder of the Protestant physician and his wife who were present at the examination following.

The latter said: "We don't have such things happen in our religion. I shall become a Catholic." Whereupon the husband said: "So shall I."

NO RELAPSE. Two months later the Marquise de Chambrun, Mrs. Storer's daughter, visited Marie Borel. The Marquise visited Marie Borel. The Marquise sent this account to her mother:

"Her case is one of those which leave no room for doubt, nor for any natural explanation. She is a gentle looking girl, with a look in her eyes

not like everybody else. She showe s her scars.
"The one in front is four inches long, nearly an inch deep, and the skin which covers the opening is still rather reddish. The others look as if they had been closed a year at least. As for the perforations of the intestine,

Or. Jean, who is not even a practising Catholic, told me they must have close spontaneously at the same time as the outer wounds ; for which he says there can be no natural explanation.
"We saw Marie Borel at the home of Madame Grousset, of Mende. I had gone there to get her address, and Madame Grousset sent for her to come to see us. She arrived running through the street, with her umbrella, in the pouring rain, and had some color. Generally, however, they say she is still rather pale, but she does not look like

an invalid. She tells very simply about her sensations at the time of her cure. She did not expect to be cured, but morning of her cure she promised that if she got well she would give her life to God and to the poor. She is now about to enter a religious order of Sheurs gardemaladae.

about to enter a religious order of Speurs garde-malades."

Mrs. Storer, in presenting her his tory of this remarkable case, which she dedicates with permission to His Emin ence Cardinal Gibbons, comments on the present widespread denial of the supernatural, the dimming of the faith in the Divine, and the disposition to defy humanity. Only in the Catholic defy humanity. Only in the Catholic Church is real faith found, and here, just as in the days of Christ and the Just as in the days of Christ and the Apostles, are miracles wrought which compel the attention even of sceptics. Closing this beautiful testimony to the power of God manifested at the intercession of Our Lady of Mercy, the writer adds: "The miracle of to day is the miracle of yesterday."

IS QUEEN ALEXANDRIA A CATHOLIC?

LONDON HEARS THAT SHE HAS JOINED THE OLD CHURCH OF ROME -HER BEDROOM RESEMBLES VERY MUCH A CATHOLIC SHRINE.

The following article, crude in many respects and evidently written by a person unfamiliar with Catholic practice and terminology, appeared in the Baltimore Sun of recent date.

We reproduce it because we are inclined to believe the main statement made therein. There were similar rumors circulated about the late Queen

Victoria: Victoria:

Rumors that the Queen of England
has leanings toward the Catholic
Church have long been rife among
those who know her. Others of her friends have emphatically denied that there was any truth in these rumors, asserting that no more can truthfully be said of her than that she is an extremely High Church woman. Those few who know her most intimately maintain a discreet silence when the

The furnishing of the Queen's bedroom is pointed to as evidence of Alexandra's leanings toward Catholicism. A woman's bedroom reflects her tastes and her character more than any other room in a house can; this is even more true of a queen than of an ordinary woman, for her bedroom is the one place on earth to which a queen can retire and be absolutely free from all convention, the one place on earth that

she can call her very own. crowded room is occupied by her Majesty's bed, a beautiful piece of furni-ture of the Louis XVI. period, with an elaborate canopy and curtains of rich old brocade. The only note expressive of revalty is an Imparial crown are of royalty is an Imperial crown em-broidered in gold upon the white cover-

The first object that strikes the eye is a crucifix, the figure of Christ, lifesize, beautifully carved in ivory. This significant object is hung at the head of the royal bed, under the canopy, just where it would be hung by the Mother

Superior of a convent. To the right of the bed is a collec-To the right of the bed is a collection of religious objects to which those who assert that the Queen is leaning toward Rome point as evidence of the truth of their assertions. High on the wall hangs a lovely sixteenth century painting of the Blessed Virgin Mary in its original frame, with wonderfully ohased and pierced brass doors. Over the head of this picture and set in the framework is a reliquary, or box, intended to contain a relic of some saint who is the object of special devotion by the owner.

BEDROOM AND SHRINE.

Debaters point out that the little holy water font, of the same period, placed underneath this picture, is just where it would be placed by a pious Catholic, who, on going to bed and rising, blesses herself with fingers which have been immersed in the font.

To the left of the sixtheenth-contarts

was not sanguine of a cure. She even wished to change places with another sufferer, whose life, she believed was of more importance to others than hers. Then, she innocently confesses to a pang of jealousy at witnessing the instantaneous cure of a young paralytic. On the whole, her sentiments were resignation to God's will, and confidence that all things are possible to HIm. But she had a vague idea that she would lose her mind if her bodily maladies were cured. When the marvel really took place, however, she was calm beyond description. By degrees the significance of what the mercy of God had wrought came to her. It gave

Underneath the Dresden Madonna is water color showing the Shepherds being led to the stables at Bethlehem, and underneath this again is a repro-duction of Guido Reni's wonderful Head of Christ with the Crown of Thorns—that well-known example of what is called by the purists meretrici-ous art, for when you gaze on it the eyes seem sometimes to be closed and a

moment later to be dimly open and full of inexpressible sorrow and suffering. The whole room presents indeed, more the appearance of a shrine than a bedroom—at least, so far as the char acter of the artistic objects immediate v around the hed is concerned

ly around the bed is concerned.

Of the secular objects in this most interesting room, one of the most prominent is the large photograph of Sir Dighton Probyn, standing on the circular table. Sir Dighton was for many years the private secretary and major domo of the Queen when she was Princess of Wales. She was deeply attached to him and no crowned head ever had a more faithful and valuable servant.

The large screen near the bed contain on the leaf nearest the bed a series of photographs of the King at various ages. The top row is composed en-tirely of photographs of his Majesty. while underneath is a similar series of the Queen herself. All the other photographs on the screen are pictures of the Queen's family and the royal con-

The Queen, who is no mean artist in water colors, has very artistic taste. This she had displayed in a way which has sometimes been rather disco palace. Ever since she became Ogeen she has been gathering in her rooms many of the most beautiful and valu able decorative objects in the palace -which is, thanks largely to George V., a perfect treasure house of works of art. She affects no particular per-iod, and therefore her rooms contain a mix ure of objects which, fine in themselves, are not arranged in any scheme or chronological sequence.
In Backingham Palace the Queen

exercises supreme and undisputed sway, and when she chooses to remove from one of the other rooms some pleture, piece of statuary, or chins, whose absence leaves a painful blank, she does it without let or hindrance from anybody.

There are those who assert positively

that Queen Alexandra would have entered the Church of Rome years age if she had been entirely free to have acted in accordance with her natural sympathy and desire.

Queen Alexandra is a woman of the strongest religious instinct. Brought up in a strictly religious atmosphere in a court the most austere in Europe, she became on her marriage to Prince Edward of Wales a new religious force at the English court.

VISITED A MISSION. Thickly veiled, the Princess of Wales, as she was then, made frequent visits to the Catholic mission in the East End of London and there she came under the powerful influence of a pale, ascetic young spriest, who afterward became known to the world as Cardinal Vaughan.

The Princess made these visits to the East End alone; no one at court had the least idea that they were taking place. They went on for several years and then the Princess told the Prince of Wales about them. There was trouble for the Princess for some time after ward. The visits to the East Eng mission ceased, never to be renewed. Changes were made in the personnel of the royal household, all "dangerous influences" being carefully removed and for some time afterward the Princess was carefully watched, and ofter

Among the great English Catholic families there is not one from which she dares to select a member for a position in her household; she dares not even have an intimate friend among them Queen Alexandra has given many quiet evidences of her interest in the Catholie Church.

When the Queen accepted a present Queen Amelia, of Portugal a few years ago there was somewhat of a disturb-ance at court. Queen Alexandra had ance at court. Queen Alexandra had the crucifix and altar put up in her bedroom; the Duchess of Buccleuch, mistress of the robes, a vigorous cham-pion of Protestantism, declared that if they remained there she would re-sign, and three other members of the household took sides with the Duchess. For some time the royal household was

THE PAPACY INDESTRUCTIBLE

"The papacy is indispensible to the peace of the world," writes John J. O'Shea in a thoughtful article, "Medieval Mercenaries, Modern Brigands and the Papacy," in the American Catholic Quarterly Review. It is suggested by Prof. Salembier's work, "The Great Schism of the West."

Schism of the West,"

"The Papacy is indestructible by
human power, because it rests on a
foundation of the earth. The destruction of Rome as a city never meant the destruction of the Papacy; the seizure and imprisonment of a Pope, the chain-ing of one to the chariot wheels of a conqueror, as more than once was affected, almost in a literal sense, meant nothing more than a transient victory of brute force over the impalpable and intangible power of the spiritual soul of the world. We have among the Catholic body many who believe that the temporal power is dead beyond hope of resurrection. It were well that they read the history of the past five hundred years. Several times during that period it was believed that Rome had fallen forever, and the Papacy as dead as the ancient Caesardom. When Bonaparte seized Rome, hauled the Papal flag down from the Castle of San Papal flag down from the Castle of San Angelo and ran up the tri color in its place, most people believed that the prophecy of the Colisseum was about to be negatived by the fact. Rome had fallen and the Colisseum still stood. But a few years showed that it was not Rome that fell, but the bubble empire that decreed its fall. The milkwhite

DUTIES OF MOTHERHOOD.

In an interview in the New York orld Cardinal Gibbons is quoted

outside world. Its necessity to that world's well-being and tranquility was " Any woman who instructs her neigh bor or friend who is a wife how to avoid the responsibilities of motherhood is after the overthrow of Napoleon at taking as great a responsibility and committing as deadly a sin as if she be-"The statistics of a great city's population from decade to decade may came the accomplice of a murderess. In fact, this sort of thing is murder of man system on the doctor's stethoscope. They record the rise and fall of the

the most cowardly kind.

"No doubt many women thoughtlessly discuss this subject with one another. It is no unusual, in all probability, for older women to advise their younger sisters, who are about to assume the relations of wifehood, not to bring children into the world for a few years, out to 'have a good time and travel.'
This instruction that has been given the young wife is probably without the

knowledge of the husband.
"Such a wife will in time inevitably destroy her own happiness as well as that of her husband. She may think she is enjoying herself, during the excitement of certain indiscretions and dissipations that seem to fascinate some of the American women within recent years, but the really 'good time will never come to the wite who estab and their male associates.
"The social evil (I use the term in

more general sense than it is usually applied) is a far greater evil in this country than the drinking habit. It is true that the lower forms of the social evil and intemperance in drinking are allied evils; they go hand in hand. The social evil in all its phases is such a delicate subject to handle that it seems impossible to educate our people

toward righteous living in this regard. "We can educate regarding tuberculosis and alcoholism, but the people must, for obvious reasons, remain ignorant upon this most important of al questions now confronting the America people more than ever before. The very existence of the nation depends upon the personal conduct of each man and each woman. Both have responsi-bilities that neither can shirk. Serious living on the part of our people must take the place of frivolous tendencies if the nation is to thrive and continue to be happy. There is no influence among mortals so powerful for good or evil as the relations between the sexes.

MORE DANGEROUS HERETICS.

The Catholic Church is often blamed by those outside the fold because, anciently, she accorded severe justice to heretics. What Catholic has not been taunted with the Spanish Inquisition renewal of the old story of decline and disaster. By 1800 the population had dwindled to 153,000; by 1805 it had still further fallen, showing only 135,000, and by 1810, during the imprisonment of Pius VII. in France, only 123,000 to 1810. It is true that many who hurl it as a reproach are barely familiar with the fact that it existed, while of thousands who use it as a phrase very few really know what it was or what was done under its activity.

The same ignorance provails with regard to the Church's treatment of the

were paupers, living on charity or the public taxation. Bankruptcy and ruin came to noble, banker, merchant and Cathari, a dangerous sect that existed during a goodly part of the twelfth and thirteenth centuries, and was sometimes known as the Albigenses, and called themselves simply "The lievers." Externally pious, their doc trine was one that denied the Divinity vance, at the end of the twe've years which it embraced there should have been more than 200 000 inhabitants in of Christ, taught the transmigration of souls, repudiated Christian marriage and forbade man to touch a woman, ex-cept to give her "the kiss of peace." They kept lengthy fasts in which not a few starved to death. Even that bigoted Protestant, Henry Charles Lea, says, in his "History of the Inquisi-tion," that when the Church put down ceeding year, the census showed 128-000 souls resident therein; in 1820 it tion," that when the Church put down the Albigenses, "the cause of ortho-doxy was, in this case, the cause of progress and civilization." Yet the Church is called ornel because of her Church is called cruei because of her alleged severity toward them, just as Gibbon blames her for putting down the Adamites, who despised clothes of any kind and held free-love a noble cline, for when the census was taken again, in 1852, it had fallen to 175,000 When this trouble was over and the Pope enabled to return to his rule, the period of tranquility was marked virtue.

The startling renaissance of false prophets and dangerous sects, in our own day, and particularly in our own city of Chicago, ought to convince the most anti-Catholic that possibly the Church to 180,000. Thus is will be seen that the population of the Eternal City has always been dependent on the peralways been dependent on the per-manence of its government, and its may not have erred so greatly in her manence of its government, and its prosperity on its population. During the many enforced absences of the Popes, the city has always fallen into a state of dilapidation and insecurity. These conditions were in themselves enough, but the wild exaggerations of unfriendly travalers multiplicated. reputed severity. Who that reads the newspapers has not grown familiar with stories of Christian Science causing innumerable victims by rejecting med ical aid? Several years ago the Mazdaznans, or Sun-Worshippers (who yet appear to exist), were much before the public on account of their horrible unfriendly travelers multiplied the evil a hundred fold. fasts and penances in order to drive In M. Tournon's interesting report evil spirits from their devotees. On one side of the city Sercombe is alleged he took care to censure and confute the misrepresentations of travelers, in-cluding a rather distinguished fellow to be running one free-love colony; in an opposite direction, the Spirit Fruit countryman, M. Bonstetten, as to the limited industries of the Roman population. These industries, they gave out, were chiefly confined to the manufactured below the country of the count genius is openly running another. The Ethical Culturists frankly disavow God; the Anarchists defy Him. And yet there are thousands of deluded persons facture of beads, rosaries, agnus deis, relics and indulgences'—whatever the who, apparently, cannot get the fact into their heads that the modern cults latter might mean as a substantial 'in-dustry.' In the year 1813 M. Tournare dangerous to the body as well as to the soul. In Wednesday's American we find the following: on's statistics showed there were 682 factories and workshops in Rome. The woollen industry alone gave employment to 2,000 workmen, while the silk factories, the linen factories, tanneries, paper mills, iron foundries and various

The arrest of Mrs. Mary Hunter, member of the "Pilgrim Brotherhood" politics. It does not seem fair for Row cult of Zion City, who has fasted for thirteen days, was ordered to day by Chief of Police A. A. Walter, following Sagan."

## NO MORE RHEUMATISM

"FRUIT-A-TIVES" CURED HIM

Christopher D. Graham is a well known citizen of Ottawa-formerly in the City Hall and largely instrumental in forming the Ottawa Hunt Club. Mr. Graham's voluntary testimonial as to the great benefit he received from taking "Pruit-a-tives" will carry conviction.



Ottawa, Out. Nov. 26th, 1907.

Dear Sirs :-I have been a sufferer from Rheum atism for a long time - pains in my shoulder and joints practically all the time. I tried various treatments without benefit and then I was recommended by a friend to try "Fruit-a-tives." I took several boxes of the tablets and now. for a long time, I have been entirely free from all rheumatism and rheum

atic pains. I wish to state, also, that I suffered from haemorrhoids, or piles, for years, I used all kinds of ointments and treatment and nothing did me any good, but after taking "Fruit-a-tives" for my rheumatism I am entirely cured of these dreadful piles. (Sgd) C. D. GRAHAM.

"Pruit actives" — or "Pruit Liver
Tablets" are sold by dealers at 50c a box
—6 for \$2.50—or will be sent on receipt
of price. Fruit actives Limited, Ottawa,

her refusal to break the fast. Adam Thompson, leader of the cult, who is sought for starving his wife to death after a forty one day fast, intended to after a forty one day fast, intended to purge her of the devil, is still a fugitive, and no trace of him has been found in the last twenty-four hours. The warrant for the arrest of Mrs. Hunter charges her with disorderly conduct, and Captain Walker said she would be taken to Waukegan and forced to eat, even if it were found necessary to force food days her threat. to force food down her throat.

Is it not a deathly religion which prescribes a fast of forty one days ? it not incredible that people could be found willing to believe in it? We can understand why the Sercombe and Spirit Faut farms should flourish, but what are we to think of howling holy lunatics who yield to the Pilgrim Brotherhood lunacy? It is easy to assert that they become maniacs through religious zeal, but is it not startling that the boasted enlighten-ment of the age allows them to go so far? If there is anything in modern culture, it ought to teach them to have

We notice another thing standing out We notice another thing standing out boldly as a mountain-peak, namely, that an inquisition exists to day as distinctly as in the much-condemned Middle Ages, and that, as then, it is disposed to be severe. Chief of Police Walker is a Grand Leguisitor rushing fanatically after poor Adam Thompson. He means to punish the agile wretch for teaching a religion that brings death. St. Agenstine held public debates with St. Augustine held public debates with convinced them of their error by refuting their arguments. Chief Walker, like Count Z ska, resorts to the strong argument of the sword, and if he catches Apostle Thompson, there may be one prophet less in Zion. Every one of those money seeking quacks ought to be clapped into juil.—New World.

## An Unfair Exchange.

The Philadelphia Episcopalian who complains of the unfair exchange in converts between the Catholic and Episcopalian Caurches certainly has truth on his side. Writing in the Bultruth on his side. Writing in the Builetin of that city, he says: "Some of our most highly esteemed men are going over to Rome, while our Bishops are squabbling over politics, or trying to have their salaries increased for the benefit of their fashionable wives and daughters. The deep thinkers, those who have given up all for God, are leaving us for a religion whose Bishops seem to be more concerned for the glory of God and for the spiritual welfare of their clergy and laity than for show and politics. It does not seem fair for Rome politics. It does not seem fair for Rome to get the flower of our clergy and give

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A Boarding and Day School for Young Men and Boys, conducted by the Basihan Fathers.

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The 39th year will begin September 7th, 1908. For catalogue and particulars address THE TREASURER.