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lations would long ber of the Unifer of England should make. Founded and existing for the sole purpose of protesting against dogmatic teaching as the Church of England is, Dr. Gore naturally is glad that the Church offers no difficulty to

nal salvation. We admit that they follow an easy road. But we fail to see why they do not realize that the road leads to perdition, to anarchy, to the denial of all that Christianity

stands for, to the dissolution of all that Christianity means to the world. We believe that our Protestant friends are

sincere, but are they wise? Do they use in the important matter of working out their salvation the common sense

which they display in the everyday business transactions of life? We think they do not. If Dr. Gore conducted

the business of his diocese according to

the same logic in which he preaches

the march of current events? The

POIN WELL TAKEN.

CRITICISED.

In the face of this evidence it is pas

Anti-Catholic writers will ignore the

county are protesting not as Catholics

the Niagara will simply proclaim

incorporated in their opportune resolu-tions before despatching them to the senators and assemblymen of Erie

county:
1.—The Catholic Church of Rome

loves and reveres the Bible as the in-

stands before the world to-day as the unique and solitary defender of the Bible in its entirety and integrity.

4. The Catholic Church of Rome

and the holy Bible came from the same

ceeding from the same source, Rome and the Bible will never eclipse each

other's splendor.
5.—God's Bible is the most excellent

o.—God's Bible is the most excellent of all books. Mr. Northrup's Bible is nothing better than all imperfect trans-lation of a portion of God's Bible and contains over 30,000 errors. (Proof:

Dr. Mill, Protestant professor, Oxford). No citizen should be taxed for the pro-

pagation of "errors."
6.—The book that we Catholics object to in the Public schools is not God's Bible at all, but a mutilated, counter-

feit compendium of the Bible.
With best wishes for the A. O. H.,

and thanking you for so much of your

valuable space, I am.
Faithfully yours.
ALBERT MCKEON, S. T. L.
St. Columban, Ont., May 13, 1907.

No mud can soil us but the mud we throw.—Lowell.

God and like two rays of light

spired word of God in all its parts.

fact that the Hibernians

Editor Catholic Union and Times:

### THE SAME OLD STORY.

A SLANDER THAT COMES OUT OF MASSA-CHUSETTS-A CLERICAL LIAR OF THE BREED WHO COMMONLY CRITICISE SOMETHING ON THE OTHER SIDE OF THE WORLD.

There are liars who defame the Catholic Church. But there are also Catholic editors willing, ready and able to wield the pen in such a fashion that the lies of the liar tumble about his head, much as a toy balloon collapses to the prick of a pin point. Note the following which appeared last week in the Messenger, a Catholic newspaper of Worcester, Mass:

Another clerical liar has broken loose in Worcester and found space for his slanders against the Catholic Church in the columns of one of the local dailies. In common with most of his kind, this man told of wicked priests and depraved people in a far-off land—Cuba this time. In England

priests and deprayed people in a far-off land—Cuba this time. In England such men tell of the way the poor Irish and French Canadians are roused by their priests in America. The writer of this has heard them and knows of this has heard them and knows whereof he speaks. In whatever quarter of the globe such gentry hold forth, they always claim that the priests are much worse, that the Catholic Church teaches a different dectrine, has different prayers and robs its adherents more prayers and robs its adherents more unscrupulously in places some thousands of miles away than is the case in the place where they happen to

case in the place whether the beat the time.

This man, Todd, is reported to have said in one breath that "This Church (the Catholic) has held the Latin people in a grip of iron," and that "the priests wielded a great influence and have a great power, etc;" and in the next sentence he decared that "very next sentence he decared that "very catholic the priest sentence he decared that "very catholic the priests where the priests which is not catholic than the priests where the pri next sentence he decared that very few people in Cuba are Roman Catho-lics." These statements do not go to-gether very well; in fact, their self-contradiction disposes of that part of

"We haven't Anglo-Saxons (in Cuba) "We haven't Anglo-Saxons (in Cuba) and the people are not like Americans nor do they have the staunch character of the New England people. The Sabbaths are more continental than they are in Europe itself, and Sunday is a day of pleasure. The people are like overgrown children and after attending Mass they seek pleasure the rest of the day, rather than a day of worship of God." That was his next complaint.

It would appear from this that the people do go to Church in large numbers. Has the speaker ever heard of the small attendance at the Protestant the small attendance at the Protestant churches in all the large cities of this country and compared it with the man ner in which people flock to the Catho-lic Churches in the same places. Let him, or anyone else, answer these ques tions. By what authority was the day nim, or anyone else, answer these questions. By what authority was the day of rest changed from Saturday to Sunday? What Churches teach that it is wrong to amuse oneself in an innocent manner on Sunday after all religious duties have been complied with?

The answer to the first question is that the change was made on the authority of the Catholic Church. There is no warrant for it in the Bible beyond the authority vested in the Apostles and their recessors. and their successors. As to the second question, only those Protestant churches Calvinistic origin ever which are of Calvinistic origin ever made Sunday a day of terror. Neither Lutherans nor Episcopalians taught any such doctrine. This Calvinistic idea of Sabbath observance is of a piece with the awful doctrine that many are with the awful doctrine that many are born to be damned for the greater glory of God, and that there are infants in hell a span long. This denial of and disbelief in the power of God to save, according to the views of some eminent theologians, involves the unforgiveable sin against the Holy Ghost.

It is neadless to say that the Catho-

It is needless to say that the Catho-lic Church teaches that the Sabbath was made for man, not man for the Sabbath. Her's is not a religion of terror and darkness, but of hope and

Todd, of course, attacks the morals ease where distance blackens and distorts the view. Strange is it not, that none of these foul mouthed "reformers" have ever heard of those far-off priests who offer heard of those far-off priests who offer themselves up to a living death in trop-ical leper colonies. The clergy of what Church have always stuck to their posts in New Orleans, Havana, Vera Cruz and other places on this contin-ent, when yellow fever raged and all others fled? Who buried the dead when the battleship, Maine, was blown when the battleship, Maine, was blown up in the harbor of Havana?

"Catholic priests practice and con-done immorality." That is his charge. What Church and what pricethood refuse to sanction divorce under any guise? Who alone deny the right of guise? Who alone deny the right of any man or any court to put asunder those whom God has joined together, or to grant any legal or other dispensation from that one of the Ten Commandments which this man would call the "seventh?" Priests—a very small percentage of their number—have fallen into mortal sin and proved false to their trust. So did one of the twolve apostles. There is no more justice in condemning There is no more justice in condemning a class because of the failings of a mem ber than there would be in saying that all the spostles were false because one proved a traitor.

proved a traitor.

The breath of scandal has often sullied the reputations of Protestant ministers and missionaries. The most famous and most able pulpit orator American Protestantism has ever known did not escape. The hierarchy of the Church which this paper tries to serve forbids its priests and representaserve forbids its priests and representa-tives to indulge in recrimination of this character. They but voice the divine command. "Every idle word that men shall speak, they shall render an account for it in the day of judgment."
Lest this traducer fail to recognize this version and lay it to heart, he is informed that it will be found substantial. ally the same in Matt. 12 c. 36 v., in the King James version of the Bible.

Such a story as Todd told in this city would not be complete without the introduction of the tale of the priest who wanted to become a Protestant, but was afraid he would be killed if but was afraid he would be killed if he made the change. These tales have been told a thousand times, but the heroes of them have always been men church other than any logical mem-

no one ever heard of. Why is it that it is always an obscure priest who is the shining mark for Rome's vengeance? Within the memory of men now living, three priests of ability and prominence left the pale of the Catholic Church and ought it bitterly to the end of their

fought it bitterly to the end of their lives. Their names are Joseph Ernest Renan, Dr. Johann Joseph Ignaz Dol linger and Charles Loyson, popularly known as Pere Hyacinthe. These three were shining marks. Were their lives ever threatened or ever in danger? Did any one of them ever lose a wink of sleep from fear of Rome's anger? Yet they were the greatest, the most famous, the most dangerous foes the Church has known in a hundred years. These men were bitter enemies of

Church has known in a hundred years.
These men were bitter enemies of
the Church they had left, but
they were also men who had
positions and repute amongst their fel
lows. Not one of them, in all the rancor of controversy, ever even hinted at
the existence of such a danger as Todd
dealers, this purpower and probably declares this unknown, and probably non-existent fears. On the contrary, to each of these three redoubtable adversaries, when on their death beds, the Church offered, through its highest the Unurch offered, through its highest resident dignitaries, forgiveness and those holy offices they had once enjoyed. The author of the "Vie de Jesus" traveled widely and generally alone. Why did not Rome cause the desert sands of Arabia to cover his bones? He was the great living company of the the great living opponent of the Church. Yet this man, Todd, asks the people of Worcester to believe that a power, which could have bribed a Bedouin for fifty picastres to close the

pedouin for fifty pisstres to close the earthly career of Ernest Renan, is threatening the life of his Cuban protegee. It is a comfort to know that Todd was able to assure him "that our Characteristics of the control Church would stand between him and danger." We can only wonder what Dr. Washington Gladden, or some other Congregational minister, with a orner Congregational minister, with a reputation for veracity at stake, would say to all this. It would be unfair to gauge the ministry of that church by the standard of the Rev. Todd.

## AN ADAPTABLE CHURCH.

The distinguished Anglican Bishop The distinguished Anglican Dishop of Birmingham, Dr. Gore, is convinced that the Church of England is all things to all men. We make no objection. Time and again Dr. Gore has uttered truths of which he did not

realize the meaning.

It is but natural, of course, that Dr. Gore should speculate as to the future of the Church of England; he is an Anglican clergyman, and If he is sincere in his faith, he must necessarily expect that the Anglican Church will expect that the Anglican Church win progress and overcome the darkness of the world. But there is a big world outside the Caurch of England; too big a world even for Dr. Gore's com-prehension. It has means of knowing the truth which are denied to Dr. Gore. It looks backward as well as

Gore. It looks backward as well as forward. It learns by the past.

Dr. Gore, with no thought of the past, welcomes the "New Theology" as a short way of rounding up the world under the standard of the Anglican Church. He speaks of what might be called the marvellous adaptability of the Anglican Church which permits the Church to look with favor

bility of the Anglican Church which permits the Church to look with favor upon all sorts of theology, be they new or old. He says:

"The Anglicans, by contrast to the Roman Catholic Church, have a great advantage in that they are not encumbered by a number of dogmas which professedly historical, constitute the greatest difficulty for the historical inquirer, as for instance, the Immaculate Conception of the Virgin Mary and her Assumption into heaven, which if true, are historical events, but for which there is not any fragment of what might be called historical evidence. To be without encumbrances of that might be called historical evidence.
To be without encumbrances of that kind gives them a great freedom and advantage. The Church of England says in effect to the laity: 'Make use of my services, join in my worship at your discretion. It lays on them no o specific requirements."

Well said. But how under such con-

ditions can the Church of England claim to be a teaching body at all? How claim that it is the depository of truth which it must safeguard at any cost? How hope to win souls who are truth which it must safeguard at any cost? How hope to win souls who are caught by the glamor of the "New Theology" or who are plodding along in the time-worn ruts of old doctrine and dogma? As the Tablet observes, Dr. Gore's words give us a singularly frank description of the Church of England. The Church of England, then, makes no claim to be the divinely appointed teacher of the nations; it confesses that it has no oredentials from on high to impose a doctrine of faith upon the children of God; it has no doctrine to teach; it is simply a help, a convenient asylum for those who have no fixed religious principles, a half-way house where the traveller on the road to salvation may stop, if he chooses, get what he needs for the time being and put up for the night; afterwards he may go his way if he likes, or may stay in the Church indefinitely.

definitely.

Herein lies the essential difference between the Church of Rome and the Church of Rome and the Church of Rome claims and proves that she is the divinely appointed guardian of the truth; she teaches the truth and compels her children to accept her doctrines whether they will it or not; she is the goal, not a mere retreat by the way; she, too, is a mere retreat by the way; she, too, is wonderfully adaptable, she exists for all ages and all nations, but her adaptability respects time and place not faith and morals, is natural not made to order, salutary not convenient, a proof of her Catholicity not a mere stage-play to the masses. She invites all to her communion but she insists that they her communion but she insists that they respect her divine authority; she tolerates no contradiction where the truth is at stake and makes no overtures to any new theology; she has withstood more formidable enemies and can wait until the "New Theology" works out

its own destruction.

Dr. Gore is logical in that he is

ber of the Church of England should THE RE: OSITORY OF CHRISTIAN-

In the face of the prophecies which we hear upon all sides, as to the disap-pearance of Christianity from the world, it is stas well to take a glance that the Church offers no difficulty to those who wish to remain Christians while denying the divinity of Christ, to those who wish to get to heaven without following the narrow path. We applaud Dr. Gore's logic as far as it applies to impossibilities. at the lesson which both past and pres-ent history teaches us, writes M. Woeste in the Revue Generale (Brussels) a publication whose contributors are among the best known Catholics in

it applies to impossibilities. He is not like a man who should resolve to stay at the foot of the mountain and wait France and Belgium.
In all great crises, the reviewer furat the foot of the mountain and wait for an earthquake to lift him to the heights of Parnassus.

The Anglican Church has existed ther states, the bankruptcy of Catholic dogma has always been prophesied, the examples of Celsus, Luther and Voltaire being perhaps the most memorable and all the intelligence brought to bear by the most intellectual men of note, has for three hundred years as the ex-ponent of the "New Theology." For if there be no authoritative teaching not saved them from the pitfall, namely, body on earth, how shall the Anglican Church anathematize any one who deales the Virgin birth of Christ, the Divinity of Christ, the Immaculate Conception or the Assumption of the Blessed Virgin into heaven? If the Pope of Rome be not infall ble what certainty can we have in matters of faith or morals?

We Catholics, loyal to the teachings of our Holy Mother the Church, can not understand the principles on which our Protestant friends stake their eternal salvation. We admit that they body on earth, how shall the Anglican not saved them from the pittain, handly, failure to see that the Church was originated and reared in persecution, that she developed in spite of persecution, and that her Founder Himself told her that she could never expect to accomplish her glorious destiny through a lasting phase of happiness undisturbed by persecution. It is with something akin to a sense of stupefaction that one notes the success of these latter-day prophets who invite the world to the spectacle of the razing of Christianity

Mon are becoming, as a result, not deists but atheists and materialists. The propaganda of dechristianization is carried on in the very midst of the fold; the Church is looked upon with suspicion, if not positive hatred. Socialists, Freemeans, Padicale, divided on according from out of the lives of men. Freemasons, Radicals, divided on econo mic questions, have all come together to strike at the Christian religion. They are aided and abetted by novelists, journalists, contact and the contact and t journalists, orators and even by dramatsts. If a priest is suspected of holding heterodox views, he is encouraged by being much quoted to give publicity to foolish utterances. The authenticity foolish utterances. The authenticity of the Bible is assailed and critical philosophy tells us that the teaching of the Church cannot stand the test of scientific investigation.

the same logic in which he preaches salvation his diocese would have been bankrupt long before he had leisure to welcome the "New Theology.."

Dr. Gore is not the only Anglican clergyman who welcomes the "New Theology." There are scores of Anglican ministers who would admit into the Church those who deny even the divinity of Christ. Indeed, many ministers themselves deny the most essential France is to-day the central point of this universal unrest in men's minds. Impregnated with the Christian faith Impregnated with the Christian faith for many centuries, she has gradually fallen away from her best traditions. What is the result? Her luxury at the present day eclipses that which prevailed under the later Caesars; her ters themselves deny the most essential truths of Christianity. Those who are zealous for doctrine are approaching nearer and nearer to Rome. Can there be any doubt as to the significance of birth rate is diminishing rapidly; her divorce cases are growing at a dis-heartening rate; her crime-returns show an increase by 30 per cent. since 1881, in cases which clearly arose from the march of current events? The "New Theology" will find no place in the Church of England; for there will soon be no Church of England to welcome it.—Providence Visitor. a lack of religious principle; the upper orders of France see their dangers, but orders of France see their dangers, but are too irreligious to fight them cour ageously; strikes are on the increase; the army is suspected of disloyalty to the Republic; the peasantry are be-coming philosophic and infidel and the THE BIBLE BILL AND THE A. O. H. people are going over to atheistic Socialism. This then, is the success that was to attend upon the abolition

Editor Catholic Union and Times:

Dear Sir—The A. O. H. resolutions published in your excellent paper last week call for a few comments. Pope Peter I was inspired by the Holy Ghost to write a portion of the holy Scripture. His two epistles are found in every Bible in the land. Pope Damascus had the holy Scriptures translated for the people. Pope Pius VI. taught that the Holy Scriptures should be "left open to everyone." Pope Leo XIII. granted indulgences to the faithful in order to encourage them to read the holy Scriptures. Worst of all, the evil spreads to other Latin countries and a tragic aspect of the fell influence of irreligious doctrine is that the poor unthink ing masses are the first to be caught in the toils. And yet Catholicity is mak ing headway in Germany, in England and Holland, while the national relig ions of such countries are falling int indulgences to the laithful in order to encourage them to read the holy Scriptures. Lastly, Pope Pius X. on the 21st of January, 1907, published a letter in which he clearly sets forth the great advantages of having the holy Scriptures read in the language of the disrepute and are losing their hold upon the people.

The duty of Catholics the world over. is to fight the demons of unbelief and scepticism. Energy is contagious and the salvation of France can be brought

about from the outside.

In order to defend Catholicity, her teachers must know and understand her teachings better. There is a tendency among priests to believe that the exercise of one's devotion is enough both for themselves and their populary. ing strange to find the leading members of a well known Catholic society vigorously objecting to the reading of the Holy Scriptures in the Public both for themselves and their penitents, that the fact of a man accomplishing his religious duties, constitutes the entire obligation which he is under to his Maker. schools of New York.

The writer holds no brief for the Ancient Order of Hibernians, but I would like to see a few changes made in the wording of their timely resolutions.

The fate of France at the present time is traced to just such an apathetic attitude on the part of her ministers, in the wording of their thick years tions already published in your columns. As they now stand they are somewhat misleading. I have no doubt they will be often quoted by our enemies as proof positive that "the Church of Rome is afraid of the Bible."

Anti-Cathella will remain the doubt attitude on the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will contain the part of her ministers, and is a standing example to the Cathella will be will olics of the universe. What is necessary, if the tide of defection shall be stayed, is that the teachers and the taught must bring to bear upon their studies of Catholicity, a rigorous energy but as citizens willing and anxious to abide by "the spirit and intent of the constitution." Bigots on both sides of that will enable them to enter into her elemental truths exactly and fully, so that they shall have no illusions as to what is doctrine and what is heresy.

press and pulpit that our Catholic Hibernians are all afraid to have God's Those elemental truths will bear the test of science and the Catholic who is fortified with knowledge will become more certain of retaining his convic-Holy Scriptures read in the Public schools of the land. For this and other reasons the A. O. H. of Buffalo might consider the ques-tion of having the following principles

tions.

The sceptical attitude is always the easiest and is usually adopted by men who are not fortified with full knowl-

edge.
The Catholic, then, who neglects to arm himself with the knowledge that confounds the detractors of the Church 2.—All the doctrines of the Catholic Church jare in perfect harmony with the Bible.
3.—The Catholic Church of Rome

confounds the detractors of the Church is from the point of view of the truth and its spread, a useless and consequently a bad Catholic.

Knowledge, on the contrary, would give him courage and courage is the soul of all movements of reform. All the great exploits of the world were accomplished by self-sacrifice and courage and there is no country in the and there is no country in rld now so Catholic that it can afford to dispense with fighters for restoring everywhere the name of God, storing everywhere the name of God, for improving the school, for safe-guarding the interests of women and children, for unmasking prejudices, for refuting calumnies, for vindicating the history of the Church, for re-establishing a right criterion of conduct among

men and women.

This enormous work will require a large number of soldiers and the word that may be repeated over and over again, as the magic spell that is to break the force of materialism, is Or-

ganization.

Let those who have hitherto remained content with the role of pas mained content with the role of pas-sive Catholicity, stir themselves from their unworthy torpor and try to add what they can to the force that is to fight infidelity. As the mind is super-lor to the hold. ior to the body, so is spirituality super-

work upon for those who care to wake up and go into the arena of the Church militant.—N. Y. Freeman's Journal.

#### THE Y M. C. A. AND PROTESTANT HEROES.

When Catholics in this country talk of the bigotry of the Young Men's Christian Association and warn other Catholics of the danger of allowing young men to be brought into intimate relations with this so-called mate relations with this sociation that such objections can only come from those who do not know sufficiently the work of the Young Men's Christian Association, who do not understan Association, who do not understan association. stand that it is entirely unsectarian, not opposed to any form of Christian-ity and intent only on broadening the influence of Christian motives in mod ern life, especially among young men. Every now and then, however, there is some happening or other which shows the hollowness of such pretenses. recent expressions on the part of the Young Men's Christian Association in Rome with regard to Giordano Bruno home with regard to distribute show show very clearly the real animus of this Christian (?) Association and have demonstrated the motives of their action in no enviable light. The Association publicly joined hands in nonoring the memory of Giordan bonoring the memory of consumers of the memory of dinary rule of conduct he should be the last one in the world to be held up to the admiration of Christians, and least of all to the imitation of Christians.

tian young men.

It is well known now that Bruno's writings are contaminated by some of the most degrading forms of license.

Modern French writers of fiction of the worst kind do not exceed him in indecency. Licentiousness was the keynote of his life, and was one reason why in every country in which he lived why in every country in which he lived he lost the respect of those who knew him best. The publication of his complete works has given full evidence plete works has given full evidence of how seriously pornographic were his writings and have given some hint from his own testimony of what his life must have been. A genius undoubted ly he was, but of the most erratic de scription. But owing to the fact that his writings got him into trouble with his writings got him into trouble with the ecclesiastics in Italy, as they had in practically every country which he visited, and because he was thrown into prison and finally put to death by the civil government in Rome itself, he is held up as one of the martyrs of re ligious freedom and now, forsooth, is publicly honored by the Young Men's Christian Association! If this public honor will lead to the study of his life honor will lead to the study of his life

Christian Association: It can be be honor will lead to the study of his life by the young men and to the reading of his books, they will have some delectable occupation, but not of a very Christian character.

The Glasgow Observer pointed out not long since that the Young Men's Christian Association would not hold up Savonarola to public honor, though Savonarola was also burned, because the great Florentine religious was not an apostate pantheist—that is, did not confound God with his own universe and did not write such indecent literature. How little of religion there was in Bruno can readily be appreciated from what we have said. It is not because of religion, but because not because of religion, but because of bigotry and opposition to the Church that the Young Men's Christian Associated iation takes part in the celebration of Bruno's anniversary. While they may pretend in this country not to harbor any such bigotry, here is the true spirit of the Association at work in Italy. So long as in Catholic countries this so-called Christian Association honors infidels simply because by that

in order to get heroes whom they may acclaim as martyrs to the Church's intolerance. Giordano Bruno is only a typical example of these. It is just exactly like the modern Protestant ctly like actly like the modern Protestant readiness to take up apostate\_priests and make much of them, though their fingers have been burned over and over again by the ardency of the passions of those who leave the Church in this way. The apostate of the olden time is made a hero and the apostate of the olden time is made a hero and the apostate of time is made a nero and the apostate of the modern time becomes an authority in religious questions, though while he he was but a simple priest they would not listen to him at all. Sometime or other Protestants will wake up to the ludicrousness of the situation in which they are thus placed, and then we shall hear no more of these supposed shall hear no more of these supposed heroes who are so unworthy to be mentioned in decent company. And the apostate will be allowed to go his way, and not given an audience that by invariable experience serves only an evil purpose and never has done any good to the world.—Buffalo Catholic Union and Mineral Union and Times.

## An Ancient Irish Custom.

In the district known as "the barony of Forth," in Country Wexford, Ire-land, is to be found a race of hardand, is to be found a race of hard-working, industrious peasants living in thatched cottages with clean, white-washed walls, which by their perfect whiteness at once arrest the attention of the visitor. These people differ in many respects from the inhabitants of the other parts of the same county and have habits and customs peculiar to themselves. When a funeral takes place two wooden crosses are provided. On the way to the cemetery a halt is made at a certain spot by the side of the road. Here prayers are said for the deceased, after which one cross is deposited in a hawthorn bush or under it. The procession then goes on its way, and after the interment the other cross is fixed at the head of the grave. This strange custom dates from time Men need but little reflection to be convinced of the vital truths of Catholic olicity. There is ample material to

# Headaches Mean Your Blood Is Poisoned

If your bowels, kidneys or skin are not ridding the system of waste-matter, the blood is laden with impurities, which inflame the nerves. It is these irritated nerves that make the head ache.

Powders and pills won't cure they merely drug the nerves into unconciousness and relieve for a short time.

### 'Fruit-a-tibes" cure Headaches Neuralgia and Nerve Pains

because they purify the blood. They act directly on the three great eliminating organs-Bowels, Kidneys and Skinand restore them to healthy action, thus ridding the system of all poisons.

"Fruit-a-tives" are fruit juices— chemically changed, by the process of combining them, into a far more effective medicinal compounds than the natural juices. 50c. a-box
-6 for \$2.50. At all dealers' on -6 for \$2.50. At all dealers' on from Fruit-a-tives Limited, Ottawa.



Goldwin Smith.

Goldwin Smith continues to write to The Sun, propounding with weary literation his doubts, his queries, his answers to the same, unsatisfactory always to himself, and flinging out the same old insults to Pope Hildebrand and the Catholic Church. What is the matter with his unmitigated plagiarist of his own and others' rehashed Darwinism and Spencerism? Undaunted by the stern contempt of the learned world, he seems to be unable to resist. Goldwin Smith continues to write to orld, he seems to be unable to resist world, he seems to be that of the temptation of taking up his perioday after day to pour out the preceding days' arguments "in one weak, wash, everlasting flood," as Byron said at Castlereagh. It was to be wished that Castlereagh. It was to be what a war-the editor of The Sun could muster up-sufficient moral courage to say, with Hamlet, "Rest, perturbed spirit!"— Philadelphia Catholic Standard and

#### "ROMAN CATHOLICS," "PAPISTS" AND "POPISH PAPISTS."

As to "Catholic" or "Roman Catholic" the writer of the column "By the Way" in Dublin Freeman observes that the communication forwarded to the Lich Protected Server (1994) Irish Protestant Synod from the Dio-cese of Dublin, "calling attention to-the practice which is becoming increasingly prevalent even among mem-bers of the (Protestant ) Church of Irebers of the (Protestant) Church of Ireland of restricting the application of the word Catholic to those who belong to the Roman Communion," will recall an interesting incident in the career of Mr. Lecky (the distinguished historian) as member of Parliament for Dublin University. One of his clerical constituents directed a letter tw. Lecky, severely censuring him for his application both in his writings and speeches of the term Catholic, and not obscurely hinting that if he did not abandon and apologize for his error in this respect, his constituents would expended. this respect, his constituents would express their unmistakable disapproval. this so-called Christian Association honors infidels simply because by that it is able to rouse opposition to the Church, its members must not hope in this country to have the confidence of th

Catholics. The whole body is responsible for the acts of these branches in Catholic countries, and it is well known that they are distinctly anti-Catholic.

In the meantime it is almost infinitely [amusing to see to what straits those opposed to the Church are put in order to get heroes whom they may acclaim as martyrs to the Church's inacclaim as martyrs to the Church's inacclaim as martyrs to the confidence of Catholic, which made all the debates on the Catholic Emandal that he would in all the debates on the Catholic Emandal that he would in all the debates on the Catholic Emandal that he would not in any way qualify or restrict the use of the word. No more was heard of the House of Commons were wont till recently to edit questions of the House of Commons were wont with the word Catholic, which made the debates on the Catholic Emandal that he would not in any way qualify or restrict the use of the word. No more was heard of the House of Commons were wont till recently to edit questions, and that he would not in any way qualify or restrict the use of the word. No more was heard of the House of Commons were wont till recently to edit questions of the House of Commons were wont with the word Commons were wont till recently to edit questions of the House of Commons were wont till recently to edit questions of the House of Commons were wont with the word commons were wont till recently the edit of the word. No more was heard of the wor strated with them in vain. He there brought the matter under the notice of Mr. Speaker Gully, who held that the word Catholic should be allowed to stand without any emendatory qualifi-

But besides "Roman Catholic," other forms less complimentary have been sanctioned by British legal usage been sanctioned by British legal usage as "By the Way" notes. The Statute Book is of singular interest in the terms by which at various periods Catholics are described. From the time of the introduction of the Protestant creed into Ireland the appeals tion used by the statutes appears to have been merely that of "persons in communion with the Church of Rome." In the commencement of the raign of In the commencement of the reign of William III, the Catholics were expelled from the Irish Parliament. A more hostile and contemptuous phraseology then appeared. From that time till 1792 the statutes describe them as "Papists," "Popish Papists," etc. At length, in 1793, they attained the title of "Papists or persons professing the of "Papists or persons professing the Popish or Roman Catholic Religion." The later statutes, however, drop these phrases altogether, and term them "Roman Catholics" only.

Nevertheless the man in the street, and the woman and the law and cit is.

and the woman and the boy and girl in the street, continue as from time im-memorial to direct without hesitation to the right place the stranger inquiring for the Catholic Church. — N. X. Freeman's Journal.

They are weakest, however strong, who have no faith in themselves or their powers .- Bovee.

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