

We thank the judges for the good work they are doing for us personally, and for the Reinszen as a whole.

The Literary Digest contains a little more among its excellent religious summaries that is worthy of especial note. It says: "A Roman Catholic reaction, of appreciable extent and force, appears to be taking place in the north of Europe, particularly in the little kingdoms of Denmark, Norway and Sweden. Thirty years ago these were strongholds of Protestantism, with barely a handful of Roman Catholics, ruled from abroad by foreign bishops. To day a different state of things prevails, according to Mr. O. W. Dowd, who has made an intimate study of religious conditions in the Scandinavian peninsula, and who writes in the Catholic World (August):

"Not only have Catholic congregations increased considerably in numbers," he says, "but bishops reside in Copenhagen and Christiania, and men and women of national reputation, sometimes even more than that, have been admitted to the Church and become its dauntless champions." It is an excellent indication of the drift of religious sentiment, and of the growing of a close study of questions pertaining to religion. The Catholic Church is holding her people in southern Europe; she is not standing idle in South America where her children are growing in fervor and devotion to her cause; she is gaining strength and position in Northern America; she is waging a glorious propaganda in England, Scotland and Wales; Germany is growing more than tolerant, and now comes the agitation and natural drift of an intelligent and non-partisan study of religion toward the Catholic Church in such countries as Holland, Denmark, and Norway and Sweden, where Catholicism has been a sealed book for generations. On all sides we see the grand old Church of God, girding her lions for the fray. Her bulwarks are being strengthened in her strongholds, and a successful siege is being laid to the hitherto impregnable fortresses of bigoted Protestantism. The hand of God is with her and she cannot fail—she never has failed in her glorious work.

The reprinting of an editorial from the Reinszen of last week on the sensational style of preaching now in vogue in many Protestant Churches, in one of our evening papers seems to give the article in question somewhat further weight and add to its undoubted truth the testimony of an opponent. The fact that the journal in question is not particularly noted for its Catholic leanings, is a further argument in confirmation of our contention that Protestantism is rushing toward sensationalism as a salvation from annihilation.

The Orange Sentinel makes the following very astounding assertion:—"As a good Roman Catholic the Reinszen is bound to believe that Orangemen do not read the Bible, just as it believes in Papal Infallibility." Yes, we are bound to believe that Orangemen, as a whole, do not read the Bible. It is not because of "the ruling of Rome," however, but from personal observation and a knowledge of the facts acquired by that method. It is extremely doubtful whether the Pope, notwithstanding the many well-wishes from Orangemen towards him, has much more than heard of the existence of that august body. They amount to nothing as far as opposition to the Church goes, and for that very reason are ignored. The Church has not deigned to notice Orangemen, and is not likely to waste good valuable time in so doing. The Pope is infallible, but not on such questions as to whether Orangemen read Bibles or not; nor on such questions as to whether Orangemen exist or not; nor on such questions as to how long this propaganda of ignorance and bigotry will be suffered to exist in the face of Canadian education and growing intellectuality and broad-mindedness. The Pope is infallible on questions of Faith and morals and on them alone. He can err on any other subject just as any other man, nor does the Church claim that he is infallible on any question, however simple, outside of these two branches.

The "Away from Rome" cry in Hungary that we hear so much about in the Protestant journals is petering out, but not without leaving behind it

a deep impression upon the Catholics of that country. It was an agitation that arose from race prejudice and distinctions of nationality within the Empire. A country nominally Catholic in every city and Canton, Austria-Hungary had fallen into that lethargic state of religious apathy that is so familiar in all countries, whether Protestant or Catholic, where little or no opposition is encountered. There is nothing to stir up the people, and the clergy are apt to grow dull and listless. So it was in Hungary, where the entire people was Catholic in name. There arose opposition to the Church from within a because of political questions, questions involving issues of national integrity. The storm has burst and has passed away, but the atmosphere is the clearer for it, the deadwood has been swept away, and the garden of Catholicism is once more being tilled by an awakened and energetic priesthood, the people are stirred to a sense of their religious obligations and are fully alive to what Catholicism really means—a religion involving action not passiveness, supineness. It was indeed a reformation—an awakening from within. The current issue of the Literary Digest speaking of the reaction says:—"The religious pendulum has apparently swung once more in Austria, and the 'Away from Rome' agitation has caused a pronounced reaction in the direction of the Roman Catholic Church. It is claimed that not Protestantism, but Roman Catholicism has in reality been the greater gainer by this remarkable religious excitement. The church authorities, it is reported, have put forth special efforts to counteract the Protestant propaganda, and in many respects seem to have been successful. The Reichspost gives the following as its summary of the gains made by its church through the new religious crusade:—"It has shaken hundreds of thousands of Catholics out of their lethargy, while the 'Away from Rome' agitators can report only 'ten thousand' apostates to their cause. The whole movement is beginning to awaken a wide and deep excitement in favor of the Church throughout Catholic Austria. In many places where it has hitherto been impossible to secure the funds for the Catholic Church, money has been given in abundance. Missions have been started where none before existed. Thousands of men now come to the Communion who had not attended for years. In short, the Catholic Church of Austria is being shaken from center to circumference, and will only gain by the agitation."

FILIPINO LIES NAILED.

Rev. Joseph McGuire, who served for many months as volunteer chaplain to the American forces in the Philippines, gave an interesting lecture on "Philippine Observations" in San Francisco recently. He said in part: "Catholic priests have exceptional advantages for observing facts which must be known in order to have an intelligent understanding of affairs. Spain may have made mistakes in her dealings with the Filipinos, but in all her colonizing exploits she has been actuated by the twin motives of Christianizing and civilizing. When Spain occupied the islands she found 800,000 people. Now there are 6,000,000 and 9,000,000, eighty-five per cent. of whom possess the Catholic faith. The friars have been the advance guard of civilization. Of course it is easy for stay-at-home critics to find flaws in their work."

He said it was usual for carping critics, who are swayed by bigotry or who are woefully ignorant, to find fault in the work of the friars. He sarcastically alluded to the criticisms made by Bishop Potter of New York. The bishop, said Father McGuire, had dreamed that he had said in a letter in the afternoon while lodging in Hongkong. "In an age of fakes," he said, "Bishop Potter is in a class all by himself." He said that when Bishop Potter said that the concubinage was prevalent in the Philippine archipelago, he said what was absolutely false.

"It has been stated that concubinage is common among the natives because of enormous charges of performing the marriage ceremony. This is false. The charge was 50 cents in Mexican money, or 25 cents in our coin. The friars are charged with possessing vast estates, so that the people rebelled. Some of them did purchase much land when it was of little value; but they reaped it for the people for a trifle and spent the income in works of mercy and public benefit. The people love their fathers. They are very religious. It is touching to see in Manila Spanish Filipino and American Catholic soldier boys worshipping together in the church, showing the power of the Church's mission of peace."

"The Filipinos, to my mind, are a very intelligent and moral people and can be made capable of self-government. When I make this statement I am conscious that my humble opinion is worth nothing as to hold the Philippine Islands. On the contrary, it would be a most dangerous plan. I would not like to take our flag from the islands. Let it remain there, but let us remain as a protectorate over a self-governing people."

The Clean Catholic Weekly Paper.

Its Place in the Literary World.

It has been erroneously asserted by some American publishers of a weekly paper that the Sunday special issues of the great dailies are taking the place of the regular weeklies, both religious and secular. While there may be a faint colour of justification for the statement, the assertion is untrue in the main. It is quite true, however, that this is an age of reading and literary advancement, and that in the hurry and scramble of worldly gains men have no time for the deeper sort of studies.—I mean the bulk of the American reading public,—and while they must keep posted on the popular passing events, they must needs have a service out to them in condensed form. This is, then, the province or duty of the five newspapers of the day to supply. And undoubtedly the great reading multitude of commercial men, and others, who have only a few minutes each day to read the absorbing topics of the hour, will look to the great dailies for the desired news.

Apart from these there is the vast multitude of idler people, generally those of the baser sort, who reach out eagerly for whatever is revolting and sensational and gossipy; those are the steadfast supporters of the "Yellow Journals" who deal in putrid matter to satisfy the depraved cravings of fallen humanity.

It is a sad thing to contemplate such a condition of human depravity, that gifted men and writers will deliberately use their intellectual gifts to write matter poisonous and corrupting to the minds and hearts of those who read it. And that publishers who fain would be reported as respectable, will sanction such reprehensible journalism. And yet the question remains, which is guiltier, the author who caters to the demands of his readers, or the misguided readers themselves, who, in a manner, force the production of such dangerous literary food?

I am, as in duty bound, looking at the situation from the family, Catholic standpoint. How can a virtuous mother and loving father sleep calmly at night if they know that one of their children has been reading the poisonous pages of evil literature during the day?

If it happens to be the first dip of the youngsters into unclean reading matter, will the parents not instinctively feel that their child's pure heart of yesterday is more or less blackened and corrupted by the perusal of an unclean newspaper or perhaps a filthy novel. Will not the devoted parents shudder at the thought that, through their neglect, a pure heart has been contaminated, perhaps for life, by free access to books and papers, which should never have been admitted to a Catholic fire-side.

Sorrowful as the bare thought may be, will they not think of the horrors of the penitentiary into which so many promising youths have been unwittingly led, the initial step in their downward career being caused by the reading of an immoral book or newspaper. The hierarchy and prelates of the Catholic Church know by sad experience in the confessional that the evil imbibed from poisoned literature is the hardest to root out of the mind and heart. Consequently those zealous guardians of their flocks and of virtue and morality perpetually warn parents to guard the lambs of the household from the terrible snare that lies hidden in the handsomely bound volume or in the attractive pages of the fashionable newspaper. But neither the unthinking elders nor the wayward youths will listen as they ought, to the salutary warning voice.

It is a fact, which all observant men may learn for themselves, that there is hardly a daily newspaper printed in this land in which Christianity, especially if it be Catholic Christianity, is accorded justice and fair play. If Catholic doctrine, its teaching and moral principles are not openly attacked, they are assailed indirectly by vile and false insinuations. The vilest slanders in the country, men like the late unfortunate Ingersoll, can secure publicity of their views in the daily press, so long as their utterances have a spice of sensationalism about them, whereas the most learned theologians of the Catholic faith find but scant space in the daily press for their ablest expositions of Christian truth. This shows the bias and trend of the secular dailies in the United States and Canada, and it proves to be a demonstration that their chief interests are centered in concerns that belong to this world rather than to the next. Arguing from this ground we get the conviction that whatever spiritual and moral aid we derive from literary studies must come from the clean Catholic newspapers and books, which are issued for the noble purposes of uplifting and elevating the mind, and are especially intended by the bishops and priests for the well-being and instruction of Catholic parents.

The Christianity whose prime mission is to teach wayward humanity how to conduct and govern itself with a view to its everlasting welfare, is Catholicism, and as a matter of fact, the Catholic Church has to stand the brunt of all the erroneous and slanderous statements and charges urged against her by the daily press. No doubts many calumnious charges are unwittingly made against the Church,

for there are far too many secular managing editors who would not willingly permit truth for the sake of doing a violent injury to Catholicity, but their offence and injury come of their neglect to study what the doctrines of the Catholic Church are in the world of realities, before they assault and attempt to defame her sacred character.

The vital truths concerning the future of Catholicism and the Catholic press in America are pretty well known to the thinking portion of the twelve millions of Catholics in the country to-day, and the men of cool heads and sound judgment must see the increasing need of the pure, live and progressive Catholic weekly as a factor of clean reliable instruction and a moral help of the Church in spreading the doctrine of virtue and morality. However salutary may be the weekly sermons from the Catholic pulpits the weekly papers reach into corners where the voice of the preacher cannot go, and if the printed messengers carry on their face wholesome and well-written articles they are sure to be read and re-read by various members of the household, and their good fruits will be cherished accordingly. The modest weekly cannot, of course, assume to set before its readers such a display of home and foreign news as can the great dailies, but it can vouch for the reliability of the news it does print, and it can claim credit for a pure intention to safeguard the moral purity of the family, while it helps to instruct their minds. Time was when certain shortcomings were alleged against the Catholic papers, but that condition is happily passing away. The bright Catholic weekly of to-day is more ably edited, and contains a more varied amount of interesting reading matter than any of its kind in secular journalism; and to its merit in this regard must be added the safe character of what it prints. The conscientious Catholic editor feels the gravity of his responsibilities, and he dare not publish a line of doubtful import, or a sentence that would not stand the strictest moral scrutiny. This duty weighs upon him inasmuch as he feels that he is acting as an auxiliary of the Church, and that every word he writes and publishes should tend to the uplifting and strengthening of the moral nature of his readers.

In the face of an admitted improvement in Catholic journalism, its lack of adequate support is passing strange and betrays an apathy and error of judgment on the part of the Catholic reading public. It is computed that if Catholics did their full duty towards the Catholic publishers, the existing weeklies would be strong and well supported, and besides, there would be a Catholic daily paper in all the large Catholic centres in the Republic and in Canada. That such is not yet the case must be imputed to the indifference and want of foresight among those who ought to be the natural upholders of clean literature. The position is still worse if the default arises from a mistaken idea that dangerous risks may be taken for the sake of having the newest and most fashionable in literature. This latter is surely the result of overweening pride in people who have suddenly grown rich, and it begets a moral blindness which may lead to sad consequences.

WILLIAM ELLISON

OUR LADY'S HELP

The death of M. Henri Lassorres, which was announced last week, removes from the world one of those remarkable men who seem special to this age. He thus relates how he was led to write the book which has made his name known all over the Catholic world, his "History of Our Lady of Lourdes."

"It was," he says, "in the year 1862 that I was threatened with blindness, and condemned by order of the physicians to the regime of a dark room and opaque glasses, humbly submitting to the view." He tells that after three months of hesitation he decided to return to "Our Lady of Lourdes."

His friend Jazaki, who afterward became a Cardinal, asked for water from the fountain of Lourdes for Lassorres. While using it he said: "O Holy Virgin, have pity on me and heal my physical and moral blindnesses."

"In pronouncing these words," he continues, "I rubbed successively both my eyes and forehead with a napkin which I had dipped in the water of Lourdes. This movement which I am describing did not last more than thirty seconds."

"One may judge of the shock—I might almost say the fear—that came upon me! Hardly had I touched my eyes and forehead with this miraculous water than I felt immediately healed—suddenly, without transition, with a suddenness, that in my imperfect language, I can only compare to that of a thunderbolt."

"This event changed my life. It was the first appeal of Providence to write the history of the Virgin who had appeared at Lourdes."

Such is the account given by Lassorres a few weeks after the event which happened nearly forty years ago, and it is almost a repetition of that which he gave in his "History of Our Lady of Lourdes."

This book was translated into forty-three different languages, and was universally read; the number of languages into which it was translated, giving evidence of its enormous success. The work brought its author quite a fortune, and to the eyes of many, almost lifted him to the dignity of a father of the Church.

He was sufficiently rich to give a donation of 100,000 francs to the erection of the cathedral of Lourdes, and a recent celebration of the Municipal Council of that city gave him the title of "Citizen of Lourdes."

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