

entire in pursuance of a  
n life. We have upon  
books laws to prevent  
ls. What have we done  
children against the con-  
literature?

m England, dated 26th of  
s that it has been de-  
government to remove  
ation oath the words  
ious to Catholics. Lord  
of a great Catholic  
that they should be ex-  
pointed to the fact that  
denounced as false were  
of Christians to be his  
Lordship truly stated  
ive terms were put in  
average period in English  
Crewe and the Duke  
also spoke warmly  
line, while Lord  
ilkybilg Johnson" type  
problem, assumed a role  
to that of the "devil's  
e declared that such a  
e acquired in quietly  
of England, which reminds  
upon a time three tailors  
also set themselves up  
men of the people of the  
om.

DEPARTURE on the road to  
been made by some of our  
the great Republic. Not  
the awful affliction of  
ing papers Mr. Munsey  
Sunday evening monstrosity  
ington, D. C., and also  
ot out a Sunday evening  
Baltimore News. Cardi-  
and many other prominent  
rious walks of life stren-  
such a publication as un-  
unwarranted intrusion and  
e of the day. The most  
est that could be made, and  
that will have a salutary  
uch men as Mr. Munsey,  
the people not to buy his  
Munsey appears to be one  
s always willing to supply  
he cares not what sort the  
ope. Truly we are "advan-  
ds" at a great speed.

LAURENT, director of the  
ions, Quebec, desires to  
sincerely, through the  
CATHOLIC RECORD, the  
users to that paper who have  
large quantities of stamps  
utilized in aid of the good  
h he is engaged.

CHARGE REVAMPED.  
CATHOLIC LOYALTY WAS  
FAMOUS BISHOP ENGLAND  
CENTURY AGO.  
Louisiana jurist, Hon. L. P.  
riting to The Morning  
 Orleans recalls the fact  
attacks upon Catholics the  
and other sectarian bodies  
revamped an old charge  
met and refuted nearly a  
y by the Rev. John  
ne versatile and brilliant  
arleston.

824) it was the Rev. Wil-  
and his associates, clergy-  
protestant Episcopal Church  
d States, who asserted:  
man Catholic can be in pri-  
mary subject of a Protestant  
only when an unfaithful  
e Pope.

istent Papist and a faithful  
Protestant administration  
comparable so long as the  
claim jurisdiction over all  
the Roman Church  
ue to maintain that faith-  
ary to be kept with heretics  
only reason why, among  
ere are many good subjects  
nt government arises from  
there are so many in the  
rther inconsistent with their  
bet than their profession,  
leal of all the doctrines and  
ious corruptions of the faith  
ledge."

left-handed compliment com-  
graph 3. There are many  
s of Protestant governments  
ols for the sole reason  
are inconsistent with their  
and are so ignorant.

his paragraph with the  
tract from the letter of the  
ynod, and note the similari-  
ty:

not wish to be understood  
we mean to accuse the bulk  
Catholics of being disloyal  
citizens. We sincerely be-  
at many do not fully realize  
the hierarchy of their  
ntains with reference to the  
question, especially in view  
of their teachers in  
y. \* \* \*

is again! Catholics are  
merican citizens because they  
ly realize the position" they  
cause "they are ignorant."  
r the acknowledgment that  
many good, loyal citizens  
man Catholics, but really se-  
norant of the doctrines of  
h? Might not the ignorance  
among their accusers? It  
ir to an unprejudiced mind  
ind is worthy of some inves-  
the part of our Lutheran  
e throw out the suggestion;  
roft by it.

OF ENGLAND'S REPLY.  
wing extract from the reply  
England to Rev. William  
his associates of little less  
ury ago is applicable to the

present situation and responsive to the  
heran's charge:  
All the early martyrs of the Church  
disobeyed kings and emperors in the  
matters of religion: will you call them  
traitors and say they ought to have  
been put to death? Was Nero justified  
in beheading St. Paul? Did he only  
set as he ought in crucifying St. Peter?  
Was Pontius Pilate a meritorious govern-  
or, who conscientiously exercised his  
authority in putting Jesus Christ to  
death upon the charge of seducing the  
people from their allegiance to Caesar?  
"The charge which you make upon  
the Popists is exactly the same charge  
which the Jews were in the habit of  
making against the apostles. From  
that day to the present we have met it  
as we meet it now. We have a kingdom,  
is true, in which we pay no obedience  
to Caesar, but our kingdom is not of this  
world, and whilst we render unto God  
the things that are God's, we render  
unto Caesar the things that are Caesar's.  
To the successors of the apostles we  
render that obedience which is due to  
the authority left by Jesus Christ, who  
alone could bestow it. We do not give  
it to the President; we do not give it  
to the Governor; we do not give it to  
the Congress; we do not give it to the  
Legislature of the State—neither do you  
nor do they claim it; nor would we  
give it if they did, for the claim would  
be unfounded. We give to them every-  
thing which the Constitution requires;  
you give no more; you ought not to give  
more."  
"Let the Pope and Cardinals and all  
the powers of the Catholic world united  
make the least encroachment on that  
Constitution, we will protect it with our  
lives. Summon a general council. Let  
that council interfere in the mode of  
our electing but an assistant to a turn-  
key of a prison—we deny its right; we  
reject its usurpation. Yet we are most  
obedient Papists. We believe that the  
Pope is Christ's Vicar on earth, supreme  
visible head of the Church throughout  
the world, and lawful successor of St.  
Peter, Prince of the Apostles. We be-  
lieve all this power is in Pope Leo XII.  
(then reigning) and we believe that a  
general council is infallible in doctrinal  
decisions. Yet we deny to Pope and  
council united, any power to interfere  
with one tittle of our political rights as  
firmly as we deny the power of inter-  
fering with one tittle of our spiritual  
rights to the President and Congress.  
We will obey each in its proper place;  
we will resist any encroachment by one  
upon the rights of the other. Will you  
permit Congress to do the duties of your  
convention?"

A REMARKABLE LETTER.  
The Guardian (Anglican) published a  
letter from an Anglican minister, signed  
"Presbyter," in relation to the recent  
Eucharistic Congress held by Catholics  
in London. He says:  
It has indeed been an edifying  
spectacle. The question which arises  
in the minds of many of us, has this  
Congress been a help or a hindrance  
towards the realization of reunion be-  
tween our Roman Catholic brethren and  
ourselves? Personally I think it will  
prove to have been a help. . . .  
Two features of the Congress stand  
out most distinctly for all who have  
eyes to see. They are fervent Eucharis-  
tic adoration, and enthusiastic devotion  
to the Pope as the infallible Vicar of  
Christ. In my humble opinion, our  
Roman Catholic brethren are as little  
likely to abandon the Papacy as they  
are likely to abandon belief in the Real  
Objective Presence. If we are going to  
stand out until our brethren admit that  
the Pope has only a primacy of honor,  
then reunion will be deferred until the  
Greek Kalends. Is it not possible for  
us to revise some of our notions about  
the Papacy? Up to the Reformation,  
English Ch. reformed acknowledged that  
the Pope was Christ's Vicar, and that  
he had a very real jurisdiction over  
them in spirituals. "England produced  
a fair number of those critics (of the  
Chris. and of individual Popes).  
But there is not one who ventured to  
deny that the Popes had claims upon  
the obedience of the English Church.  
They might allege that he had over-  
stepped the limits of his just prerogative;  
they never questioned that his  
prerogative itself was just and of very  
considerable extent. (Church Quarterly  
Review, April, 1903). So far as I can  
see, Rome will not change on this point,  
and has not changed. England has  
changed, and so it is possible that she  
will change again. . . .  
I am inclined to think that if all Cath-  
olic-minded Anglicans could be polled,  
the number who would . . . express  
in some way their desire for a revision  
of our usual attitude towards the  
Papacy would be a revelation to many.  
The writer of this remarkable letter  
quotes Archbishop Lee's words in  
1859, when he declared that by re-  
nouncing and forsaking the See of  
Rome, we must forsake and fly from the  
Unity of the Church, and, by leaving out  
of Peter's ship, hazard ourselves to be  
overwhelmed and drowned in the waters  
of schism, sects and divisions."—Sacred  
Heart Review.

HIGHER CRITICISM.  
BISHOP MAES ASSERTS IT IS UNSETTLING  
FAITH OF YOUNG MEN OUTSIDE THE  
FOLD.  
Taking up the discussion of the ques-  
tion propounded by many of the Pro-  
testant clergy: "Why is there a dearth  
of material for the making of new  
preachers?" Bishop Maes of Covington  
has made a vigorous answer in an open  
letter to the Cincinnati Post.  
Rev. Benjamin Winchester, in an arti-  
cle in the Outlook recently said that  
in order to attract progressive young  
men to the ministry, theological institu-  
tions should be kept in touch with medi-  
cal progress so as to estimate defects  
of character due to nervous organic dis-  
orders. The theological student should  
also be taught conditions in the lower  
strata of society so as more readily to  
understand his mission, according to  
Rev. Winchester.  
Bishop Maes answered in part as fol-  
lows:  
"On general principles I would  
account for the diminishing number of  
Protestant preachers by the following  
considerations: The Holy Bible was

and still is, in theory, the only divine  
authority guiding the teaching of Pro-  
testant churches. Of late years, higher  
criticism has played havoc with the  
faith in the Bible of Protestant students  
and men of intellectual attainment  
within their churches. They feel un-  
able to reconcile its inspiration and  
doctrines with the so-called scientific  
progress of the modern world. Their  
biblical scholars have stripped the  
Word of God of all divine authority and  
are lost in contradicting contentions,  
following every wind of doctrine. The  
result is that they know not what to be-  
lieve.  
"The program of studies advocated by  
the Congregational minister, and which  
he borrows from the change in the medi-  
cal curriculum, may do good, but his  
contention for a practical education by  
"descending to the very strongholds of  
vice" would to my mind prove a very  
dangerous experiment to the young Pro-  
testant seminarians, whose number he  
wishes to increase.  
"Are the Catholic schools suffering  
from a dearth of students for the holy  
priesthood?  
"I am happy to say that, generally  
speaking, I can answer in the negative.  
The dioceses of the East have many  
seminarians—more than enough for  
their own needs, and are in a position  
to give their surplus to the South-west-  
ern and Southern dioceses, where voca-  
tions are less numerous, because the  
Catholic population is smaller or less  
educated.  
GAMBLING.  
THE FASCINATING BUT RUINOUS GAME A  
CURSE TO ALL WHO FOLLOW IN ITS  
WAKE.  
What a fascination gambling holds  
over people nowadays, and what a ruin-  
ation it is for them in ninety-nine cases  
out of a hundred. It is undoubtedly  
one of the great evils of our time, and  
holds almost as terrible a sway as the  
drink evil. In the majority of cases  
two evils run hand in hand, and  
drink, if it does not accompany gam-  
bling in its beginning, will infallibly  
follow that deplorable passion sooner or  
later. The gambler having staked his  
all on the cards, dice or race course,  
and having lost the hard earnings of a  
lifetime, perhaps falls into that sad  
state of despair that state in which he  
does not care a pin what happens to him.  
He takes to the bottle, he frequents the  
beer saloons, and there tries to drown  
the thought of his losses. It would not  
be so horrible, if the gambler brought  
only ruin to himself, but alas! there is  
in the majority of cases a wife and little  
children, whose prospects in life are  
blasted, the peace and holy quietness of  
their home is destroyed, and social and  
moral ruin stares them in the face.  
Gambling is a terrible passion. It  
holds its victims with a much more firm  
hold than drink. Many men have been  
cured of the drink habit, there is some  
hope for them, but I have never heard  
of a gambler who once that passion  
seized him was able to shake it off.  
Friends may advise him, entreat him, but  
all he holds dear is given up, but the  
gambling devil is stronger than they, and  
that devil whispers so insidiously into  
his victim's ear. "My dear fellow,  
you lost last time, it is such a near  
thing, try again, double your stakes; it's  
dead certain." The money is piled  
down and the dead certainty never  
comes off. This passion of gambling ex-  
ists in a terrible degree among all  
classes, especially the working classes.  
"They must have their bit on every  
change game that turns up." Look at  
England. Gambling exists to such an  
extent there that the legislators are at  
their wit's end to find a means to check  
an evil which is the social and moral  
ruination of the country. Take your  
stand on the streets of any town there  
on the day of a big race, says the St.  
Leger Derby of Cambridgehire. The  
cry is, "What is going to win to-day?  
Mr. So and So has 25 pounds on such a  
horse. He got the tip from those in the  
know. I put my five shillings on  
and John So and So gave me his shil-  
ling to put on. Yes! the banker has  
his 25 pounds, the clerk his 5 shillings  
and the working class their 5 shil-  
lings or their 2 or 1 shilling. The  
women are just as bad as the men, some-  
times worse, for they go so far as to  
pawn their husband's clothing and their  
children's in order that they may have  
money to bet. What is true of England  
is true of almost every other country.  
Take America, see the amount of dollars  
that is gambled, gambled away. What  
pile of dollars hangs upon the result of  
the election that took place recently, not  
to speak of the enormous amount of dol-  
lars that is gambled away over cards,  
dice and the race course. Look at  
France and Italy and the gambling  
bell of Monte Carlo. What a story  
could be written about the latter place.  
It would be one long sad tale of  
ruined lives, broken hearts and  
dishonored graves. In these morn-  
ing halls, the ball goes whirling  
around and upon every whirl fortunes  
depend. Watch the set, earnest faces  
of the gamblers there, especially those  
magnificently dressed women. They sit  
there, their very souls consumed by  
that awful passion. They have no place  
in their hearts for him they call hus-  
band, or those little children that call  
them mother. No, all other love has  
departed from their hearts since the  
love of gambling entered there, and the  
shrill, sharp cry of the croupier, "Make  
your play, ladies," is the only thing that  
moves those hearts now. All will men  
and women who visit there never learn  
a lesson from that silent graveyard  
perched above the blue Mediter-  
ranean? There sleep many a noble  
man and woman, who but for  
gambling would have a great future,  
men and women who would be an adorn-  
ment to society, but alas! there they  
sleep their last long sleep. They  
November's day, with nothing to mark  
their last resting place, no epitaph  
above their remains, except the cold  
words of the care taker, who points out  
to you with a shrug of his shoulders in a  
matter of form voice, a suicide's grave.  
But men and women never learn the  
lesson which that silent graveyard  
preaches. Every day and every train  
brings its coterie of gamblers to that

gambling hell, and every day around that  
table fortunes are lost, noble futures  
blasted and homes ruined beyond hope  
of redemption. Yes, to day gambling  
holds sway in the lordly halls, the  
merchant home and the humble cot de-  
spite the warning voice of experience  
which cries aloud from the house-top.  
"He who gambles is lost." The wise men,  
the successful men of the world,  
never gamble in any shape or form.  
They look upon gambling as the height  
of folly. Some of the wealthiest race  
owners of England never put one shilling  
on their horse even when the race seems  
a certainty for them. They will tell you  
it is sheer madness to do so. The great-  
est trainer of the present century, John  
Porter (the veteran trainer of Kings-  
clere he is named), never during his  
career put one single penny on a horse,  
and there is not a classic event in Eng-  
land but the horses trained by him have  
won. In his day he has seen the curse  
that gambling was to many a fine noble  
young fellow, and I have not the slight-  
est doubt but that he will tell you  
"That he who gambles will assuredly  
come to the ground." Take up the daily  
papers of the world. How many cases  
will you see there of the failure of big  
companies whom you thought so secure.  
What is the cause of their failure—gam-  
bling. How many cases of bank man-  
agers, clerks in every department, shop-  
keepers who when arraigned before the  
judges on a charge of falsification of  
accounts will plead as an excuse—gam-  
bling ruined me. Prisons, poorhouses,  
are full of those unfortunate people who  
once allured by the devil of gambling  
staked their all, the earnings of a life-  
time upon the throw of a dice or on the  
chance of a horse winning and lost.  
Drink followed and oh! I sad end. Men  
and women of the world of every sect  
and class and especially you young boys  
and girls beginning life, let no one cajole  
you into thinking that you will make a  
fortune by gambling; you will lose one  
right enough if you cultivate a passion  
for gambling, and that is as sure as that  
never can you win. If anyone ever tells  
you with a friendly pat on the shoulder,  
"You can put your pile on such and such  
a horse or game, it's a dead, a certain  
certainty," just say to him, "Get along,  
damn you. I want none of your cer-  
tainities, the certainty that I have got  
my money safe is enough for me, and by  
Jingo, I'm going to keep it."  
To bet is but the height of folly, and to  
plunge is rank madness and as straight  
a road to ruin as any was fashioned.  
The poet, speaking about the silence  
that reigns sometimes in the human  
heart, expresses it beautifully thus:  
"Far away on the oceanic billows  
That never shall break on the beach.  
In the depth of the heart is a silence  
That never shall burst into speech."  
So deep down in the ruined gambler's  
heart is a misery and a sorrow that  
never can you win itself fully in words,  
and it is only the fringe of that misery  
and sorrow that is manifested to us,  
but the sight even of that fringe should  
be enough to keep us ever from that  
accursed evil—Intermountain Catholic.  
A POWER—A GEM.  
People pray very little nowadays.  
Indeed it is sad to see how little faith  
men put in prayer. They think  
never can you win itself fully in words,  
and it is only the fringe of that misery  
and sorrow that is manifested to us,  
but the sight even of that fringe should  
be enough to keep us ever from that  
accursed evil—Intermountain Catholic.  
A POWER—A GEM.  
People pray very little nowadays.  
Indeed it is sad to see how little faith  
men put in prayer. They think  
never can you win itself fully in words,  
and it is only the fringe of that misery  
and sorrow that is manifested to us,  
but the sight even of that fringe should  
be enough to keep us ever from that  
accursed evil—Intermountain Catholic.

tional grace, which he has corresponded  
to. So that, actually for your Peter and  
Ave he will be higher in heaven for all  
eternity than he would have been.  
There will be a gem sparkling in his  
crown that would not have been there;  
you will see it and admire it in heaven,  
and you will know it was your Peter and  
Ave that put it there. So it is with the  
Pope, and the Church, and religious  
orders, and everything. God does not  
follow the rules of the world but of  
grace. We must measure them by dif-  
ferent measures, and not use the meas-  
ures of the world. Our measures,  
weights and coins are all of the sanc-  
tuary. It is of faith that God always  
answers right prayers, and in a way and  
a degree beyond our wildest enthusiastic  
expectations. He does not yet let us see  
how, but we are quite sure in the end  
we will never be disappointed.  
FATHER FABER.  
THE PACIFIC CONQUEST OF NEW  
ENGLAND.  
Talk about a "pacific conquest!" The  
old New Englanders have experienced  
it. Boston, opulent old Boston, for more  
than two centuries the stronghold of  
the true Yankee, well-to-do, cultured,  
notably public-spirited, and intellectu-  
ally progressive, is to-day almost a  
foreign city. It is practically ruled by  
the descendants of those Irish immi-  
grants who came across the sea in the  
middle of the nineteenth century and  
did the hard work that was previously  
the task of the native stock. And of  
late years the Italian immigration has  
been large, and Boston now contains  
some sixty five thousand of that nation-  
ality, who form a little Italian city,  
within big Irish Boston, living mainly  
at the historic North End, where in  
the old days, dwelt Samuel Adams, Paul  
Revere and other worthies. It is calcu-  
lated that by 1918 the Italian voters of  
the city will hold the balance of politi-  
cal power at the Hub. They have their  
newspapers in the Italian language,  
their clubs, their theaters, their doc-  
tors, lawyers and priests, and an Italian  
convent.  
And all over New England the influ-  
ence of the increasing number of French  
Canadians and Italians is felt, not to  
speak of the ever-growing Irish. Little  
Rhode Island now has a majority of  
Catholics in its population, and it is  
said that the majority of the people of  
Connecticut are of that faith. This has  
happened in two of the strongholds of  
old-fashioned Congregational orthodoxy  
and of the Roger Williams Baptists!  
New England, the home of one of the  
finest forms of Protestantism, has prac-  
tically become a Catholic community,  
and the prediction is made that the  
dominating religious in the north-east  
of the United States will be Catholicism  
and Christian Science. But, as things  
are going, the New England Protestants  
will be very soon in a distinct minority.  
The Irish have taken to New Eng-  
land their re-ecvigor and their big fam-  
ilies, their genius for practical politics,  
their bright and cordial manners; and  
the French Canadians are a fertile stock  
and good citizens, while the Italians  
bring their vivacity, instinct for art  
and a high civilization.  
New England, now almost a "New  
Ireland," may in fifty years be more ap-  
propriately designated as "New Italy."  
So one important section of the United  
States has undergone a pacific conquest.  
—Mexican Herald.  
A CHRIST MADE TO ORDER, OR NONE.  
If Christ Himself had not taken part  
in the world's work, if He had not been  
a laboring man, I could not respect Him  
nor venerate His divine memory.  
The utterer of this shocking irreverence  
was not a wild, ranting Socialist,  
but one who is described as a Bishop—  
Dr. Hendrix, the president of the Fed-  
eral Council of the "Churches of Christ."  
It was the opening note of a harangue  
intended as an appeal to working men  
to attend places of assembly called churches,  
but most of which have been trans-  
formed into places of amusement, flir-  
tation and political harangue. These  
places are shunned by working people,  
for the reason that such had been made  
to feel for long they were not wanted  
in them, no more than they are wanted  
in the "society" of the rich, who some-  
times patronize a few of the churches  
when the summer season has ended and  
their doors are reopened. But what are  
we to think of the minister or Bishop  
who styles himself as of Christ proclaim-  
ing that if the Saviour had chosen, or  
had been chosen by the Almighty  
Father, for some other walk of social  
life, he could not respect Him? It is a  
most outrageous proclamation—a sacri-  
legious bid for the support of a class.  
More "playing to the gallery." We be-  
lieve all intelligent and thoughtful  
working men who have a just idea of  
the Christian religion, and what it im-  
poses on its ministers in the way of  
respect for their office, will feel disgusted  
at it rather than won over.  
The irreverent hypothesis was fol-  
lowed by a bold, broad misstatement.  
The Bishop continued (according to the  
reports):  
The unemployed classes are always  
the dangerous classes, but Christ was  
not one of these. He worked as a car-  
penter, and was a model workman. It  
is too often the case that He is not wel-  
comed in churches, and this has given  
rise to a distrust of churches on the  
part of workmen. We cannot blame  
them much, yet the fault is not of reli-  
gion, but of individuals. Find fault with  
us, the ministers, if you like, but do not  
toss the trouble to Christ or to His  
religion.  
Protestant churches have not wel-  
comed the laboring man, but the Church  
which was established by Christ Him-  
self never distinguished between lord  
and laboring man, and was, until it was  
crippled by the Reformation, the friend,  
guide, help and solace of the laboring  
man. For him it founded its subordi-  
nate guilds, and always stood be-  
hind him and the oppressed of greedy  
employers. It was, as Lytton says,  
The power that in the age of iron  
brought forth to curb the great and raise the low.  
—the power that wrested Magna  
Charta, by the hand of one of its  
Bishops from a monster of cruelty and

# AT DEATH'S DOOR

Doctors had to give her Morphine to ease the pain

Five boxes of "Fruit-a-lives" Cured Her

ENTERPRISE, Ont., Oct. 1, 1908.

For seven years I suffered with what physicians called a "Water Tumor". I would get so bad at times that I could hardly endure the pain. I could neither sit, stand, nor lie down. Hypodermics of Morphine had to be given me or I could never have borne the pain. Many physicians treated me, but my cure seemed hopeless, and my friends hourly expected my death. It was during one of these very bad spells that a family friend brought a box of "Fruit-a-lives" to the house. After much persuasion I commenced to take them, but I was so bad that it was only when I had taken nearly two boxes that I commenced to experience relief. I kept up the treatment, however, and after taking five boxes I was cured, and when I appeared on the street my friends said, "The dead has come to life." And this seemed literally true because I certainly was at death's door. But now I can work almost as well as ever I could, and go camping and berry-picking with the girls. I will be glad if you will publish this testimonial, if it will further the interests of "Fruit-a-lives". It should be in every household. Yours very truly, Mrs. JAMES FENWICK.

Through the whole country around Enterprise, Ont., people are talking about this wonderful cure. By their marvellous action on the kidneys, "Fruit-a-lives" cured Mrs. Fenwick when the doctors said she could not be operated on and was doomed to die. "Fruit-a-lives" cured Mrs. Fenwick when all else failed. Try them for your trouble. 25c. and 50c. a box, at dealers or sent postpaid on receipt of price. Fruit-a-lives Limited, Ottawa.

tyranny; the power that gave a refuge and happy asylum to thousands of the poor and the aged when harsh landlords and employers thrust them out upon the world. What a change do we behold from that "age of iron," so called! This is the true "age of iron" on the part of the capitalist, and not less truly the "age of brass" on the part of a class of so-called ministers of Christ who, for the most part, are ever ready to do or say anything to gain the favor of men of wealth and join together in an untold bond those who have been, in violation of the command of the Christ Whom they profess to serve, "put asunder" although "joined by God." The force of hardihood surely can no farther go than such protestations and pretensions as those of Bishop Hendrix—Philadelphia Catholic Standard and Times.

What Being a Convert Meant Then.  
An article in the Catholic World for December says that Henry Williams, Wilberforce, one of those who came over to the Church with Newman and other participants in the Oxford movement, was once so staunch a member of the Church of England, that he was convinced that he had been able to talk for half an hour with a Catholic, he could, with the Bible in his hand, have converted him to Protestantism! Yet this man, once so firmly set as a Protestant, gave up a comfortable living as a minister of the Established Church, to follow in the way that conscience led him. And this step, which means much to-day, meant a great deal more in those days. The writer of the Catholic World article says: "To resign a genial, successful and lucrative career in middle life, to say farewell to home and friends, and to sacrifice the prospects of one's family, are acts that need no common measure of grace and fortitude. In the middle of the last century, such an act of abnegation involved peculiar suffering. The ruin of one's career and the loss of one's income were bad enough, but a convert in the fifties had no mercy to expect from his friends; by common agreement he was to be given no quarter."—Sacred Heart Review.

THE DEVIL'S ADVOCATE.  
To one who does not understand the meaning of the term, it must seem more than strange that one of the Fathers of the Sacred Congregation of Rites should be popularly known as "Advocate of the Devil." Such, however, is the case, and the Catholic Encyclopedia accounts for it as follows:  
Advocatus Diaboli (Advocate of the Devil), a popular title given to one of the most important officers of the Sacred Congregation of Rites, established in 1587, by Sixtus V., to deal juridically with processes of beatification and canonization. His official title is Promotor of Faith (Promotor Fidei). His duty requires him to prepare in writing all possible arguments, even at times seemingly slight, against the raising of any one to the honors of the altar. The interest and honor of the Church are concerned in preventing any one from receiving those honors whose death is not juridically proved to have been "precious in the sight of God." Prospero Lambertini, afterwards Pope Benedict XIV. (1740-58), was the Promotor of the Faith for twenty years, and had every opportunity to study the workings of the Church in this most important function; he was, therefore, peculiarly qualified to compose his monumental work, "On the Beatification and Canonization of Saints," which contains the complete vindication of the rites of the Church in this matter, and sets forth historically its extreme care of the use of this rite. No important act in the process of beatification or canonization is held unless performed in the presence of the Promotor of the Faith formally recognized. His duty is to protest against the omission of the formal laid down, and to insist upon the consideration of any objection. The first formal mention of such an officer is found in the canonization of St. Lawrence Justinian under Leo X. (1513-21). Urban VII., in 1631, made his presence necessary, at least by deputy, for the validity of any act connected with the process of beatification or canonization.—True Voice.

THE CATHOLIC CHURCH AND THE NEGRO.  
Under the head "The Catholic Church," the Enterprise, the organ of the colored people of Omaha, has this to say:  
"For many years we have thought that the Negro would be wise to come more and more under the jurisdiction of the Catholic Church. We have thought this because that Church offers protection to the Negro which he seems not to be able to get from other sources and organizations in this country.  
"Throughout the Southland this Church has been a guide and a shield. In the capital of the nation, where the white colleges draw the color line, the Catholic University of America stands out a glorious exception. And what is more, the followers of the Church are true to their own. They have made it the special mission to minister to the weak and oppressed of mankind, to throw around the unfortunate the strength of their culture and experience and lift them to planes of higher usefulness. That Church has erected hospitals and nurseries for the care and maintenance of the poor, and when other institutions have discriminated against people of color the Catholic Sisters have extended the hand of mercy.  
"This beneficent practise has become most helpful to the Negro, because he has stood more in need of help than other races in our land.  
"The doors of this Church are thrown wide for us today; the hospitals are open to us, and their schools are open to us. And while we are thinking of one way out of the wilderness of prejudice and hate, let us not forget the Catholic Church."  
Temperance Cranks.  
The editor recognizes the fact that there are "temperance cranks," to accept a designation, of the enemy applied to all total abstinence workers. The editor thinks, however, that the number of such workers who are really cranks is very small, and in his estimation, there are but two classes that are very dangerous. The first is the prohibition crank who opposes local option, high license or other restrictive measures, and will accept nothing if he can not get prohibition. The second is the total abstainer who believes in moral suasion only and who never opposes the saloon in any manner, who acts as if he believed that the more temptations there are the better it is, and who rails at local option. The wise man takes all the reform he can get, and then hopes and works for more.—Catholic Abstainer.

FREE  
A HANDSOME PAIR OF

# DEHAUX

PERFECT VISION  
SPECTACLES

DON'T SEND ME A CENT,  
as I am going to give away at least one hundred thousand pairs of the Dr. Haux famous Perfect Vision Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on condition that they shall willingly show them and speak of their high merit to neighbors and friends everywhere.  
Write today for my Free Haux Eye Tester and full particulars how to obtain a pair of my handsome ten karat **PERFECT VISION** Spectacles without one cent of cost. Address: DR. HAUX SPECTACLE CO., Clerk 493 St. Louis, Mo.  
NOTE:—The above is not a joke and our Spectacles float in the world, and perfectly reliable.