THE READER'S CORNER

CONDUCTED BY "COLUMBA"

"Life is but a day;
A fragile dew-drop on its perilous way
From a tree's summit."—Keats.

Three names are very dear to the Irish heart: St. Patrick, Daniel O'Connell, and Robert Emmet. The world at large knows more or less about the first two, but to most people, other than his fellow-countrymen, Emmet is either unknown or misjudged. They look upon him as a revolutionary of the French school, whose ambition was to re-enact in Ireland the terrible scenes of the reign of terror, and to destroy at one blow all order civil and ecclesiastical. To all such, as well as to those who know Emmet for what he is, I cordially recommend Stephen Gwynn's historical romance "Robert Emmett," just published by the MacMillian Co. It is the real Emmet that moves across its pages—the purest and most disinterested patriot that ever laid down his life on the altar of his country. Patriots of whatever clime or race should reverence his memory. The world worships success; it has no place in its Hall of Fame for those who go down in the struggle even though they fall gloriously. Washington succeeded; Emmet failed. The one is hailed as the father of a great nation; the other sleeps beneath an uninscribed tomb in a forgotten Dublin graveyard. It is only in the unforgetable heart of Dark Rosaleen that the "young hero" of 1803 is remembered.

There are many bad episodes in the blood-stained pages of Ireland's history, but the most pathetic of all circles round the name of Robert Emmet. Young, gifted, an enthusiast, a dreamer, it may be but his was a glorious dream. He had planned it well, this dreamer. Napoleon will send him aid; he has money to arm the citizens of Dublin; the Castle will be attacked; then Ireland will rise as one man—and the dream is a reality. But though Emmet might plot and plan he could not cope with the secret treachery from within. The people flocked into the capital at his call. Spies met them and sent them back to their homes. Dwyer and his Wicklow men were under arms near the city but they were told the rising was deferred. Then when everything had miscarried a street melee precipitated defeat. Emmet knew that all was lost, but the soldiers were upon him and he would die fighting. It was too late to draw back now. He had thought to lead a people; he found, to use the words of Mr. Gwynn, "not a body but a chaos of atoms." It could only end in one way.

As the sad procession rattled along the quays of Dublin on that September morning in 1803, a coach drew up at the side walk, and from the window a pale face looked out on the young hero going to his death. It was his affianced bride, Sarah Curran. It is this ill-starred love story Moore sings of in his beautiful or touching poem "She is far from the land." Mr. Gwynn has given us a thrilling and absorbing story, and I have no hesitation in saying that, be the reader ever so prejudiced, he will enjoy the book.

I don't know who first started the theory that it is bad form to talk "shop." If I knew where that chap lived I don't think I'd pay him a courtesy call. Surely it is better and more interesting to hear a man speak about that of which he knows something rather than about something of which he knows little or nothing. An egotist is a public nuisance and should be kept in solitary confinement, but "egotism" and "shop" are by no means synonymous terms. If I met the editor of this paper I'd like to hear him talk about newspaper work. If I met a painter I'd want to hear about his pictures. If I met a bishop I'd expect to hear all about churches and missions and so forth. If I met a teacher I'd expect a chapter or two about schools and scholars. "From the abundance of the heart the mouth speaketh," the specialist will always be eloquent in his own special sphere. Religion is another thing we fight shy of in conversation. In polite society we must not as much as mention the name of God. Religion is something we put on for an hour on Sunday; for the remainder of the week we leave it to the priests and the nuns. They will take care of it; we need not bother about it. Now I am not advocating wholesale polemical discussion. My point is this: we leave it too much alone. Why can't we Catholics, especially readers of the RECORD, talk over and discuss from time to time some of the very instructive articles appearing in these columns from week to week? We would be all the better for it morally and intellectually, and surely it would be as interesting as inane gossip about our neighbors. In many towns of the United Kingdom readers of that excellent literary journal, "T. P's Weekly," have formed what are known as "T. P's Weekly Debating Circles," for the mutual interchange of opinion on matters literary. Why cannot we have our CATHOLIC RECORD circles?" Why should we so rigidly exclude religious topics? Surely it would interest us to talk about a subject concerning which we feel so strongly?

There are two persons with whom I sincerely sympathize—myself and the editor. When the alarm clock sends forth its peremptory summons ere yet Aurora has ope'd her dreamy eyes in the Olympian Halls (that's quite political, eh!), then I sympathize with yours truly. When the representative of His Majesty's Royal Mail sticks my letter under the editor's nose then I sympathize with the editor. For, be it known unto all whom it may concern, Columba will never get first prize for penmanship. This manuscript looks for all the world as if a very old and infirm spider fresh from an ink-bath had performed fantastic evolutions upon the virgin page. This explains why it is that misprints now and then creep into the Corner. Last week there were several, but they were so obvious that they could hardly mislead anyone.

The enemies of Ireland are at their old game. Exaggerated accounts of political differences amongst the Nationalists are being cabled all over the world. Because in one or two constituencies two Nationalist candidates are going to the polls, they would have us believe dissension is supreme in the national councils. With these gentlemen the wish is father to the thought. When we get down to facts we find that so far from the nationalists being divided amongst themselves in practically every constituency the official candidate will have a walk over. It is a baseless and malicious libel to say the Irish are prone to divisions and faction. There are differences of opinion amongst Irishmen as amongst Canadians or Yankees or Englishmen. Witness the great struggle now being decided in Britain. Difference of opinion is a necessary consequence of freedom of speech and discussion and a healthy public opinion. People who ought to know better have declared in my presence that the Irish character is naturally inclined towards division and faction When they were independent they were always quarreling amongst themselves, and it was this unfortunate tendency to squabble amongst themselves that gave Henry II. an excuse for invading Ireland. Every county was an independent kingdom, they say. But did they never hear of the Saxon Heptarchy? What is true of Ireland is true of every other country of the period. And like these countries Ireland would have become welded into a homogeneous whole had she but been given time. This is evident from the fact that they had a theoretical central authority at Tara. It was for this Brian Boru worked, and he could have made it an accomplished fact had he lived to celebrate the glorious victory of Clontarf. Those who talk so glibly about Irish divisions simply advertise their own ignorance.

"Ninian" writes to me as follows: "I agree with "Columba" that we can reach the hearts of the people more effectively through the medium of the press than from the pulpit . . . . . The Catholic press, however, is more of a help to the pulpit speaker than an alternative." Of course that is obvious. It is as an auxiliary, not as an alternative, that we would build up a powerful Catholic press. As I wrote in my first letter our people must go to the Church, the newspaper comes to them. They go to church one day, they read the whole Seven. You put it very well yourself: —"every Catholic reads something. We must give him what will tend to make him a good Catholic, regular at Church, attentive to his religious duties, and loyal to ecclesiastical authority."

Commenting on Wordsworth's beautiful tribute to Our Blessed Mother, "Our Lady of the Snow," viewed in relation to his otherwise prejudiced attitude towards the Church, "Ninian" writes: "Perhaps Wordsworth lived a few decades too early to see as clearly as Father Faber did that the English Church is not the Apostolic Church. Writers of that period hated the Church; the writers of to-day embrace it. The Church triumphed when the writers lied against her. Now her greatest enemies are those of her own household." Many thanks, dear Ninian, for your interesting letter. I hope many more readers of the Corner will follow your example and write to me. It will be more convenient to address "Columba," in care of Rev. D. A. Casey, St. Peter's Cathedral, Peterboro, Ont.

TRUTH AND DOGMA

Says a critic: "It is a mistake to multiply dogmas, it puts an unnecessary strain upon the faithful."

Why is it a mistake? Is it not a truth that the more truth we know the better? Do we not praise the physical scientists for revealing to us truths of the laws or forces of nature before unknown to us! Are their discoveries too great a strain on our faculty of credensiveness?

Is it a strain on the faithful, or anyone else, to believe one truth? It certainly is not for it is natural to man to believe, as natural as it is to eat when hungry. The soul hungers for truth. The intellect is restless in seeking for it. It is always straining to get at the last why. The strain then is caused by the absence of truth, not by its presence.

Well, then, if there is no strain in believing one truth how can there be a strain in believing many truths? If you begin with zero you increase nothing by adding zero to zero.

The physical scientist adds no new truth to our store of knowledge. The newness is not in the truth but in the discovery of it. The astronomer, gazing through his optic glass, joyfully announces the discovery of a new star or planet. To properly express it he should announce the new discovery of an old star.

There is an analogy between the domain of the natural, physical order, and the supernatural and metaphysical orders. The newly discovered star was there in space before and would have been there if never discovered. Truths of the supernatural and metaphysical orders are there in being, whether known to man or not. Their reality does not depend on man's knowledge of them.

As the three orders differ so does the routes through which our knowledge of them comes to us, differ. That of the supernatural spiritual order comes through revelation, that of the metaphysical order comes through reasoning, and that of the physical order through experience. But the truths of these orders are all equally real, though there may be error in our apprehension of them. Error is subjective; the true is objective.

It will not be denied that the more truths the human mind knows the more efficient it is in the domain of its activities, and the less strain in its operations.

Then the multiplying of truths, or rather our knowledge of them, instead of causing a strain is a relief from an avoidance of strain.

We must therefore conclude that the basis of the critic's objection rests on a psychological error, and is therefore invalid.

The critic may object and say: "you have been talking of truths while I spoke of dogmas. What you say of truths is therefore not pertinent to the point."

We have not overlooked this. We used the term "truth" advisedly with a view of calling attention to a more serious error in the critic's logic. To give any force whatever to his propositions he must assume that dogmas are, or may be, false. With this assumption the multiplication of dogmas would of course be an evil, a strain upon the faithful, and a strain upon reason as well; for to require one to believe as true what one knows to be doubtful is an unreasonable strain on the credence faculty.

But his assumption that dogmas, because dogmas, may be false, is a begging of the question, or what logicians call a *petitio principii*. Any argument that rests on such a sophism does not deserve serious consideration.

It is an axiom of logic that that which is gratuitously asserted or assumed, may be gratuitously denied.

We accordingly, as a Catholic, deny that a dogma, taken in its theological sense—that is, as a dogmatic utterance of the Church, can be false. In this sense we affirm that a dogma is an infallible expression of a truth. That is all that is necessary to meet the critic's sophism.

We then conclude that as it is true that the more truths the better so the more dogmas the better. The Church in uttering a dogmatic decree does not announce a new truth. She simply formulates a truth, an old truth that was always in the divine deposit of revelation of which she is the divinely appointed custodian and interpreter. The truth announced is like the star of the astronomer; it was always there, but only newly announced or formulated.—N. Y. Freeman's Journal.

A GREAT CARDINAL

DEATH OF BRILLIANT PRINCE OF THE CHURCH WHO WAS FIRST APOSTOLIC DELEGATE TO THIS COUNTRY

Rome, January 8.

Francesco di Paola Satolli, Bishop of Frascati, archpriest of the Lateran arch-basilica and prefect of the Congregation of Studies, died at 4 o'clock this morning.

Death followed an illness that began with an attack of nephritis and atrophy of the right lung last June, and was complicated recently with blood poisoning.

The Pope was greatly grieved when the announcement of the Cardinal's death was made to him, and recalled that it was the convincing argument of Cardinal Satolli which influenced him to cease his resistance to his election as successor to Leo XIII. at the last conclave.

Almost to the hour of his death the Cardinal discussed with the few who were permitted to see him the affairs of the Church in the United States, in which country he had a profound interest.

Francis Satolli, a conspicuous influence in the recent history of the Catholic Church in America, was born in Marciano, Archdiocese of Perugia, Italy, in 1831, of a family among the most illustrious and wealthy in Italy. When the future Cardinal was a boy Joachim Pecci, later Pope Leo XIII., was head professor in the Archdiocesan Seminary of Perugia and young Satolli was his ablest and favorite pupil. Even as a beginner at the seminary young Satolli displayed great gifts of oratory, both in his native tongue and in Latin.

On his ordination as a priest, in 1862, he went to the Benedictine monastery at Monte Casino and devoted three more years to study. Then his old teacher and patron, Dr. Pecci, was made an Archbishop and through his influence Pope Pius IX. called Dr. Satolli to the chair left vacant in the Perugian seminary. When Archbishop Pecci succeeded to the chair of Peter one of his first acts was to call the young teacher to Rome and make him professor of dogmatic theology in the Propaganda. To this honor was added the rectorship of the Greek College and Noble Ecclesiastical Roman College making Dr. Satolli the most prominent of the Church's instructors in Rome. In 1884 he was raised to the dignity of monsignor, and three years later was consecrated Titular Archbishop of Lepanto.

The first visit of the Archbishop to America was in 1889, when he came to Baltimore to attend the centenary of the establishment of the Catholic hierarchy in this country and the opening of the Catholic University in Washington. On this occasion he was received by President Harrison, Secretary Blaine and other members of the Cabinet. He was profoundly impressed by the quiet dignity of the President and the simplicity with which an audience with the ruler of so great a nation was granted.

At the inauguration of the Columbian Exposition Archbishop Satolli returned to the United States as the personal representative of the Pope. His selection showed the high esteem in which he was held at Rome, as he was obliged to meet Americans of every class in his official capacity, and on him devolved the duty of representing the dignity of the Vatican under often difficult circumstances.

He made himself very popular in his ready adaptation to American ways of doing things, and in November, 1892, he was appointed Papal Ablegate to the United States, with plenary power, and the following February made Apostolic Delegate, with residence at Washington.

To the settlement of a large number of questions arising between the ecclesiastical authorities in this rapidly developing country the Archbishop devoted himself with conspicuous skill. He established his headquarters in the Catholic University, where he lived with marked simplicity. He sat aside almost completely the estate of his high rank, and delighted to meet, as far as it was possible for a busy man, men of every class and calling. In order more thoroughly to acquaint himself with the problems before him, he traveled widely through the United States. He also applied himself to the study of the English language.

On November 29, 1895, Archbishop Satolli was elevated to the College of Cardinals, and he was invested with the beretta by Cardinal Gibbons in the Baltimore Cathedral in January, 1896. The ceremony was most imposing, and was attended by many notables. He was relieved of his duties here in 1896, and returned to Rome. There his sympathy for things on this side of the Atlantic won him the appellation of the American Cardinal. He entertained American ecclesiastics with the utmost cordiality, and it is interesting to note that when Colonel Roosevelt was drawing near Italy last spring, the prelate, who learned to use a typewriter in Washington, was the first member of the Sacred College to send a wireless telegram in order to greet the distinguished American.

In 1900 the Cardinal was appointed prefect of the Congregation of the Propaganda by Pope Leo, to succeed the celebrated Cardinal Ledochowski. Later he became prefect of the Congregation of Studies. As early as 1898, when the health of Pope Leo began to fail, Cardinal Satolli was one of those who were most prominently mentioned as the probable successor to the chair of Peter.

In 1904 the Cardinal made his third visit to this country, remaining here several months. On his return he took with him a large contribution to the Peter's Peace fund.

In appearance Cardinal Satolli was the typical cultivated, intellectual Italian. He was of medium height and of a rather slender frame, with hair which till near the end of his life remained raven black. He had lustrous, expressive dark eyes, a massive forehead and thin lips, capable of giving to his face the utmost variety of expressions. Power and self-control were evident in his countenance. He was an early riser and an untiring worker. He could in moments of relaxation be a most delightful companion, though he confined his conversation to the Latin and Italian tongues.

Cardinal Satolli was an exponent of Thomistic philosophy, as evinced in his "Commentary on the 'Summa' of St. Thomas," in five volumes. He also published "A Course in Philosophy." He was also the author of essays on various topics, including "The Beautiful and True in Relation to the Study of Nature," "The Powers of the Soul" and "Variety of Systems and Essential Defects of Modern Theology."—Philadelphia Standard and Times.

BRITISH ELECTIONS

UNIONISTS' GAIN OF 15 SEATS IN THE POLLING ON SATURDAY WITH POPULAR VOTES STRONGLY THEIRS

London Free Press, Jan. 17

London, Jan. 16. The first engagement in the fight for tariff reform, a great navy and the supremacy of the Lords, as against free trade, reform of the House of Lords, and home rule, ended to-night with neither party in a commanding position. The results of the polling to-day tend to confirm the forecast that the Liberals will retain control of the Government, but with a greater reduced majority. The Unionists have gained an encouraging number of seats, although less than 20, which they expected to take away from the Liberals out of the 74 balotted for.

The popular vote goes strongly against the Liberals. The members of that party who hold seats won them to-day by majorities ranging from 50 to 60 per cent. below their majorities in 1906, except in a few boroughs, where special conditions figured in the campaign. The popular votes polled by the Liberals for the 12 London seats, show a stronger hold on power than in the provinces. The majority of the London boroughs were labor districts. Of these the Unionists carried five, three being captured from the Liberal column, but by small majorities.

THE BRITISH STANDING

Seats in the House	670
Standing in last Parliament—	
Ministerial (including Laborites and Nationalists)	504
Opposition	166
Contests on Saturday	74
Acclamation	17
Liberals elected in contest	36
Laborites elected in contest	6
Liberals elected by acclamation	1
Nationalists elected by acclamation	5
Total Ministerial strength, including Laborites and Nationalists	48
Unionists elected in contest	32
Unionists elected by acclamation	11
Total Unionist strength	43
Unionist gains	18
Liberal gains	3
Net Unionist gains	15
In the last House the same seats were represented by:	
Liberals	51
Labor	7
Nationalists	5
Unionists	28
Number of divisions polling to-day	88

Of the twelve seats contested in London, the Liberals held seven and the Unionists five, three of the latter being gains in North Lambeth, Brixton and Fulham.

In the provinces the Unionists gained Southwest Manchester, Stalybridge, Salisbury, Rochester, Burnley, two seats in Devonport, Cambridge, Yarmouth, Gloucester, Wolverhampton, West and South, Wednesbury and 2 seats in Bath.

The Liberals gained Manchester (Northwest), Darlington and Grimsby.

The Labor gain was in East Manchester.

Elections Monday: Unionists 48, Liberals 56. The Unionists now admit that the Liberals will have a majority in the House.

ST. HELEN'S CHURCH TORONTO, OPENED

Toronto Globe, Jan. 17.

With imposing ceremonies, St. Helen's new Roman Catholic Church was opened yesterday for service. The ceremony of blessing the new edifice was conducted in the morning by Archbishop McEvay, assisted by Reverend Dr. Kidd, Chancellor of the diocese, and Rev. Dr. Burke. Mass was celebrated by Rev. Joseph Dollard, with Rev. A. Staley as deacon and Rev. Father Kernahan as sub-deacon. Rev. Jas. Walsh welcomed the Archbishop on behalf of the people of St Helen's, and congratulated Monsignor McCann, a former rector, who was also in the sanctuary with Revs. Fathers Curtin, Whalen, Welch, McGrand, and a number of Christian Brothers.

A scholarly and instructive sermon was given by Rev. Dr. Roach, C. S. B., Principal of St. Michael's College, which was followed with keen interest by the congregation, numbering over fifteen hundred.

Mr. Miller conducted the choir and rendered the offertory hymn: Miss A. T. Breen presided at the organ. Early in the afternoon the Stations of the Cross which are artistic Caen stone statuettes, donated by members of the congregation, were blessed by Archbishop McEvay, assisted by Rev. Dr. Kidd. All the children of the parish were present and sang in chorus.

The corner-stone of the new church was laid on Sunday, July 19, 1908, and the cost of the edifice is in the neighborhood of $100,000.

The new church is 175 feet long by 76 feet wide. It is early French Gothic in style, and constructed of Caen stone and red pressed brick. The interior finish is oak.

St. Helen's parish was instituted in 1875, with Rev. Father Shea as the first pastor. He was succeeded in the pastorate in turn by Very Rev. Dean Conway; Rev. Father McCann, the present Vicar-General of the diocese; Dean Cassidy, and Rev. Father Cruise. The present pastor is Rev. Father James Walsh, to those untiring efforts ably seconded by his energetic assistant, Rev. Father Kernahan, is due the successful completion of the beautiful new church. The architect is Mr. A. W. Holmes of Toronto.

CONGO "ATROCITIES"

LONDON AND NOT AFRICA IS WHERE THEY ARE COMMITTED, SAYS ARCHBISHOP IRELAND.

Archbishop Ireland has come out in a strong defense of the policy of the late King Leopold of Belgium in the Congo.

"As a plain matter of fact," says His Grace of St. Paul, according to a United Press dispatch, "there were no 'atrocities' in the Congo. This may not be taken as meaning that every minor official in the territory was guiltless of unjustifiable greed, or of blameworthy treatment of the natives, or that the Belgian operations on the whole in a new and untried field of labor were at all times free from abuses of any kind. But that the oft-proclaimed 'atrocities' took place and were the results of a general administration is false."

Archbishop Ireland blames England for laying the charges of "atrocities" at Leopold's door.

"Official reports of disinterested and unprejudiced travelers are nowbeing listened to, and that bogy of 'atrocities' is being more or less put to rout. It is becoming plainer every day that the agitation against Leopold's administration had its origin in England among fanatical preachers and unscrupulous merchants. The preachers were irritated that a Catholic ruler should hold sway over such an immense territory even if freedom of religious action was the guarantee to Protestant as well as Catholic missionary.

"London, and not the Congo, is where the 'atrocities' are committed."

MR. JOSEPH M'CABE

Dear Sir,—Kindly allow me, in the interest of truth, to call your attention to an article on page four of CATHOLIC RECORD January 8th: "The editor of the Presbyterian Witness of Halifax has become the chaperon? Champion of Mr. Joseph McCabe, at one time a Franciscan Monk. "THE RECORD goes on to say, in regard to the editor of the Witness: "He has been misinformed—The gentleman was never a Franciscan Monk." Now, of course Franciscans, strictly speaking, are not Monks but Friars, but in ordinary, every day conversation the word monk is often so applied. It is quite true, however, that there is such a person as a Mr. Joseph McCabe, and unfortunately quite as true, that he was once the Very Reverend Father Anthony, Provincial of the Belgian Province of Franciscans. When in England, I had an opportunity of hearing the sad story of his apostasy; and his books, alas! are to be found in the Public libraries of London, England. So the editor of the Presbyterian Witness was right, though he has nothing to be proud of in possessing such a man, nor the Catholic Church anything to regret in his loss, save only so far as it relates to the loss of a soul for Whom our Lord died.

I trust you will pardon my correcting what seems to be a mistake on your part. But you will, I am sure, agree with me in thinking that the Catholic Church has nothing to fear from the truth.

I. H. M.

AUTUMN OF LIFE

IT SHOULD BE THE HAPPIEST PERIOD

By Rev. Dr. P. A. Sheehan

Yes! The garish lights and the jocund music are gone; the laughing children who tossed the daisies and wove the cowslips of spring, and the maidens who crowned themselves with the roses of summer are gone; and the cowled and grey-habited, but gentle friar, Autumn, has just come out from the sidewings onto the stage. I have chosen that simile because I like monks. I like their dress, so flowing, so graceful, so majestic; I like the falling scapular; I like the folded hands; I like the placid face, unfurrowed by care and undisturbed by passion; I like the solemn eyes that seem to regard us from "Eternity's stillness;" and I like the hood that frames the placid face.

And so, too, I like this grey monk, Autumn, that comes to us so quietly, so solemnly, without noise or laughter, except the soughing of the gentle winds through the changing foliage of the trees, sounds which seem to be quite in unison with the decay and demise of the year.

So, too, I think the autumn of life is best. I admit that youth has its raptures and enthusiasms—its intense enjoyment of the present, its magnificent dreams of the future. The sun shines out in all his splendor and majesty. That grey, sombre cloud, experience, which warms and fertilizes our little lives, has not yet thrown his shadow across our path. We live in the present moment, which is the sum total of all philosophy; we ignore the past with all its faults and blunders and sins; and we look forward to the future under the shining iris of eternal hope. And yet youth has its pains and its penalties too—its uncertainties, its disappointments, its keen pangs of unreturned passions and unrequitted loves; its heat and fury and headlong plunging into abysses, whence it emerges with broken wings and shattered nerves.

Yes! the autumnal sorrows are less keen; and if only the middle-aged could keep that great secret of youth—to live in the present moment and let the future and the past take care of themselves—I think it would be the supremely happy period of our mortal existence.—Parerga.

MISS LORE A CATHOLIC

DAUGHTER OF DELAWARE'S FORMER CHIEF JUSTICE RECEIVED INTO THE CHURCH

At the Ursuline Academy, Wilmington, Del., last Friday and Saturday, Miss Emma Lore, daughter of former chief Justice Lore, was received into the Catholic Church. The sacrament of baptism was administered on Friday afternoon by Right Rev. John J. Monaghan, D. D., Bishop of Wilmington. On Saturday morning Miss Lore received her First Communion at Low Mass, and confirmation followed. The Bishop was celebrant at the Mass and administered confirmation.

Miss Lore is well known to Wilmington audiences as a musician of splendid ability, both vocal and instrumental, and has sung in several church choirs of the city.

Unless a Catholic does something to spread the Faith, seeing that there are hundreds of millions of souls perishing for want of it, how can he expect God to preserve him in it?

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I am now over eighty years of age and I can strongly recommend "Fruit-a-tives" for chronic constipation and bladder and kidney trouble. This medicine is very mild like fruit, is easy to take, but most effective in action."

(Signed) JAMES DINGWALL.

Williamstown, Ont., July 27th, 1908.

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