

rounds them with an immense dignity. Making every allowance for poetic fervor, this surely proclaims a great fact. Nor is the testimony of Havelock Ellis, in his book, "The Soul of Spain" (1908) less warm. "All the old Spanish traditions," he writes, "show that the women of this race require much wooing." A certain reserve, corresponding to their extreme sobriety, seems to lie in the temperament of the people. This proud reticence, the absence of any easy ethereal response to masculine advances, is the probable source of that erotic superiority of women which has often been noted as a characteristic of Spain; and is indeed symbolized in the profound Spanish worship of the Virgin Mary." A greater asset no race could possess, and it renders the proudest boast as to material progress the merest tinsel in comparison.

THE MOVEMENT on foot to establish a Catholic club or a hotel in London, which might serve as a rallying place for Catholics from all over the world, is one that, under the auspices of the appeal is made, can scarcely fail of realization. Cardinal Bourne, who is eminently a practical man, has given it his support, and with him practically all the Bishops of England. But while under ecclesiastical patronage, the scheme has been fathered by laymen, among them men known almost as well abroad as in their own country. London yet remains the world's chief city, and to it yearly flock multitudes from every country under the sun. Yet, writes a correspondent of a leading English journal, a Catholic visiting London from abroad has no centre to which he can resort for the company or association of his brothers in the Faith. He is overwhelmed by a Protestant atmosphere. With a few notable exceptions Catholic churches are hidden away in by-streets, and enquiry even of London's world-famous police often fails to elicit satisfactory information. All this accentuates the need of such a centre as that projected, and the appeal which is being made to Catholics over-seas should find a ready acquiescence. The Salisbury Hotel in Fleet Street has already been bespoken, and, as the prospectus informs us, sufficient co-operation been secured to place the project within easy distance of realization.

BISHOP FALLON GONE TO ROME

Previous to his departure for Europe as chaplain of one of the McGrane tours His Lordship Bishop Fallon of London was presented with an illuminated address from the laity of the diocese. The address was a work of art which was greatly admired. It was executed by one of the Ladies of the Ursuline Convent, Chatham. The signatures to the address represented every parish in the diocese and numbered twelve thousand names. The presentation took place at St. Peter's Palace, Senator Coffey read the document and Judge J. O. Dromgole presented the work to His Lordship. Other laity present were: Messrs. E. I. Scully, of Windsor, representing the out-of-town parishes; C. J. Fitzgerald, Capt. T. J. Murphy, Captain Manley, William McPhillips, W. G. Coles, Philip Pocock, sr., Joseph Pevler, W. T. Pace, William Regan, Joseph Moralee, Joseph Leach, Joseph Crumme, John P. Forristal, John M. Doyle, R. M. Burns, J. V. Flanagan, H. R. Dignan, Stephen Pocock, Joseph Pocock, Dr. Claude Brown, Dr. Tillmann, Frank Smith, Joseph Nolan, Thomas White and Martin O'Sullivan.

THE ADDRESS

Right Rev. M. F. Fallon, D. D., Bishop of London:

May it please Your Lordship—Having learned of your intended visit to the eternal city, we, the laity of your diocese, wish to take advantage of this opportunity to extend to you our feelings of filial affection, our genuine respect and faithful devotion.

Your advent to this diocese has been marked by marvelous achievements. Your name has gone before you. Your ability, your learning, your piety, your zeal for the glory of the Church of God, wherein the Holy Ghost then placed you Bishop. You had been but a short time amongst us when we saw for ourselves the realization of the hopes those qualities inspired. From the day and the hour of your consecration we knew that the welfare of us all, and the weal of that portion of the Catholic Church over which you came to rule at the bidding of the Holy Father, were safe in your hands. The unprecedented impression your wonderful personality and your recognized ability then created has not been momentarily abated, but rather has it advanced in growing splendor. Catholics or non-Catholics, it matters not, knew then, and realize more keenly now, that the Bishop of London is not only a champion of the Faith but the courageous leader in things spiritual or

temporal, in the things that make for good in the Catholic Church, and for a higher, better, wider, nobler citizenship of the great Dominion in which we live. You have made the name of Catholic an honored name, when we were privileged to have you come amongst us, infused a spirit of manly Catholicity and of sturdy faith. In a word, we recognize the admirable influence for good you have exerted in your people in this your fair diocese.

You came to us with an international reputation in the cause of education. We knew, for we could not but know, your fatherly love for the little ones of your flock, and the earnest interest that is yours in everything that touches their welfare. Prompted by that love for them. Inspired by your devotion to the sacred cause of Catholic education, and guided by valuable experience, you have endeavored by every means in your power to raise the standard of education in this province. In that courageous, single-purposed endeavor you have the whole-hearted support, the sympathy and the gratitude of your people. We wish similarly to refer in terms of genuine appreciation and unstinted praise to the founding of a school for boys in your cathedral city. The need of such an institution is unquestioned. The time is ripe for broadened educational opportunities for our Catholic youth, and, while congratulating you on the inception of this school, we assure you of our appreciation of its importance and wish it the success which it truly deserves.

We view with pride the parochial residences and the numerous churches you have built throughout your diocese. No spiritual need of your people has been overlooked. They have found in you always the provident spiritual father, with a keen insight into the needs of your people and a zeal which finds remedy for those needs and blending into one the qualities that are met in a ruler of the Church of God. The coming, too, of two religious communities to your diocese, the Community of the Holy Redeemer and the Sisters of the Precious Blood, augurs well for a growth in holiness, an increase of spirituality and awakened piety among your people, arising from the influence and prayers of those devoted servants of God.

But if among the achievements that have been yours since your coming amongst us we may be privileged to choose one work as your crowning glory, that has in a special way the support of our prayers, has inspired the warmth of enthusiasm in our hearts and to which we point with pardonable pride, it is the institution of your diocesan Theological Seminary in the diocese of London. There is no need for us to say that you have our heartfelt and enthusiastic support. Young and old, and those of every condition in your diocese, have already signified that support, both in word and in deed. You have visited our parishes; the parishes have spoken, and may we be permitted to say that it was a generous and a noble response. We have responded freely, cheerfully, enthusiastically, nay more, lovingly, to your faith-inspired appeal for St. Peter's Seminary. May its success be unbounded. May young men throughout the generations yet unborn be there taught in great numbers the truths of Holy Faith and the science of the saints. May it send out to us and to our children, learned, pious, zealous priests to do the work of the Master; may it even extend its beneficent influence to foreign lands where the harvest is ripe and the laborers few, and may the coming generations, standing in the full light of its glory, rise up, as we do now, and call you blessed.

On your setting out across the trackless sea to the eternal city we wish Your Lordship a safe journey and a speedy return to our midst. Our prayers and good wishes will follow you. In return we ask you to remember us at the Holy shrines. We ask you to present our love and filial devotion to the Holy Father Pius X., gloriously reigning in the chair of Peter. Tell him that the faith is strong and burning in the Diocese of London, assure him of our loyalty to our Bishop and of our great love through Your Lordship, his Apostolic Blessing, for ourselves, our families and our homes.

Your devoted faithful laity of the diocese of London.

The Bishop in reply said: "It would be unfitting to acknowledge in words what I cannot feel in my heart I deserve. What has been achieved in the three years of my administration has been due almost entirely to the people, who have been most hearty in their support. It is due to their unbroken generosity and to their love of the Church. I shall be glad when I have an audience with the Father of the Faithful to assure him that the Diocese of London is ever faithful. May his blessing bring upon your God's blessing and may it make you all the stronger to work for the good of the Church. You have heretofore bound me with bonds of love to you, but to-night you have riveted those bonds."

His Lordship then gave his blessing to those assembled.

If you boast a lot about your distinguished forbears you cannot be living up to their standard.

Woe to them that disdain to humble themselves willingly with the little children; for the low gate of the heavenly kingdom will not suffer them to enter therein.

"BE IT RESOLVED"

ACTION OF CATHOLIC SOCIETIES A GOOD DEAL OF A JOKE

Spread on the records of many Catholic societies there will be found resolutions to the effect that the members should take a more active part in the work of building up the kingdom of Christ, by defending it against wanton attacks, protesting against libelous articles in papers and magazines, in a word, by being genuine lay apostles. The resolutions were proposed by some earnest member and carried with a hurrah. That was all right and they were just the kind of resolutions that a Catholic society should pass. But resolutions are, after all, only high-sounding words until put into effect, and only too often they remain on the records of the society as an ornament. Why is this so? It is simply a case of what has been characterized in the well known set of cartoons, "Let George do it."

The members of the society, when they voted upon the resolutions really meant what they said, but they forgot that it is one thing to be brave in the midst of friends, quite another thing to show the same spirit when alone and in face of the foe. And it so often happens that a few days later, when at the noon hour a loud-mouthed blusterer begins to prate about the Church, telling what he thinks he knows, one of the members, fearing to get the worst of the ensuing argument does not correct him. He lets it pass, waiting "for George to do it."

Another member reads in his morning paper a false statement about Catholic doctrine. He is angry and feels like writing a protest to the editor, but he waits and "leaves it to George." So it goes on and the result is that no one takes up the defence of truth. All "leave it to George" and the "George" in the case is the already overburdened priest, whose protest is not nearly so efficacious as that of the business man known to the editor of the paper as a subscriber and advertiser. This is not as it should be. It would cost but a little time to send in a protest or to make a suitable reply to calumniators of the Church and it might do a whole lot of good. Many a man has had his attention turned to the faith by a vigorous reply to an attack against religion.

Such defence of the Church is pre-eminently the work of Catholic laymen, but to take it up they must be well grounded in their religion and above all filled with the apostolic spirit. It is to train men to such a work and to prepare them for an invasion of the world and above all, they fill him with an ardent love for his Leader and King. It is to such men that the Holy Ghost comes with his gifts as He did to the apostles and those gifts fill men with courage and zeal. Many of our laymen need these gifts badly, and it would pay them to take a few days from business for the purpose of making one of these retreats. — Cleveland Universe.

JOHNSON READS THE BIBLE

MISTAKES IN THE WRITING

"I hope you are convinced, Friend Johnson, that mistakes may creep into telegrams and books in such a way as to completely distort the original meaning of the writer."

"Of course I am convinced, but it is quite another matter when there is question of the Bible. That is inspired, and there should be no mistake in it whatever."

"I cordially agree with you, and there are no mistakes in the Inspired Volume."

"But you yourself have shown me very many."

"Not in the Inspired Volume."

"What do you mean?"

"Take, for instance, the book which Moses wrote under divine inspiration."

"Have you got it?"

"Not I."

"Where is it to be found? In your Bible?"

"No, indeed. It is lost irretrievably. The Bibles we now have are merely copies, and God did not guarantee copyists against error. In fact, errors of all kinds immediately began to multiply as soon as the copyists settled down to their work."

"Why were they not careful?"

"Because they were only men, and to err is human. It is true that Moses was a man, but he was divine, protected in his work. Moreover, it is very difficult to copy Hebrew correctly. You have only to glance over your shoulder in the trolley at the Yiddish paper your neighbor is perusing; or you might look at the Yiddish bill-board, or try to make out a kosher word sign, and you will see how bewilderingly like each other Hebrew letters are. It takes a practiced eye to distinguish, for example, a T from an M, or a D from an R, and so for many other of the characters. Moreover, in those days they had not on their desks countless reams of paper as we have, and consequently their chirography was microscopic. Ab-

brevisions were also the rage, and to make confusion worse confounded, the numerals had to be expressed in letters; so, that there is no wonder the poor scribes made mistakes.

"Nowadays, when a book is printed the proofs are carefully read by proof-readers, but even then it is a miracle if a book gets through the press without a blunder; but when books had to be transcribed, the more the copies were multiplied the more the errors increased, because each individual writer contributed his own personal liability to blunder. Moreover, there were scribes who added glosses, which were soon incorporated in the text by their successors. Others were appointed as correctors who not infrequently inserted errors where there were none before, and finally they were distracted scribes, and sleepy scribes, and hasty scribes all piling up one after the other or simultaneously their mountains of mistakes."

"When printing was invented matters grew worse instead of better; for though there are not as many blunders in a printed book as in a manuscript copy, yet one mistake is repeated hundreds of thousands of times and scattered to the ends of the earth, and there is no possibility of ever recalling the book for revision."

"You speak with some bitterness, as if you had been a victim of some printer's mishap."

"Indeed, I have, and, like every author, I have seen myself made a fool of by the printers and proof-readers. Who would not be exasperated, for instance, if he found himself describing a gift to a beggar as a great bone, instead of a great boon, or if his gallant skipper trends the quarter deck, or his holy nun rejoices in her quiet sell?"

"Publishers of Protestant Bibles have been particularly unfortunate in this respect, though they were usually working under royal patronage and availing themselves of the best scholarship that heterodoxy could provide. Thus, there was a Bible published in 1561 which was popularly called, 'The Bug Bible,' because instead of *Bogys* by night, there appeared in it the words 'Bugs by night.' Another Bible translated by the English exiles in Geneva, was called 'The Breches Bible,' because it said that 'our first parents made themselves breeches of fig leaves,' another was styled 'The Place-makers Bible,' because it assured its readers that blessed were 'the place-makers,' instead of 'peace-makers'; another was known as 'The Wicked Bible,' because in it appeared the commandment 'Thou shalt commit adultery.' The printer was fined 300 pounds for the blunder. 'The Vinegar Bible,' was so called because instead of the parable of the Vineyard, it recounted the parable of the Vinegar. In a Bible published at the end of the seventeenth century, King David complains that he was persecuted by 'printers' instead of 'princes.' The Unrighteous Bible declared that 'the unrighteous shall possess the Kingdom of God.' Finally we have the 'Murdere Bible,' the Epistle of St. Jude some one had substituted for 'murderers' the terrible word 'murderers.' What penalty was meted out to the offending printers of the two last perversions is not stated."

"Copying was bad enough, but when the work of translation began the results were appalling. St. Augustine complained in his time that as soon as any one knew a little Latin or Greek he commenced about making a new version of the Bible. But Latin and Greek are comparatively easy; whereas translating from Hebrew is particularly perplexing and perilous, not only because of the presence of previous errors in the text, but also because of the poverty of the Hebrew language."

"What effect could that have on a translation?"

"You see, when a man has only one coat he has to put it on again and again. He has no choice. Now, the Hebrew vocabulary is very limited. The word, for instance, which signifies 'brother' stands also for many other relationships; for cousin and nephew and near kinsmen, and even for a compatriot. Your Hebrew writer will know from inside information the exact relationship existing, but your Greek translator will put it down simply as *adelphos*; your Latin, *frater*; your Spanish scribes will express it by *hermano*; your French by *frere*. This is why Jacob says to Lot: 'You are my sister's son, and therefore you are my brother'; and that is how it happens that Our Lord appears in Holy Scripture as the brother of his cousins."

"But are there no translations approved by the Church?"

"There are; the Latin Vulgate, for example."

"Does such approbation imply an exactness of translation?"

"General exactness, yes; but an exactness that is invariable and extending to the least details, no. In fact, certain difficulties in the Latin or other versions are often solved by going back to the original Hebrew."

"But I don't clearly grasp how far this term of 'general exactness' allows me to trust the authorized translation which we call the Vulgate."

"This far. The Vulgate is declared to be authentic in the sense that it can and must be held as a true and genuine source of revelation, so that not only no false doctrine of faith or erroneous rule of morals is legitimately deducible from it, but it expresses faithfully all that pertains to the substance of the Divine Word. That is what is meant by general exactness. But let us go one step further. What would you say if, be-

sides these unintentional errors in honest and approved translations, there were deliberate falsifications of the text; falsifications which were maliciously devised to throw discredit on the Holy Book?"

"Are there any such?"

"There certainly are. Do you know what the rascally Voltaire did? He wanted to show that the testimony of the Hebrews about everything was absolutely worthless. And for that reason he set himself to show that they were not only a very degraded people, but were actually addicted to cannibalism. Not only did he assert that, but he attempted to prove that their indulgence in the eating of human flesh was actually commanded by the representatives of the Almighty. As a proof of his assertion, he informed the world that such a command had been formally issued by the Prophet Ezechiel to the people of Israel on the occasion of a great battle."

"Did Ezechiel give any foundation for the calumny?"

"The very reverse. If you turn to Chap. xxxix, v. 17, you will find that God had commanded him to say to all the fowls, and to all the beasts, and to all the beasts of the field. . . . You shall eat the flesh of the mighty and shalt drink the blood of the princes of the earth.' In brief, the prophet was bidden to announce that the Hebrews were to be victorious in battle and that the carcasses of the enemy would strech the field and be the prey of the vultures and wolves. Voltaire made the Hebrews do the eating, whereas, on the contrary, they were bidden to bury the bones and burn the weapons of their foes. If that is cannibalism, then every undertaker is guilty of the crime. Don't read Voltaire's translation. There are too many mistakes in writing."

"It all goes to show how difficult it has been to keep the copies and translations of the Inspired Text immune from error. Both friends and foes had to be quarantined. But in spite of the care exerted in the time of both the Old and New Testaments, some escaped supervision; the harm was done and the evil effects continued century after century."

RELIGION AND BIRTH RATE

Another country that has begun to worry over its decreasing birth rate is Germany, where an interesting phase of the problem lies in the fact that this decrease is much greater among the Protestants than among the Catholics. In the current discussions in the German press the churches of all denominations are called upon to throw their influence against race suicide. The following facts and figures are taken from an article called "What Can We Do to Counteract the Growing Decrease in the Birth Rate?" by Johannes Kubel in the *Christliche Welt* (Marburg).

"In 1870 there were born in Germany in every 1,000 population 40.1 children; in 1910 it was only 29.8, a decrease of nearly 25 per cent. The decline in the thirty years from 1870 to 1900 was 3.8 per cent; in the last ten years it was 7 per cent. Since 1901 this percentage of decline has steadily grown, it being 2.1 in a single year. Compared with other European lands, the rate of decline in Germany is the most marked. Thus in the year 1910, the decline of birth rate in Spain was 1.7; in France, 2.5; in England and Wales, 5.1; but in Germany, 6.3, as compared with the figures of ten years before. Germany reports even an absolute as well as relative decline. Since 1898, more than two million children were annually born in that country; in 1910 the number sank below the two million line, although the population had increased nearly ten millions since 1898; in 1910 the number of children born was 93,824 fewer than two years before. In some of the larger cities this decline amounts to a catastrophe, e.g., in Berlin the decline since 1876 was from 46 in ten thousand to 21.8 in 1909; in Bamberg, from 47.7 to 23.4; in Solingen, from 38.3 to 21.2; in Dresden from 41 to 25. The absolute retrogression is seen in such cases as Munich, in which in 1901, with a population of half a million, there were 14,103 children born, but in 1909, with a population of 657,000, only 10,535. These are only sample facts."

"Turning to the greater decrease among Protestants than among Catholics, the writer says: 'In Prussia from 1875 to 1900 the average number of children in a Catholic family was 5, in a Protestant family 4. In 1871 the Protestant contingent in that kingdom was 64.9 per cent. of the entire population and the Catholic 33.3 per cent. In 1910 the ratio was 61.8 and 36.3 per cent. The percentage of Protestant children as compared with those born from Catholic parents has decreased from 54.4: 38.6 in 1903 to 52.2: 40.4 in 1910. Still more eloquent are the following facts: In 1901 the Protestant school children in Prussia numbered 3,491,373, in 1906 it was 3,706,962; in 1911 it was 3,851,647; while the Catholic figures were 2,572,272, then 3,321,926, and then 2,597,914. In ten years the three and a half million Protestant school children in Germany increased 360,000 while the two million Catholic children had an increase of 510,000. The problem is a serious religious side, and in addition a political phase when it is remembered that the Polish families report the largest gains."

"Discussing some of the causes behind these figures, he continues: 'The first and foremost cause is the industrializing of Germany and the rush to the larger centers of pop-

ulation, where Germany has built up its big businesses. Experience has shown that the workingman's family, if it has more than four children, is inevitably doomed to the proletariat. In addition, the employment of women in factories, the growth of greed for money, the modern culture of women; the fact that the Protestants more than the Catholics flock to the cities, and other reasons are the causes of this condition of affairs. One-fifth of the Protestant population of Germany is now living in cities of 100,000 and more, but only one-seventh of the Catholic contingent."

"And of the possible remedies we read: 'Protestantism can unfortunately do little except to preach and to admonish. Minister Dr. Kirchner, in the Prussian Diet, recently declared that the Protestant clergy can do less in this matter than the Catholic because the latter have that powerful help, private confession and absolution. Just how much can be done in awakening the conscience of the people will depend on the trial. Things do not look encouraging in this respect. Medical science and economics, especially in antagonizing the theories of Malthus, must exert some influence. The state can assist by forbidding the sale of illegal instruments and medicines. But all these can be only experimental. The problem is new and the solution not yet found.'—Translation made for the Literary Digest."

THE HISTORY OF A SLANDER

HALF CENTURY OLD FORGERY REVIVED BY THE REV. MR. BARNETT

In the course of his address to Orangemen and Knights of Malta in the Reformed Episcopal Church of our Redeemer the Rev. Mr. Barnett said: "Take these words of the late Archbishop Ryan, quoted by The Christian: 'We maintain that the Church of Rome is intolerant—that is, she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, for she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we of blaming the Holy God and the Princes of the Church for what they thought fit to do.'"

"Send for the Postmaster General!" exclaimed the Rev. Mr. Barnett ironically. Calling attention to the Archbishop's alleged admission of "historic facts," the speaker said that the dissemination of such "facts" is the work in which The Menace is engaged, and that is why Catholics hate it."

"The forgery revived by the Rev. Mr. Barnett dates back more than fifty-five years, and is an enlarged version of a slander originally gotten up against a St. Louis layman. It has been exposed and denounced at regular intervals of ten years, and as recently as January 18, 1908, in the Catholic Standard and Times, after The Watchman a representative Baptist journal of Boston, had permitted a correspondent to quote it as an utterance by Archbishop Ryan. Like the correspondent of The Watchman, the Rev. Mr. Barnett became the willing instrument for the resurrection of a musty falsehood."

Early in the second half of the last century a newspaper was published in St. Louis called the "Shepherd of the Valley." Its editor was a Mr. Bakewell, a Catholic, then a young man, who became a very distinguished citizen of St. Louis and judge of the Court of Appeals. Referring to misrepresentations of the Catholic religion by its enemies, Judge Bakewell wrote in his paper as follows: 'If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, as at present understood, will be at an end—so say our enemies.' The sentence was mutilated and its meaning entirely changed by leaving out the words we have printed in italics. In this mutilated form it was published by anti-Catholic newspapers as an expression of Judge Bakewell's belief. The misrepresentation was exposed, and for a time it passed out of notice. Soon, however, it was revived in an anti-Catholic publication, and it was attempted to fasten it in Archbishop Kenrick, of St. Louis. Again it was exposed. Then again it was revived, and was again exposed about 1878 in the Catholic Standard, of Philadelphia. Then it traveled to Australia, and was attributed to Archbishop Ryan. It was contradicted and exposed by him by letter. It then traveled to Ireland, and was circulated by Presbyterian Orangemen and was again exposed. It came back to this country and was attempted to be fastened again on Archbishop Ryan then recently installed as Archbishop of Philadelphia, and with the evident intention of exciting prejudice against him in his new see. It was again thoroughly exposed in the

Catholic Standard of 1886, both by its editor and in a published letter of Judge Bakewell.

Then apparently immune to "death from exposure," the libel was found alive in a pretentious book on "Christianity in the United States," by Daniel Dorchester, a Protestant "doctor of divinity," who quoted it as a "recent" utterance of Archbishop Ryan.

This was its first appearance in its present expanded form, in which Judge Bakewell's mutilated sentence is sandwiched between the fabricated additional matter.

It was promptly denounced in the Catholic Standard of August 4, 1888, Boston's Baptist "organ of truth" dragged it out in December, 1907, and exposure followed in The Catholic Standard and Times of January, 18, 1908.

Now in the year of our Lord 1913, it is read in the Pulpit of the Reformed Episcopal Church of Our Redeemer, in the City of Brotherly Love, by the Rev. Augustus E. Barnett, former chief recorder of the Guardians of Liberty and lecturer for the Menace.

The sheet misnamed the Christian, to which the Rev. Mr. Barnett credits the forgery, is edited by Professor Walter Sims, of Bay City, Michigan, who is lecturer-in-chief of the Guardians of Liberty, and who was engaged in the same style of lecturing twenty-five years ago during the American Protective Association agitation. He was then silenced in a joint debate with the late Ignatius Donnelly, and was recently excommunicated, after an address in Winona, Minn., by The Leader, a secular journal.—Philadelphia Catholic Standard and Times.

FATHER JOHNSTON GOING WEST

The Island Patriot of Charlotte-town informs us that a farewell entertainment was given Rev. Father Johnston, the Island's poet priest and lecturer, on the eve of his departure for Charlottetown. An address was read by Mr. Patrick Trainor and Mr. Patrick Smith presented the Rev. Father with a well-filled purse. Complimentary in the highest degree were the terms of the address. Father Johnston will take with him to the great west the affection and esteem of his parishioners in the little Island who have received at his hands for so long a tender, spiritual care. He will continue the work in a larger field and the prayers and blessings of his people in the East will accompany him.

Father Johnston made a fitting reply, and expressed his thanks to the League of the Cross Society and the congregation for their kind act of generosity. He also spoke feelingly of the time when he was Spiritual Adviser of the League of the Cross, the welfare of which was always dear to his heart.

His Lordship Bishop O'Leary next spoke, and made a feeling reference to Father Johnston's departure, and referred to the many Island priests who have left their native province who by their zealous work for the spiritual welfare of mankind have made their names loved and honored at home and abroad, and predicted a likewise brilliant future for Father Johnston, and wished him God speed.

Excellent addresses were also delivered by Rev. Mr. McLellan, Rev. Maurice McDonald, Mr. D. O. M. Reddin, Mr. Jas. Landrigan, Mr. Alex. McDonald, Mr. J. H. McQuaid and Mr. Jas. McIsaac, expressing their regret at Father Johnston's departure.

FUNERAL DIRECTING

Mr. E. C. Killingsworth has opened a Funeral Directing establishment on Richmond street opposite the CATHOLIC RECORD office. He is a brother of Mr. W. A. Killingsworth, Chief of the St. Patrick's C.P.R. Mr. Killingsworth comes from St. Thomas and is highly recommended. He is a most exemplary Catholic and a Knight of Columbus, as well as a member of the C.M.B.A.; a man of the highest character in every regard. His equipment is new and up-to-date and he has had experience with R. V. Stone and B. D. Humphrey, Toronto. Residence on the premises.

"I BECAME A CATHOLIC BECAUSE"

"First: 'Every rational and instructed man ought to believe in God.'"

Second: "One who believes in God ought to believe in Christ and His revelation."

"Third: 'Whoever believes in Christ and Christianity ought to believe in the Catholic Church, whose centre of unity and seat of sovereignty is the Roman See of Peter.'—V. Rev. Augustus E. Hewit, C. S. P.

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