The Catholic Record

LONDON, SATURDAY, JULY 27, 1907.

A WORD IN SEASON.

To our friends who fear to begin works (Federation of Canadian Societies for instance) we submit the following words of a great spiritual writer "They will risk nothing," he says, " for fear of losing the reputation they may have gained of ability and wisdom. Hence they renounce a thousand holy enterprises. They abandon their labors lest they should labor without success. Whereas they who are really humble, forgetting themselves, apply with diligence to many objects to which they may often find their talents unequal

NOT OPPOSED.

they never contemplated."

. these men who seek humiliation are crowned with success which

No, we are not opposed to athletics. A ball game, unaccompanied by the antics and dismal "wit" of the coacher, is not to be banned. In fact we enjoy anything which calls for skill and endurance, and which serves as an outlet for exuberant vitality. The well poised man, however, can amuse and recreate himself without depending on others. But while we are in sympathy with any movement that can enable us to have more energy for our work we have none for the unreasonable devotion to athletics. Exercise to keep one "fit" should be enough for anyone who has to make his way. No play, it is true, makes Jack a dull boy, but some of the Jacks now - adays play the most of the time and are not excessively brilliant. It may please us to dilate on the blood that makes us winners on field and water, but it would be far more pleasing to chronicle the feats of our young men in the civic arena and their contributions to the formation of public opinion.

GOING AWAY.

Time was when the road houses "were on the highway to afficience;" now they are on the pathway to failure. The festive gatherings, once in vogne therein, are but a bad memory. The proprietors waste time in berating the cranks" and sighing over the good times gone, but the reverend pastors rejoice at the good time that is, and that let us hope will be permanent. The only happiness a brave man ever troubled himself with asking much about was, happiness enough to get his work done, is not found at the " road-

THE JAPANESE CHARACTER.

The Sacred Heart Review, May 18, informs us that Father Conrardy, the leper missionary, declares from an inthe Chinese are in every way superior to the Japanese. Bishop Restarick (Protestant Episcopal) says that only Eastern people, who do not know, put the Japanese as superior to the Chinese in mental or moral qualities. There is, said Colgate Baker, in the Independent, no mystery about the Japanese character, as Sir Edwin Arnold, Mr. Lafcadio Hearn and others would have us believe, but there is an absolute lack of what the Christian world understands and cherishes as moral ideas. The inherent natural philosophy of the Japanese mind does not permit to conceive those ideals, and while it cannot be gainsaid that there are many admirable traits in the Japanese character, all of them together do not counterbalance the absence of the moral principle.

REVISION OF THE VULGATE.

In a statement to the Catholic News (London) the distinguished Francis can, the Most Rev. D. Fleming, says, in reference to the Papal decree for the revision of the text of the Vulgate 6 that the revision was proposed by the Council of Trent. Commissions were appointed under Sixtus V. and Clement VIII., but their labors did not give the accuracy demanded by the Council. The action of the Pope means that the intention of the Council of Trent, so clearly expressed and so emphatically insisted upon, must be effectively and successfully carried out."

It may be well to remark that the numerous inaccurate readings found in volve any errors in matters of faith or morals. They concerned chiefly historical facts; or presented different shades of meaning. So that it is true to say that the present Latin Vulgate represents in substance, and for all practical and hold the attention of his devotion to truth when they ceased to the British Government was establish to ten or later, followed their parents in goatholicity in India if it should to ten or later, followed their parents in goatholicity in India if it should to ten or later, followed their parents in goatholicity in India if it should to ten or later, followed their parents ing Catholicity in India if it should to ten or later, followed their parents ing Catholicity in India if it should to ten or later, followed their parents ing Catholicity in India if it should to ten or later, followed their parents ing Catholicity in India if it should they do." (St. Luke xxiii, 34)

They didn't know what they were conversions were widening the circle of native good-will towards the chief they do." (St. Luke xxiii, 34)

They didn't know what they were conversions were widening the circle of native good-will towards the client into the missionary on the Afghan frontier, where conversions were widening the circle of native good-will towards the client into the missionary on the Afghan frontier, where conversions were widening the circle of native good-will towards the client into the missionary on the Afghan frontier, where on versions were widening the circle of native good-will towards the client into the missionary on the Afghan frontier, where the British Government was establish to ten or later, followed

purposes, the various original texts. The new revision will require a great deal of labor and of accurate scholar ship, and will need the co operation of the best experts in textual criticism and in the collation of the most trustworthy manuscript.

THE FRENCH SITUATION.

Writing in the Nineteenth Century (June) the Countess of Franqueville, who has lived for four years wholly with the French, says in regard to Pope Pius' rejection of the Worship Associations proposed by Clemenceau: "Looking back through the annals of the Papacy nothing strikes us as more essentially in harmony with the spirit of the apostles, with that of the first Bishop of Rome, than this act of Pius X., whether wise or foolish from a worldly point of view."

Of the Montagnini business she says: The only reproach possible to Rome is a want of discernment in those em ployed and trusted 'and (is it a reproach?) no intriguing whatever against the Republic, but an extraordinary preference for Christian as against anti-Christian deputies in the Assembly which disposes of the earthly circumstances of the Church of France. We have been reproached," she writes, " as lacking a spirit of toler-

ance in another review. What does tolerance mean? Tolerance of evil, of anti-Christianism, of injustice, of French Freemasons ?" It is absurd to attempt to explain

the situation and at the same time to ignore the chief factors on the side of evil-Freemasonry and the atheistical, fanatically anti Christian elementary school teachers. Of course there are still many of the old race who regret and bewail the poisoning of the race; but the whole current of the stream is a propaganda of atheism, and often also of anti-patriotism.

Does the editor of the Christian Guardian still think that Viviani's atrocious speech of November last, with its mockery of Christian hope and light, prayer and faith, is but " a not very sensible remark."

FATHER VAUGHAN, S. J.

PEN-PICTURE OF THE FAMOUS ENGLISH JESUIT'S HOME LIFE.

Father Vaughan, the preacher, the denouncer of the sins of modern society, the eloquent outspoken priest, is known to everyone.
Father Vaughan, the tireless worker

in the East End, the glad resource of all the hungry and suffering, the sick and needy, and above all, of the children, is a stranger beyond the dull, narrow streets where he has worked.

liver and bacon—a portion of his own dinner—for some old creature who had ne to appeal to his benevolen

There are two sides at least to Father Vaughan. He will pass from a fashion-able congregation in Farm street, from a passionate attack on what he con-ceives to be certain aspects of modern life in the West End, to the squalor and abject poverty of the East. There perched on a table in some convenient square, with the children gathered round him, he will start a service, first catechising the children, and then passing to an easy, simple address to the rough people gathered round.

The sheer, inevitable directness of his speaking gives Father Vaughan his great norms. His words are carefully

great power. His words are carefully chosen; he begins slowly, impressively, and perfectly natural. Some of his points are made almost in asides, some points are made almost in asides, some come with a direct sledge-hammer force, but whatever the manner they strike home. As a speaker Father Vaughan is of the school of Mr. Balfour, master-ful in fact and skill: and with it there come spaces of intense earnestness that thrill and sway a whole vast audience. Then Father Vaughan has a keen wit Then Father Vaughan has a keen wit
—and also a genial humor—a quite extraordinary combination. There is a
story told of him when he was a guest
of the master of Trinity, Cambridge.
He was standing under the famous picture of Henry VIII., by Holbein, when
someone asked with half jest, half jeer,
"What would you, Father, as a Jesuit,
Let it is Maisety was to sten forth out do, if his Majesty was to step forth out of that canvas?" "I should request the ladies to leave the room," he answered promptly. Some years ago he brought a libel action against a paper which charged him with being "steeped in sedition." His conduct of the case was one of his most brilliant successes. was one of his most brilliant successes. As someone remarked, he was a good witness, a good counsel for the defense, and for the plaintiff, and a good judge directing the jury. Asked at the time by a rabid anti-Jesuit, "Do you believe in the principle that the end justifies the means?"—It was the time of the King's illeges. "It hope ac." he

had to advocate any platform

would bear him up."
Another, Father Vaughan is the skil-ful organizer and administrator. Two Manchester bazaars organized by him made £11 000 with which he built clubs for working men.
But Father Vaughan is chiefly the

preacher. He was once preaching in Rome on behalf of the charities of Pope Leo XIII. He was called up and congratulated by His Holiness, and when one of the Cardinals declared that Father Bernard preached like an It alian, the Pope asserted that he was an Italian. "He was born on Vesuvius, and we only sent him to England to cool." It was a fine metaphor of his fiery eloquence. But perhaps the most characteristic story is his answer when asked if he had been nervous in preaching at Cannes, when King Edward as Prince of Wales, and some fifteen other per-onages were present, "No," he said. "for you must know I have been Leo XIII. He was called up and conper onages were present, "No," he said, "for you must know I have been accustomed to preach in the pre of Our Lord."—Indian Advocate.

THE GUILT OF HERESY.

Rev. Walter McDonald, a professor at St. Patrick's College, Maynooth, Ireland, writes to the London Tablet, as follows:
The writer of the article "Moral Obligation of Assent to Dogma" in the last issue of the Tablet holds that a

Catholic who has once received the faith cannot cease to believe without formal guilt; and that the possibility formal guilt; and that the possibility of a purely material lapse into heresy or infidelity implies "either Pelagian ism and holding that faith is not a grace at all, or impiety, by holding that the Holy Spirit, without any fault on the part of the soul, abandons His own work in it, and is false to the very union of truth which He Himself has operated."

operated."
This, it must be admitted, is a fair presentation of theological opinion as it is found in text books; it represents even, there can be little doubt, what may be called the official mind, or as some may prefer to say, the mind of most of the Church's officials who are empowered to teach with authority. some souls, notwithstanding, may be comforted to hear that the dostrine has never been taught officially. The Vaticau decree, quoted by the writer of the article just mentioned, is the most definite of all the official utterances on the subject; but before that decree was passed assurance was given at the Council that there was no intention of Council that there was no intention of coademning the opinion of those who maintained that in certain circum stances an ignorant Catholic might join an heretical sect without committing formal sin. This does not cover cases in which all faith is lost — when, that is, one ceases to believe in supernatural revelation; but reading the decree in the light of the assurance as regards heresy: it seems but natural to dat the "road
At one time he used to spend two nights a week at his residence in Lucas atreet, Commercial Road. The residence was one room on the ground floor, furnished with two deal chairs, a deal table, a camp bedstead, and a frying pan. There you might find both races that the transmission of the during the decree in the light of the assurance as regards heresy; it seems but natural to interpret it as teaching that one can never give up the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the effect that one can not without such its part of the during the contain official teaching to the effect that one can not without such its part of the during the contain official teaching to the effect that one can not without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it does not contain official teaching to the faith without material sin. If this be the true meaning there is nothing about formal sin in the decree; consequently it d

Whether the doctrine that faith can a lost without formal sin is true of false, it is surely not Pelagianism, for it does not assert "that faith is not a it does not assert "that faith is not a grace at all." Faith, in the present order of Providence, is always super-naturalized: but may it not be that a mental act once supernaturalized can change to the contrary without formal

sin?
There is, of course, the other alternative—of implety—mentioned in the article; the implety consisting in the blasphemous supposition that "the part of the soul, abandons His own work in it, and is false to the very union in truth which He Himsell has union in truth which He Himself has operated." A blasphemous thing, surely, to charge the Infinite Truth with falsehood; but no such charge is implied. God never abandons till He has been abandoned—wilfully or unwilfully. How does it appear that he abandons on in what same does He abandons, or in what sense does He abandon, a soul that may be supposed to renounce belief in revelation, from to renounce belief in revelation, from ignorance, deeming it, perhaps, a duty so to do? Sanctifying grace would not be withdrawn on that account; so that, should death occur, the soul would enjoy the beatific vision; is that to be abandoned by the Holy Spirit? No doubt, the soul is not saved from the material sin of infidelity; but where has the Holy Spirit promised to where has the Holy Spirit promised to save from material sin those in whom He has operated a union in truth with Himself?

At the time of the Greek schism and also at the Reformation, millions of simple people followed their pastors · who can believe th were all formally guilty? And what of the theory that in England at least the faith was not much given up by the dren who have been baptized into the Church have at the age of from seven to ten or later, followed their parents

audience. In Manchester, before he came to London, he preached at the Church of the Holy Name. The title of one of his course of sermons that attracts huge audiences was, "Is life worth living in hell?" He also addressed a huge audience in a well-known music hall, and met a critic with the reply that "with such a good cause as he had to advocate any platform would hear him up." but may it not have been but a mater ial sin after all? It is well to remem ber that heresy or infidelity, however wilful in such cases as drunkenness or impurity, is not true heresy or infideli-

impurity, is not true heresy or inidelity unless it has been forseen that the evil cause may lead to denial of revealed truth.

There was a time when, happily, atheism was rare, and it used to be taught in the schools that all atheists are of necessity in had faith. Some of are of necessity in bad faith. Some of us who have come into living touch with atheists can no longer conscientiwith atheists can no longer conscientiously hold to that bad opinion of them. We cannot believe, either, that those who have been born of infidel parents and grown up in infidelity must at some time have sinned against the light. So, too, should a considerable number of those who were once believers lose faith in revelation, as unfortunately may happen, perhaps even it has hapmay happen, perhaps even it has hap-dened, we or our successors may come to credit their assurance that when they gave up their faith they were not conscious of any lack of fidelity to truth. We may then be thankful to Tanner, Platel, and those few theolo-Tanner, Platel, and those few theologians who maintained that heretics may leave the Church without formal guilt, we may thank them for having thereby saved us from being obliged to regard as formally guilty those who seem to us to have renounced the faith with deepest anguish, and others whom though they cease to belive in revelation, we find it hard to regard as having thereby committed formal sin.

DEVIL'S DOCTRINE,

THAT EDUCATION AND PHILANTHROPY BECOME UNWORTHY OF PUBLIC ASSIST-ANCE WHEN THEY ARE GUIDED AND

ANCE WHEN THEY ARE GUIDED AND INSPIRED BY RELIGION.
On pages 33, 34 of his book Lansing says: "No religious society can justly receive, under the constitution, the public funds for its upbuilding and the propagation of its ideas."
Here, as everywhere else in his book, the author talks as if the National Constitution controlled the State Constitutions in religion. which it does

Constitution controlled the State Constitutions in religion, which it does not. The General Government is not allowed to establish a religion, but every State is free to do as it likes. As I have said before, so far as the law goes, Massachusstts is still at perfect liberty to require every citizen to pay \$5 a year to the Congregational pastor, New York to the Episcopal rector, South Carolina to the Presbyterian minister and Louisiana to the Catholic priest. It would be impossible to do this, but there is no law against it. The impossibility lies in general feeling, and in the fact that in no State (uniess in Utah) has any one denomina-

(uniess in Utah) has any one denomina-tion a majority. * * * However, in no state for many years,

however, in no state for many years, have the public funds been given to any religious body "for the propagation of its ideas." The nation as such may not establish a church, but, as the Supreme Court of the United States has emphatically decided this in no way retrains it from aiding a way restrains it from aiding a est tribunal of a Christian nation should decide that they do not become should decide that they do not become unworthy of this help when they are guided and inspired by religion. Such devil's doctrine our Supreme Court leaves to Clemenceau and his "noble Father," and to the accomplices of Apollyon in all lands, including our own.

It would be unjust to any that Land

It would be unjust to say that Lan sing and the A. P. A.'s and such people sing and the A. P. A.'s and such people have any wish to see religiously conducted schools and orphanages left unsided by the public treasury, provided only they are Protestant or Jewish, at all events Protestant. It is only when they are Catholic that their conscientions accurate and deally blaze up. They tious scruples suddenly blaze up. They sometimes act oppressively towards the Jews, but this is only incidental. They would be persuadable here, unpersuadable only to the most numerous Chris-

TAE INDIAN SCHOOLS AS AN EXAMPLE. It is well to recur, and not once or twice only, to the history of the Indian schools to be convinced of the hypo-crisy of the Protestant churches where Catholic rights are concerned.

We really are not undeserving of commisseration, being shut up in a vice between our necessity, as Americans, of professing attachment to equal religious rights of all, and our immitigable hatred of the Catholic Church, and our determination to deal her a back-handed stroke when

ever we can. We know that the churches we know that the churches were neither startled nor scandalized when President Grant, in a message to Congress, said that the Government was ready to receive them as aids "in civilizing and Christianizing the Indians."

I was then out of the country, but no sphe, private or public, reached me of echo, private or public, reached me cany dissatisfaction with this statemen It no more occurred to sensible people that there was here any union of Church and State than it would that the British Government was establishing Catholicity in India if it should

the Government, went on quietly among the Indians for several years, until it was found that sixty per cent. of these were for Catholic schools, and only forty per cent. for Protestant. Then first the heinousness of this imagined "union of Church and State" because to dewn on Perchaptant vision.

began to dawn on Protestant vision.

Even then we should probably have stifled our scruples—for Government greenbacks are a very soothing ap-plication to conscience—had we not been reminded by a Presbyterian minister—cited by Colonel Higginson—that the loss would fall mainly on the Catholics, inasmuch, he remarked, as the Government schools would still be Pertested in fast, though not Protestant in fact, though not in form. Then at last our duty to shake off alliance with the Belial of the United States Government.

ment became clearly imperative.

Even then the Presbyterian clergyman aforesaid, Dr. Patterson (or one of man aforesaid, Dr. Patterson (or one of the same way of thinking,) writing in the Independent, does not put the duty of refusing Government aid on any-thing wrong in accepting it, but on the odiousness of sharing in moneys that were also given to Catholics. That a Protestant nation should help Papists for any purpose whatever, however laudable, he signifies to be purely in-tolerable. Of course this includes the appointment of Catholic chaplains for Catholic soldiers and sailors, but Dr. Catholic soldiers and sailors, but Dr. Patterson leaves this to be inferred. In various States the law forbids pub-

In various States the law forbids public grants to ecclesisatical schools or ssylums. This is a purely local affair, which the Supreme Court explicitly declares to be no requirement of national principal. Therefore Lansing's ravings, in the name of the nation, against such grants, are simply, like all his declamations, a mixture of ignorance and impudence, in this case directed against the nine chief judges of the land.—Rev. Charles C. Starbuck (Protestant) in Sacred Heart Review.

WE MUST FORGIVE.

Ever since the Catholic Church was nstituted it has been the object of denunciation. In the earlier days this took the form of direct attacks of Christianity, but since the reformation these attacks have been guided largely by men professing Christianity but at the same time holding the Church founded by Jesus Christ up to scorn and ridicule. It is natural the them when have found in for those who have found in Catholicity the direct answer to the questions of the soul which they had sought in vain in other channels should attempt defenses of what they believe is the duly logical church representing God and Jesus Christ on earth. In presenting their defenses, their work has very generally been to refute the errors of Protestantism and not to show the truths of Catholicity only in so far as those truths were necessarily brought forward in showing where Protestantism erred. Most of the discussion, therefore, as to the respective merits of Protestantism and Cath olicism has been dry reading for the layman on either side and has not been active in winning the hearts of the people to either side of the controversy. It has probably been an active cause in keeping people away from God.

The natural wants and cravings of the heart of man, the ideal to which it aspires and which is cherished above in no way restrains it from aiding a school or protectory which may chance to be under a particular ecclesiastical control—Protestant, Catholic or Jewish, Education and philanthropy are intrinsically worthy of public assist ance, and it is natural that the high-land control of the control o ess of unbelief or entangled in a mass of polemical assaults upon Protestant-ism. Rather do discussions of religious problems, that is, the abstruse and complicated ones which arise among men competent to discuss them, add to the bewilderment and dazed condition of the honest seeker for satisfaction of the wants and needs which every human heart must crave. That Catho-licity satisfies the craving for super

natural help is more to the point.

The same effort expended in present ing the logic of Church as founded by Jesus Christ would as effectually answer the attacks upon the Church, and at the same time instruct and interest those whose natural desires make them feel the need of the knowledge of God.

No matter what the physical outlook and spiritual condition of individuals there are many who seek but the truth and whose aim is to live a higher life. No matter how false are the premises upon which they found their faith, they are not deserving of the sneers of an unsympathetic world. They have most of them retained some of the truth as it has been handed down from the days of Christ to the present by the Catholic Church, and all Christians should rejpice that even so little of the true faith is known to them. While they are all seeking an answer to ques-tions of the soul; the duty of Catholics is plain that they should testify to the genuine happiness which com them and the complete answers which the Catholic Church affords.

Attacks upon Catholicity when no prompted by vicious causes or hatred may well be answered by logic. But about every attack it is possible for the mind of man to conjure up has already been answered. It is well to reer the words of Jesus Christ when at the climax of His life, with scoffers and mendacious rascals hurling epithet and meduacious rasola thining present upon Him, He prayed: "Father, for-give them; for they know not what they do." (St. Luke xxiii, 34) They didn't know what they were doing. And that is about all we need

what |better can we do than to commend them to the loving kindness and forgiving graciousness of God, Who sent His Son to earth to show mankind the way ?-Intermountain Catholic.

AMAZE YOUR CONGREGATION.

Our young men somehow seem to have got out of the marrying habit, here in the East, but out West the an-cient story is being retold. Here is a

refreshing bit of news, found in the Catholic Columbian of Columbus, Ohio: The matrimonial market is booming The matrimonial market is booming in this city, as is evidenced by the long list of licenses published daily, and in one of the largest Catholic churches the publication of banns read out last Sunday at the last Mass was so long even for that large congregation that a silent smile spread from pew to pew and looks of amusement, if not of amazement, were exchanged. It was the subject of general comment after the dismissal of the congregation.

Is it not about time for Catholic young men East to undertake to amaze congregations this way? They will

congregations this way? They will never do their part in building the Church of God by herding together in club-rooms and engaging in melan-choly smokers.—Syracuse Catholic

May St. Joseph, on his part, obtain for our cold and sinful hearts a little of the love for Jesus that filled to burst-ing his own most generous and magnifi-cent heart, till at last it broke, and he died of love—love for the Sacred Heart.

CATHOLIC NOTES.

Another of Fra Ignatius' monks at Llanthoney Abbey, Wales, has been re-ceived into the Catholic Church.

Some of the wooden churches in Norsome of the wooden churches in Norway are fully 700 years old and have withstood the stress of the severe weather almost perfectly. This is said to be because many of the main timbers are coated with tar every few years.

The Record of Louisville states that Prince Loewenstein Wertheim, the foremost and wealthiest Catholic nobleman of the German Empire, at the advanced age of seventy-three years, had just entered the Dominican Order at Benlo, Holland, as a novice.

Archbishop Bourne, of London, has received \$10,000 from the Duke of Norfolk and \$5,000 each from the Marquis of Ripon and Lord Llands towards the fund of \$500,000 which is being raised in order to meet the re-quirements of the local educational authorities respecting Catholic schools of the Westminster diocese.

The ecclesiastical authorities in The ecclesiastical authorities in Paris are determined to break up the huge parishes and institute in their place a number of small ones. How huge they are at present may be judged by the fact that the Cardinal Archbishop thinks that no small parish should contain more than 20,000 contains.

The Marist Brothers' chapel in France, which cost about 600,000 francs and is considered one of the most beautiful in that desolate land, has been sold to a business man and is now used as a cafe and cinematograph show. Its high altars form a support to the stage, on which blasphemous and indecent songs are sung to the vilest classes.

An original untertaking was recent-In original uniertaking was recently completed in New York, that city
of the odd. St. Michael's Church,
school, rectory and convent were
moved stone by stone, pillar by pillar
and joist by joist from West Thirtysecond to West Thirty-fourth street and re erected so that the oldest in habitant could scarcely tell of the removal.

Rt. Rev. Ignatius F. Horstman, Bishop of Cleveland, has placed a ban upon dancing of any description at Church fairs and picnics. He also Church fairs and picnics. He also strongly discountenances the moonlight excursion, and will positively refuse to allow any such to be held for the purpose of raising money for any church in his diocese, unless the permission, in writings, of the ordinary shall have been first obtained.

A private life-saving station, fully equipped with all apparatus and appliances for the saving of life, with the crew composed entirely of priests, who live at Loyola-on-the Lake, the Jesuit villa a Sunnyside, three miles west of Lorain, Ohio, on the lake shore, has been established. The idea was carried out at the suggestion of Rev. Fred. Odenback, S. J., of Ignatius College, Cleveland, who has just ordered a marine telescope and a large flag for the lookout tower sent to the station. The Catholic Mirror cited last

reek an instance of the confessional's practical results. Here is another. Just recently a priest of St. Louis, Mo., called on the cashier of one of that city's banks, and handed him \$161. He requested that the cash should be credited to the account of a prominent St. Louis merchant ; with the further request that nothing be said about the matter, as it was conscience money, and had been given to him that he might so deposit it. He left without disclosing his identity. Mr. A. S. Colborne, a Catholic gentle-

man of New York, has adopted a novel way to assist the Holy Name Society in its warfare against profane language. This gentleman has had thousands of tickets issued, bearing the sentence, "Please do not swear or use obscene or profane language." These are left in places where men congregate. Officials of railways, superintendents and forest the control of the cont on raniways, superintendents and fore-men of shops have assisted him in the distribution of the cards, and the silent campaign of the cards against the great evil has borne good results.

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