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The Catholic Review

—Christianus mihi nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, OCTOBER 28 1911

VOLUME XXXIII

Unspoken Words

By John Boyle O'Reilly

The kindly words that rise within the heart
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.

The kindly word unspoken is a sin,
A sin that raps itself in purest guise,
And tells the heart that, doubting, looks within
That not in speech, but thought, the virtues lie.

But 'tis not so; another heart may thirst
For that kind word, as Hagar in the wild,
Poor Ishmael's Hagar! prayed a well might burst
From out the sand to save her parching child.

And loving eyes that can not see the world
Will watch the expected movement of the lip,
And can ye let its cutting silence wind
Around that heart and sear it like a whip?

Unspoken words, like treasures in the mine,
Are valueless until we give them birth;
Like unbound gold their hidden beauties shine
Which God has made to bless and gild the earth.

How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute!
But, oh, what pain when, at God's own command,
A heartstring thrills with kindness, but is mute!

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice,
But let it like a shining river roll
To desert dry—to hearts that would rejoice.

Oh, let the sympathy of kindly words
Sound for the poor, the friendless and the weak!
And He will bless you; He who struck these chords
Will strike another when in turn you seek.

FATHER BERNARD VAUGHAN

London, October 7.—When the Rev. Father Bernard Vaughan sailed for the United States last week England lost for a time her most eloquent preacher and America gained an opportunity of hearing the priest who rightly holds the title of "the modern Satornaro." A hearing society—at least if the frivolous set—would better beware, for Father Vaughan has made his great reputation in England by his fulminations on the follies, weaknesses and vices of the West in this country.

People who don't know much about the organization of the Roman Catholic Church often wonder why Father Vaughan is not a cardinal, or at least a bishop. Three of his brothers rose to high rank in the Roman hierarchy. One became a cardinal, one an archbishop and the third a bishop, and no one who has known them all will contend that Father Bernard is less gifted either as an administrator or as an orator than his brothers.

The reason is that Father Bernard is a member of the Society of Jesus, and one of the rules of the Society order is that none of its members may ever rise to be more than a simple priest. But, although without any ecclesiastical title, Father Bernard Vaughan has as much influence in the church as many prelates. He is a favorite at all the Catholic courts of Europe, and he is a frequent guest at Buckingham Palace. And he is also an honored visitor in the slums, where he is as much at home in a coat of costermongers as at a king's garden party. In fact, the last thing he did before leaving for America was to take 20 ragged children of his coster friends for a day in the country.

FATHER VAUGHAN'S VISIT

This is practically Father Vaughan's first visit to America. When he attended the Ecumenical Congress in Montreal last year he made a flying trip across the frontier, and what he saw then interested him so much that he made up his mind to see more. He has arranged his affairs now so that he will be able to remain away from England until Easter next, and he proposes to visit every large city in the United States. When your correspondent asked him what he proposed to do in America, he replied: "I am going to try and create the want of God—and to supply it."

Society isn't the only section of America that needs quick action. Father Vaughan's coming, for he speaks no rank or class. His "Six of Society" sermons have attracted most attention in England, it is true, because they were delivered in a West End church to a fashionable audience, but while he condemns gambling and squalor and marital laxity in the West End, he is no less severe on drunkenness and petty betting and other forms of vice that flourish among the working class. His oratory probably will be a surprise to those who are accustomed to the rather cold formalism of English preachers. It astonished his audience when he preached some years ago before Pope Leo XIII. in Rome.

A REMARKABLE ORATOR

"He came to an Englishman," said Cardinal Rampolla to the Pope. "N.," said Leo XIII., with a smile, "Father Bernard was born in the cradle of Venusius, and we only sent him to England to cool."

This may give some idea of his impassioned style, but in spite of his fervor he is one of the few English orators

ACTS OF THE HOLY SEE

PONTIFICAL LETTER OF THE CANADIAN HIERARCHY

To our Venerable Brothers, the Archbishops and Bishops of Canada.

PIXIS X. POPE

Venerable Brothers, Health and the Apostolic Benediction.

You must not feel that the collective letter which you addressed to Us at the solemn conclusion of the First Plenary Council of the Church of Canada was other than highly agreeable to Us, even though in the meantime you have received no reply; for now that the acts of this Council have been given recognition and approval by the judgment of the Holy See. We have deemed it reasonable, Venerable Brothers, to respond, and in terms of congratulation.

Indeed, the extent to which we love and cherish the Canadian Church seems to have already been made sufficiently manifest on the occasion of the far-famed Congress held in Montreal in honor of the Most Holy Eucharist, as well as during the Centenary celebration commemorating the coming of the city of Quebec. It is likewise evident that the same affection has also been increasing on the part of Our Predecessors. Assuredly the causes which have contributed to the gradual growth of the Church in Canada until it has reached its present development, have been many; the prudence of the illustrious men who were its founders; the excellence of those who gave their very lives for it; the zeal of both branches of the clergy; the devotedness and wise administration of the bishops who succeeded one another in its government; and especially and most efficacious of all, the favor and paternal solicitude of the Roman Pontiffs, who never in all the vicissitudes of time failed to stand by it and to promote its welfare. Hence have developed those most intimate bonds of affection, which hold you all in union with the Apostolic See, and which, strengthening as they do the united influence more bound among themselves and with their bishops, add greatly increased prosperity to your highest interests. Nor may these be passed over in silence who presided over the affairs of State; who, guided by wisdom and prudence, commended, since they do not, as is commonly the case, ostentatiously restrict the sacred authority, but rather allow it full freedom of action; for, inasmuch as the beneficent and happy influence which flows from the lives of men, so much the more securely will the prosperity of the commonwealth be provided for.

And, in truth, to fortify the Christian spirit in your country, to impart greater efficacy to the religious activities of the Catholics, to revive as it were the strength of the Canadian Church, you should have chosen the wisest course in holding a Plenary Council, on the fruits of which, as your prayers testified to all Our hearts to congratulate you. For these things were most gratifying to Us, that the citizens of Quebec—well renowned city was rightly chosen for the sessions of the Council, since from it was issued a great and noble Canadian people the Christian wisdom which first of all received—then the citizens of Quebec surrounded you, the fathers of the Council, with the greatest respect, the highest honors and the most illustrious recognition; that the civil authorities conferred upon you and especially upon the illustrious prelate who represented Our Person as Apostolic Delegate, the most sincere marks of deference and respect; and that when the questions came under deliberation, the greatest unanimity and harmony always prevailed.

The things that you discussed and decreed in common will, we are convinced, be productive of the most excellent and useful results, provided they be faithfully observed; as we confidently trust will be the case. Although you yourselves know full well the necessities of our times, and not only had this in view in your deliberations, but also pointed it out to the clergy and people in your Synodal Letter, yet there are some points which we desire to draw your special attention. Wherefore, in the first place, We desire you to prudently but persistently strive to eradicate whatever differences of opinion still exist among Catholics through diversity of race and language. For nothing is so fitting to men of the same faith and of the same flock as to be in complete harmony of mind among themselves, and nothing is more necessary than this concord for the prevalence of religion throughout the length and breadth of your vast country.

Then again, unceasingly admonish all Catholics to show themselves well, not privately alone, but publicly as well. For that to which We are desiring Our laws, to restore as far as possible, all things in Christ may not be realized unless the spirit of Christ pervade public life.

It is his life—his teaching—his civil life in all its phases, as well as the conduct of individuals and the family circle.

Since to this end it is absolutely necessary that the precepts of Christian wisdom be generally known, it will be incumbent upon all who are entrusted with the care of souls to watch with care that the teaching of religion be never wanting in elementary schools; but that it be given daily at fixed hours and in such a manner that the young may drink in not only genuine knowledge, but sincere love of the Church, their mother, and of the heavenly doctrines which she teaches. And in Catholic high schools and colleges the youth should receive still higher training in the study of religion, so that they may in after

FIJIAN METHODIST CONVENT

A native Sunday school teacher named Vala had acquired a certain knowledge of the stories contained in the Old Testament and a smattering of geography lessons that are usually carefully inculcated by the Wesleyan missionaries. Of the New Testament he knew almost nothing. The geography he had learned had to do chiefly with the British empire, and was meant to impress him with the worldly greatness of his political power and, incidentally, with the temporal advantages of embracing Protestantism.

The name Vala signifies "warrior," "champion." This doughty Fijian had championed Methodism for thirty years and preached its tenets among his pagan fellow-countrymen, making many converts by his zeal and enthusiasm. All at once he conceived the idea that he would match his skill and strength against Catholicism, believing that such an undertaking would be most pleasing to God.

PROVIDENCE REWARDED HIS INTENTIONS

Providence rewarded his good intentions. It happened that he began his attack by engaging in controversy a Catholic catechist, who was both intelligent and well instructed, and who, incidentally, was the temporal ruler of the island. Vala had been in error.

The old man, being absolutely sincere, ere long presented himself at the Catholic mission as a catechumen. His earnestness, his piety, his good will, all who saw him, and he soon became devoted to the Church. Even before his baptism, he begged to be assigned to the office of summoning the faithful to the services.

His chief aim was to have a rude conch shell trumpet for this purpose. Vala considered so primitive an instrument altogether unworthy for so important an object and besought me to get a bell. Vala, for one, which cost four dollars and a half. Vala is happy, and it must be admitted, the tones of the bell are pleasanter than the shrill tones of the conch shell.

DISCOMFITURE OF METHODISTS

The Methodists are sadly discomfited at the loss of Vala's power and influence, and they have made many efforts to induce him to return to them, but he is firm in his faith.

On Easter Sunday this venerable ex-agenarian received the sacrament of regeneration, taking as his patron the glorious St. Joseph. Recently he said: "Those old friends of mine are like children who assume themselves by speaking of the efforts of his former co-religionists against the Holy Spirit, and the water of life. They do not observe that the spring from which the water flows is higher up and their work is, therefore, all in vain.—Pilot.

A PLEA FOR DIVORCE

A rich Socialist—an economic combination which always tempts one to ask why he doesn't share his possessions with the proletarians—has written a book which he calls "Rebellion." It is a plea, or a brief, or a treatise against the Catholic attitude in the matter of divorce. A young woman marries a man who turns out later to be a drunkard, and after some years of un happiness divorces him and then mates with one who is exceeded with all the natural virtues, minus religion.

We are asked why should not this woman do as she did? Would we condemn her to pass her whole life bound to a man she hates?

We answer, no. We go further and insist that she never should have married him at all. His father was a drunkard, and it is more than likely she had every evidence of the same weakness in the son. He had no steady employment, and no reasonable hope of being able to support a family; and he appeared later on to have little or no religious instincts or practise beyond talking the pledge. The girl's friends, especially her respectable old mother, must have warned her against him till they were weary of remonstrating and imploring, but with that pertinacious and unreasoning persistency that is so exasperating in many a young woman who thinks she is in love, though a closer scrutiny of her conduct would suggest a less flattering description, she persisted in her resolution, remained as deaf as a stone to all the pleadings of her friends, and even her own better nature, and fatuously persuaded herself that her powers of fascination would effect a reformation in the fellow who no one before herself ever understood.

She marries him, and as commonly happens her supposed influence counts for very little. He is drunk periodically; his personal appearance deteriorates; his temper grows more and more unbecoming; she shall not quote; there are other descriptions also which we shall not quote—and the woman begins to loathe him. The question now arises: Are we going to liberate her from this man, and allow her to marry some one else? Certainly not. She married him of her own accord in spite of the expostulations and entreaties of everyone who cared for her, and she made the contract and must abide by the conditions. She need not live with him perhaps, but can not divorce him.

"What," we are asked, "only separation?" In this woman the best of her youth and her passions, with her soul thirst for happiness to lead a life of absolute confidence and restraint? Most decidedly; if there is no other way out of the difficulty. The answer is: No; is there anything particularly alarming about such a prospect. There are thousands and thousands of unmarried women in every country of the world who are not only happy themselves, but are radiating happiness to the selves, but are radiating happiness to the world. Not to speak of the religious armies of consecrated religious, who in all the glow of their young maidenhood thankfully and joyously sacrifice the dearest family ties for the service of God and the good of humanity, and are as happy as the day is long, there are other armies of women who, though not invested with the religious habit, are like nuns in the holiness and sunlight of their lives. Many of them are mothers who would have married the best in the land, had they so chosen, but who without a thought of pining and rebellion accepted the life of long care of aged parents, or of their little brothers and sisters, or of their parents, who had prayed and toiled for years to reclaim some reckless or dissolute brother or father to a better life.

Nor should we forget those other noble women who, though bowed down with sorrow in their widowhood, many at passing perhaps, through the bitter anguish that could wring the human heart, yet preferred to remain in the sanctity of their state out of reverence for the vows they once

EVILS OF BAD BOOKS

ONLY REMEDY IS PROMOTION OF CATHOLIC READING CIRCLES

Taking into consideration the strongly anti-ethical tendency of modern fiction, the manner in which the laws of morality are scoffed at, or ignored, while many writers—among whom women are the worst offenders—treat with a truly brutal unreserve, subjects and phases of life which are base and degrading, can we doubt the character of the influence which this fiction most exert, or fail to remember that in the keeping of the girls who are absorbing it will one day lie the destiny of future generations? For although women in our day have been largely led to forget the greatness and the power that dwell in motherhood, neither the greatness nor the power is lessened by such forgetfulness. Whether they will or no, the divinely ordained law of being stands firm, and the mother who neglects her home and her children, who neglects the best of the best in the land, had they so chosen, but who without a thought of pining and rebellion accepted the life of long care of aged parents, or of their little brothers and sisters, or of their parents, who had prayed and toiled for years to reclaim some reckless or dissolute brother or father to a better life.

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PLIGHTED AT THE ALTAR

All such women deserve our admiration and respect. But it is silly to ask us to weep over a hard-hearted, selfish, conceited pleasure-loving creature of low instincts and base ideals; condescending and supercilious to her younger brother, who is going to the dogs, and she knows it; reading stuff about art and ethical culture, so as to appear clever to the men with whom she consorts, while her crippled and heart-broken mother is night and day at the drudgery of housework. This wretched wife whom we are asked to pity is meantime as hard as brass to the man who she is blasting her own and the family's reputation. She flings her drunken husband out of doors, and he is scarcely gone when she flings up to question-begging eyes, as if he were in danger of death, and then she found peace; she sneers at the baptism of her baby, insults the venerable priest, a life-long friend of the family, by telling him to his face that she knows her duty better than he or the Church could tell her, and after abandoning her old mother, gives up her faith, hurries to the divorce court and with all possible expedition, while evading the law in her own part of the country, is married before a Justice of the Peace to a man who had previously proposed a murderous plan to rid her of her husband. How long she remained with this monster, who was so to be told. But that flash-light on the character of No. 2 brings out very clearly that fact which all sensible men are aware of, viz., that divorce is not the panacea it is so often held to be for the married state. Nor has the rich Socialist, who wrote this sensational story, which he or some one else has hastened to put on the stage, any knowledge of genuine Catholicism, or of the reasons which have induced the Church to repair the greatest disasters or survive the greatest tragedies of life.—America.

SIGNS OF THE TIMES

Several methods of converting the world to a religious belief have at various times been tried with more or less success. Our Saviour sent seventy-two disciples "before His face into every city and place whither He Himself was to come," instructing them to "carry neither purse nor scrip, nor sandals." The missionaries of the Church have been following the instructions given to their prototypes, and the poverty of their missions is to-day held up to them as a reproach. The vast majority of the world is still in the darkness of paganism. Mahomet buckled the sword. The Moslem invaded Christian lands and threatened at one time the extinction of Christianity itself. But the invader was driven back and his progress checked apparently for all time. Thus the missionary without purse or scrip is making comparatively slow progress after two thousand years of effort, and failure is written large on the drooping banners of another power, and religion in the hands of another power, the power of money, in an organized effort to reclaim the world? On October 1 thirty evangelists will sail out to convert the United States. A survey of the territory to be invaded has been made, which will help the traveling workers enormously. Each of the seventy-six cities is covered by as many charts, so arranged that the workers entering it can see at a glance the souls in the darkness of sin. The mandate of Christ to teach them to observe all things whatsoever I have commanded you is to be superadded by this survey, which includes a thousand questions, the answers to which are carefully tabulated and arranged for each city. As we have not seen it, we cannot give any idea of what this synopsis of the new religion contains. But the scheme is novel and promising, and we trust will succeed. They have received no commission. Why should a commission be required? It is a business enterprise, whose funds will be supplied by great capitalists of finance: J. P. Morgan, Samuel G. B. McKim, R. Fulton Cutting and Cyrus H. McCormick. The campaign will be directed by James G. Cannon, President of the Fourth National Bank. The speakers will invade all places where men are to be found, into the store and the shop and the mill and the factory; into the office, the church, the home, these thirty earnest seekers after men will carry the summons of their organization: "The Church has something for you that you need, and you are something that the Church needs." Surely this is plastic enough. To what are the men to be converted? What religion is to be taught? When consulted, how are they to be kept soft? Perhaps these questions and their answers are to be found among the tabulated thousands. We are told that five hundred ministers attended the meeting and that Mr. Cannon, the Bank President, gave the benediction. Samuel G. B. McKim, the departing corps of thirty workers. And to this has Protestantism come! The signs of the times are so clear that he who runs may read.—America.

CATHOLIC NOTES

The Dominican Sisters of New York have opened "The Convent of the Mystical Rose," in that city as a working girls' home.

In the recent Oxford local examinations Catholics were very successful. Fifty-seven Catholic Junior candidates obtained First Class honors out of a list of 283, the Jesuit schools leading.

Miss Catherine Stanton, a pupil at St. Joseph's school, Saint John, N. B., was the winner of the Lieutenant-Governor's medal to the pupil having obtained the highest average in the Province at the entrance examinations.

J. A. M. Riehey, former pastor of the Good Shepherd Episcopal Church, Quincy, Ill., and who last March was received into the Catholic Church by Archbishop Gleason of St. Louis, has entered the Holy Sepulchre Seminary to study for the priesthood.

The French government has adopted a fire extinguishing apparatus invented by a poor parish priest living in a small village near Bordeaux, and it has decorated the inventor, Abbe Damer, with the Cross of the Legion of Honor.

A noteworthy episode at Rabbi Krauskopf's memorial day service at the Broad Street Synagogue, Philadelphia Pa., was in conclusion of the names of Archbishop Ryan and Bishop Wier, of the Episcopal Church, for whom special prayers were offered at this most holy Jewish rite.

The police statistics of France show that crime has been fearfully on the increase since the Catholic educational congregations were expelled from that land. Within the last twelve months 64,700 houses have been pillaged by robbers, who were for the most part youths and even children.

General de Charette, who was a commander in the Papal Zouaves died recently at Nantes, France. Gen. de Baron Athanase de Charette de la Contrie was born in 1832. As a Lieutenant in the Papal Zouaves he took part in the battle of Mentana in 1867 and in the defence of Rome in 1870.

An explosion occurred in New York City, resulting in the death of four workmen, Rev. William F. Gorman, C. S. P., of the Church of the Paulist Fathers, responded to the call and allowed himself to be lowered into the hole to the bottom of the shaft where lay the injured and dying men to administer to them the last rites of the Church.

The appointment of Rev. Father A. B. Roy as rector of the University of Ottawa, in succession to Rev. Father William Murphy, whose term has expired, is officially announced. Father Roy was born at New Glasgow, Quebec, in 1866. He was educated in St. Lin, Que., New York City, Albany and Buffalo. Since 1906 he has been a professor in the university.

At a meeting of the district deputies of the Knights of Columbus of Wisconsin held in Milwaukee recently it was decided, with the approval of the Archbishop, to hold laymen's retreats in Wisconsin next summer. It will be the first time that the retreats have been undertaken under the auspices of the Knights of Columbus in Wisconsin, although retreats have heretofore been held in Prairie du Chien.

"Eleven years ago," says the Missionary, "a young Protestant, Thorleif Engstrom, belonging to a prominent family of Christiania, Norway, and a student at the university of that city, was ordained a Catholic by witnessing a celebration of Corpus Christi. Six years later he was ordained a priest, and since that time he has devoted all his energies to the extension of the Catholic faith in the isolated regions of the far north of Europe."

Twenty-four years ago, before he had any idea of becoming a priest, a German prelate named Mousgrum Worth left his country and went to Rome without fulfilling his military duties. He later surrendered himself voluntarily to the Military Court at Treves to expiate his youthful offense against the law. The Court has sentenced him to six months imprisonment and formal military degradation.

An event of unusual interest occurred in Baltimore recently, when, in the Cathedral, Cardinal Gibbons confirmed a Hebrew and his six sons. The mother had previously been received into the Church. This incident recalls to mind the fact that many Jews in the United States have entered the Catholic Church and a number of these have become priests and nuns. Boston is represented in the list by David Goldstein, formerly a leading socialist.

The results of the last census of the German Empire (December 1, 1910) are being generally published. The religious statistics are a surprise to many. The preliminary figures for Prussia show that the Catholics are steadily gaining on the Evangelicals. In 1871 out of 1,000 inhabitants 659 were Protestants and 336 Catholics; in 1910 the figures were 618 and 383, respectively—a Protestant loss of 31 and a Catholic gain of 27. The Jews are diminishing. In 1871 of every 1,000 persons 13 were Jews; in 1910 only 10.

Lord Camoys, who is engaged to Miss Mildred Sherman of New York, is the head of one of the few R. M. n. Catholic English families of distinction who have never conformed to the E-established Church. The surname of the family is Sionor, a name taken from the family estate in Oxfordshire which has been held by it traditionally from before the Norman conquest. The chapel at Sionor, which dates from the end of the fourteenth century, is one of the very few pre-Reformation buildings in England in which the altar has been laid without a break up to the present time.

whose empire lies in the domain of conscience, whose rule is over the souls and the minds of men. But though it is a spiritual institution its mission and its work are carried on by external means, by human methods, by a living and a visible organization. Its members, it is true, are bound together by spiritual and invisible ties, but nevertheless they are marked off from the members of other societies by external marks, by the triple visible bond of faith, worship, and government. This concept of the Church naturally implies that there are in the Church two great divisions, the faithful throughout the world, comprising subjects from every nation and every tongue; and their spiritual rulers who direct and guide the destinies of the Church, who shape its policy and mould its methods by means of its great hierarchical system. There are, of necessity, those who rule and those who are subject. There are those who teach and those who hear. There are those who are dispensers of the mysteries of God, and there are those who are sanctified by their ministrations. This is the force of St. Paul's words when he said to the Corinthians: "You are the body of Christ and members of member, and God indeed hath set some in the Church; first apostles, secondly prophets, thirdly doctors." And again when he said to the Ephesians: "And some indeed he gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, that they might bring the brethren to unity, and carried about with every wind of doctrine."

It is, therefore, the duty of the teaching, of the ruling body of the Church to direct and teach the faithful in all that pertains to their spiritual well-being. It is the duty of the laity in the Church to work in harmony and co-operation with their spiritual rulers for the advancement of the interests of Christ's kingdom. Each of these two great divisions in the Church has its own special obligations and responsibilities. "Take it to yourself," says St. Paul to the pastors "to yourself and the whole flock wherein the Holy Ghost hath placed you bishop to rule the Church of God which He hath purchased with His blood." In these solemn words addressed to the pastors of the Church the apostle warns them of their sacred responsibilities towards those entrusted to their spiritual care; and similarly he admonishes the laity: "Obey your prelates and be subject to them."

The laity, then, my dear brethren, have their own special and peculiar obligations and responsibilities in doing the work of the Church. They are bound to interest themselves in advance of the interest of Christ's Kingdom, and in doing what they can to save the souls for whom the Saviour died. Now one of the most marked characteristics of modern times, a destructive feature of modern Church development is the prominent part and the practical interest taken by the laity in the work of the Church. Lay activity shows itself in the number of associations of Catholic laymen, acting under the direction of the Church's authority, and sprung up in the Church in modern times. These associations are banded together for vastly different objects. They work along different lines; they have different rules and constitutions, but they all have one object in common—the service of the Church, the promotion of Catholic interests, and the concentration of Catholic energies. This is what has been aptly described as "The Apostolate of the layman"—an apostolate with scarcely less possibility for good than the apostolate of the pastors themselves. Everywhere to-day throughout the world the Church gladly accepts lay organizations, gladly accepts lay assistance; not only for material purposes such as building churches and schools and carrying on such ecclesiastical work, but also for the upbuilding of the spiritual edifice of the Church of Christ. Here in Newfoundland the Church has always had from the beginning the co-operation and assistance of associations of devout laymen. We have had for more than one hundred years the Benevolent Irish Society—a Society which, though unincorporated in its origin and in its constitution, by the force of circumstances and the logic of events, has become a powerful Catholic body and an important factor in the Catholic educational life of the country. We have had the Total Abstinence and Benefit Society—an organization which has done immense service in the cause of temperance in Newfoundland, a society which for more than fifty years by its moral power, and the force of its example, has done more to promote the interests of total abstinence in this country than all other agencies combined. Then we have the Star of the Sea Association, a peculiarly Newfoundland society, whose Catholic spirit and aims are symbolized in its beautiful title, its dedication to "Mary, Star of the Sea." We have had the St. Vincent de Paul Society that has quietly and unostentatiously been doing noble work in ministering to the needs of God's poor; the Holy Name Society, a purely religious organization whose members are banded together for the service of God, for the promotion of respect and adoration for the sacred Name of Jesus. All these organizations we have had, giving their assistance to the Church. And now we welcome another association, another Catholic organization—the Knights of Columbus—to the ranks of the lay apostolate. They have come amongst us to join their forces with other Catholic agencies in promoting the interests of religion, and in doing battle as becomes those who bear the honored name of "Knights" for the glory of God and the welfare of the Church in this country. They come to us as members of a fraternal organization; an organization that is distinctly the creation of modern conditions and the growth of modern needs; an organization which is specially adapted to meet the changed circumstances, to cope with the special difficulties of modern times. Only a few years more than a quarter of a century in existence it has spread with marvellous rapidity. Its branches are to be found to-day all over the great republic of the United States and all through English and French Canada, doing noble work in the name of the Church. It need hardly

be pointed out that an organization numbering a quarter of a million militant Catholics, the first article of whose creed is loyalty to holy mother Church, and who are inspired with the dominant idea of promoting Catholic truth, must have a tremendous influence for good upon the future of the Church in the great continent of North America. Already this great organization has made its influence felt in many districts, but perhaps nowhere so great as in connection with Catholic education. In the forefront of its programme it places Catholic Education, in the broad sense of the diffusion of Catholic truth and in the more restricted sense of safeguarding those principles upon which all Catholic education is founded. And why? Because education is the basis of true citizenship, it is the only hope of the future of the Church in the modern world. It is around the education of the child to-day that the light is being waged most fiercely between religion and infidelity, between the Church and the world, between the legends of light and the powers of darkness, between the Kingdom of Christ and the Empire of Satan. The first step towards spiritual and moral decadence and ultimate destruction of all religion is the wresting of the children from the hands of the Church. The Church and her enemies alike realize this, and therefore, those nations and peoples who desire to uphold religion and to glorify the Creator, strike at the root when they strive to eliminate God from the schools. The consequences of this policy are only too painfully evident in some of the nations of the Old World to-day. But the Church of the New World, with the spiritual insight and the divine wisdom born of centuries of experience, realizes all this, and therefore all efforts are directed to safeguard the education of the children. We in Newfoundland fortunately have not got to face the educational peril, but in the great republic of the west and to a large extent in the neighboring Dominion the problem is a real and pressing one, and in grappling with that problem the bishops have no more ardent or active supporters than the Knights of Columbus. They have made their influence felt in the places and States where they have been established according to local conditions and local needs, and they have made themselves felt upon a vast and wide scale by the munificent and princely gift with which they have endowed the Catholic University of America. Their noble share in the upbuilding of this great seat of learning, will be assuredly amongst the greatest works of the order in the years to come. And so the order will ever be found ready to assist the Church in the great fight which she is waging under such tremendous odds with the powerful forces arrayed against her. Even as those grand old knights of order, which were the glory of Christendom in the Middle Ages, went forth to do battle for the Church, so are the modern knights bound to uphold the honor of the Church to make her name honored and respected, and to win for her, as far as may be, her rightful place in the modern world. But they must always remember that it is their first duty to live up to the teachings and the precepts of the Church, to see that their own individual lives reflect honor upon their Holy Mother. It is their duty, as the Knights, to let nothing appear in their lives unworthy of the Church which they are pledged to defend. It is their duty, in the words of the poet, to sustain before all men "with graceful virtue, and becoming pride, the dignity, and honor of Christian men." Virtuous conduct, noble deeds, nobility of character, spotless integrity, unstained honor, sobriety and honesty—these are what they must aim at, because these are the fruits which Christ's teaching should bring forth in every well-ordered Christian life. External show is worth but little if their private lives are not without fear of reproach. When they can wear before all men "the white flower of a blameless life" then and then only will they be upholding their dignity as Christians and Catholics, then and then only will they be living up to the spirit of the noble order of which they are members, and then and then only will they be reflecting honor on the Church, to be loyal sons and devoted members of which should be at all times their glory and their pride.

The First and Second Degrees of the Order were conferred by His Excellency, the Governor, on Thursday, 5th, and the Third Degree by Past District Deputy St. J. Nevins, at the O'Neil Hotel, on Friday, 6th. A dinner was tendered to the visiting Knights on Saturday, 7th, at which the feature of the evening was a most eloquent address on the ideals of the Order by Past State Deputy John P. Dunne, of Orono, N. Y. The visitors left for home on Sunday, 8th.

VEGREVILLE GENERAL HOSPITAL OPENED

Vegreville, Alta. Observer, Oct. 4th. Numerous visitors were in attendance at the Vegreville General Hospital to-day when the institution was formally opened for the reception of patients. In previous issues of the Observer the facts and figures relating to the building have been given, but these dry statistics give no adequate conception of the airy, roomy and cheerful aspect possessed by the building. It is indeed a building in every respect fitted for its purpose and its creditable alike to the Sisters of Charity and the committee in charge as well as to the town. The only way in which one can get a proper idea of the institution is to visit it and see for himself.

In the morning a religious service was held. His Lordship, Bishop Legal, officiating, assisted by other visiting clergy. The Divine blessing was invoked on behalf of the new institution.

His Honor Lieutenant Governor Bullock, arrived on the 10 train and was at once escorted to the hospital where at one time was spent by him and the other visitors in looking over the building.

THE PROGRAMME WAS GIVEN IN THE reception room of the hospital and Rev. Father Bernier commenced the proceedings by extending to the Hon. Mr. Bullock and the other visitors a most hearty welcome to the town. He thanked Mr. Bullock for his kindness in visiting Vegreville to assist in opening the new hospital, and took it as a favorable augury that His Honor's first visit to Vegreville coincided with this event. His Lordship, Bishop Legal, was then thanked for his frequent favors and kindly encouragement.

Father Bernier continued by mentioning the fact that the inauguration of the new hospital was an added illustration of the good will and harmony which prevails among all classes of Vegreville's population. He then gave a brief outline of the aims of the institution and paid a well-deserved tribute to the devotion and generosity of the Sisters of Charity, without whose hope and desire of reward, were sacrificing themselves on behalf of others.

The medical doctors of the town were thanked for their co-operation and assistance, and the various public bodies also received a tribute of gratitude.

A trio, composed of Revs. Fathers Gaenier, Gauthier and Daridon, then sang "O Canada."

His Honor, Lieutenant Governor Bullock, expressed his pleasure at being here for the event. He was surprised to find such a hospital in a comparatively small town, but had no doubt that the town would shortly attain a growth which would justify the expenditure and labor incurred in erecting this one. He was pleased to be with his old friend, Father Lacombe, who had spent a lifetime in missionary work along the line of charity. He praised the Sisters for their work, not only here but elsewhere in the province, and hoped that the future of the institution would be promising.

His Lordship, Bishop Legal, explained the work of the hospitals in the province and dwell on the fact that the Sisters of Charity in their work did not make it a sectarian matter but were always ready to aid the destitute of any religion or nationality.

Dr. John Park, President of the Medical Council of Alberta, assured that his estimation this hospital is one of the best in the province. He had made a careful examination and praised especially the operating room, the heating system and the fire protection afforded. He was pleased to endorse the Catholic Hospital. He especially liked the method of erection which made it possible to walk on the flat roof of the building. To his knowledge this was the only hospital in the province having this desirable innovation.

Rev. Father Lacombe, whose name has been a household word in the west for nearly half a century, and whose life has been spent in missionary work, spoke briefly on charitable work among the destitute.

Rev. Father Ledue, Vicar-General in the diocese of St. Albert, is another of the out-time missionaries whose faithful church work is an inspiration to the new generation. He made special mention of the Sisters of Charity, who came from his native town in France. He added that Father Vegreville, from whom the town derived its name, was also a native of this same town in France (expressed).

Mayor Grosvenor spoke at length of work being done here and expressed the good wishes of the town toward the Sisters.

Rev. Father Garnier spoke in French on the necessity of charitable efforts on behalf of the poor, and with graceful speech-making with a brief reference to the greatness of the country and an expression of thanks to Mr. Bullock for his visit.

The visitors book was then signed by the boarding school for the sisters.

"EVENING MASS"

In America is to be heard a plea for the Evening Mass. This latest of "late" selections having a bright future, is proposed for the special advantage of working people whose day begins so early as to debar them from week-day attendance at morning Mass. The American Ecclesiastical Review has opened its pages to a "conference" on the subject of its mooted departure or rather restoration—in church discipline. The phrase "Evening Mass" is, of course, familiar to the Englishman on the lips of Juliet, and it has always formed the stock reply to those apostrophes who like Richard Simpson in the past and Father Bowden in the present, have claimed Shakespeare as a Catholic. How could any, it is sometimes asked, acquainted with Catholic usages put into Juliet's mouth a request for leave to attend "Evening Mass?" Father Bowden, in his "Religion of Shakespear," reminds us that Evening Mass was an established custom in the Church of France down to the eighteenth century. St. Pius V's abrogation of Evening Mass had indeed, long before that date, received general effect throughout Italy; but in Verona and other places the custom seems to have lingered even to the nineteenth century. A writer in The American Ecclesiastical Review remarks that "if there were good reasons for abolishing the custom, as Benedict XIV. indicates, in Italy and other countries where the churches were easily accessible to the faithful in the morning, there are really good reasons to have it restored in countries like the United States, where churches are not accessible to large numbers of the faithful on Sunday or weekday mornings.

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ALL SOULS

On the second of November, the Catholic Church makes the commemoration of All Souls. On that day, and during the whole of November, we are invited, in a special manner, to pray for the souls in purgatory.

The doctrine of purgatory is a consoling doctrine. Holy Scripture teaches us that "nothing defiled can enter into heaven," and that therefore a soul to be admitted to that state of eternal bliss, must be perfectly immaculate of sin. Now, our experience teaches us that but few lead such pure and holy lives as to fit them for immediate beatific vision.

Shall we condemn them to hell "out of which there is no redemption?" God forbid. He is a God of infinite justice, and hence could not, and would not send them to eternal punishment. Therefore we believe that there is a middle state where the souls of the just suffer for a time, "until they have paid the last farthing."

From this place, where they have to satisfy God's justice for their venial sins or for the temporal punishment still due to them for their past mortal sins they appeal to us: "Have pity on me; have pity on me; at least you, my friends; because the hand of the Lord hath touched me."

Shall we turn a deaf ear to their appeal? No. We learn from Holy Mother Church that we can assist the souls in purgatory by our prayers and good works, above all by the holy sacrifice of the Mass, in which is offered to God the "clean oblation" for the remission of sin.

Let us heed, therefore, the pitiful cry of the souls in purgatory: let us pray for them and offer sacrifice for them during the month of November, for "it is a holy and wholesome thought to pray for the dead, that they may be released from their sins."—B. C. Orphan Friend.

CONVENTS RETURN TO SCOTLAND IN YEAR 1829

BROUGHT BACK BY BISHOP GILLES AFTER PASSAGE OF THE ACT OF EMANCIPATION

In these days when merely passing along the streets of our larger towns we see what can at least be called "picturesque figures" by those who understand nothing of their lives and aspirations—Sisters of Charity in their blue-grey dress and quaint, white-winged head dress; Sisters of Mercy, all in black save for a spotless white "gumpe"; and others—it seems strange, looking back across the years to the beginning of the nineteenth century to realize that as late as 1829 there did not exist in Scotland one single convent of nuns—a fact reported to Rome on several occasions as being a matter for regret.

The Emancipation Bill (1829) of course, removed the most serious liabilities to which Catholics had so long been subjected, and the breath of relief which passed over the land seemed to vivify the hearts of the people. It was in 1829, therefore, that the first of our Catholic convents, the Convent of Our Lady, was founded in Glasgow by Bishop Gilles, the (then) Holy Father, Pius IX., asking him for a relic of St. Thomas of Canterbury. The idea in the good Bishop's mind was both original and touching, but I must first explain how that letter came to be written.

In 1857 Bishop Gilles had preached a sermon at Orleans (his knowledge of French was absolutely perfect), and afterwards the fact was given by the Mayor and Municipality of Orleans the heart of Henry II.

KING'S HEART IN SCOTLAND

The Bishop carried it to Lord Palmerston, thinking he would wish it to be buried among other English kings at Westminster, Lord Palmerston, however, flatly refused to countenance any such idea, and so the Bishop, still in possession of the king's heart, went back to his Scotch home.

In his letter to the Pope he stated that: "In the new Convent of St. Margaret's, Edinburgh, there will be one window representing St. Thomas of Canterbury, and another representing the penance of the king who had persecuted him and had been the cause of his death, but who had finally repented and publicly confessed his fault."

Bishop Gilles obtained his wish, and at this day the relics of persecuted and persecutor, of the saint and of the Royal penitent, lie side by side at St. Margaret's, preaching, to my mind, more sermons on the transitoriness of human power and human greatness, and the enduring value of holiness.—Miss Craigie Halkett in "The Catholic Parish Magazine."

RING BELLS OF MARY!

(Written for The Catholic Bulletin by Judge William Louis Kelly.)

The Angelus, as called from the Latin text, "Angelus Domini Nuntiavit Mariam" (The Angel of the Lord declared unto Mary) is a short practice of devotion in honor of the incarnation. It is repeated three times daily at morning, at noon and at evening, upon the sound of the bell.

The inscriptions found on these bells dating back to the thirteenth century, invariably recall the sublime salutation made by the Angel Gabriel to Our Blessed Lady, and its wonderful consequences to men.

(See the "Angelus"—Catholic Encyclopedia.)

The suggestion of these verses came to me this summer on hearing the Angelus ringing at Wacoula, Minnesota, carried to me over Clearwater Lake.

That the bells of Mary are always ringing somewhere is a thought from Longfellow's "Birds of Lingsworth."

Ring Bells of Mary, soft and clear,
Let thy dulcet note fill the eager ear;
Ring at the morning's early light,
Ring in the deepening shades of night,
Ring at the noon-day, ever ring; aye then
Touch, sweetly touch, the hearts of men:
Ring, Bells of Mary, ring!

Ring royal bells! The message ye bring
By an angel of light is from the King:
Ring heavenly bells, the word ye carry
Means life to the world through the heart of Mary;
Ring royal bells—our soul rejoice—
For "sweet as honey is Gabriel's voice";
Ring, bells of Mary, ring!

When ye are heard in the purpling even,
Lo! the heavenly message, angel given
Ye sing at the morning, death shall cease;
At all times call our hearts away
From thoughts of sin, from this house
Of clay.
Ring, Bells of Mary, ring!

Ring in the cities, far and wide
Ring over the peaceful countryside;
Ring by the mountains, brown and tall,
Ring 'cross the waters, great and small,
Ring always! Ring everywhere
Around this old grey earth! Somewhere
Where
'Tis always morning, noon and even,
And somewhere under the stars of heaven
The Bells of Mary ring.
Ring Bells of Mary, ring!

Each day to occupy one's self in making another happy—on what a noble work, for is it not the continual occupation of the good Master of us all?

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ground for fear on that score. There have been, however, some what persistent attempts made to influence the Government to promote county judges to the High Court bench.

THE "ECUMENICAL" CONFERENCE AND HIGHER CRITICISM

We read that Biblical criticism was under hot fire at the Ecumenical Methodist Conference and emerged triumphantly vindicated.

Higher criticism is one of those elastic terms that may include the results of competent scholarship with the jibes of the uneducated and irreverent scoffer.

"I believe in criticism," said the Rev. Dr. Carman, "but I take it that it is improperly used when it brings shadowy and cloudy problems or origins to bafflingly obscure minds."

One of them emphatically asserts that 'truth is not static—or fixed.' "We must live in the intellectual atmosphere of our own time," says another.

Rev. Elias Cotterell broke the thread of philosophic discussion with rough eloquence. "During these sessions there has been a great deal of discussion on abstruse philosophical subjects, but very little has been heard of the real purpose of these conferences—the organic union of Methodism."

"In the few years more of life allotted to me, I shall leave higher criticism to the higher critics and go on preaching the simple story of the cross. I suggest to the higher critics, 'Get to yourselves and discuss these questions alone. Don't interfere with our simple method of saving souls. I say if you get us tangled up what will we do?'"

Wrangling teachers, self-appointed, usurping the place of a priesthood, have been declared to be unnecessary, can never be the living voice of God's Church.

For long the great majority of the clergymen of the different sects have been strenuously advocating the introduction of religious teaching in the public schools.

Cardinal Gibbons in a recent sermon thought the matter of sufficient importance to express his strong disapprobation of the principle.

the churches should be taxed, and, as an evidence of good faith, paid into the city treasurer taxes on their property.

AN EXPLOSION

A Canadian press despatch tells us that a bomb was exploded at last Saturday's Ecumenical Conference in Toronto, when Rev. James Lewis of the Wesleyan Methodist Church, of Cambridge, England, speaking on the Church and Temperance, said "indolence and hypocrisy in the Church of England maintained and sustained the liquor traffic in that country, and a great portion of its ministry was reaping much financial benefit thereby."

He furthermore declared that "there were many church people in England who refused to assist at the elections to secure better men on the ground of assumed piety, and claimed that adequate laws to suppress the liquor traffic in England were prevented by the Anglican following who occupied the majority of the parliamentary, town council and magistracy offices."

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sad condition of things. Too many of our boys who graduate from the high school are looking for a lazy job with a fat monthly cheque pinned thereto.

Recent events in the State of Ohio prompt us to draw attention to the manner of corrupting the electorate at municipal, provincial and federal elections.

In the old country as well as in every other country in the world, and Canada is no exception, may be found men who will sidetrack the truth if thereby partyism is to be benefited.

The Woodstock Sentinel Review says that, "in common fairness, the higher critics should be given at least a reasonable share of credit for the work they have done in furnishing fresh foundations of faith for many people who have found the old foundations a trifle shaky."

Some of our best and most estimable citizens are to be found in the ranks of the civil service, but the ranks are full—full to repletion.

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come to him if his side wins the game. This is not the sphere for women. Neither is it the rostrum or the pulpit in a Christian Church.

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in fines had been collected. The fines usually ran from \$5 to \$20, but frequently reached \$50, and in one instance, where a rich farmer tangled himself in a lie, Judge Blair made him pay \$300.

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good Protestant is a true characterization of the position of the gentleman who formulated the Methodist Ecumenical denouncement of the Ne Temere decree.

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is a true characterization of the gentleman. The Methodist movement of the Ne Temere pin this addenda from October, Oct. 16, to the year against the Ne Temere against Mrs. Robt. ...

money madnes. Sooner or later, and soon we hope, our legislators will be compelled to grapple with this monster, for monster it is, because the result amongst the mass of the people will be impoverishment and a discontent which will add to the ranks of the socialists and anarchists.

THE LATE REV. DR. TEEFY

The Canadian Messenger of the Sacred Heart, in its October issue, makes the following touching reference to the late Rev. Dr. Teefy, C. S. B., who was for many years editor of the London Catholic Record.

IRISH PLAYS AND PLAYERS

Mr. W. B. Yeats poses as a great Irish poet and dramatist, and outside of Ireland is generally accepted as such. In Ireland, however, Mr. Yeats is considerably at a discount, which is another way of saying that he is not as great a man as he pretends to be. It would be unjust to say that Mr. Yeats has not a certain talent. It is only fair to admit that he has written some very passable poetry, but we doubt if anybody, not even excepting himself, understands the greater portion of his productions. However, that is by the way. Mr. Yeats is fully at liberty to be a "spook" and a "mystic" if he wants to. But Mr. Yeats as a great Irish poet is quite another matter, and it is as such that he interests us.

Now let us see what are Mr. W. B. Yeats' claims to be regarded as an "Irish" poet at all. He it is who, together with Lady Gregory and some others, is the chief light of the so-called "National Theatre" in Dublin. Consumed with a passion for self-advertisement, he attempted to exploit the Gaelic Revival for that purpose, and actually won over Dr. Douglas Hyde, the President of the Gaelic League, to his views. Happily for the future of the Irish Revival, Dr. Hyde and the Gaelic League soon realized that Mr. Yeats' movement was both un-Irish and positively anti-Catholic, and in consequence they dissolved partnership. The Gaelic League has had many difficulties to encounter, and it has surmounted them all, but its partnership with the atheist novelist George Moore and the pagan poet Yeats very nearly succeeded in wrecking it with all its splendid possibilities.

Stripped of his disguise assumed for a purpose, Yeats is a pagan, unblushing and unashamed. In his preface to Lady Gregory's "Cuchulainn" he reveals himself in his true colors. "If we but tell these stories (of pagan Ireland) to our children," he writes, "the land will begin again to be a holy land, as it was before men began to give their hearts to Greece and Rome and Judea." Shades of the departed generations of Ireland's saints! And this is the man that would have us hail him as a great Irish poet! But, thank God, it is not for Ireland he speaks. A people who have time and again chosen death rather than apostasy are not going to be hoodwinked by this blasphemous egotist. Probably Mr. Yeats thinks that in an Ireland of pagan culture he would stand a better chance of being acclaimed as a prophet, but we greatly fear his hope of immortality is hardly likely to be realized. Ireland will still seek inspiration from Rome and Judea when W. B. Yeats is forgotten.

In "The Hour Glass" and "Cathleen ni Houlihan" Yeats has shown that if he had not assumed the role of "Chief Paganizer" of Ireland, if we may coin the expression, he might have done much for Irish literature, and considerably helped the Revival movement. But in his "Criminology of the Outcast," his "Countess Kathleen," and his "Where There is Nothing" he has forfeited all claim to be accepted as a leader of Irish thought. They are un-historical, anti-national and anti-Catholic. In them he gives expression to his pagan soul. They are part and parcel of his plan to subvert law, order, church and morality in Ireland. But, as we have said, he is but hearing the air. His is indeed the voice of one crying in the wilderness whether or no one follows him.

This is the man who is just now touring the States with his "Irish" plays and "Irish" players. He pretends to speak in the name of Ireland, and solicits Irish countenance for his productions. But the good Irishmen and Catholics of the United States and Canada are not going to be deceived by this pagan libeller of the people he claims to represent. They will be well advised to let Mr. Yeats' players play to empty houses. One of his productions, "The Playboy of the Western World," was hoisted off the stage in

Dublin, and during its performance the theatre had to be protected by the police. Thus the Catholic metropolis of Ireland repudiated this man's pretensions. "The Playboy" has since been produced in England, where it has been hailed as a God-send by the opponents of Home Rule. As this caricature is one of the features of the present tour of this continent, we may have a word or two to say of it next week.

"COLUMBA"

NOTES AND COMMENTS

THE EDITOR of the Canadian Congregationalist, who has been touring in Eastern Ontario, writes in his paper his impressions of what he has seen and heard. They interest us only in so far as they cast a side light upon the boasted flourishing state of "French Evangelization" as submitted to annual assemblies or conferences. On such occasions everything is lovely and the goose hangs high. The habitant is then flocking into the Protestant fold by the thousand; the bible peddler is sowing the seed broadcast and "Rome" is seriously alarmed at the prospect. But when these ministerial editors get away from such environment and come face to face with conditions as they really exist they quite naively let the cat out of the bag. This gives the plain man a chance to get at the truth if only he will avail himself of it. It is wonderful what a difference it makes when the subscription book or collection plate is temporarily laid aside.

THE EDITOR of the Congregationalist visited Plantagenet, Ottawa, George's Lake, and other points along the Ottawa. At Plantagenet he found "a big Roman Catholic church which overshadows the two Protestant churches, one a Presbyterian and the other an English, with a mere handful of worshippers." Driving on Sunday morning to George's Lake he "met the country people in scores of rigs of all kinds coming into church at Plantagenet," while in the church of his own persuasion he was greeted by a congregation of thirty-five. The Protestants, he adds, are fast disappearing and "it will only be a short time when the land will be wholly occupied by French Roman Catholics." He then goes on to tell of the "huge white crosses, fully twenty feet high, which cross made no better impression upon the editorial mind, notwithstanding the instruments of the Passion which they display, than that by means of them 'Catholics want the people to feel that the country is theirs, and that their Church predominates,' which, he blurts out, "in reality is a fact." This being so, the monumental folly and iniquity of "French Evangelization," the shallowness and insincerity of the appeal for funds, stands revealed.

IN REPORTING a big open-air meeting held in the grounds of the Metropolitan Church, Toronto, in connection with the "Ecumenical Methodist Conference" in session there, the daily papers state that the crowd were called upon to sing the hymns loud enough for the patients in St. Michael's Hospital adjoining to hear. The act was characteristically Methodist. It tallies exactly with the methods of the sect in Rome, where, we are told, they have gone the length of posting themselves within full view and hearing of the Holy Father's apartments in the Vatican, and there droning out their sanctimonious dregger. They have also attempted to distribute tracts during High Mass within St. Peter's itself. Such acts come properly under the head of the charivari, and the treatment ordinarily meted out to its perpetrators under other circumstances is to set the house dog upon them. In the instances mentioned they are beneath contempt.

A REQUEST recently made in behalf of the poor of Montreal may in some measure be attributed to the Eucharistic Congress of last year. The testator, one Gustave Mourling by name, who is quite unknown in Montreal, died a short time ago in France. His residence was at Mentone, the well-known health resort on the Mediterranean. He had amassed a large fortune, and having no relatives, cast about him for a charity to bestow it upon. His first thoughts were to leave it to the people of France, but the course of affairs in that country in recent years caused him to change his mind. They were upon religion and the treatment of the religious orders, marking, as he considered, the apostasy of France as a Christian people, caused him to turn his thoughts elsewhere. He had once lived in Montreal and he had a memory of the moral and religious traits of its people, for which he had the greatest admiration, decided him to leave all his property in France and Canada, something over a million in value, to the poor of that city. The splendid success of the Eucharistic Congress had, no doubt, greatly impressed him also. The fund is to be administered by the corporation of the city.

BRAZIL is to have an English Benedictine foundation. A few weeks ago a colony of seven nuns of that order left England for the purpose of establishing a house in Sao Paulo, one of the most thriving cities of Brazil. A beautiful site in the highest part of the city has been acquired and a portion of the conventual buildings is already completed. Three of the colonizing nuns are Brazilians who had been educated in England, the other four being of English birth. The new foundation will be strictly enclosed, but its members will engage in teaching nevertheless. It is a venture full of great promise for South America, and is calculated to attract other English-speaking communities to the same field. In face of the activities of American sectarian organizations in that country, and the persistent campaign of slander and misrepresentation of the Church to which they are committed, no more effective foil to their evil works could be devised than a considerable infusion of English-speaking priests and religious to the scenes of their vicious activities. As it is, they take advantage of the prevailing ignorance of outsiders regarding South America to influence American or Canadian purse strings in their behalf.

CANADIAN CATHOLICS will unite with their brethren in the United States in celebrating His Eminence Cardinal Gibbons upon the attainment of his golden jubilee as a priest, and his silver jubilee as a member of the Sacred College. It is a dual celebration quite unique on this side of the Atlantic, and not likely to be repeated for many generations to come. Not by the dignity of his office or the vastness of his possessions (for of the latter he has probably less than any other man of note in the Republic) but by his worth as a priest and bishop and his simple dignity as a citizen, Cardinal Gibbons' name has become a household word throughout the length and breadth of the land. That he is universally revered and admired one has but to glance at the editorial pages of any of the daily papers during the week of his jubilee to be convinced. It is safe to say that no other man in the country could have called forth so unanimous an expression of regard and esteem. And it is all the more striking since Cardinal Gibbons, unlike great personages in the State, has no pecuniary favors to bestow and no political axes to grind. From first to last he has been but a pastor of souls and an unwavering influence towards righteousness in the public life of the nation. As such he remains the cherished possession of all, both within the Church and without.

It is interesting to reflect that by the lamented death of Cardinal Moran, Cardinal Gibbons moves up one in the point of seniority in the Sacred College, being preceded now only by Cardinals Capelleatro, Archbishop of Capua (an Oratorian; Netto of Portugal; and Oreglia di Santo, Arch-Chancellor of the Roman University, and Prefect of the Congregation of Rites—the latter, the only surviving Cardinal created by Pius IX. Of the five Cardinal Bishops, only Oreglia di Santo is Cardinal Gibbons' senior in the Sacred College, and of the Cardinal Priests, only Netto and Capelleatro. Long may Baltimore's Cardinal be spared to enjoy his august dignity and to exercise by his unique personal qualities, that benign influence upon the public mind and conscience which, by general acclaim, has been his for so many years.

THE DISCOVERY some months ago of the death mask of James Clarence Mangan restored to the world what is regarded as the only authentic portrait of one of Ireland's best loved poets. The monument in St. Stephen's Green, Dublin, is the nation's testimony to that love. Mangan, in his short life, drank to the bitterest dregs of the cup of affliction and humiliation. Born to drudgery and to neglect and want of affection on the part of relatives, he gradually drifted into the "gulf and grave of dissipation" despite all that a few loyal friends could do for him, until, having sunk lower and lower, he succumbed to an attack of cholera in 1849. But his legacy to the literature of Ireland lies in certain deathless odes which his country now to the world will never cease to cherish. Poor Mangan in his own inheritance of sorrow had something in common with many of the world's greatest poets. With them he shares, too, the crown of immortality.

"and lives he still, then? Yes! old and hoary
At thirty-nine, from despair and woe;
He lives, enduring what future story
Will never know.

His grant a grave to, ye pitying noble,
Deep in your bosoms; there let him
dwell!
He, too, had tears for all souls in trouble
Here and in Hell.

AMONG RECENT converts to the Catholic faith is Mrs. Mary A. Hutton, who has a long record of devotion to Celtic studies to her credit, a devotion that has found expression in "The Tain, an

Irish Epic told in English Verse," and other works well-known to Irish scholars. Mrs. Hutton is the daughter of Rev. James Drummond, LL.D., sometime Principal of Manchester College.

SACRED HEART ALUMNAE

AN INTERESTING OCCASION

On the feast of Mater Admirabilis, October 20th, the second annual meeting of the Sacred Heart Alumnae took place at that institution in this city. Invitations had been issued by the officers of the association, and eighty former pupils responded. Through the kindness and courtesy of the religious of the order the entire day was spent at the convent, where everything that devotion and love could dictate was done by their former mistresses to make the reunion one which will remain long in the memories of those who were privileged to be present. One year ago the list of membership was fifty, and on the 21st of October this year the roll call showed one hundred and fifty-five, evincing the popularity with which the Sacred Heart Alumnae has been received. It was indeed a pleasant sight to find friends, who in this way who had been separated for many years, several former pupils travelled great distances to be present, and there were some who prized themselves as having been the first pupils in this city. Mrs. Paquinot, the President, Mrs. J. J. Burns, and Mrs. Frank Coles, all of London, were present.

The day's programme opened with a business meeting at 11 o'clock, at which Reverend Mother took the opportunity of welcoming in the most gracious manner all present. Her warm and understanding she claims the honor of having been the very first pupil. Others that attended school with her and that gave pleasure to many by their presence were Mrs. J. J. Burns, Mrs. P. Kelly and Mrs. Frank Coles, all of London.

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Following Reverend Mother, the President, Mrs. J. J. Burns, addressed the Alumnae as follows: Reverend Mother and Members of the Alumnae.

First let me say that I am deeply impressed with a sense of your kindness in electing me your first president. For this distinction, which I prize very highly, I would ask you to accept my gratitude.

When I assumed this place of honor there came to me unbidden a medley of pleasurable reflections that rendered the fulfilment of my duties a labor of love. There came a memory of our school days, which revealed my school-days, the faces of my dear mistresses and those of my companions, and that memory image time will not obliterate or even dim.

It was indeed a happy conception that the pupils of the Sacred Heart should gather and organize an association with the view of keeping alive the spark of love of those old days, which were the sweetest, dearest, and tenderest of the years when hope was young and the world and its mysteries, its joys and sorrows, its sunshine and shadows, were in a great part but a dream, and we gloried in the fairy fancies of childhood.

The wide world has opened to us. We have taken our places and each one, it matters not under what flag we live, and it matters not what may be our position in life, amongst the great of the humble, must realize that the patient guardianship and training of our mistresses have been an asset beyond price, calling for grateful recollection.

In our training there were ever present those twin-angels love and duty, and while life is with us will ever reveal the consummate beauty, the tenderness, the consideration, the mother love of the daughters of Blessed Madeleine Sophie.

Joyous then be this day when we meet to recognize and renew with warmth becoming the long past of our attachments, the joys and the attachments of Auld Lang Syne, when our days were as one sweet song.

Joyous, moreover, the sight of those dear halls that echoed back our notes of happiness. Its familiar scene presents to our minds the joyous days and the attachments of Auld Lang Syne, when our days were as one sweet song.

Joyous, doubly joyous, the warm heart beat that greets us, the faces of our dearest ones who gave us such faithful service for the world's work, and who were doubly zealous lest aught of evil might take root in the garden of the soul.

There are yet with us some of the older generation who remember well her holy zeal and fascinating characteristics. To her day at our own Sacred Heart Academy was known as an institution which was a distinct benefit to the community from every point of view.

May it be that each one of us will honor our dear Mother, who has prospered, and has often acted as agent between the Vatican and the Government; he accordingly persuaded the powerful Banca d'Italia to assist the Banca di Roma, the latter's shares rose, and its business in Tripoli has prospered. Simultaneously, the Roman Catholic propaganda has flourished there also, for the Banca di Roma combines piety with business. So now know why Italy went to war—to please the Vatican—London Tablet.

The secretary's report was then given, and letters and telegrams of regret were read from many who were unable to attend. Following this Mrs. M. P. McDonagh gave the financial statement of the organization, and the resolution of the business meeting a literary society was formed in connection with the Alumnae. Over sixty of those present signified their intention of becoming members.

Immediately after this Miss Kathleen Dromgole advanced towards Reverend Mother and delivered a very charming and appropriate address in the name of those present, expressing gratitude and appreciation for that which was done for them in years gone by and recognizing again to the kindness of the Religious in still showering loving attention on their old pupils. Little Miss Marion Dromgole, in the dearest manner, here advanced with a beautiful bouquet of pink roses, and presented them to Reverend Mother. Miss Dromgole's address was as follows: Reverend dear Mother—The warm words of welcome which have fallen from your lips to day have touched our hearts, because we feel they have the attribute of sincerity. They come to us as a reminder of the past, when your youthful days were cast in this sanctuary of love. We cannot find words to express our gratitude to you for your very great interest and the encouragement you have given us in the formation of this Alumnae. We trust your labors will be requited with the knowledge that inestimable delight is our portion because of the privilege we enjoy at the prospect of meeting at least once a year the faces we loved of old.

And more than that, we assure you that not in words alone will we show our appreciation of what you have accomplished in our behalf. Our intercourse with the world tells us that beyond all price is the value of what by precept and example we have received at the hands of your community. It clings to us as a benediction in all our thoughts and acts in every sphere of life. Knowing this we will endeavor to extend the blessed influence of our Alma Mater. You have referred to our motto. We will cherish its every word and live up to the beautiful lessons it imparts to each of us. We are all more than happy to do so carefully and lovingly your beloved home is still in a measure around our tender souls in our youthful days.

Again Reverend Mother spoke in the most feeling terms, and the meeting was concluded with the Angelus.

Luncheon was served in the refectory and it was a pretty sight indeed that met the view as the Alumnae entered the room. Decorations were all in yellow and white, and the general profusion of chrysanthemums. The color scheme was carried out most artistically.

At two thirty an entertainment was given by the young pupils of the institution and everyone present enjoyed to the utmost each number. It would be difficult to specialize any one feature. The entire programme was given with that intelligence, dignity and grace of manner which is so characteristic of the pupils of the Sacred Heart.

Miss Louise McDonald assisted the pupils in two groups of songs and her beautiful voice was never heard to better advantage.

After Miss Dorothy Burns' address she very graciously presented the President, Mrs. R. Muir Burns, with a large bouquet of roses on behalf of the present pupils.

The entertainment closed with a beautiful tableau of Mater Admirabilis, the pupils singing an appropriate hymn. The following is the programme: La Chasse aux Gazelles..... Calvini
Margaret Flynn and Katherine Schulz
Greetings from the Children of the Sacred Heart.....
Song—My Dawn..... Ronald
The City of Rachel..... Kjerfve
The Twentieth Century Observation Club.....
Doris Hayes..... Elaine Street
Helen Truett.....
The Child's Prayer..... Harold
The Bonjour Salut.....
The Land of the Living.....
The Child's Prayer..... Harold
The Bonjour Salut.....
The Land of the Living.....
The Child's Prayer..... Harold
The Bonjour Salut.....
The Land of the Living.....

Miss Agnes Forristal then moved a vote of thanks to Reverend Mother, the Religious and pupils who had given the members of the Alumnae so much pleasure during the day. In a few well chosen words Miss Manley seconded the resolution. Benediction of the Blessed Sacrament was then given by Mgr. Aylward, who at its conclusion spoke to those present in the most earnest and eloquent manner.

A Correspondent's Vagaries
It has been reserved to the Rome correspondent of The Morning Post to make the remarkable discovery that the war between Italy and Turkey is the result of the financial enterprises of the Vatican. It is due to the correspondence to the exact words of the Banco di Roma, which is the Vatican's financial house, and which for the past five years has had great interests in Tripolitania, after a less successful one in Egypt, and another Roman

Bank have every reason to wish for the Italian occupation of what remains of the Turkish immediate dominions in North Africa. When Signor Tritoni, now Italian Ambassador in Paris and formerly in London, was Foreign Secretary, he was convinced that the Banco di Roma could further Italian aims in the Levant and in Africa. Signor Tritoni has shown himself a clever financier, and has often acted as agent between the Vatican and the Government; he accordingly persuaded the powerful Banca d'Italia to assist the Banca di Roma, the latter's shares rose, and its business in Tripoli has prospered. Simultaneously, the Roman Catholic propaganda has flourished there also, for the Banca di Roma combines piety with business. So now know why Italy went to war—to please the Vatican—London Tablet.

EUTHANASIA

A good many years ago, so the story runs, an evangelist undertook to convert a far western town; and he began by begging money for the necessary expenses of his work from the chief men of the place. Entering a large business house, he addressed its head: "I have come to bring Christ to this city." The merchant expressed his gratification at such good news, whereupon the evangelist added: "I want you to contribute to the expenses. 'Certainly,' said the other, 'How much do you expect from me?' 'A hundred dollars.' 'A hundred dollars for bringing Christ hither!' rejoined the merchant. 'For such a purpose I could not give less than a thousand.' He opened his cheque-book, took up his pen, and the evangelist's eyes glistened. As he was apparently beginning to write, he said: 'You have your credentials, of course?' As the evangelist seemed nonplussed, he added: 'You know when the Apostles brought Christ to a benighted city, they often confirmed their preaching with miracles. Perhaps you are ready to work one or two.' 'The age of miracles is past,' replied the evangelist. 'Well, then,' answered the merchant, 'a certificate of mission from some authorized source will do just as well.' 'I am a minister in good standing,' began the evangelist. 'To be sure,' was the reply. 'Your conference or assembly, or convention will guarantee you. But who will guarantee the guarantor?' Christ is brought to me every Sunday by my parish priest. He has his mission from the Archbishop. The Archbishop has his from the Pope who, as the Vicar of Christ, has his from Our Lord Himself. Perhaps you can show something similar to me. 'Sir,' answered the evangelist, 'I have an inward call, invisible to man.' 'Then I fear you must be content with my inward, visible cheque. Show me at any time an evident, visible mission, and you shall have my evident, visible cheque for a thousand dollars. 'Business is business,' you know. Good morning."

The itinerant evangelist is not the only self-appointed teacher. Editors and proprietors of the daily press usurp the teacher's functions. They are ready to do all our thinking for us and to furnish us with ready-made, "hand-me-down" opinions on science, politics, literature, and especially on morals and religion. The other day a man and a woman killed a sick person with chloroform. They said that she was a hopeless consumptive and they chloroformed her to put her out of her misery. The morality of their act is hard to be settled, and the newspapers undertook the task. Reporters set about interviewing lawyers, physicians, college professors, a minister or two, and the views of all were published for the instruction of the public.

It might have occurred to the newspaper men that none of those quoted, not even the Emeritus President of Harvard University, has any title to speak with authority on moral questions, and that they might have interviewed aviators, jockeys, professors of legerdemain and Admiral Ching Pih Kwong, just as profitably. That no such idea crossed their mind shows clearly how incompetent they are with regard to the office they have undertaken, and the newspapers undertake the task of a thoughtful man reflecting on the tremendous dangers threatening society by reason of that usurpation. Some of the persons quoted spoke reasonably enough, as far as their words went; which, though it makes one esteem their common sense, is no sign of their authority in the matter. Others, on the contrary, talked glibly of useless suffering, showing that, notwithstanding their assumption of authority, they had not grasped the very elementary notion, that the wiser one is, the more he shrinks from calling anything useless. Moreover, they were guilty of a shameless begging of the question in assuming physical suffering to be unmitigated evil, and that the full and final decision as to how far it is to be tolerated is entirely within man's competence, points on which the whole question turns, and on which the general opinion of mankind is wholly opposed to theirs. Let us see what natural and supernatural morality have to say on the subject; but before doing so let us remark, since so many are ready to settle the question on utilitarian or humanitarian grounds on or mere sentimentality, the practical danger that pity for the suffering may be a wicked pretext to cover the real motive of taking their lives, as appears to have happened in the case that has raised this discussion.

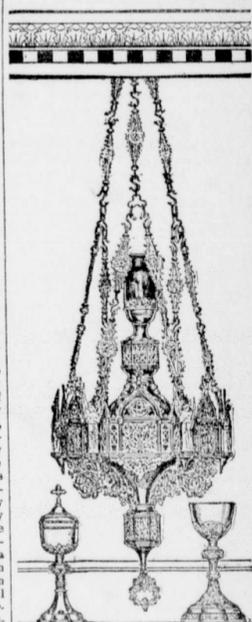
Natural reason tells us that our life is not in our own power. We originate life neither for ourselves nor for others; we therefore, can neither give it for ourselves nor for others at will. The beginning of life, its course and its ending are in the hands of the Creator of life and Lord of death. Only one could say: "I have power to lay it down," and He could say it, because He gave it. "I have power to take it up again." This doctrine is confirmed by the fact, that the Creator of our nature has implanted in it an instinct to conserve it against all enemies, and that, against which one must contend who imperils his own life lawfully, or justly takes that of another. This reminds us that the very ones who ignore the fact that man is not the master of life, when

here is question of chloroforming the sick, urge it extravagantly when declaring against capital punishment; and in both cases they are governed by sentiment, instead of reason. Who can be guilty of such a crime as makes his life a forfeit, the supreme authority can and must execute justice upon him; no utility nor convenience, however great, whether public or private, can deprive one of the right of living or release him from the obligation of life.

As a general rule, one is not obliged to be honest. Hence it is lawful to relieve by honest means the sufferings that go before inevitable death. But to all these sufferings, however, to say they demand the relief of accelerated death, is a piece of sensuality contradicting the common sense of mankind. We may make life as agreeable for ourselves as we can lawfully; we should aim at making it such for others. But we cannot change the nature of things. This world is not the home of perfect physical ease. They, therefore, use it best who use it with fortitude, one of the noblest things in man. To the individual this virtue brings contentment. More than this, it is not the least of the elements of social stability, which requires the patient endurance of imperfections inseparable from human nature, until they can be corrected prudently and justly in a way that becomes men. There is, therefore, a close connection between that life-long cowardice, which dreams of ending suffering by anticipating death, and the rash attempts to cure social defects violently and lawlessly, which we see multiplying in the world to-day. Both are overt acts of pusillanimous rebellion against the Creator of human nature in its manifold limitations.

Above such conclusions of natural reason lies the sublime Christian doctrine of suffering. Reason could go further. But it could never tell us how God in the beginning created man free from suffering, which came into the world by sin. This intimate relation between the physical and the moral evil lies at the root of Christian teaching that the former is purified when it is accepted as the penalty of the latter. And because, to free us from sin and to restore us to what we lost through it, God, clothing Himself with our flesh, took to Himself its sufferings. He raised those to so glorious a height that without suffering the perfect following of Jesus Christ is impossible. Hence the Christian will bear his afflictions in union with the suffering of Christ. Moreover, as the height of our glory in heaven depends on the closeness of our union with Christ on earth, we can see with St. Paul in the light of faith, how little are the sufferings of the moment compared with the exceeding glory they work for us; and, therefore, on the summit of Christian perfection attained by the saints is found the love of suffering inseparable from the love of our Lord Jesus Christ.

What the philosopher sees as cowardly rebellion against God, and the Christian recognizes as practical blasphemy, people without either philosophy or religion, call euthanasia, a dying well!
—HENRY WOODS, S. J. in America.



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FIVE-MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

QUALITIES OF TRUE FORGIVENESS

"So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts." (Matt. xviii, 35).

Our Saviour reminds us in to-day's Gospel that it is our duty to forgive our neighbors who have offended us. To Peter's question: "Lord, how often shall my brother offend against me, and I forgive him? Till seven times?" Jesus replied: "I say not to thee, till seven times, but till seventy times seven times," and then He gave the parable of the king as related in to-day's Gospel.

There are two reasons why we should forgive our enemies and offenders. In the first place, we may well forgive our neighbor when God has so often forgiven us much greater offenses than the one our neighbor is guilty of towards us, and, secondly, because it is the commandment of the Lord, and we can not hope to receive forgiveness or remission of sin from God unless we forgive our neighbors. While there is no doubt, then, that we must forgive our enemies and offenders, the manner of forgiving is perhaps not so clear, and I will try and explain how we must forgive.

1. The forgiveness of the offense must be in the first place be from the heart, i. e., our heart must be free from anger and hatred and no desire to avenge ourselves must remain. Our Saviour makes this plain when He says: "So shall also my heavenly Father do to you, if you forgive not everyone his brother from your hearts." It is not sufficient to say: "I forgive my enemies," but our actions must correspond with the word; they must be free from hatred and malice. The Apostle refers to this when he wrote to the Ephesians: "Be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ" (Ephes. iv, 32). And in his letter to the Colossians: "Bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also" (Col. iii, 13). It is well for us to remember how God forgives those who offend Him, when they return to Him with a penitent heart. He wipes out the offense committed against Him. "I will," He says, "not remember all his iniquities that he hath done" (Ezech. xviii, 23). From this you may learn, my dear Christians, how we should forgive and forget insults and offenses that may be committed against us. We must retain no memory of them and banish all desire to be revenged.

Those who only pretend to forgive, who appear friendly toward their enemies, but who in their hearts harbor malice and enmity toward them, and who only await an opportunity to avenge themselves, should recall the words found in the book of Isaiah: "He that seeketh to revenge himself, shall find vengeance from the Lord, and He will surely keep his sins in remembrance. Forgive thy neighbor if he hath hurt thee; and then shall thy sin be forgiven to thee when thou prayest. Man to man reserve thy anger, and doth he seek remedy of God? He hath no mercy on a man like himself, and doth he outstep for his sin? He that is bold, nourisheth anger, and doth he ask forgiveness of God? Who shall obtain pardon for his sins? (Eccles. xxvii, 1-5), and the words of the Gospel: "But if you will not forgive men, neither will your Father forgive you your offenses" (Matt. vi, 15). St. James tells them: "Judgment without mercy to him that hath not done mercy" (James ii, 13). And, indeed, how may anyone demand the mercy which he himself refuses to others? Christ taught us to pray: "Forgive us our trespasses as we forgive those who trespass against us," and these words we often recite in our prayers; if, however, our heart is filled with rancor toward our brethren, we condemn ourselves in these very words, because we ask God to deal with us as we deal with our neighbors. It is plain that if we do not forgive our enemies, but, on the contrary, seek to avenge ourselves, we can not hope to be forgiven, but we may expect to be severely dealt with by God as we deal with our neighbors. St. Peter tells us: "Be ye all of one mind, having compassion one on another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing; for unto this are you called, that you may inherit a blessing" (1 Peter iii, 8-9).

2. It is not even sufficient to banish from heart and mind all malice and desire for revenge. We must also manifest by our actions that we have really forgiven, we must greet the offender and not friendly toward him; we must show by our manner that we consider him our friend and not our enemy. This, no doubt, is difficult for many. They will say: "If I speak freely my adversary will feel as though he got the better of me, and will consider my advance as a confession of having been in the wrong." What does it matter if he does think or speak that way? It does not tend to his honor, but to yours, if you follow in the footsteps of our Saviour, by speaking first to your enemy and by returning good for evil. "The patient man," says Solomon, "is better than the valiant, and he that taketh cities" (Prov. xvi, 32).

3. For perfect forgiveness it is demanded, finally, that we make restitution if we have injured our neighbor's character or property. If you, my dear Christians, have ever injured your neighbor you must make restitution. If you have slandered his character or name, you must make all possible efforts to restore his good name and character. If you have injured his property, you must also make restitution to the extent of his loss. "The sin will not be forgiven," says St. Augustine, "if we do not make restitution."

This, my dear Christians, is the manner of true forgiveness. We must heartily forgive our neighbor, act friendly toward him, and make restitution for any harm we have done to him. Let me close with the beautiful words of the Apostle: "Be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ." Amen.

"ANYTHING IN REASON"

Can Be Cured with Douglas Egyptian Liniment

So thinks Mr. Nathaniel W. Reid, of Enterprise, Ont. Here are his grounds for thinking so: "Some time ago, I was troubled with a lump growing on the side of my neck near the ear. I had consulted several physicians and tried everything I could hear of, but obtained no beneficial results. I was told to use Douglas' Egyptian Liniment which I did and was permanently cured. Since that time I have used this Liniment for everything where an outward application is required, and have yet to learn of anything in reason that I cannot cure with it. No man has any idea of its value until he has used it, and no one will be without it after once using."

Mr. Reid is exactly right. No amount of praise impresses one so favorably as a trial of the Liniment itself. Try a bottle.

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TWENTIETH CENTURY MIRACLES

In an age when the opinion is prevalent that science can explain everything, the possibility of a miracle taking place is treated with the utmost scorn. Real scientists, who know the nature and the extent of their own ignorance of what is back of phenomena, don't share the vulgar confidence that what are called "the laws of nature" are eternally immutable. They hold their judgment in suspense whilst they seek to fathom the cause whenever these laws are superseded by what is ordinarily known as a miracle. A writer in the Glasgow Herald, who evidently is not a Catholic, lays before the hard-headed Scotch readers of that paper an account of the miracles he himself has witnessed in our days. He invites us readers to go with him in imagination to Lourdes, the Lourdes railway station and notice the hotel tents encircling the poorest-looking applicants to the Grotto of the Virgin. Are they not wonderfully well dressed for hotel tents? They are elegant indeed compared with this squalor and crippled helplessness that they escort to the cause whenever they appear. Curious, is it not, this elegance of the hotel agents, this Beau-Brummelism of the porter?"

But those who are rendering this service to the unfortunate are not ordinary mercenaries who are actuated solely by a desire of earning stipulated wages. They are influenced by quite different motives, and this explains the tender and unselfish attitude they display for their charge. We shall let the writer of the Glasgow Herald tell you who they are: "But I will tell you a secret. That young man rolling the paralyzed woman along in a barrow is the young Duke of Larochefoucauld-Dondourville; his cousin, the Marquis de Massa, is attending to an epileptic who has had a fit in the railway station, and the lodgers to which they are talking these two cases are kept by the sister of the Prince de Sagan, who charges fivepence (ten cents) a day for board and lodging. Thus do these young French noblemen and their ladies lay up treasures for the future in the world to come." All this is preposterous. In the twentieth century the Catholic charity that through the ages has sought in many and varied ways to alleviate human suffering.

Rheumatism

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To Try FREE--Write To-day

Don't take harmful medicines for rheumatism but drop a postal to us and get by return post a simple appliance to be worn on the feet.

The "Mother" Church

Founded by Mary Baker Eddy, who passed away December 3, 1910, after having been "in error for about a week." O Mother Church, how motherless are you! Since Mother went, and founderless as well! Proclaim your grief by drapery and knell, And relieve your souls with sorrow through and through. To Healers, Readers, yes and Hearers too, The blasphemous and deadly parallel Of names of tablets, shall forever tell How Grandeur did what Christ had called to do! In sooth you are a lasting monument. To prove the facts and folies of mankind; When men reject the teachers blest and sent By Christ, the blind must ever lead the blind. How true and apt the words of Holy P. J. C.

Free-ick Drex, Corresponding Secy

eye witness. He tells us of a poor girl, twelve years old, whose feet from her birth had been so bent and twisted that she had never been able to put them to the ground. She had come from her native village in the company of a neighbor who was bringing an epileptic son to Lourdes. Here is the picture we have of her before and after the miracle wrought in her favor. The two patients were brought to the edge of the pool, but the parents of the epileptic boy naturally had their whole attention concentrated on their own child as the priestly procession led the groto and approached. This wretched little girl lay like a bundle of rags at the edge of the pool, for she could not stand, and was utterly exhausted with the journey and the heat of the sun. When the procession passed she was found standing up and gazing after it with a dazed yet blissful smile on her poor little face. The little contorted feet had become straight as they never had been before. They brought her her first pair of boots in Lourdes." She previously had been examined by physicians who recognized her case as hopeless. Her instantaneous cure was registered on the book of the Grotto of Lourdes as a miracle.

It should be noted in passing that not all cures effected at Lourdes are registered as miracles. Some of them are classified as mere suggestions, auto-suggestion and to other causes. The comment of the Scotch writer who witnessed the twentieth century miracle is well worth quoting. Here it is: "One may laugh in Glasgow, but when one stands by this pool of not very clear water and looks upon those wistful faces or turns up the extraordinary register of medically certified cures, temporary and permanent, one is bound to cry: 'Pause!'"

It would be well for those disposed to dismiss all that does not come within their rule of thumb to heed the injunction embodied in the word "pause." The well-known scientist, Dr. Bois-Reymond, an avowed materialist, in an address delivered before the Berlin Academy of Science on July 8, 1883, enumerated some of the things which science confesses itself unable to explain. He declared that it is ignorant of the nature of matter and force, the origin of motion, the origin of life, the origin of sensation and consciousness, the origin of rational thought and speech and free will.

Many persons disposed to scoff at the miracles of Lourdes have never thought of the miraculous things they themselves are constantly doing. If they consider the limitations of science as enumerated by the French Scientist to whom we have just referred, they may be less confident in the judgment they pass upon things that have not come within their personal experience. Let them stop and consider that by the exercise of their own will power they are constantly guiding nature's forces often suspending their temporary operation. They stretch forth a hand and seize a falling body thereby temporarily suspending the operation of the universal law of gravitation. And this is done by the exercise of that will which they have never seen with their eyes nor touched with their hand, but which is constantly manifesting itself in their acts.

In what manner that which is immaterial acts upon matter science, according to the speaker, does not know and never will know. "Pause" - yes, let scoffers at the Lourdes miracles pause and apply to themselves the words Hamlet addresses to Horatio: "There are more things in Heaven and earth, Horatio, than are dreamt of in your philosophy." - Freeman's Journal.

TEMPERANCE NOTES

There is a query current: "What is beer?" Judging from some of its results upon mind and body it is in the same way as General Sherman is said to have defined war.

Said a bystander to a workingman speaker at an open-air meeting: "When I have my beer I feel strong enough to knock a horse down." And the speaker retorted: "Through my leaving off my beer, I have been able to put two horses up."

In connection with the annual conference of the St. Andrew's Catholic Total Abstinence and Benefit Society held in Edinburgh recently, the General Secretary, submitted his annual report, which showed that the progress reported in former years was still maintained. Two new branches had been opened, and arrangements were in progress for the establishment of another two. There were now thirty-five branches with a membership of 3,385 being an increase of 550 for the year ending June 30.

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COMMON INTER-RACIAL RELIGION

We have become accustomed to the occasional pleas of Protestant denominations of Christian Unity. They plead for a minimum of the slightest unification of belief but a tolerance of the most diverse creeds, with the convenient understanding of making a common effort for Christian principles and ethics. Yet it is difficult to see how principles as that is to be Christian unless they emanate from truth, which is essentially one in Christ Jesus our Lord. Christ did not buy Himself with the moral systems of heathen philosophers—nor did He meet the slightest attempt to reconcile them to His own divine code—much less did He seek ways and means of accommodating His doctrine to the ethics of His day—but He established a Church as the custodian of what He revealed and taught, and He solemnly declared that "the gates of hell shall not prevail against it," referring to the rock (Peter), upon which His Church was to be built. So St. Paul tells us that it is "the pillar and ground of the truth." It is this truth that the Saviour had in view when before His passion He prayed: "And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as thou, Father, in Me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent Me." In this unity that Christ prays for, for ever, there is only question of belief, of doctrine, there is not the slightest allusion to a unification or affiliation on ethics or morals. And could Christ have spoken more plainly upon the necessity of a unity of belief than when He said: "And other sheep I have, that are not of this fold; they shall also come to me, and I will bring them, and they shall hear my voice, and there shall be one fold and one shepherd." If there is to be one voice, one fold, and one shepherd, how may Protestants compromise this unity by simply declaring that a common pursuit of Christian ideals and standards is all that of necessity constitutes it, no matter what the doctrinal allegiances may be, or how divergent soever in doctrinal matters the confessions of faith? Surely it is but the natural sequence of this inconsistent, unscriptural, alighted course that so many Protestants nowadays are forwarding the necessity of a Church, because, they maintain, the ethical principles of Christianity can be maintained and propagated without any Church organization whatever.

This broad, humanitarian view of Christianity in its latest development was recently welcomed by the Universal Races Congress, held in London. At one of its sessions Sir Harry Hamilton Johnston, vice president of the Anthropological Institute, London, called attention to it favorably, and in a subsequent review of its proceedings in The Contemporary Review, he is the following plain form of an amalgamation of the humanitarian and Christian forces: "It only... we could agree upon a common inter-racial religion, and that the most simple unformative form of Christianity... the creeds that were unknown to Christ! The Christian principles that were laid down in the authentic gospels and epistles still remain unsurpassed as a code of conduct as a basis of practical ethics. They are unimpaired by totemism, sabbaths, fetish worship, mysticism, vexatious observances, litanies, and the disputable adjuncts of a religion. If we could agree to do away with such a basis and make it the state religion of every country, with leave to each person and community to add on their own account, the elaborations of ritual necessary to some individuals, we should have gone far to establish the brotherhood of man, a brotherhood which need not mean necessarily a mingling of blood, but a common sympathy and interest in the development of humanity. Applying Christian principles, which the man would treat the other races of mankind with kindness and justice, without scorn or harsh intemperance; and they on their part would co-operate with him in the tremendous struggle with the blind and heartless forces of nature which ever and again seem to threaten man's very existence."

It will be seen at a glance that Protestantism of the present day complex made it possible for Sir Harry Hamilton to maintain the project of a common inter-racial religion, not based upon any dogmatic form of Christianity—but Christianity emanated of his beliefs, and based upon practical ethics alone—in other words, a Christless Christianity. In picturing the prospects of this new inter-racial Christian religion Mr. Hamilton sweeps away its present dogmatic forms, which no doubt he finds principally in the Roman Catholic Church, by calling them "totemism, sabbaths, fetish worship, mysticism, vexatious observances, litanies, and disputable adjuncts," and expresses the belief that with their elimination the Christian ends of ethics might be accepted by all the nations. But it might well be asked how long could a Christian code of ethics be enforced without the visible authority, established by Christ? How long would such a code remain Christian? Sir Harry Hamilton would have the same difficulty with such a code, as the Protestant Churches have with the faith—it would be tossed about on the high seas of private interpretation and practice.

How ridiculous then in the light of experience and facts are the transports of this anthropologist, when he indulges in the following vagaries: "What animosities and conflicts would cease if all the world were nominally and really Christian? Of course, the other faiths and rites of conduct that have been in vogue since the world, from Greek philosophy and Egyptian... DR. A. W. CHASE'S 25c. CATARRH POWDER 25c. A new direct to the thousand parts of the powder... (more text about the powder) ...Edinburgh, Glasgow & Co., Toronto."

theology to the Bahism or Bahianism and Prometheism of to-day, it may be said that what there is of truth and of practical good is to be found in the simplest exposition of Christ's teaching, and what is foreign to that is not worth listening to or preserving. Thus would Christ have us be provided for the unification of Christian principles. But that is not all. To be kind, just and pure-minded in our dealings with one another is not enough. We have still to fight the devil, who is the enemy of our species to be preserved. An undogmatic Christianity is a myth, a fable, a non entity. There were many ethical creeds before the coming of Christ, and they did not save mankind. Christ came to save, and His saving grace by His own will and power is perpetuated not by creeds, nor by ethical systems, but by His one, pure, holy, Catholic and Apostolic Church. The ethical creeds may be harmonized—but the one Church of Christ will ever offer the true faith and the highest ethics to the world.—Intermountain Catholic.

METHODS OF MODERN GOSPELERS

(By the Rev. Albert Muntich, S. J., St. Louis University in the Catholic Fortnightly Review) Pastor C. E. Russell, of the Brooklyn Tabernacle, is carrying on an active literary propaganda in favor of his books and of the Tract Society whose destinies he directs. His publication People's Pulpit is distributed gratis all over the land. His "weekly sermons" are reprinted by papers that have no policy of their own and gladly give space to "new theology" of the Russell brand. Recently the Catholic Fortnightly Review published a letter from a subscriber in South Dakota, who enclosed a slip from the DAILY ARGUS-LEADER of Sioux Falls, which contained one of these delectable sermons of Mr. Russell. The writer remarked that "the Russell Pulpit is distributed gratis all over the land. His 'weekly sermons' are reprinted by papers that have no policy of their own and gladly give space to 'new theology' of the Russell brand."

Before giving Pastor Russell's suggestions as to the methods to be employed by Catholics for falling in line with the new Federated Church, I wish to offer some straightforward testimony as to what a church of this kind—made up out of the "dis-juncta membra" of denominations at variance with one another—really is, and what sensible people think of it. A year or two ago I had an excellent opportunity to talk to a great many men confined in one of our State reformatories. A kind of "Federated Church" had been inaugurated by the Methodist chaplain for all prisoners, and attendance at the services meant a better standing with the prison officials. Now from my talks with the men Catholic and non-Catholic, Jew and Gentile, I have gathered that the "Federated Church" is a big humbug. Most of the prisoners attended to please the warden and to get "a good mark" and afterwards had huge sport at the expense of the chaplain. The Catholics went there to get out of their cells and perhaps hear the organ the Protestants ditto, and the Jews ditto. For all they knew that no "Federated Church" had been inaugurated, they felt their various spiritual needs and met them there more of the human than of the divine in its foundation. Be it remarked, also, that membership in the Federated Church was denoted by a special button which was not worn by those who were not members, and was conspicuously displayed by those men who expected to reap the hundred-fold reward of their Church allegiance here below.

And what have most Catholics do to enter the secure haven of the Federation? The preacher of the People's Pulpit is quite specific in telling us what to do. "For Catholics to join the Federation will signify the surrender of a great deal, and in the light of the twentieth century, surely much could be surrendered without any sacrifice of manhood—merely with sacrifice of title pride. For the Church at the Federation has been inaugurated by protest and that she relinquished her peculiar claims." (There follow four cardinal doctrines of the Church at the Federation: "to secure membership in Russell's church.") Among these claims to be relinquished are, that the Pope holds the peace of Christ in ruling the Church. Of course, or a man of such vast ambitions as Mr. Russell, who himself seems to love "exalted places," our doctrine concerning the Pope must be an especially bitter pill. But we can easily get rid of this objectionable doctrine. For "the claim that the Pope is the King of Kings, that the Pope reigns successively as Christ's vice-regent, should not be different for Catholics of our day to lay aside. However strongly it was held in the dark past, it is surely little appreciated by Catholics to-day. No longer do the Pope dominate the civil rulers of Christendom."

It would be labor lost to argue against reasoning of this kind, and we prefer to class the writer with that unfortunate portion of the Protestant flock stricken with what the late Dr. Lambert used to call Papanania. But we have a right and a duty to protest against the objectionable methods of these gospelers. We cannot object that copies of the People's Pulpit are placed in street cars (as has been done in St. Louis) but we think it against that spirit of Christian peace and charity which the gospelers so loudly profess to love, to enter Catholic churches and chapels and there to distribute their libellous tracts. This has also been done in St. Louis—one of the clergy informing us that copies of a particularly sensational number of the People's Pulpit had been thrown into his Sunday hall. This number advertised a free lecture by a certain "Noted Bible Exegete" (B. H. Barlow) on "Who Created Hell?" An explanation note added: "The Bible Truth concerning hell has long been misunderstood, making God appear unjust, merciless and cruel." The "noted exegete" promised to put the doctrine in its proper light.

What a pity the use of this stamp cannot be persuaded to take a month's course in the Catholic Catechism! CARDINAL WALKS TO FORGET HIS SORROW Canadian Press Despatch Richmond, Va., Oct. 29.—Hand-in-hand with an eight-year-old boy, Cardinal Gibbons, forsaking his vestments for his frock coat and silk hat of private life, walked the mile from Sacred Heart Cathedral to-day to Mount Calvary cemetery, where Bishop Van de Vyver was buried. The aged Cardinal stepped aside after celebrating the high requiem in the cathedral, and in a side-room, removed his vestments. Father Boyler, the vicar-general of the diocese, and Father Magri, the chancellor, saw him going quietly out of the postern door, and found him just as he and the lad had agreed to go to the cemetery on foot. They entreated him to take the carriage awaiting him. They said the thousands of people within and without the church would be distressed to see their venerable cardinal walk. The cardinal smiled. "My heart is heavy," he said, "and I need the air. The child will lead me." And they walked away, hand in hand, leaving the priests and bystanders in perplexity. A charity of which few people think is the aim of happiness. What sweeter enjoyment than to confer a little happiness on those who are near us? What occupation more amiable or easier than to endeavor to make those around us happy?—G. G. Holden Sands. One secret of the joy of living is the proper appreciation of what we actually possess. To be able to swing along in careless freedom of limb, to open clear eyes upon the world's beauty, to eat with appetite, to reason, to remember, to imagine; we find we are rich where we thought ourselves poor.—H. J. Brewer. The average person who succeeds reaches the goal desired through trying. That is the requirement of the Holy Spirit; to try to do it your first trying didn't bring you nearer to your goal. The next requirement is to keep on trying, no matter how many trials or failures or how discouraging the outlook.

FOR USE AFTER MEALS THERE is no soap equal to Sunlight Soap for washing dishes. It gets every particle of grease and dirt—makes all glassware sparkle like cut glass—and leaves your dishes to be merely dried without the necessity of rubbing and polishing. Sunlight Soap has no chemicals or other adulterants in it—we will pay you \$5,000 if any chemist you employ can find anything but pure soap. Use Sunlight Soap according to directions—try it just once—and convince yourself that it will do twice as much as any other soap. 5c SUNLIGHT SOAP

WHEN WESTMINSTER ABBEY WAS A CATHOLIC CHURCH Dudley Baxter, B. A., in the Montreal Tribune No edifice in the world can be compared to our ex-Benedictine Abbey—minister by the Thames as regards continuous association with a nation's history—our Valhalla, and Pantheon combined, our Rheims and St. Denis in one matchless unit. Its venerable stones cement and enshrine a veritable casket of memories, such as royal coronations or funerals, across the ages. The present fabric was commenced by the devoted Catholic, King Henry III., who attended the translation of St. Edward's holy body to its new shrine on Oct. 13, 1269, and was eventually himself buried in its vicinity. Soon afterwards, on Aug. 19, 1274, came the first coronation here—that of our first King Edward—the officiating Primate being our only Dominion Archbishop of Canterbury, Friar Kilewardy, afterwards created Cardinal of the Holy Roman Church. Later the beautiful nave of his beloved abbey-minister was completed by another Cardinal Primate, Dom Zangham, formerly Abbot of Westminster, whose dust reposes in a splendid tomb near the site of St. Benedict's altar. Westminster Abbey is the principal national museum, and all around the royal dead. Here the popular warrior king, Henry V., lay in state, and centuries later that hapless fair queen, Marie Stuart, in whom the ancient English and Scottish royal lines were blended, this helpless ancestress of George V., was longer laid to rest by the gleam of torches, like her grandson Charles II. For ages these lofty aisles reverberated, both day and night, with the Latin chant of black-robed Benedictine monks, while every morning the Holy Sacrifice was offered at the various altars by its priests in our immortal canon of the Mass—the selfsame words of to-day, brought here by St. Augustine first Archbishop of Canterbury, from Rome. One could imagine the scene at High Mass, pontificated by the Lord Abbot of Westminster; the gorgeous vestments, the wails adorned with tapestry and painting, the windows glowing with beauteous stained glass, the rood-screen with its gr- at crucifix, or the precious jeweled shrine beyond the high altar of the Confessor himself, who built the first abbey on this sacred soil. To a Catholic, despite nearly four centuries of alienation, its skeleton of walls still seems scented with a faint aroma of that divine worship for which it was built. It is strange how little its Protestant owners have as yet done to restore the historic minister, except in the erection of more or less incongruous monuments.

CRUELTY TO THE SICK FALSE CONCEPTION OF HUMANITY WHICH DEPRIVES MANY OF "THE ONLY VIATICUM FOR THE HEAVENLY COUNTRY" The Holy Father in his letter to Cardinal Aguirre dealing with the Madrid Eucharistic Congress incidentally refers to the reprehensible practice of deferring the administration of the last sacraments to dying persons till the latest possible moment. As a result of this practice it not infrequently happens that a person who is on the point of passing from time to eternity is wholly unconscious of ministrations which are intended to prepare him for the awful moment when he is on the point of appearing before his God. A mistaken belief that the coming of a priest to the bedside of a sick person is equivalent to a death sentence makes relatives unwilling to send for a priest in time. This is cruelty of the worst kind. Physicians will tell you that there is so intimate a connection between a composed state of mind and bodily health that anything contributing to the former will react beneficially upon the latter. A Catholic on a bed of sickness who has made his peace with God in a mental condition which every physician of extensive practice in Catholic circles will testify is often a contributory cause of restoration to health. The entrance of a priest into a sick room may then prove to be more beneficial than the best of medicines. Viewed then, from a physical standpoint, the practice of deferring the sending for a priest till the patient is almost on the point of death, is a crime to be condemned to stoning. The condemnation gathers strength when we consider the grave peril to which the

When Westminster Abbey was a Catholic Church Dudley Baxter, B. A., in the Montreal Tribune No edifice in the world can be compared to our ex-Benedictine Abbey—minister by the Thames as regards continuous association with a nation's history—our Valhalla, and Pantheon combined, our Rheims and St. Denis in one matchless unit. Its venerable stones cement and enshrine a veritable casket of memories, such as royal coronations or funerals, across the ages. The present fabric was commenced by the devoted Catholic, King Henry III., who attended the translation of St. Edward's holy body to its new shrine on Oct. 13, 1269, and was eventually himself buried in its vicinity. Soon afterwards, on Aug. 19, 1274, came the first coronation here—that of our first King Edward—the officiating Primate being our only Dominion Archbishop of Canterbury, Friar Kilewardy, afterwards created Cardinal of the Holy Roman Church. Later the beautiful nave of his beloved abbey-minister was completed by another Cardinal Primate, Dom Zangham, formerly Abbot of Westminster, whose dust reposes in a splendid tomb near the site of St. Benedict's altar. Westminster Abbey is the principal national museum, and all around the royal dead. Here the popular warrior king, Henry V., lay in state, and centuries later that hapless fair queen, Marie Stuart, in whom the ancient English and Scottish royal lines were blended, this helpless ancestress of George V., was longer laid to rest by the gleam of torches, like her grandson Charles II. For ages these lofty aisles reverberated, both day and night, with the Latin chant of black-robed Benedictine monks, while every morning the Holy Sacrifice was offered at the various altars by its priests in our immortal canon of the Mass—the selfsame words of to-day, brought here by St. Augustine first Archbishop of Canterbury, from Rome. One could imagine the scene at High Mass, pontificated by the Lord Abbot of Westminster; the gorgeous vestments, the wails adorned with tapestry and painting, the windows glowing with beauteous stained glass, the rood-screen with its gr- at crucifix, or the precious jeweled shrine beyond the high altar of the Confessor himself, who built the first abbey on this sacred soil. To a Catholic, despite nearly four centuries of alienation, its skeleton of walls still seems scented with a faint aroma of that divine worship for which it was built. It is strange how little its Protestant owners have as yet done to restore the historic minister, except in the erection of more or less incongruous monuments.

THE ROSARY WITH Harrington Reynolds As Father Brian Kelly Founded upon an Emblem of Purity BY EDWARD E. ROSE A Great PLAY CAST PRODUCTION SERMON Written and Staged by the Author of a re- successful than any other play in the world. PRICES 25c, 35c, 50c, 75c, \$1 J. J. McClure, business manager of "The Rosary" is in the city making arrangements for the appearance of his show here next week at the Grand Opera House. Mr. McClure is well known here, being a frequent visitor.

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of the dying person is exposed by this criminal and cruel delay. It was this peril the Holy Father had in mind when he wrote these words to Cardinal Aguirre, who presided at the Eucharistic Congress recently held at Madrid: "Chiefly turn your attention to a matter which no worshiper of the Divine Eucharist, duly solicitous for the eternal salvation of his brethren, has ever neglected. It is well known that it is of too frequent occurrence that, through a false conception of humanity and kindness, an injury is done to the dying by not calling the priest until the last torpor of the senses has blunted the mind in respect to external things. As a consequence Christians pass away with out being strengthened by the body of Christ, the only viaticum for the heavenly country. Zealously strive, therefore, to uproot this pernicious evil, and impress upon the people this precept of true charity, namely, that those great aids to a better life, which have not been administered as soon as possible to those lying dangerously ill." The magnitude of the interests involved in the carrying out faithfully of these instructions of the Holy Father ought to insure prompt compliance with them. Persistent efforts should be made to disabuse Catholics of the wholly erroneous view some of them take of a priest's visit to the bedside of a sick person. His presence should not be regarded as indisputable proof that there is no earthly hope left for the sick person. It rather should be looked upon as a spiritual help which may aid, in a physical sense, the patient. In any case, it will be of incalculable value to the latter, in preparing him or her to bring life's pilgrimage to an end in a manner befitting a Christian. Cruel indeed, would relatives prove themselves to be if, through motives of false kindness that have no basis on which to rest, they permitted their loved ones to pass away without, to quote the words of the Holy Father, "being strengthened by the body of Christ, the only viaticum for the heavenly country."—N. Y. Freeman's Journal.

An Explanation Jobs Cove, Nfld., Oct. 12th, 1911. EDITOR CATHOLIC RECORD: Dear Sir,—In your issue of the 7th, inst., appears a note from one Chas. Warman. In reference to a memorial published in your issue of Sept. 16th, under my initials, and which he attributes to a certain Mrs. Huist, I do not deny that Mrs. Huist wrote a memorial entitled "The Christians' Good Night." What I do deny is this, I never in my life saw such a memorial, therefore having no opinion as to it could not duplicate it. Truly yours, PATRICK J. F. MURPHY.

Catholic Women's Club The Catholic Women's Club of the University of Toronto held their first meeting of the year on Thursday, Oct. 12, at St. Joseph's Academy. The Secretary, Miss Tobin, read the minutes of the last meeting after which the President, Miss McGeoy, welcomed the students who were present for the first year. After the business of the Club was attended to, the remainder of the hour was spent in social intercourse and the meeting closed with the singing of Toronto.

FAVORS RECEIVED—A subscriber wishes to return thanks to St. Anne and St. Joseph for two special favors received.

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DIED CHAPMAN—On Friday, Oct. 6, 1911, Victor Francis, eight months' old child of Mr. and Mrs. Jerome Chapman, of Red Point, P. E. I. New Book "Stour" by Michael Farley, S. J. Published by Benziger Brothers, New York. Price \$1.00. TEACHERS WANTED ONE HUNDRED ROMAN CATHOLIC PROFESSIONAL teachers required for schools opening during July and August. Highest salaries provided. Apply to Canadian Teachers' Agency, Box 80, Regina, for Saskatchewan schools; and 1212 Tenth Ave., west Calgary, for Alberta appointments. 1792-4

POSITION WANTED WANTED A GOOD LOCATION FOR CATHOLIC physician in some good town in Ontario. Address "B" Catholic Medical Office, London, Ont. 1712-3 C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock at their Rooms, St. Peter's Parish Hall (fourth floor), 7 H. Gaspar's, President. J. M. S. McDougall, Secretary.

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VOLUM... The Bra... foug... Shall I tell you who... On the maps of the... not; 'Twas fought by th... Nay, not with a ca... With sword or nob... Nay, not with... thought; From mouths of w... But deep in a... heart— Of woman that w... But bravely, she... Let there be th... No marshalling... song; No banner to glea... long— From boyhood to... Yet, faithful still... She fights in her... fights on an ar... Taen silent, unsee... O, spotted with... And soldiers to sh... more thousands... Go back to God a... The kingliest war... CARDINA... JU... 31,000 MARCH... HONOR... Baltimore, Ma... hands of 31,000... diat Gibbons y... they passed the... greatest religious... nesses in Ameri... milled of the rou... persons, drawn fr... ston from every... Starting in the... autumn afternoon... swung onward int... street lamps b... proach of night... more thousands... Heading the lon... laid aside priva... was General Jai... marshal, in bla... Members of th... from many state... tion, then came... Catholic parish... following them a... party, pageant... and country. Surrounded by... who have grac... of his dual celeb... or stood at the... of the night-ti... lites of the th... and while fatig... two hours of... remained to the... The day had be... on its night-ti... marching men... stood near the C... asked, "Doesn't... proud of your p... The Cardinal... of the single la... door illumined... with pleasure... wreathed in sm... "In, indeed, I... joy, and I de... me to comprehe... for it, every sin... Archbishop J... Delgado, and... St. Paul, sat... Canada. B... little group of... In almost ev... dual saw somet... A striking feat... of girls. In th... twenty of the... the Cardinal's... were dressed in... and wreath... their hair. B... golden jai... They were li... There ashes w... golden oak... wreaths. Wash... aders, every... joy, and I de... triumphant th... of the three Pol... St. Stanislas... Perhaps not... more than tw... Rosary parish... head of that... dressed in gre... while the oth... Miss Poland... arm, while the... the spirit of the... cheered hearti... Dressed in r... stars upon the... children, a liv... Sammy Willa... delegation, an... them of the th... den forming... loved closely... Polish flag. One of the Cardinal was... Cardinal, too... ners carried... the Colored... from St. Sam... of about six y... up to the Car... scarlet carnat... the Cardinal... him, padded hi...