





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 faithful 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 in 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, which have 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 uphold 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 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 in 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 purpose 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 hours, 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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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 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.

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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 at the morning's early light,  
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  
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THE prevailing custom, the Holy Rites took place on Saturday evenings after meal-time.—Tablet of June 24th.

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From thoughts of sin, from this house of clay.  
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Ring by the mountains, brown and tall,  
Ring 'cross the waters, great and small,  
Ring always! Ring everywhere  
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—Louis Homer

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LETTERS OF RECOMMENDATION.  
Apostolic Delegation.  
Ottawa, June 13th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with interest that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time recognizing the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes in the West. Therefore, with pleasure, I can recommend it to the faithful. Blessings on your work, and best wishes for its continued success. Yours very sincerely in Christ,  
DONATUS, Archbishop of Ephesus,  
Apostolic Delegate

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1900

My Dear Sir—For some time past I have read your admirable paper, the Catholic Record, and congratulate you upon the manner in which it is published. The matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessings on your work, and best wishes for its continued success. Yours faithfully in Jesus Christ,  
ED. FALLON, Arch. of Larissa,  
Apost. Delegate

LONDON, SATURDAY, OCTOBER 28, 1911

JUDICIAL RECALL

Canadians are justly proud of the high character, the integrity, and the impartiality of their judges; and this is evidenced not so much by the well-merited tributes occasionally paid to those who exercise judicial functions, as it is by the complete absence of fault-finding criticism of judicial decisions, while the imputation of unworthy motives to the bench is unheard of. We may attribute, in a large measure, this desirable condition of affairs to the fact that our judges enjoy absolute security in their positions of dignity and responsibility, and have, therefore, no temptation to cater to political influence or popular clamor.

Canadians have never looked with favor on the American plan of filling more important judicial positions by popular election; and popular election there means party candidates, which subjects the judges so chosen to all the political influences that sway the ordinary politician. But the new departure of the "recall" of judges seems to go very much farther away from the Canadian ideal. The proposal is that one-fourth of the electors of any judicial district may, by petition, demand a special election for the recall of a judge to private life. If he does not resign within five days, the special election is ordered. The ballot for the election may contain a statement of not more than 200 words setting forth the case against the judge, and a reply of the same length. Both houses of Congress have just voted to admit the territory of Arizona to statehood under a constitution with the foregoing provision for judicial recall.

Though the bill passed both houses by very large majorities still some of the ablest of American public men condemned the principle of judicial recall. "The judge," said Senator Borah of Idaho, "who seeks to locate the popular side of a justifiable controversy in a patry being." "It is," said the Senator, "my deliberate and uncompromising opinion that, without a free, untrammelled, independent judiciary government of the people, by the people, and for the people, would be a delusion, a taunting, tormenting delusion."

The senator laid stress on an important truth which has its bearing in Canada as well as in the States. "Though the majority must rule, yet a government which has no method for protecting the rights of the minority, for it has rights, is a despotic government, I do not care whether you call it a monarchy, an aristocracy or a republic."

President Taft vetoed the statehood bill on account of the provision for the recall of judges, a provision "so pernicious in its effect, so destructive of independence in the judiciary, so likely to subject the rights of the individual to the possible tyranny of a popular majority," that he must disapprove the constitution which contains it.

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

For us in Canada the situation has its lessons, one of which is that we should jealously guard the independence of our judges. There is just one possible weakness in our system, and that is that the government of the day naturally selects the judges from the ranks of its political friends and supporters. But while the tenure of office is secure and only candidates of high character are appointed, there is little

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 Government has, wisely, we think, always resisted such attempts; and we consider that it would tend to expose the judges in the lower courts to grave temptation, or what would be almost as bad, to grave suspicion, were they, in a position to look for promotion by gaining or retaining the favor of a political party.

THE "ECUMENICAL" CONFERENCE AND HIGHER CRITICISM

We read that Biblical criticism was under hot fire at the Ecumenical Methodist Conference and emerged triumphantly vindicated. The Rev. Dr. Tasker, Principal of Handsworth College, Birmingham, one of the champions of Higher Criticism, has defined it thus: "All that higher criticism means is that you follow the stream that comes down to you a little higher up towards its source."

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. But it is something more than a figure of speech, and following the stream a little higher up towards its source may be a pretty figure of speech, but it is not illuminating. Criticism that has unsettled the faith of thousands in the inspiration of the Bible needs something more for its explanation to the man in the street, not to speak of its "triumphant vindication."

"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 baffling perplexity." And Dr. Carman seems to have a good deal of common sense when he views the results of what is known as higher criticism; but he says he "believes in absolute intellectual freedom," and likes to see it applied to Holy Scriptures. So when Dr. Carman sees that Genesis "stands against your evolution," what right has he to find fault with the vigorous dissenting "No, no!" of his intellectually free brother ministers?

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. That is, we suppose, we must be higher critics and grasp the truth while it is true, because another century or another generation may have gone so far in its search for "origins" that our present day truths will have been relegated to the limbo of superstitions of an unenlightened age.

All this might be entertaining reading did it not show that Methodism is losing its hold on the fundamental Christian truths. They exalted the Bible to a place it was never intended by God to occupy, to be the rule of faith and to be its own interpreter. So that in the face of the higher criticism which discredits the Bible as divinely inspired, they are helpless, even though, as Dr. Leonard declared, "No two higher critics agree."

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?'"

There must be many simple and sincere souls who feel like Mr. Cotterell; but hopelessly tangled in the system of religion that in its ecumenical conference gives greater evidence of irreconcilable views of Holy Scripture, than of devising any practical plan of union amongst its own fragmentary sects.

Wrangling teachers, self-appointed, usurping the place of a priesthood, 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. Because of their many and sharp and sometimes acrimonious divisions this new departure will be almost impossible of accomplishment. In all movements of this kind, as in other things, the ministers of the Baptist sect seem to be desirous of grand stand play. At a meeting of the Ministerial Association, lately held in Hamilton, the Baptist ministers opposed religious teaching in the public schools, arguing that even an atheist should be given freedom of thought in an educational institution. Some years ago the Baptists in Toronto were very anxious

the churches should be taxed, and, as an evidence of good faith, paid into the city treasurer taxes on their property. And so it is all along the line. Flying the flag of heresy, these people are as children in a rudderless boat on the stormy ocean.

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 "intolerance and hyperiaity 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." This was a strong and courageous declaration, and no one will be found to question its absolute truth, but as it casts reflection upon one of the evangelical sects Rev. Mr. Lewis was made to feel that he had stepped on a torpedo. Instantly a dozen men jumped to their feet in protest and one of them, Rev. Hodson Smith, decorously and piously declared that "he was sure that the Church of England in the old land is not as bad as his friend, Rev. Mr. Lewis, would have him believe."

How sensitive our Methodist brethren are when censure is cast upon any of the sects. Had the Rev. Mr. Lewis stated that the Catholic Archbishops, Bishops and clergy of England were jointly or severally interested in the liquor traffic, there would have been no protest entered, and the statement would have been received with the utmost satisfaction, because it would have been a reflection upon the Church of the centuries. Herein bigotry is found to beat large. In dealing with all the sects who have cut away from Rome the clergymen of the Ecumenical have merely been spending their time in mazed considerations, speaking honeyed words and giving us smiles like summer time. But the mo. ment one of their members, especially if he be a Latin deserter from the Pope's army, indulges in wordy abuse of the Vatican and its saintly head, the welkin rings with the cheers of the erstwhile staid and stately and demure members of the Methodist parliament. What a sorrowful spectacle this gathering gives us! These children of heresy flying the flag of "private interpretation," each one possessing little odds and ends of the Christian code such as suits his particular fancy. From their brethren of the outer world will come a satiety of commendation, but the result of their deliberations will be merely ashes.

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." It seems, then, according to some people, that although our divine Lord established a Church, and laid down rules for its guidance until the consummation of the world, the higher critics are desirous of moving certain amendments thereto, knowing better than the Lord of all Creation what we should believe and what we should reject. No surprise need we entertain if some time or other the sun and the moon be found wanting in some respects, and called sharply to task by the higher critics. Higher criticism is intellectual madness.

YOUNG MEN WITHOUT GOOD RED BLOOD

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. Many thousands of men are devoting their time and attention to the service of good King George, quite as many are waiting an opportunity to handle mail matter, collect customs dues and put in six or eight hours a day in other branches of the service for a monthly cheque of more or less respectable dimensions. With the incoming of the new government crowds almost equal to those seen going to a hockey match or a baseball match, are wending their way towards the different departments in Ottawa. A press report tells us that a position in the civil service seems to be the goal of one to every ten Conservative voters in Ottawa. This was the case, also, when the Liberal government came into power. The members for Ottawa, Messrs. Frupp and Chabot, have already on file, we are told, fully one thousand applications for place-hunters. Mr. Frupp says "applicants for office come to stand at our office in the Castle Building as at a football game. They think the first man in gets the job." This is a

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. They have not the good red blood in their veins. They think because they have a fair education that their sphere in life should be with those who have soft white hands, and sent out into the outer air from the gent's furnishing stores like a picture in a fashion plate. What adds to this disposition is the fact that their parents have a little money, and, as a consequence, they have great expectations. Shame on them! The boy who goes to a trade when approaching manhood and makes his way in the community to the top is worth a thousand of them. There is a class of young men who believe that a position in the civil service is to be coveted. But why so? A government position is, of course, as we have said, a very honorable one. But the average young man embarking in that sphere of life, remains, as a rule, stationary. Very few can reach the top. In the different line, of handicraft, in the wholesale and retail stores, on the farm, in the professions, young men may easily obtain, by industry, sobriety and perseverance, an independent competence which of necessity is rarely to be attained in the civil service. One of the best regulations on our statute book is the civil service commission. By it the lazy undesirables are often sent adrift and forced to take up some other position in life. The outlook for many of our young men is not rosy. Every business man will admit this to be the case. Many of our Canadian boys will turn up their noses at the idea of learning a trade. They are loafing about the streets looking for something becoming well-educated young gentlemen, and we would be in sore straits indeed were it not for the immigrant boy. This is a subject to which educationalists should give serious attention. Technical schools might bring about different and better conditions.

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 Right Hon. Sir Walter Long, in the course of a speech at Darlington, Eng., said that granting self-government to Ireland upon the lines of Canada, and Australia meant virtual separation. Mr. Long must know that it is not the intention of the British Government to do so. The new Irish government will be built somewhat on the lines of the provincial legislatures of Canada, and none of these are disloyal to the federal administration. Canada has the power to make its own customs regulations. It controls, likewise, its own military and naval system, as well as the police. None of these are to be granted to Ireland. Mr. Garvin, a renegade Irishman and a political soldier of fortune, is doing much work in the Unionist campaign. He is the anti-Home Rule bed-fellow of Mr. Long and the Tory Orange Unionists. Their efforts will be vain, however, because the people of England are too intelligent now to be stampeded to the polls like a flock of sheep. Home Rule must come, not only for Ireland, but for England itself, as well as Scotland and Wales. The apostles of privilege will continue to fight against it for a while, but they have a losing cause.

SUFFRAGETTISM

The good ladies had more or less to say at the Ecumenical Methodist Conference in Toronto. We are told that, fearlessly, though modestly, Miss Lena Wallis championed the entrance of women into the political sphere. Such a course had been the subject of severe criticism a few days previously at the Men's Ecumenical and drew much applause from a number of the delegates, whereupon Miss Wallis remarked that they ought to have known better. "It was all very well," continued Miss Wallis, "to speak of women's sphere as being in the home, but what are you going to do with the vast numbers of women who for various reasons are denied the privilege of motherhood. Will you tie their hands and tell them they must do nothing to lift men and women to God?" Miss Wallis no doubt means well, but, more's the pity for her, she possesses not the true faith of Christ, which, were she not the mother of a family, would guide her to spheres of activity which would render her a blessing to her kind in this world and ensure her eternal glory hereafter. It gives one a shock to notice that those who should be the possessors of all the graces, the ornaments of society in its very best and noblest sense, should enter the political arena, where may be found, as a general rule, the trickery of the political hangers-on, the immodest jest, the bawling and excitement, the unseemly vulgarities, the buying and selling of votes, and all the base expedients of every political soldier of fortune, whose every energy has been thrown into the contest, not for the good of the country, but with the expectation that something handsome may

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. It were ungracious to say anything uncomplimentary of the gentle sex, but, nevertheless, we must express our pity for those who in a sense leave the sacred sphere of womanhood to enter those onerous activities of the world which belong exclusively to men. By doing so they become mannish women, and lose all that deep and abiding regard in which most men hold them. Some of the sects are responsible for the advent of the bold woman. They have given her prominence which does not belong to her, and gradually this prominence has become more and more notable; to such an extent in some instances that she practically controls some of the churches. Even in the case of the Ecumenical Council of the Methodist Church the good ladies must have their say. They form a sort of subsidiary Ecumenical.

ELECTORAL CORRUPTION

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 dealing with this subject we make no special reference to the federal election held on the 21st of September, and we do not want our words to convey in the slightest degree any leaning towards one political party or the other. We have in mind all the electoral contests which have been held in the country, especially from the time of confederation. If it were possible to measure the extent to which electoral corruption has been carried on, it would, we think, be found that neither one of the political parties in the country could claim a clean bill of health. Here is a revelation from Adam's county, Ohio, which appeared in an article in the Cosmopolitan Magazine for October. The editor's note tells us that every third voter in a great county, in a great state, has for years regularly sold his vote, and the judges who hauled him to court and spectacularly disfranchised him says the rest of the State is as bad. Here there is nothing—no plunderband seeking unfair advantages—to strike back at. Just every day citizens who demand pay, not for voting this way or that, but for voting at all. The situation lends color to the sneering assertion of the corruptors of legislators that the people get what they deserve, and it is true that many public scandals are fruits of the people's own raising. Nevertheless, pointing to the latest sores in the body politic, the bluish bringing revelations of Ohio legislators' venality, the question is still asked of the American voter with the assurance that it will be answered favorably: "What are you going to do about it?" The story of the corruption in Ohio reads like a romance. The history of the corruption in Adam's County dates back as far as 1894. The Democratic executive gave six hundred dollars in crinkly two dollar bills to one of its leaders, and he started out like a rural mail carrier to buy up votes. A highway robber, however, relieved him of the money. That person's name was Albion C. Blair. Afterwards he became a judge of the court of Common Pleas, and because he "got religion," or for some other reason, turned over a new leaf and determined to fight electoral corruption. He started a militant crusade against vote selling, which resulted in the disfranchisement of 1,600 voters, practically one third of the entire electorate of Adams County. Judge Blair now became a national figure. The corruption of Adams County became a scandal of national interest, and rightly so, for Adams county is purely a farming community. There is not a foreigner in the county, and the people have as hard and fast a pride in their unmixled blood as any Mayflower Bostonian. Men scrupulously honest in every other business of life bought votes or sold them, and the youth of the county, coming to their majority in this poisoned air, were the unconscious victims of a vicious custom. So convinced Judge Blair. He took it upon himself to bring about a healthier condition of things, and his procedure struck terror into the hearts of the bribers and the bribed. He interviewed some of the chief actors in the business of corruption and obtained the names of all persons who accepted money for their votes. To each one he sent a circular which read in this wise: "Unless persons who received money at the last election come in at once and enter their plea, the sheriff will be directed to arrest them as fast as they are indicted. Time will be given to those who have not the money to settle their fines and cost. By coming in at once you will save cost, and keep out of the work house." There was a rush for the court house. Day after day it continued. From dawn to dark, week after week, West Union listened to the shrilling of nervous feet, the scratching of the judge's pen and the clink of money. On the first of March 2,107 indictments had been found, 1,585 men had pleaded guilty, and \$15,000

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. When the clearing up process had been completed there was a total disfranchisement of \$2,000 and the collections in fines were over \$26,000. And all these people moved in the best class of society. There were, as we have said, no foreigners. Proud we are that not one Irish name has been mentioned in connection with this miserable work. The guilty ones are chiefly the descendants of those who will tell you their grandfathers were born in the United States.

In this connection what shall we say about our own country. Has the terrible disease made inroads in Canada. We wish we could say so. But that would not be the truth. We have known scores of young men who, before they would cast their first vote, demanded a money payment. And not alone young men are to blame. In every constituency in the country men who are actively engaged in politics will say that a certain percentage of the electorate—men, too, who hold their heads very high in the community, in cities, towns, villages and rural districts—are open to bribery at election time, and many of them will not go to the poll unless the cash consideration is forthcoming. These are ugly facts, and how to stem the current of corruption which is setting in deserves the most careful consideration of the Canadian statesman worthy the name. Nor is political corruption confined to election time. Those who have had experience in Ottawa well know that in the corridors of our legislative halls may be found almost constantly some men who are seeking to build up their bank account at the expense of the public domain or the public purse. It may be that we need a Judge Blair in Canada also—a man who will stand as a rock for purity in public life. Of course we will be told that we have a law dealing with electoral corruption. But what is the use of the law when it becomes a dead letter? We hope the time is not far distant when a close watch will be kept on the vote-sellers and vote-buyers and that disfranchisement, with fine or imprisonment, or both, will be dealt out to them fearlessly and unsparingly. Our country is young. Let us take care that it be built on healthy foundations. Above all let us look for high quality in our candidates for office. A veritable pest amongst us is the political roustabout who enters public life with but one object—his own aggrandizement. We want men of honor, men of rectitude, men who have high regard for the moral code, men who, when their task comes to an end, will be able to go to the next world with a conscience which tells them that they had a clean record in the political life of Canada.

SWELLING THE CHORUS

The rev. gentlemen who comprise the Ecumenical Council have duly and decorously adjourned. Numberless speeches were delivered and papers of bulk were read. Now that the proceedings have closed, where, may we ask, have the legislators of Methodism left their following? Just where they were before. The flock has been told to look upon the Scriptures as a more or less inspired book, each follower of John Wesley having perfect liberty to consider certain portions of the Holy Book fact and other portions fable, Bishop Carman's efforts to down Jacksonianism having come to naught. Before the kiss of peace was finally exchanged—before these gentlemen of sober and serious mien sprinkled themselves with thankfulness—they gave us another striking illustration of how policy may sit above conscience. As becoming followers of the first Salvation Army General they could not bring their proceedings to a close without hurling a stick of dynamite at the Vatican. Here is the resolution in part:

"This conference, assembled at Toronto, representing the interests of world-wide Methodism, enters its emphatic protest against the Ne Temere decree issued by the Church of Rome. While holding that the fullest religious liberty should be accorded to all men of all creeds, the conference repudiates the idea that any church should have the power to override the civil law, and especially on such a subject as that of marriage, on which the welfare of any community depends."

Perhaps the gentleman who drafted this resolution was not fully apprised of the stand of the Church in regard to marriage. We shall charitably suppose that he did not study the question. It would be indelicate to say that he had deliberately told an untruth, and we will not put it that way. We thought every man, woman and child in the Dominion were now fully apprised that the Church does not override the civil law. In the words of Mr. Walter Mills, a member of the Anglican Synod, referring to the Ne Temere decree, "In the present instance all the discussions and resolutions which have characterized throughout the country go to show that the position of the Roman Catholic is misapprehended and the Ne Temere decree misunderstood." This from a

good Protestant is a true characterization of the position of the gentleman who formulated the Methodist Ecumenical denouncement of the Ne Temere decree. Let us pin this addenda from the London Advertiser, Oct. 10, to the Methodist chorus against the Ne Temere: "The husband of Mrs. Robt. Griffith, 14 Holden Square, James St., Nottingham, Eng., emigrated to America some years ago. He left her in very destitute circumstances. On his voyage to America he became enamored of Agnes Mary Dickenson, who took up her abode in Port Stanley. A year ago at the Western Fair, on Sept. 9, Mr. Robt. Griffith and Agnes Mary Dickenson supplemented the customary attractions by getting married in one of the tents." There was, we take it, the same charge for admission as is exacted to see the fat woman, the strong man, the calf with two heads and the donkey who talked. Rev. Wm. Lowe, then Rector of St. Matthew's Anglican Church, tied the knot. The happy couple were known as Mr. and Mrs. Clark. One year they lived together, then the party of the first part disappeared and Agnes Mary Dickenson is anxious to find his whereabouts. He will no doubt cross the line and become an attraction at some other fair, and some other clergyman of the sects will sanctify the marriage license, accept the usual fee, and unite Mr. Griffith in matrimony once more. When people gifted with good common sense and a fair amount of intelligence, devoid of bigotry, will consider that bogus marriages of this kind are of almost daily occurrence—that some of the clergymen at Niagara Falls and Windsor, Ontario's Greta Greens, are living in a Cobalt because of the revenue that comes to them from ill-assorted marriages performed with neatness and despatch, they will thank God that we have a Pope and a Catholic Church which realizes the importance of preserving the sacredness of the sacrament of matrimony.

We are surprised that a writer on the Globe has fallen into the same error as the gentleman who moved the Ecumenical resolution. True the State may take the right to itself to say what marriages are legal and what are illegal. And such marriages may be recognized so far as the status of citizenship is concerned, but the State has no right to compel any Church, Catholic or Protestant, to recognize such marriages as legal from the religious standpoint. It is worth while to draw attention to the fact that the Catholic Church is oftentimes more conservative than the State in regard to marriage contracts. Marriage of minors will not be recognized as legal by the State but will be so recognized by the Church. The marriage ceremony performed by the Rev. Mr. Lowe would be recognized as valid by the Church had not the male party to the contract had a living wife, but the State is bound to hold it illegal, independent of the bigamy feature, because the Rev. Mr. Lowe performed the ceremony at 11 o'clock at night. The statutes declare that the ceremony must take place between 6 a. m. and 10 p. m.

The Ecumenical Council, or, as a Methodist friend of ours put it, the "Ecumenical" Council, formally and becomingly adjourned on Tuesday last, the members singing "Blessed be the Tie that binds tie." People will vainly look for the binding tie. One little Protestant Church on one side of the street and another little Protestant Church on the other side, sometimes both Methodist, each little following with daggers drawn, will continue, with a starving preacher, to do business as usual.

THE TRUST DISEASE

And still they come. It has been announced from Quebec that a merger of three large packing plants, located at widely different points throughout the country, had been formed with a capital of 5,000,000. It will shortly become a moot question for political economists and legislators to decide if trusts are or are not conspiracies. It is rapidly coming to pass that almost every sphere of activity, from chewing gum to food products, from the making of a pin to the manufacture of the most expensive piece of machinery, is being placed in the hands of a combination of capitalists, and the capitalists, expanding their chests, ask the body politic, "What are you going to do about it?" We are told that this concentration of effort is a good thing and will tend towards the lowering of prices. Those who are so simple-minded as to believe that such will be the result are in need of a guardian. The trust magnate is not a benefactor of humanity. He wants to make millions and make them quickly, and oftentimes he seeks and obtains the glory of newspaper publicity, most gratifying to his farscoped egotism, by writing cheques of goodly figures in aid of the work of psychological research, public libraries, the Y. M. C. A. and pagan universities, all the while forgetting that this money was fledged from the pockets of the public by unjust exactions, fair competition being strangled by the secret, perhaps cath-

bound, conclave of men inflicted with

is a true characterization of the gentleman. The Methodist Episcopate 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 "guilt 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 futurity  
Will never know.  
Him 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 words were so beautifully expressed and so warm hearted that all felt at once that her home was theirs. 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 dim, hazy, and glorified 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, all that we have enjoyed and all that we have lost. Joyous, moreover, the sight of our dear halls that echoed back our notes of happiness. Its familiar scene presents to our minds the memory of our attachments of Auld Lang Syne, when our days were as one sweet song.

Joyous, doubly joyous, the warm heart beat that we feel when we see the faces of our acceptors 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.

But as each scene of life runs up alternately to give us smiles and tears, so it is to-day. There are places not filled by dear ones we knew. Their days of toil are over and each is a gem in the crown of glory they wear as "Well done" comes from the Divine.

There are yet with us some of the older generation who remember well her boy 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 day even a deeper interest in our Alma Mater.

We know that great blessings have come to us because of our connection with it and our heart's warmest gratitude belongs to those who were the guardian angels of our tender years.

Let that gratitude be given with ungrudging hand to those who spent themselves in our service, to those whose life toil is freely given that honor and glory may be shown the Divine Heart of Our Dear Redeemer by directing heavenward our thoughts for His Kingdom.

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 business meeting 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 and peace. 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.

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Bank have every reason to wish for the Italian occupation of what remains of the Turkish immediate dominions in North Africa. When Signor Tittoni, 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 Tittoni has shown a clerical jealousy, and has often acted as agent between the Vatican and the Government; he accordingly persuaded the powerful Banco d'Italia to assist the Banco di Roma in its African ventures, and its business in Tripoli has prospered. Simultaneously, the Roman Catholic propaganda has flourished there also, for the Banco di Roma combines piety with business. So now know why Italy went to war—to please the Vatican—London Tablet.

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, we should 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 evils 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.

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 minister 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 assumed, and 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 has the power to give it back again. "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

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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." One fold, and one shepherd, how many 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.

METHODS OF MODERN GOSPELERS

(By the Rev. Albert Mantel, S. J., St. Louis University in the Catholic Fortnightly Review)
Pastor C. C. 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 those 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." A glance at the article in question shows that this criticism is more than justified. For the whole sermon is a specimen of the "new theology" of the "Church" (of which Mr. Russell, no doubt would be the head and guardian). The opening sentence gives the keynote: "We meet to-day to consider 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 said: "The following platform 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 guide 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, we who are men would treat the other races of men 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 the 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.

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 \$5.00 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

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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—minster 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-minster 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 the 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 no intimate 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

soul 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. 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 if I 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.

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VOLUM

The Bravest... Shall I tell you who... On the maps of the... not; 'Twas fought by the... Nay, not with a... With sword or nob... Nay, not with... thought; From mouths of w... But deep in a... heart— Of woman that... 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, spotless woman... And soldiers to sh... more thousands... Go back to God... The kingliest war...

CARDINAL

JULY 31, 1900 MARCH HONOR

Baltimore, Md. hands of 31,000... died Gibbons y... they passed the... greatest religious... nesses in Ameri... mised 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 hon... laid aside priva... was General J... 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... 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... 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... Cardinal 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 jubilee... They were lib... There ashes w... golden oak... wreaths. Wash... aders, every... joy, and I de... triumphant th... of the three Pol... St. Stanislaus... Perhaps not... more than tw... Rosary parish... head of the... dressed in gre... while the oth... Miss Poland... arm, while the... the spirit of the... cheered hearti... Dressed in s... stars upon the... children, a liv... Sammy Willa... delegation, an... the th... den forming... loved closely... Polish flag... One of the... Cardinal was... Cardinal, too... ners carried... the Colored... Sammie Willa... of about six y... up to the Car... scarlet carnat... the Cardinal... him, padded hi...