

The Catholic Record

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

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The Catholic Record

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WHY TALK ABOUT IT

We are often told that the Church is out of touch with modern life and confined in antiquated ideas which have no meaning. Divines who will not see talk complacently about our anomalous position in a living world. Yet they waste a good deal of ammunition on the dead. Why do they repeat the charges that are threadbare and bear the marks of myriad refutations? Why not let the light of which they claim a monopoly illumine the wastes of our ignorance and decay. It strikes us that the ministers who give vent to platitudes and was unobscured about their blood-bought liberties are either the victims of a neglected education or are looking forward to a call to some other part of the vineyard. If they knew history, not from our writers, but from their own, they would have their public utterance regulated by facts and the public would be spared much noisy declamation. They would abide by the decisions of historical research and earn the appreciation of the discriminating and judicious. It is, however, pathetic to see a clergyman mouthing charges which can appeal but to the ignorant. Surely this is a curious roll for educated Canadians. That the Reformation was the mother of learning is no longer defended by the historian. It appears, however, on the platform now and then to the wonder of the Catholic who is out of date. Hallam says that the first preaching of the Reformation appealed to the ignorant. In England, under Edward VI., Green notes that divinity ceased to be taught in the universities; students had fallen off in numbers; libraries were scattered and burned, and the intellectual impulse had died away. Even France confesses that college libraries were plundered and burned, and divinity schools were planted with cathartes and Oxford laundresses dried clothes in the schools of art. In Germany we can find no trace of the Reformation tilling the lands rendered unproductive by Rome. But we do find that wherever it obtained a foothold, education languished, and that schools and colleges received but scant recognition. This is admitted by the reputable historian. And here by the way let us remark that some modern educators are calling our attention to the fact that the schoolman of the long ago had many ideas and methods which can be, and with profit, pressed into service by this generation.

IT IS TO LAUGH

One has to smile at the amazing effrontery of the assertion that the Anglican Church is the same as the pre-Reformation Church. The first Anglicans did what they could to disprove this. Cranmer and Barlow and Latimer and the others who severed England from Catholic unity would, were they on earth to-day, be amazed at this preposterous opinion of their descendants. Protestant historians have no patience with the continuity theory—formulated by those who are ashamed to owe their spiritual origin to a tyrant who was dominated by lust. But the facts are there to show that Anglicanism did not exist before the time of Henry VIII. No amount of special pleading will blot out the thousand testimonies to England's devotion to Peter prior to the Reformation.

"To continue," says Father Breen, "means to remain the same. In order to prove the religious continuity of the post-Reformation Church with the pre-Reformation Church it must be shown that its constitution, its creed, its discipline remains the same as it was before. You must prove that the constitution of a Church which accepts the Royal supremacy as its *raison d'être* remains the same as the constitution of a Church which held the Papal supremacy to be the divinely instituted principle of all Church government. You must prove that a creed which holds the sacrifice of the Mass to be a blasphemous fable and a dangerous deceit remained the same with a creed which held the Mass to be the highest act of Christian worship. You have to prove that the discipline of a Church which allows the marriage of the clergy remains the same with that which forbade it."

This continuity theory is of a comparatively recent date. It was unknown to Anglicans of a hundred years ago, who burned income to Henry VIII, and Edward and Elizabeth as their deliverers from the bondage of Rome. But now, with an incomprehensible disregard of history, and contempt for the teaching and practices of their forebears, they shun the much-married Henry and would fain claim fellowship with the scholars and saints, with the generations of English-

men who proclaimed "where Peter is there is the church." It is futile to say that Englishmen always protested against the papal power. The late Bishop Creighton advocated that opinion, one to which Protestant writers have been generally predisposed. Dr. Gardiner, however, an authority which cannot be viewed but with respect, dismisses that opinion as one destitute of any foundation in fact. He, with the records of the times in question before him, does not see any general dislike of Roman jurisdiction before Henry VIII. "That Rome exercised her spiritual power by the willing obedience of Englishmen and that they regarded it as a really wholesome power even for the control it exercised over secular tyranny is a fact which requires no very intimate knowledge of early English literature to bring home to us." Why not, then, heed this non-Catholic historian and govern themselves accordingly? Why should they long to be as one with the pre-Reformation church which as they say themselves was buried in idolatry? Is it not evident that by so doing they are recreant to the memories of the Reformers? Why should the pre-Reformation church, which their ancestors harried and plundered, which they despised and denounced with all the wealth of vituperation, appear to the Anglicans of to-day in so beautiful a guise as to attract them even to the verge of idiotic utterance? Why not fing around King Henry and the others and show us how well qualified they were as Apostles and Reformers?

HUMBUNG

When a divine talks about "standing on the Bible" he means that he and they who follow him are guided by the Holy Spirit. Catholics, of course, have no claim to celestial guidance. If, however, we need but a Bible and the Holy Ghost to interpret it for us, Anglicanism is a costly luxury. Why then invite people to pay for expensive churches and ministers? Why go to church at all if we have the Holy Spirit to teach and guide? But it seems to us that some means should be at our disposal in order to discern the Holy Spirit. Can Anglicanism give an answer to this question? If Anglicans are "standing on the Bible" how is it that they are without a semblance of doctrinal unity? Why does one minister believe in the Real Presence and another see it as an absurdity? Why are they not in accord on matters of vital import? Does the Holy Spirit teach one Anglican one opinion and another to contradict it? Are the members of the Broad Church, Low Church, High Church, the recipients of the illuminating power of the Holy Ghost? Can any sane person believe this? And yet at this period of the world's history, a man, supposedly normal as to intelligence, talks about Anglicanism being directed by the Holy Ghost.

STANDING ON THE BIBLE

In the course of the same lecture the clergyman indulged in rhetorical claptrap about "standing on the Bible." He deplored the mental slavery of the Catholic, and a few other things that do not exist. Time was when a profession of love for the "open Bible" was a soul-compelling argument for many of our separated brethren. The preacher who depicted the sad condition of the Bibleless Catholic, and with colored words described how the Reformers brought men from bondage into freedom by the way of the Scriptures, was a man of power and leading. But not to-day, for the man in the street has had his faith in the Bible shaken, if not shattered, by the Higher Critics. He has seen critical analysis of the unprotected Bible, disclosing mystery after mystery, and robbing of that strength and power with which it was endowed in the eyes of its forefathers. He has been driven in many instances into the wilderness of doubt and disbelief by the critic and the sensational preacher. Hungering for food he has been given hooks; beset by doubt he has been invited to behold how many weak spots were in the Bible which his forebears had regarded as impregnable. True it is, indeed, that the "open Bible" is open to the attack of every meddling who is under the spell of the New Theology and who in his arrogance believes that he can beat the Ten Commandments. The Bible in the hands of our separated brethren can no longer call spirits from the vasty deep.

A BAFFLING MYSTERY

It is, however, baffling to many of us to hear that the Church established to teach, and which, even according to Anglicans, did teach in early times, had her truth and holiness obliterated during the passage of the centuries. Leading men to heaven

at first, she afterwards led them to hell. Set up on high as an independent authority she fell only to talk the speech of damnable idolatry. The mother of saints became the mother of sinners, and embowered the earth in all loathsomeness and corruption until an apostate monk, a much-married tyrant restored it to its pristine splendor. Surely, according to them, God was a poor workman. To declare a belief in the early Church and then to proclaim that God broke His promises and committed His Church to every whim and caprice of error may well arouse the laughter and scorn of the infidel. And suppose an Anglican went to his divines and asked them to smooth the way for him would he receive an answer that would satisfy him? We think not. He would be treated to mutually irreconcilable and contradictory opinions and would be forced to choose the brand that appealed to him. And whatsoever it might be he could still be an Anglican. The compliant flexibility of Anglicanism, its vagueness in enunciating its doctrinal formularies may have led Macaulay to say that it is hard to endure with patience the spectacle of a hundred sects battling within one Church, and that Anglicanism is the most absurd and indefensible of all institutions now existing in the world. And in view of its warring divines was not Harold Frederic well within the bounds of propriety when he said "that the Church of England drives with an exceedingly loose rein; you can do anything you like in it provided you go about it decorously."

A MAKE SHIFT

A short time ago we heard an Anglican clergyman declaring that the General Councils of the first centuries furnish the test of orthodoxy. This statement is opposed to the official creed of Anglicans which places the mark of fallibility upon all General Councils. But why accept the early councils and reject all others? The first four councils were summoned by the Pope and confirmed by the Pope. Accepting them he accepts an infallible teacher in the Church of the first centuries. Why does he not do the same for the infallible teacher become dumb during the centuries? Did the Church with which God promised to remain for all time abdicate her rights and cease to exist? The Anglican Homily says that the Church of God was sunk in the pit of damnable idolatry for eight hundred years and more. Therefore, according to this, Christ failed to keep His word and Christianity is but a fabric built upon the word of a deceiver. Why then talk of a belief in any council.

ARCHDEACON ARMITAGE ISSUES A CHALLENGE

A CHALLENGE TO THE CASKET TO SHOW BOTH SIDES IN ITS CLOSURES

Sir,—It has long been the custom in the Casket to refer in scathing terms to a number of the chief actors in the Reformation drama in England. You have especially marked out for derision and consigned to obliquity, Henry VIII, Cromwell, Cranmer, Seymour, Edward VI, and Elizabeth. You appear to be willing to rest your case on the kind of Church upon which such characters would leave their imprint. It would be fair, I suppose under the circumstances, to invite you to do comparison. I do more, I challenge you to print in your own columns side by side, what historians have to say of the chief persons in the Church of Rome, at the same period.

Let us take Henry VIII, (1509-1542). Let the Casket select from acknowledged Roman Catholic writers what they have to say of the private characters of the Popes of that period, viz. Julius II, Leo X., Paul III. I challenge the Casket to print the impartial account of the unparisian Leopold von Ranke of the three Pontiffs. Then take Cranmer. Let us have in parallel columns an impartial account of any great contemporary bishop, as for instance Gardiner of Winchester, or for that matter, Bonner of London. But why not that Gardiner of whom Tennyson writes: "I have gulped it down. I am wholly for the Pope, Utterly and altogether for the Pope, The eternal Peter of the changeless chair, Crown'd slave of slaves, and mitred king of kings, God upon earth."

Gardiner was the chosen champion of Rome. Set out his character against the worst that can be said of Cranmer. Then take the "Boy-King" upon whom you heap your scorn. What name will you place against his? Why not that of the Boy-Pope. It would be unfair of course to ask you to pit against the innocent young Edward, the so-called Innocent VIII, or his successor Alexander VI.

And now Elizabeth's great illness (1558-1563). What character are you willing to place in parallel columns with that great name? Not surely the legendary Poppo Joanna, believed in by the Romish chroniclers of the sixteenth century. Leading men to heaven

the Protestant faith destroyed belief in her historicity. Not John VIII? Who then shall it be? No one but a Pope who then fitted against this sovereign, who knew how to outwit even Popes in statecraft.

All I ask from The Casket is a "plain unvarnished tale" of the man the characters set against our English worthies, "nothing extenuate, nor set down aught in malice."

Yours etc, W. J. ARMITAGE. We accept that rebellion Armitage of intentional discourtesy, but we must ask him not to be so precipitate. The above letter was received by us some days before we found it possible to publish his very lengthy letter which appeared last week. The Venerable Archdeacon would not interrupt an opponent in the middle of his answer, and suggest that we leave that subject and follow him into a new one; yet he has followed up his first letter with a second before the first was published, inviting us to take up another subject.

We must be permitted to judge as to the manner of conducting our side of this discussion. We beg to call the Archdeacon's attention to the fact that we have gladly given him much of our limited space, but that the Anglican organ, Church Work, recently declined to publish a letter from a Catholic correspondent in answer to an outrageous attack upon the Catholic bishops, giving only its own summary of the contents of the letter.

We shall, in good time, overtake the Archdeacon's second subject of controversy, but at present we are content with the subject he has laid out for us. We are not in a hurry; and we hope the Archdeacon can wait for us, for we shall take pleasure in discussing in like time, this second letter, which assumes that if the followers of Mohammed could prove that one of their prominent men was as big a villain as Judas they would thereby prove that Mohammedanism was superior to Christianity.

However, the Venerable Archdeacon began with that "Continuity" theory of the Anglican Church; and there we held him for the present. This theory has not been much discussed in Nova Scotia; and it is a little emphasized in England until 1855. At that time, rumors were thick that the Church "by law established" might be disestablished, and "Church Defence" societies and lecture bureaus started working over time and space, that the continuity theory was then brought forth and set in the forefront of the Anglican arguments. It involves no disrespect to the Venerable Archdeacon that there is nothing to be said, for the theory, that has not been said and reiterated many times by men of far greater ability than his own, in England. All we wish to say is, that the continuity theory of Anglican controversy, the Catholic arguments are equally well-known; and they have the inestimable advantage of depending upon the authority of Catholic historians; they are strengthened and supported at every important point by Anglican authorities. For, many of the ablest Anglican historians, churchmen, and divines before the continuity theory was thought of; and their testimony remains as a snare to the feet of the modern Anglican controversialist.

Did we, with a mass of this material piled before us on our table; but we are on the defensive, and are not in haste. All our comments upon this theory have been in reply to controversies thrust upon us by our Anglican friends, and chiefly by Church work and the lectures at Halifax, of whom the Venerable Archdeacon was one.

In our personal and private conversations and contradictions upon this subject, we have found no reference to one very important depository of Anglican doctrine; and one which we feel sure will greatly interest the Venerable Archdeacon—the more so, because that it is a little outside of his usual course of reading.

The continuity arguments in common use are familiar to most men who read. Anglicans themselves are not agreed as to just what they mean by continuity. Some of them have claimed that the continuity theory is a mere fiction. Others have pictured St. Augustine as a "haughty Italian prelate," who vainly tried to force the despotism of Rome upon the British Church, which, driven to the hills and the vastness by the invasion of the pagan Angles and Saxons, still remained the primitive, pure Christian Church; and, abandoning St. Augustine as a proud mission of Romish despotism, have hailed the ancient Britons as their religious ancestors. Driven by merciless logic and cold facts from that position, they leap back some countries farther, and claim that, in some mysterious way, the Anglican Church has reverted to the primitive pure Christianity of the Apostles. This last is, as we understand, Archdeacon Armitage's choice amongst the variations of the Anglican theory. But, for the present, we ask his attention to a dull-looking series of books known as the "English Law Reports," and "Law Journal Reports." An Archdeacon of a Church "by law established" must, of necessity, recognize such a depository of Anglican doctrine and controversy. A Church which was established by Acts of Parliament; a Church which brought forth the "continuity" theory as an answer to the threat to disestablish it by Act of Parliament, must duly revere our Parliament, its Acts, the Courts set up by the Church by those Acts, and the personal respect to Anglican doctrine, ritual and church government. If such relations and such law control make the "continuity" theory impossible, as they unquestionably do, so much the worse for the continuity theory. The Church "by law established" must abide by the law, let theories suffer as they may. For a convenient summary of a few of the decisions of lay tribunals touching

the Anglican Church, we refer the Archdeacon to the "Law Reports Digest Cases," Edition of 1892, Columns, 2121 to 2210.

The Court of Arches was, when the Gorham case was there decided, and reviewed by the Privy Council, really an ecclesiastical court. Since 1867, a lay judge has presided in that court. Appeals are taken from that court to the Judicial Committee of the Privy Council, and decided by lay judges—the same Court which decided the Steel-Coal case. From the great number of decisions in ecclesiastical cases decided in those courts, we select two, to illustrate the extraordinary position in which this "Apostolic" Church was placed when it became "by law established."

Sheppard v. Bennett: The doctrine of the visible presence of Our Lord in the Holy Eucharist is at variance with all the formularies of the Church of England upon the subject, at variance with the language of the service of the Holy Communion, of the 28th Article of religion, and of the Catechism; but to describe the mode of presence as "objective, real, actual and spiritual" is not contrary to the law. It is lawful for a clergyman to speak in some sense of the "Eucharistic Sacrifice," and therefore also in some sense of the "Sacrificial character" of the Holy table. Where, accordingly, when treating of the doctrine of Sacrifice, the defendant, a clerk in holy orders, used language which was consistent with the doctrine of a Sacrament of commemoration, and did not necessarily imply a sacrifice of propitiation, it was held that he had not exceeded the liberty of expression which the law allows upon the subject. Though the deoration of the consecrated elements may not, the adoration of the spiritual presence of Christ in the Eucharist may lawfully be maintained, and accordingly, it does not contravene the law of the Church to this speak of the Eucharist: "Who myself adore and teach the people to adore Christ present in the Sacrament under the form of bread and wine, believing that under their veil is the sacred body and blood of my Lord and Saviour Jesus Christ."

This is the official headnote to the report of the case, as given in 39 Law Journal Reports, Ecclesiastical Cases, p. 68. The date of the decision is July 23rd, 1870. The decision which was given, by Sir R. J. Phillimore, a layman, Judge of the Court of Arches, is very lengthy, and would interest Archdeacon Armitage. Filled with quotations from works and opinions of all times, it is, we suppose, a mine of Anglican learning on the subject. But we are not concerned with Anglican doctrine just now, but with the intensely interesting situation which this lay law report. The defendant was the Rev. William James Earl Bennett, clerk, Vicar of Frome, Selwood, in the County of Somerset, and diocese of Bath and Wells, and the suit was a criminal one. The other case we select is Martin v. Mackonochie: The Rev. Alexander Heriot Mackonochie was curate of the parish of St. Alban's, Holborn (Anglican). He made a lot of trouble for the judges whose troublesome business it is to exercise the Royal Supremacy, on behalf of the Sovereign who is the "Head of the Church." The first time we find this gentleman in trouble, he is charged with "excessive kneeling (though not for the purpose of adoration) during the prayer of consecration, and elevation of the paten and chalice; (2) the use of incense during the celebration of the Eucharist; (3) the mixing of water with wine at the time of the administration of the Lord's Supper; (4) the use of lighted candles on the Holy Table. On the first and last questions the case was dismissed; (5) the other points were decided against him. The decision was by Sir R. J. Phillimore, March 28th, 1868. 37 L. J. Rep. Ecol. Cases, p. 17. Mr. John Martin, the prosecutor, was not satisfied, and he appealed to the Privy Council, with the result that Mr. Mackonochie lost his case on the points decided in his favor in the court below. The Court was composed of the Archbishop of York, Lord Westbury, Lord Cairns, Sir W. Erie, and Sir J. Colvile. The judgment was delivered by Lord Cairns, a layman, on December 23rd, 1868.

In explanation of the presence of an Archbishop in the Court, we quote as follows: "In cases arising under the Clergy Discipline Acts, the Board of the Privy Council is assisted by three bishops as ecclesiastical assessors." In all cases where assessors stand, they are in no way responsible for the judgment of Board; they are present merely to give an opinion on points which their lordships are not professionally familiar." Encyclopaedia Laws of England, 1st Edition, Vol. X, p. 455, article "Privy Council."

Rev. Mr. Mackonochie's troubles did not end there. We find him again before the court, the industrious Mr. Martin still after him. The Privy Council was now asked to make him obey the decision stated above. He had been ordered not to have candles on the Communion table; so he now put eight candles on a shelf about six inches above the table, but put them out before the Communion service began. The Privy Council, with unconscious humor, stated that the said candles were not required for the purpose of giving light. He had been ordered not to elevate the paten and chalice above his head; so he had taken to raising them just level with his head; and the affidavits recited the sundry bowings and kneelings in the course of doing so. It further appeared that he bowed the knee at certain parts of the prayer of consecration, to an extent that it occasionally touched the ground. The law lords pronounced against him at all points, and ordered him to pay the costs. This decision was given on Dec. 24th, 1869.

by Lord Chancellor Hatherley. 39 L. J. Rep. Ecol. Cases, p. 11. We wish we had time and space to give our readers some particulars of the lengthy judgments delivered in these cases. The incongruity of the situation is most striking. To see the judges of the Privy Council, who may be Jews or Catholics, for all the law provides, deciding a Steel-Coal case from Nova Scotia one day, and the next day settling the doctrine of the Church of England, and the ritual and rubrics, with pains and penalties and costs to enforce their judgments, is one of the most astonishing spectacles to be seen in the whole world. The references and quotations contained in these judgments would, themselves, if merely listed, prove to any unprejudiced mind the utter hopelessness of the Anglican claim that their church is Apostolic, Catholic or primitive Christian. References to the Fathers of the Church, the Statutes of Elizabeth, the Royal Injunctions of Edward VI, the writings and the sermons of Anglican divines, the sayings of his torians, the prayer-book of Edward VI, the notices and the letters of the most eminent men in numbers and at length, witnessing the immense industry of the laymen who are charged with the duty of deciding what the Church of England may or shall not teach, and a testimony forever against the men who substituted an artificial, man-made church for the divine institution founded by Christ.—Antiquarian Casket.

ONE CAUSE OF SOCIALISM

The housing of the poor is coming to the front as a problem pressing for solution. In the old countries as in the new, the conditions under which the poor live are in many cases most deplorable. Owners of tenement property let to the poorer classes of tenants are all too often unmindful of conditions, in the houses their tenants inhabit, which they themselves would not endure for an instant. No wonder the Bishop of Galway declared, the other day: "Socialism is a peril to-day all over the world. The poor and the workers are rebelling against their condition. One of the reasons is that they are so badly housed."

There are physical dangers in the old, ramshackle, unsanitary tenements. In the cramped and crowded quarters in which so many honest people are compelled to live, tuberculosis finds its greatest harvest. But there are moral dangers darker still incident upon such close and crowded living. The Bishop, whom we have just quoted, referring to this phase of the matter says:— "It is not a crime that many innocent boys and girls and growing men and women are housed under conditions in which we would not suffer our dogs to be housed? I think can say with truth that there are people in the slums of our towns who are obliged to live in conditions in which you would not suffer the beast of the field to live."

The Bishop was speaking of conditions in the city of Galway but his words have a far wider application. He declared it to be the duty of people with means to look into this question; or failing that, there are people in the slums of our towns who are obliged to live in conditions in which you would not suffer the beast of the field to live. The Bishop was speaking of conditions in the city of Galway but his words have a far wider application. He declared it to be the duty of people with means to look into this question; or failing that, there are people in the slums of our towns who are obliged to live in conditions in which you would not suffer the beast of the field to live.

AMERICA NEEDS THE CHURCH

Broadminded students of government are coming every day that the most powerful ally they can have is the Catholic Church. A good Catholic means a good citizen, for the Church has ever been the friend of good government and the foe of anarchy, as well as oppression.

A recent number of the Outlook, which has ex-President Roosevelt as one of its editors, has this to say of the powerful influence of the Church:—"America to-day stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief danger of America is from disorganizing forces and a lawless spirit; not from excessive organization. One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach. And within the reach of its influence are those who most need to be taught. That Church is a vast spiritual police force, a protection to society from the reckless apostles of self-will. But it is far more. Wherever it goes it teaches submission to control and that is the first step toward the habit of self-control in the individual which is an indispensable condition of self-government in the community, and of the Outlook congratulates America upon the evidences of spiritual property in the Roman Catholic Church in this country, and it gratefully appreciates the services, which that church is rendering to the community by inculcating the spirit of reverence which is the foundation of civil and religious liberty."—Intermountain Catholic.

Talking in Church

Down to a very recent date ancient tablets might be seen in the porches of venerable churches in the Old World, bearing the following significant question and answer: "What are the evil effects of talking in church? In the first place, it robs God of His glory, displeases the angels and saints, and deprives souls in purgatory of relief; in the second place, it stifles devotion, the worshipper; lessens the advantages of prayer and even prevents its being heard; in the third place, it disedifies our neighbors and distracts him in his devotions; finally, it is a sin that will be punished in purgatory."

CATHOLIC NOTES

Bishop Hartley, announces that during the past year 204 converts were received into the Church in the Diocese of Columbus.

Mr. Friedwald's will was filed in the Orphans' Court for Baltimore County at Towson and among his other charitable bequests to institutions he leaves \$200 to the Little Sisters of the Poor.

It is reported that King George and Queen Mary will make a brief visit to Ireland, probably in July or August. They will reside in the Vice Regal Lodge and will hold a series of brilliant state functions.

The New York Historical Association is trying to secure from the State the lease of an island in Lake George. It is the intention to place on the island a memorial in stone or bronze to Father Isaac Jogues, Jesuit missionary and martyr, who was the first white man to cross the lake.

A long and warm friendship between Cardinal Gibbons and the late Joseph Friedenwald, Baltimore, a member of the Jewish faith, was revealed recently when it became known that the prominent business man, who died recently bequeathed \$2,000 absolutely to the Cardinal.

There were Celtic, Jewish, Italian and Anglo-Saxon names among the 120 pupils of the Warren, Harvard, Prescott and Bunker Hill public schools who took part in a "spelling bee" in Charlestown recently, but the prize, a certificate engraved on copper, went to a little colored lad named Peter Washington—a real coal-black negro—who spelled down all his fellow pupils. He was the only colored boy in the contest, and this made his triumph more conspicuous.

The Very Rev. Henry H. Wyman, C. S. P., has been elected to succeed himself for the second term as chaplain of the State Senate of California. He is the first priest ever to have held the position, and the first minister of any religion to have held it for a second term.

Nearly 5,000 Fathers and Brothers of the Friars Minor labor in sixty-eight districts entrusted to them by the Propaganda, containing a population of 43,000,000 pagans and Catholics. They annually baptize from 9,000 to 10,000 adults, and from 7,000 to 8,000 children. They instruct 60,000 catechumens, and their schools are attended by 78,000 pupils. They take care of 11,300 sick, aged poor and deserted.

Pittsburg Knights of Columbus are engaged in a laudable work which might well be taken up by councils in all large cities. The Pittsburgers have a rescue fund to which each member pays a dollar a year. The money is used to save the faith of Catholic orphans who are brought into juvenile court, and it may be safely said that not one of them has gone astray.

At the recent sale at Sir Thornley Stoker's the block of medals which Robert Emmet's head rested after the decapitation was sold for a small sum. When one remembers it was in this very street (Ely place) that Robert Emmet wooed and won Sara Curran, daughter of John Phillip Curran, it seems a curious fate that this gruesome relic should be sold so near.

A beautiful statue of the Saviour, with arms outstretched in pleading, erected recently on the lawn of the Providence hospital, Wallace, Idaho, marks the fulfillment of a promise made by Sister Superior Anthony of the order of the Sacred Heart, when Wallace was burning last August, that if the hospital should be saved from the flames she would have the statue erected as a memorial.

The ancient family of Loyola, rendered immortal by the great religious work of St. Ignatius, founder of the society of Jesus, is represented at St. Louis University by Mr. Salvador Loyola, one of the students in the school of medicine. Some of the great names of St. Ignatius bore brave parts in the early Spanish explorations of the new world; they were officers in the service of the crown, and appear frequently in the annals of South America and Mexico.

Eight nations, The Catholic Herald notes, had the torch of faith extinguished from the altars of Ireland. Germany honours 150 Irish saints, France 45, Belgium 30, Italy 13, Sweden and Iceland 8, Austria's patron is St. Columban, France's St. Kilian, Flanders St. Winwin, Switzerland's St. Gall, Northern Italy's St. Romuald. Besides these Irish saints, Austria specially honours St. Fridolin, Calabria Sts. Prigidian and Cataldus, and Strassburg St. Virgilius.

The first settlement house under Catholic auspices was opened in Baltimore, Jan. 11. It is the result of untiring efforts on the part of the Workingmen's Guide of the parish of Sts. Philip and James. Cardinal Gibbons was present at the opening blessed the house and commended the work of the ladies of the guild. "You are the pioneers in a most holy work, undertaken in the true spirit of Christianity," he said. "Your motherhood is asserting itself, and I assure you are doing a better work than those who are running about the city seeking equal rights with men."

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LETTERS OF RECOMMENDATION. Approved. Ogdensburg, N. Y., 1910.

Mr. Thomas Coffey. Dear Sir:—Some coming to Canada I have been reading your paper. I have noted with satisfaction that it is directed with intelligence and catholicity and shows that the author is a strong Catholic spirit.

LONDON, SATURDAY, FEBRUARY 11, 1911

NEW THEOLOGY

Notwithstanding all the rationalism and scepticism of the present time, theology receives considerable attention from thinkers and reasonable people from magazines. We cannot say so much about the quality. The quantity is abundant. The quality is poor. Besides being indefinite it is sceptical in its tendencies and rationalistic in its method.

TO A CORRESPONDENT

We have been asked by a correspondent to give the dates when Lutheranism, Anglicanism and Presbyterianism started. Let us begin with the Church of England. The separation of England from the communion of the Catholic Church took a period of thirty-two years, from 1531, when Henry VIII first claimed the title of Supreme Head of the Church.

HENRY THE EIGHTH'S DIVORCE

Amongst the many arguments which Archbishop Armitage advances, more to escape our attack than to answer our plea, against the continuity of Anglicanism, is his statement that "if the proceedings in connection with the divorce of Catharine of Arragon were discreditable to Henry they were disgraceful to the Pope."

Christ in His resurrection must be the first born of many brethren. If raised up He will draw all to Himself. It is not the ideal only that poor humanity needs: it is the grace and mercy. Here is the wine and oil which from His own wounds the good Samaritan pours into the gaping sores of the sons of men.

originated the Augsburg Confession which contains an embodiment of Luther's teachings. But as early as 1521, Gustavus Vasa, King of Sweden, induced the estates of the realm in the diet of Westera to sanction the confiscation of the property of the monasteries.

Presbyterianism, founded upon the doctrine and ecclesiastical government of Calvin at Geneva, was embraced as early in England as in Scotland. In England it did not rise to importance until a much later date.

POLITICS IN THE GREEN ISLE

Last week the cables brought us the news that the British Cabinet was in session preparing for the opening of Parliament. At first sight it seems a very ordinary incident, but when we stop to consider, we begin to realize that this Cabinet meeting is by the foreword to one of the most historic sessions for which legislators have ever gathered at Westminster.

NOTES AND COMMENTS

THE TWENTY SECOND Eucharistic Congress, which is to assemble in Madrid from the 25th to the 29th of June, promises to maintain the high level which in recent years has distinguished these great gatherings.

CONCLUSION

IN CONCLUSION he has a word to say on the question of education and brings forward some (to Protestants) startling truths. "It is notorious," he says, "that until now Catholics have been deprived, on account of their religion, of University education in Ireland."

THE ARCHBISHOP OF OTTAWA

In a few weeks the Archbishop-elect of Ottawa, the Capital of the Dominion, will assume the duties and responsibilities of that important See. Archbishop Gauthier will be the third prelate who has had in his keeping the spiritual interests of the large territory comprising the Archdiocese of Ottawa.

AN ENGLISH EXCHANGE

RECALLS the late Cardinal Vaughan's well known attitude to bazaars as a means of raising money for religious or charitable purposes. He allowed that under due restrictions the means to the good end desired are justifiable. At the same time he would not

moral was, you cannot trust these Irish. If you give them Home Rule College Green will be a bear garden. Now the smoke of battle has cleared away and we can see the result. It is passing strange that this disinherited people have returned a united Home Rule party of 84 members to vote their united demand for justice.

himself make use of them and ordinarily inhabited them in the parishes over which his jurisdiction extended. The story is told that one of his priests, a near relative of his own, sought permission to organize a bazaar for the benefit of his church, and in response to His Eminence's objection said: "If I had your power I would have recourse to it; but I have not, and need to descend to a bazaar." The desired permission was given.

We ARE reminded by this incident of judgment pronounced upon such money-raising projects some years ago by one of the best and best-known priests in Ontario, now, alas! no more. "If anyone can make a bazaar respectable," he said, "it is Father so-and-so; but I never knew one that did not exhibit features that made one wish to stay away."

Mr. REDMOND has in the current issue of Reynolds's newspaper, made a very effective retort to the cry of the Ulster Unionists against Home Rule, and the "menace" which that impending measure is said to contain against the Protestants of the North. He shows conclusively that there is really no "Ulster question," and that Ulster is neither Protestant nor anti-Nationalist as asserted by the Unionists.

ON THE SUBJECT of religious intolerance, Mr. Redmond goes on to show that the charge can never be made in justice against the Catholics of Ireland and quotes Lecky and other writers to show that the boot is, as a matter of fact, on the other foot.

It is not Irish Catholics but Irish Protestants like Lord Pirrie and others who assert that the only people in Ireland who practice religious intolerance are the Protestant Unionists, where they have the power. Catholic Dublin and Catholic Cork can point to many Protestant Mayors. But no Catholic ever sat in the Mayoral chair of Protestant Belfast or Protestant Derry.

THE AUTHORITIES OF THE NON-CONFESSORIAL BODIES

OF ENGLAND continue to be gravely concerned over the steady decline of their membership. For the past four or five years the Baptists, the Congregationalists and the Wesleyan Methodists have all reported a decrease, and in the two first named, statistics for the year just closed reveal a further diminution of 3,775 and 1,587 respectively. In face of this, the adherents of these churches are discussing the matter in the pages of The Christian Commonwealth, and various expedients are being suggested to arrest the too-evident decline.

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FIVE-MINUTE SERMON

SEPTUAGESIMA SUNDAY

IDEENESS

Why stand you here all the day idle? (Matt. xx, 6)

We read in today's gospel that the Lord of the house, as he went out at the eleventh hour, found some laborers standing in the market place idle, and censured them: "Why stand you here all the day idle? Go ye also into my vineyard."

"If even they," says St. Bernard, "who had not been called to work are censured for their idleness, how much more will they be censured who although called to work idly away their time?"

"Idleness hath taught much evil," says Holy Scripture (Gen. iii, 17), and for punishment in the eyes of God. Let us to-day consider how we may sin by idleness.

The ancient heathens had the saying: "The gods give their favors for work." I.e., only those who are diligent and active can accomplish anything, while he who is lazy will make no progress.

Man was given work to do even in paradise. "And the Lord took man, and put him into the paradise of pleasure, to dress it and to keep it." (Gen. ii, 15) Paradise yielded fruit in abundance, why then was it necessary to dress it? Why keep it when there was no need of it?

Therefore God abhorred idleness from the very beginning. Holy Scripture gives many examples that impress upon us the truth that idleness leads to evil. During the time the Israelites groaned under the heavy yoke of Pharaoh of Egypt, they were zealous in the service of God, but as soon as they were released from this bondage and freed from work, as soon as they received their bread from heaven without labor on their part, they neglected God and erected a golden calf and adored it. These are the very gods, O Israel, that have brought thee out of the land of Egypt." (Exod. xxxii, 4)

King Solomon was the happiest and wisest of all human beings until idleness caused him to become an idolater. While occupied with the building of the temple he was God-fearing, but as soon as he gave himself over to idleness he indulged in such pleasures as he fell away from God and worshipped idols.

To convince you that idleness is the origin of much sin, it is only necessary to call upon your own experience. When do you pay more attention to the suggestion of the evil one, at work or during idle hours? When do you better resist the temptations, during the time of work or while at leisure? You must admit that many sins are committed while you are idle. In idle hours the evil spirit finds the mind susceptible and the will weak. Impure thoughts and desires suggest themselves to the idle man, and he offers little or no resistance; idleness leads to drunkenness and excesses of all kinds. In short idleness is the origin of all vices. On Sundays we should serve God and work for the salvation of our souls. Instead of this, idleness and leisure lead many to sin even on the day of the Lord. Many people indeed are more on Sundays than during the rest of the week. The wise Sirah was justified in saying, "Idleness hath taught much evil." What will be the result of our Savior has said it in the words: "Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire (Matt. vii, 19).

My dear Christian, if you wish to keep your souls free from sin, so that in the hereafter you may not be cast as unfruitful trees to the fires of eternal destruction, you must endeavor to flee from idleness, the origin of all vices. Endeavor to have your time usefully occupied, so that the evil spirit may not find you weak in your idleness and conquer you. Follow the advice of Solomon: "Whatever thy hand is able to do, do it earnestly" (Eccl. ix, 10) Perform all your actions with a good intention. "Whether you may eat, drink, or whatever you do," says the Apostle, "do it all for the greater honor of God." The smallest deed is made meritorious when performed with a good intention. The offender who repents and is satisfied with water, and the offender who thinks of God in the time of rest, the less power will the evil one have over us, and at the hour of death we may hope that God will say to us: "Let the laborers come and receive their reward." Amen.

OLD, YET NEW

Father Ignatius Spencer, the distinguished Passionist, tells in one of his letters how he was led into the Church. The weapons he used in fighting the Catholic faith were turned back upon him. In answering the letters of an unknown person who was seeking light, his arguments against Rome were refuted, and he began to study for himself. Here is his letter—though old, yet it is new: "This person stated that he had been travelling abroad; and, having frequently entered Catholic churches, and been surprised to see how diligent and holy the services were, he was led to examine them further and began to entertain doubts of the wisdom of the English Reformation. I thought I could soon set him right by pointing out to him what I had for some time thought denunciations against the Catholic Church in the Apocalypse and in other parts of the Scripture. In this course of our correspondence he forcibly opposed those ideas, and so far from allowing that they could be proved from Scripture, he treated them as the mere inventions of men. I was then led to ask myself whether I had drawn them simply from Scripture, and found that I had never entertained them before some Protestant commentators had put them into my head. My principle was to attend to the Word of God alone. I therefore determined no longer to pay regard to those ideas, unless I should find the

Feared Lockjaw

In Badly Calked Horses—But Egyptian Liniment Saved Him

The season of icy roads and sudden heavy snowfalls, is an anxious one for horseowners, because it is so easy for a sharpshod horse to cut himself seriously when floundering in the deep snow. A bottle of Douglas' Egyptian Liniment on hand then, may be the means of saving a valuable animal for you. It not only cures lockjaw at once, but keeps the wound clean and healthy and quickly heals it.

Read what Mr. G. P. Ashbocker, Evan Mills, N. Y., says about it: "Egyptian Liniment has made extraordinary cures for me. One of my horses got badly calked, and everyone said he would have the lockjaw. The sound gathered and broke, and there was a great hole between the hoof and the hoof. I used only Egyptian Liniment and the horse's foot was soon sound and well. It made a permanent cure. In my estimation there is nothing equal to this Liniment for cuts or sores of any kind."

25 cents at all Druggists. Free sample on request. Douglas & Co., Napanee, Ont.

Scripture of itself led me to them. From that time those ideas never made any impression on me.

"I never knew who this correspondent was until I went abroad to prepare for my ordination. I then learned that it was a young lady who was on the point of becoming a Catholic, but who, for further satisfaction, wrote to me, and to one or two other Protestant clergymen, to hear what we could say in defense of our religion. You may naturally suppose that our answers, instead of weakening, would rather confirm her attachment to the Catholic faith. Just so; she became a Catholic, and was on the point of being professed a nun in the order of the Sacred Heart when she died, and my only consolation was that she had been a Catholic. Owing to this correspondence, I became much more willing to give Catholics a favorable hearing; but it was yet three years before I was led to the further step of embracing the Catholic faith."

A "favorable hearing" is all that Catholic faith asks. She has back of her the commission of her Divine Founder, whom she has historically venerated. Admitting the divinity of Christ and that He founded a church, the truth of the Catholic Church is as logical as any proposition in Euclid.—Intermountain Catholic.

CONSOLATION AT DEATH

From time to time one meets with a particularly striking verification of the statement once made by Dr. Oliver Wendell Holmes that, whatever may be thought of Catholicism as a religion to live in, it seems certain that one who dies in it, says Ave Maria. In a week on the Lockawanna railroad in Scranton the other day, Freeman Williams was pinned beneath the wreckage for an hour and twenty-three minutes. Priests from the episcopal residence were soon on the scene, and Father Hurst attended to the injured freeman. The latter's brother, Joseph, hastened to cheer the sufferer. Without a whimper William responded to his brother's pleadings: "I'm all right now; I've had the priest!"

"I've had the priest!" Yes, let the Socialist philosopher ignore religion deers its adherents, and scoff at its ministers as he will; there comes to every man, day laborer or millionaire, an unflinching moment when all his hopes center in the opportunity of making his peace with God: when his being "all right" or the reverse depends on whether or not he has enjoyed the unspeakable consolations of religion—"had the priest," as poor Tobin expressed it.

A PLEA FOR SOCIABILITY

In the beginning it may be well to observe that it is not the province of the Church to create any other degree of sociability than that which already exists. Her duty is to teach, and if her children followed her teachings, there would be small cause for complaint, but they do not. It must be confessed, and hence arises the conviction on the part of many earnest men and women, that it is to her interest to insist that Catholics do their duty. That there is a vital need for this everyone who has ever given the subject a moment's attention.

Take for instance, the case of a young man removing from one city to another. He may be irreproachable in morals, and a constant attendant at Mass for years, yet remain unknown to those with whom he is fitted to associate, unless he force himself upon those who are strangers to him, and who show no sign of wishing to make his acquaintance. Is it a wonder, then, that young men find their female friends among Protestants and eventually marry outside the Church? This it must be admitted, needs consideration.

Or take the case of a Catholic family coming into a strange city. It may be entitled to a place within the most select Catholic circles, and this may be so acknowledged by Catholics themselves whenever they think of it, and yet Protestants are invariably likely to show the members the usual social courtesies. Protestant women are the first to call on the wife, and Protestant men first to invite the husband to their club or a place of amusement. In one case, to my own knowledge, the convert wife of a man in a prominent position in a western city, was four years in her home before a single Catholic woman called to see her. The lady, he it said, had formerly been prominent in the highest Episcopal circles in her native city, where she bore a name illustrious in American song and story. Does anybody suppose she did not find adherence to Catholic truth a rather lonesome affair? It is a fact she did. This is only one example of many that might be quoted.

Many converts coming into the Church and who would make useful members of

the household of the faith, gradually fall away, owing to this simple lack of courtesy. Many Catholic young men and young women, through similar indifference, drift into indifference, or finally drop out altogether owing to similar culpable negligence.

While we have said it is not the duty of the Church as a teaching body to look after these things, it most unquestionably is the duty of her children to correct the blunders they make in this regard every day of their lives. We should be more sociable than we are, and the moment has arrived when we should begin to consider our falling, for the clergy are too busy to look to strangers and converts, the laity should do it.—St. Peter's Net.

DRINK AND ITS DANGERS

In each human being two forces are at war, the appetite and the intellect. Whisky feeds the appetite and dulls the intellect. This curse of civilization, the worst of all modern temptations, is made respectable by custom, is made plausible and seemingly harmless by thousands of examples from men who know better, and most instances, this ever present temptation will be offered to you every day of your life. Be determined that it will find your powers of resistance stronger every day. Let your motto be "to leave it entirely and forever alone."

The man who drinks is always in danger. He of necessity loses his reason, his control, and is at the mercy of other people and of his own unbridled passions and impulses. He is a risk and a menace to the community, and he finds that sooner or later society imposes on him the heaviest burden for his folly he need never have worn.

The moral degradation of the inebriate is the completion of the sad falling away of brilliant possibilities. . . . With one hand he seizes the bottle, and with the other he holds the large, old-fashioned silver watch, that he has worn for the last twenty years, and waits for the big hand to touch the dot of the hour.

CUREFF BELL MAKES FOR LAW AND ORDER IN DISTRICT OF CHICAGO, FATHER HAYES AN EFFECTIVE AID TO THE POLICE

Down in that most cosmopolitan of districts known as "back of the yards," in Chicago where all the nations of the world mingle with one another within a boundary half a mile square, there survives a custom that is three hundred years old. It is the curfew. On the occasion of its third anniversary in Chicago, the police of the "back of the yards" district, Father Hayes, a native of the north-western States, has been engaged in the religious war for human betterment.

The old question of temperance is on every hand, a present day issue, and its best and strongest armor is through the Blessed Sacraments of the Church of Christ and affiliation with the total abstinence cause.—E. A. Hall in the Sacred Heart Review.

IRISH BLOOD IN BRAZIL

There is scarcely a country in the world where so many Irish names of distinction may be found. In Ireland, one who formerly fled from persecution at home, France, Spain, Italy, Austria, and Russia welcomed the O'Neills, the O'Donnells, the MacMahons, the Fitzgeralds, in O'Connell the name of O'Higgins is still held in the greatest veneration. Only recently notice has come of the immense work accomplished in Brazil by another descendant of Irish heroes, Senhor Roxoroiz de Belford, a native of Brazil who has been honored by the King of Portugal by his nomination as a member of the Royal Council.

The Belbords came originally from Normandy and the Talbotts, one of the family became the feudal lord of that name and founded a family which was allied with the great families of England, the Lowthers, the Barnwells, the Howards, the Talbotts, and other names that were Tyronnell, Vice Roi of Ireland at the end of the sixteenth century, who defended King James II. against the Prince of Orange, and entertained the King at Dublin when he was flying from England.

Two years later the Belbords took the side of King James in the Battle of the Boyne and were on that account obliged to leave the country. The last heir of that illustrious house, Launcelot Belford, a direct ancestor of Roxoroiz de Belford, took up his residence in Brazil, then a colony of Portugal, where he married the daughter of a noble family, and the family of that name by his marriage with a descendant of King Alfonso III.

Up to the time when their devotion to the Catholic faith and to the Stuart cause compelled them to leave Ireland, the Belbords possessed in that country the feudal castle of Kilmee that descended to them from Richard Belford, Chancellor of Ireland in 1314, and other ancient castles in various parts of the country. The Brazilian Belbords have held very important positions in the State, and have always maintained intact the Catholic faith for which their ancestors had suffered so much in Ireland. The present head of the family presents in his features the characteristics of his Irish ancestry, and by his firm integrity and sincere disposition has gained the esteem and admiration of the whole Brazilian people.—Pilot.

A Word Painting

A word painting by Canon Sheehan that is worth reproducing at this season is quoted in the Dublin Leader:

"To-day a child in its mother's arms came into my garden. I looked at it and saw at the same time the necessity of the Incarnation. God could not resist taking that loveliest form, the highest to which material things have reached. The yellow curls, thick and close and like silk floss, falling down upon his neck; the clear, limpid eyes, beaming with pure delight; the white teeth, and his ineffable joy as he played

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto, Canada.

Reference is made to Dr. McTaggart's professional standing and integrity in the following: Sir W. R. Meredith, Chief Justice; Rev. N. Burwash, D. D., President Victoria Col. Rev. Father Tealy, President of St. Michael's College; Right Rev. J. F. Sweeney, Bishop of Toronto; Lord Thomas Colby, Senator, Catholic Record; Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthy, safe, and effective. No hypodermic injections, no cathartic treatments. No poisonous narcotics, no pain, no danger. Consultation on correspondence invited.

MAGIC BAKING POWDER Used by the best Bakers and Caterers everywhere also by Chefs in the large hotels and on Dining Cars, Steamships, Steamboats, etc. It is wise to use food products that are produced in clean factories. E. W. GILLETTE CO. LTD. TORONTO, ONT.

"BACK OF THE YARDS"

at hide-and-seek behind his mother's neck; and then, becoming suddenly serious, stroked his mother's cheek and stared at her with eyes of wonder.

Such a sight inspired one of Raphael's most admired masterpieces; and that again, has moved myriad hearts to adoration and prayer.

WHEN WE GO TO MASS

The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more. When we go to Mass we should think of what Mass is. Do not think of business; of your family; of who is at Mass besides yourself; of what you have just read in the paper.

When you go to Mass, put before you the words of His hands and feet; of the Thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon God; the white lips asking God the Father to forgive you. What you would do then, do now at the Mass for when you are at Mass, Jesus is asking for your love.

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ATTACK ON THE CHURCH

Every attack made on the Church results in increased faith, love and devotion on the part of her children, and in a way, it is a blessing as well as an evil. Being in league with the rulers as against the people. Agitators and so-called reformers know and have always known how to appeal to the crowd in ignorance of the Church as an institution. It matters not what has been the reason why priests and nuns have been attacked, the Church is not to blame. Christ Himself was condemned to crucifixion because of the cry of the mob, urged on by the self-seeking doctors of the law, notwithstanding. He was one of the lowly people, the son of a carpenter.

If You Have PILES

We Want to Send You Dr. Van Vleck's \$1.00 3-Fold Absorption Remedy to Try Without Cost

Just Send Us Your Address

This remarkable 3-fold remedy has been so successful in every kind of Rectal Trouble, Piles, Ulcers, Fissures, Tumors, etc., that we have no hesitation in offering you a Free Trial to every sufferer who writes us. We have many letters telling of wonderful cures it has wrought—even after 20 and 40 years of suffering. Don't suffer in silence; try to get cured, and don't give up, for Piles lead to life-long misery, and to the dread fistula and cancer.

DRINK CURE A MIRACLE!

No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomachs and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the craving, restores the shaking nerves, builds up the health and appetite and renders the drunkard fit to live again. It is odorless and tasteless, and dissolves instantly in tea, coffee or food. It can be given with or without the patient's knowledge.

Read what it did for Mrs. G., of Vancouver: "I was so anxious to get my husband cured that I went up to Harnett Drug Store, and got your remedy there. I had no trouble giving it without his knowledge. I got him cured in a few days. The cost was nothing according to what he would spend in drinking. The cure of drink was putting me into my grave, but now I feel so happy, and everything seems so different and bright. May the Lord be with you and help you in curing the evil. I do not want my name published."

Now, if you know of any unfortunate needing Samaria Treatment, tell him or his family or friends about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its clutches. Write to day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, including names and prices, will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence strictly confidential. Write today. The Samaria Remedy Co., Dept. II, 49 Colborne St., Toronto, Canada.

YOU MAY HAVE North American Life Assurance Company Head Office Toronto

many so-called "gilt-edged" securities in your possession, but no one can guarantee that they will realize even one-half their par value after your death. If, however, you hold a good life insurance policy it will realize its full face value, and perhaps more, just when those dependent upon you are most in need. The Compound Investment plan of insurance, besides other attractive and valuable features, provides for the return of all premiums paid beyond the 10th year, in addition to the face amount of the policy.

It will pay you to see one of our representatives at once regarding this form of policy, or write to the

there will always be conflict between right and wrong. Our duty, consequently, is, not to waste time deploring this state of affairs, but to be ever ready to fight for the honor of God and her Church.

The lessons of history are so plain on this point that they cannot be mistaken. From the very earliest times those communities have thrived most, have attained the best in national life and have been most arduous in defending their ideals of human liberty, in which religion was the purest and in which it permeated most thoroughly the daily life of the citizen.—Philadelphia North American.

Shoe Boils, Capped Hock, Bursitis are hard to cure, yet ABSORBINE

More and more women are using our bank for their personal savings. The bank not only offers safety from theft or loss, but removes the temptation to spend money foolishly. There is no way to accumulate the money necessary to purchase some desired article like depositing small sums from week to week.

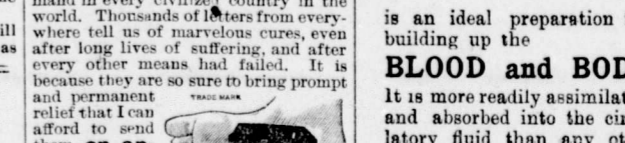
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RHEUMATISM

I want every sufferer to try my Drafts, which are curing thousands, WITHOUT COST

All I ask is your address

I want to send every sufferer who has Rheumatism a regular \$1.00 pair of Magic Foot Drafts, the great Michigan remedy for Rheumatism, of every kind, chronic, acute, muscular, sciatic, lumbago, gout, etc., no matter where located or how severe, on FREE TRIAL.



My Drafts are meeting with phenomenal success—they are already in demand in every civilized country in the world. Thousands of letters from everywhere tell us of marvelous cures, even after long lives of suffering, and after every other means had failed. It is because they are so sure to bring prompt relief that I can afford to send them on approval. Just send your name and address. Return mail will bring the Drafts, prepaid. Then, after trying them, if you are satisfied with the benefit received, send me One Dollar. If not, they cost you nothing. You decide, and we take your word. Address: Magic Foot Draft Co., 256 Oliver Bldg., Jackson, Mich. Send no money—just your name. Write today.

Get High-Class Phones

If you and your neighbors are going to build a rural telephone system it will pay you to install high-class apparatus. There will be less trouble and annoyance, and the cost of maintenance will be lower. Canadian Independent Telephone and construction materials are made in our plant in Toronto. They may cost you a little more than some others, but they're certainly worth the difference. Every phone is guaranteed for 10 years. Send for "Canada and the Telephone," our very interesting new book, containing 32 pictures showing necessity of the telephone on the farm.

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CHAIRS WITH YOU

SICK CALLS

Many a man leads a carefree life which finally terminates either of long or short duration. The Lord's day has no but the opportunity for dissipation. He has sneered and deemed it worthy of imitate. He has not attended years. Physically brave, ally too much of a cowardly confessional. Then against himself, he has not really said to himself, "I want to go to the heaven cause I don't intend to give out mode of life."

So he goes along, day clutching him harder at conscience becoming indurating to excuse his crimes. He is finally, finally, finally convinced him that his sin is death."

He does not want to a life of his physical strength talk to him about calling pretends to get angry. "There is time enough for me up and around, and then I will go to confession, new life!" Perhaps the household fear to excite ing that the priest should sometimes they way was treacherous, and frequent takes a sudden to unconscious, unable to of a confession, and he dies before the priest. The Scriptural word live so shall you die," are terrifying frequency.

In cases of sorrow it your duty to a sick person, "Do unto others have them do unto you yours, and they will be there helpless, knowing yes, and your spiritual though you will not admit hoping against all reason, that a few years will enter into Eternity, do your relatives or friends proper interest in you, only of your body? Any priest of experience of the whispered dread of feasted when the sick is sent to the clergyman, who tells him that we do not know that you are feel offended if he shot you kindly. Tell him that he has a little more, you just not to see him will tell you that the divines are unreasonable in that in ninety-nine cases hundred of this kind, the lighted to see the priest, a most satisfactory confidant at peace with his God, how strenuously you pray for him that we do not know that you are feel offended if he shot you kindly. 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CHAIRS WITH YOUNG MEN

SICK CALLS

Many a man leads a careless, reckless life which finally terminates in sickness either of long or of short duration.

So he goes along, day after day, sin clutching him harder and harder, his conscience becoming indurated, not minding to go to the sacraments but to the opportunity for pleasure or dissipation.

He does not want to admit the gravity of his physical peril. When others talk to him about calling the priest, he pretends to get angry, and tells them, "There is time enough for that, I shall be up and around in a few days, but then I will go to confession and begin a new life."

In cases of serious illness what is your duty to the sick person? Simply this, "Do unto others as you would have them do unto you."

Any priest of experience will tell you of the whispering dread of one of his parishioners who, in ninety-nine cases out of every hundred of this kind, the sufferer is delighted to see the priest, always makes a most satisfactory confession, and dies at peace with his God, no matter how strenuously your sick friend objects to the call for the priest, pay no attention to it, send for the clergyman, tell him when he comes, all you can do is to be present.

The chamber of the sick person should be as clean as possible. It should be a table covered with a clean white cloth. On the table should be a crucifix and two wax candles, a bottle of holy water, a plate containing a small piece of bread, or a little dry toast, and another dish in which is placed some absorbent cotton or flax.

Every Catholic family should be supplied with these requisites. Sickness or accident may come into any family at any time. Don't wait until then to think of the necessary preparations. It is shameful and scandalous at times to witness careless, indifferent Catholics sending to the neighbors for those articles which they should have in their own house.

OUR ANGEL GUARDIAN There is no Catholic child but who is taught from his earliest years to list a short prayer, morning and evening to its guardian angel, and thus as a duty of gratitude as well as of devotion and reverence from the cradle to the grave over at our side God's holy angels are our earliest, truest, staunchest friends.

OUR BOYS AND GIRLS RUTH AND THE COBBLER Here is a little story that carries its own lesson for all young people: "If I have no other way to finish I can go with you," said Ruth. "I promised it for this evening. I don't believe I can finish it, but I'll try. Stop for me when you come this way."

WATCHING OVER US NIGHT AND DAY

When the girls came along Ruth was ready to go to the concert with them. It was a worth-while concert, and Ruth congratulated herself that she had been able to enjoy it.

On her way home she passed the tiny shop where her friend, the cobbler, lived. This wise and kind old man was sure to all the children in his part of the town. And Ruth, remembering how she loved music, decided to stop in and tell him about the concert. She found him repairing a child's stobby, so called lion shoes.

"What a beautiful thought," cried Ruth. "I wish I could worship that way. My job, my work, and my worship, would be all in one."

He does not want to admit the gravity of his physical peril. When others talk to him about calling the priest, he pretends to get angry, and tells them, "There is time enough for that, I shall be up and around in a few days, but then I will go to confession and begin a new life."

Any priest of experience will tell you of the whispering dread of one of his parishioners who, in ninety-nine cases out of every hundred of this kind, the sufferer is delighted to see the priest, always makes a most satisfactory confession, and dies at peace with his God, no matter how strenuously your sick friend objects to the call for the priest, pay no attention to it, send for the clergyman, tell him when he comes, all you can do is to be present.

The chamber of the sick person should be as clean as possible. It should be a table covered with a clean white cloth. On the table should be a crucifix and two wax candles, a bottle of holy water, a plate containing a small piece of bread, or a little dry toast, and another dish in which is placed some absorbent cotton or flax.

Every Catholic family should be supplied with these requisites. Sickness or accident may come into any family at any time. Don't wait until then to think of the necessary preparations. It is shameful and scandalous at times to witness careless, indifferent Catholics sending to the neighbors for those articles which they should have in their own house.

OUR ANGEL GUARDIAN There is no Catholic child but who is taught from his earliest years to list a short prayer, morning and evening to its guardian angel, and thus as a duty of gratitude as well as of devotion and reverence from the cradle to the grave over at our side God's holy angels are our earliest, truest, staunchest friends.

OUR BOYS AND GIRLS RUTH AND THE COBBLER Here is a little story that carries its own lesson for all young people: "If I have no other way to finish I can go with you," said Ruth. "I promised it for this evening. I don't believe I can finish it, but I'll try. Stop for me when you come this way."

THE DECADENCE OF RELIGIOUS CUSTOMS

Religion being the sum and substance of all the ties that bind man to God, it ought naturally to find expression in every department of his life, and in an exchange. It should manifest itself in a positive manner alike in the individual, the family and the State.

The same is true in regard to the family. There is a tendency to relegate religion to the care of the individual as purely private concerns. Family prayers, family Communions, assistance at Mass in the family pew, the seeking of a father's or a mother's blessing, joyful birthday reunions are no longer honored in practice in many homes.

As the ceremonial of the Church is the expression of its faith so are religious customs in the home an expression and evidence of the belief that animates it. Do away with the ceremonial of the Church and you weaken faith; for our composite nature calls for an outward expression of our inward belief.

When the telegraph operator who received the story of the Chicago fire disaster over one of the Eastern wires (he is an Irishman himself) banded the list of the dead fire fighters to the telegraph editor, he remarked: "Well, that looks like the roll of the Ancient Order of Hibernians, doesn't it?"

That same list has moved the St. Louis Republic to comment on the high level of physical courage of the Irish race and to wonder that it is so. "The three great gradations of heroism in the history of the world, says the Republic, have been the desert, the mountains and the sea. The Irish have been trained in none of these. The home of the Irishman is the most unheroic of all, only a few of his people are pastured rather than maritime."

Nevertheless, the Irish race has such an affinity for heroism that it has produced a list of heroes which would do credit to any nation. The Republic believes that a race reared in a smiling island ought to be low in courage and ready to sacrifice anything rather than face danger or provoke strife.

THE 'NICE' CATHOLIC There is a type of time-serving, apologetic Catholic, fortunately growing less numerous, yet unfortunately still among us. He is, to his own manner of thinking, always better than the Church. He is a man who knows his Church—never that of one who knows his Church to be always right is fearless and heedless of what others in their ignorance may think. He is always wishing that the Pope would not condemn Modernism, or that his Bishop would not speak openly against heresy, or that his pastor would not denounce mixed marriages.

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FRANCE AND ITS EXILED RELIGIOUS

A month-old item of news from Paris suggests reflections regarding the policy of the latter day treatment of religion to the exiled French Catholics.

The occasion merits special remark here, because of the large number of religious who are distinguished places, in the annals of French heroism, said Masson, upon the pages of the golden book wherein are described the heroic deeds of France's children.

Religion has been practiced by men of the highest genius, and of the proudest bravery. For religion has close sympathy with heroism and glory. —Pere Lacordaire.

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NA-DRU-CO HEADACHE WAFERS. Relieve the worst headache in 30 minutes or less. Absolutely harmless. 25 cents a box.

neglect of church going. Meanwhile the business interests of the country compel hundreds of thousands of men to stay away from church on Sunday under penalty of losing their positions.

Only work of absolute necessity should be done on Sunday, and employers with a conscience should, even in that case, so arrange matters as to give their workmen an opportunity to attend church. In the police and fire departments on Sunday, and employers with a conscience should, even in that case, so arrange matters as to give their workmen an opportunity to attend church.

HOMEY MEDITATIONS Cultivate the great art of leaving people alone, even those you think you have a right to direct in the minutest particular.

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