

The Catholic Record.

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

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A DREARY VERBOSITY.

We suppose that Dreyfus, with his rank restored and the plaudits of the world ringing in his ears, would be thankful if the newspapers consigned his case to the archives. We have had so much of it, and the story is so old. Prejudice and perjury and hatred had their way with an innocent man, just as they have done, ere this, and will do here and there till the crack of doom, and, unlike Dreyfus, many an innocent man stumbles along, with a load of ignominy, as friendless, save for the God who sees that his honor is unstained. But journalists persist in weaving garlands of laudatory rhetoric for Dreyfus, and, incidentally, rhetoric of another kind for those who had him degraded and imprisoned. They expatiate on the ignorance and narrow-mindedness of certain people, and hark back to Leo Taxil to show that some Catholics are very credulous. It is true that Taxil's stories were of a sensational order, and were accepted in many walks of life as trustworthy narratives of Masonic infamy. When, however, Taxil told that his exposures were fiction, the world laughed at Catholic infatuation. It was said that a monumental liar like Taxil should have gone unchallenged for so long a time. But it is quite another matter to flout us as ignorant and credulous because we believe in the possibility of dealing with devil's and diabolic possession. Science may be appealed to to explain things that were regarded as supernatural by other ages. But, with due appreciation of what science has done, there are many ordinary phenomena for which it can vouchsafe no adequate explanation. Hence we are not so sure that devils that have ere this produced sensible effects in the world are altogether idle nowadays, and that many things which are either passed over lightly or dismissed as puerilities, may not be ascribed to diabolic agency.

A WORD FROM THE MEDICOS.

Commenting on the fact that the drinking man now finds his opportunities for employment very seriously limited, The New York Medical Journal says that, whatever the effects of alcohol be on the physical system, there is no doubt whatever about its temporary effects on the mental. It leads to diffusion of mind, desultory conversation, a general sense of "What's the use of doing anything but enjoy oneself." And it goes on to say that the sharp, merciless competition of modern business methods tabooed drinking because it was found that the abstainers did more work, and so obtained better results. The change was rapid, till now drinking is for the most part confined to purely social occasions, and is much less a feature of these than formerly. And we may add that in some quarters the drinking man is looked upon with suspicion, and this because some people consider that alcohol cripples a man, prevents him from doing his best work, and may put him in the "down and out" club. Young men who drink should be able to get some information and advice from the worn out caricatures of humanity who have sacrificed health and ambition for the "happiness of the saloons" that are at our own doors. Said the other day one of these battered selfish toppers: "The best man is the man who does not touch liquor." Exaggerated, mayhap, but not devoid of truth.

ACCOUNTED FOR HOT WEATHER

The editor of the Christian Guardian is perturbed over the story of the wrecking of the steamer "Sirio." The heat, and not having the laws of perspective at hand, may account for the agitation which does credit to his kindness of heart. The Italians on board the steamer behaved badly. So ere this have others in the grip of fear. But why say that misgovernment and priestly ascendancy are largely responsible for this barbarism. We agree with our esteemed friend that the very thought of these Italians stampeding through fear is enough to make one shudder, and we can take a shudder on our own account at the sight of an editor stampeding through the ordinary rules of logic. We hope our readers will not ascribe the Valparaiso earthquake to the "hat assemblies of the Methodist body."

THE C. T. U. A. CONVENTION.

The C. T. U. A. convention at Boston gave, as usual, a great impetus to temperance work all over the country. The delegates were enthusiastic, the business was transacted with dignity, and the public prints, as a rule, echoed the right thinking citizens' approval of the union's work. Among the resolutions we note the following:

"We hold it as a simple truth that the aim of all legislation on the liquor traffic ought to be the reduction of the number of saloons to as low a minimum as possible. We remind the keepers of saloons that they can scarcely avoid playing the tempter's part. The Catholic who remains in the liquor business against the admonitions of the Third Plenary Council of Baltimore cannot expect the blessings of heaven, and he certainly will not receive the blessings of the multitude whom he has helped to ruin."

THE PASSING OF FICTION.

Thanks to the labours of Dr. James Gairdner, F. W. Maitland and others, our non-Catholic brethren are beginning to learn true history about the Reformation. Lingard did essay to teach them, but, being a Catholic, he was looked upon as a special pleader, and ignored by those who had to make out a case against Rome. One thing certain is that the regard for truth have eliminated from their stock of anti-Catholic literature the fiction that has masqueraded too long as history. With the atmosphere cleared, the non-Catholic may see a glimmering of the "kindly light."

As an indication of the belief in some quarters that dissension and division are opposed to the unity for which Christ our Lord prayed, we may cite the editor of the Lamp, who tells us that the Church of England commanded far greater respect under the Popes than she has ever done since, and, alluding to the enemies who are attacking her vitals through the Education bill, he goes on to say that the question of the Papacy is of more vital importance to the future of our Church than any other at this time which we can possibly consider, and this is our justification for pressing home to the attention of our fellow churchmen the claim of the Bishops of Rome to have universal jurisdiction as successors of blessed Peter over the entire Church of God. Wycliffe the morning star of the Reformation, is also, to the eye of the non-Catholic historian, not the brilliant luminary English Protestants have fondly imagined him to have been. It is an old story, oft repeated by the Catholic, but from the lips of historians who are not of the household it may help our separated brethren to see Wycliffe but a poor priest, bawling with pride and uncharitableness and learning and wealth against the imperishable Church of God.

KEEP COOL.

Replying to a correspondent we would say that criticism of the proposed Catholic Federation in Canada is premature. When the call for action comes our friend can contribute his quota of advice. At present it serves no useful purpose to allow his critical acumen to roam afield in pursuit of plans which may or may not be discussed by those who are in favour of Federation. We believe, however, that with united forces, we could achieve more success than we have to our credit, as upholders of every movement in the interests of truth and justice. Catholic activity would be concentrated and quickened, Catholic young men might be lifted out of the rut and encouraged to regard the development of muscle as not the most worthy object in life. In a sermon preached by Bishop Canevin, of Pittsburg, at the convention in Buffalo, we note that, according to him, the whole policy of the American Federation of Catholic Societies is constructive. They wish to build rather than to destroy. They aim to be zealous in doing good rather than petulant or narrow by complaining of grievances. In the great movements which are exerting their forces round about us Catholics should be the first to recognize and encourage what is true and good and to point out and condemn what is false and evil.

NOT DANGEROUS.

We are informed that sundry good people are somewhat timorous of Federation. Without venturing to peer into the reasons for this fear, we may say that Federation, groomed and guided properly, would be as gentle as a zephyr, and extort praise from those who descend on the necessity of doing no-

thing that might arouse the animosity of our neighbors. It might, of course, enter upon a line of action which might not be received with kindly eyes by some of us. Then the layman who is anxious to be an apostle, and who knows some things better than the cleric, might emerge from the obscurity of the parochial hall and give us the benefit of his wisdom and experience. And they who bemoan the wasting of Catholic youth and energy might show us how to transform it all into beneficent activity. But let us begin. We should remember also, in the words of Bishop Hedley, that practical demonstrations of fraternal attachment and loving help to fellow Catholics are a part of the seriousness of life. It is only the negligent, the thoughtless, the frivolous or the aban- doned who will neglect them. They tend towards the realization of that ideal of peace, unity and co-operation which our Blessed Lord prayed for. Let us all seriously reflect whether there is not the danger that by our indifference, our fastidiousness or our prejudices all are actually living in state of disloyalty to our only Lord and King.

AN ENGLISH PILGRIMAGE TO THE TOMB OF ST. PATRICK.

CARDINAL LOGUE ON THE EDUCATION BILL.

A party of pilgrims from Bradford, Eng., under the leadership of their parish priest, the Rev. John Earnshaw, visited St. Patrick's tomb at Armagh on the first Sunday of August. They brought with them a beautiful banner of St. Patrick, which the reverend leader of the pilgrims presented, in an eloquent address, to Cardinal Logue, Archbishop of Armagh, for the beautifying of his cathedral.

The Cardinal welcomed the pilgrims right heartily, and thanked them for their gift. He knew that Ireland has no truer lover than the Englishman, Father Earnshaw. His Eminence dwelt on the bond of a common faith.

It is in this spirit and for this reason that we here in Ireland have felt, and felt deeply, and sympathized with the struggle which the Catholics of England are making at the present day for the Christian education of their children. It is no mere struggle for some temporal or political advantage; it is a no mere struggle for the highest and dearest interests which men can have here on earth, those interests which are not confined to their consequence to the world to come. There is no other cause so sacred, no other cause so important, no other cause so worthy of enlisting all the efforts and all the sympathies of men as the cause for which the Catholics of England are contending at the present day. And, as Father Earnshaw has truly said, the beautiful address which he has read, there is one thing certain—that they have the sympathy of the Catholics here in Ireland, and that they may count upon any assistance which the Irish Catholics can give them in the struggle for the spiritual welfare of their little ones in England. They have had a proof of it already. Our Irish Nationalist members have fought this battle, I think, with greater skill in the House of Commons than ever I knew them to fight any battle, even for the temporal interests of Ireland (applause). They are now representatives in an alien Parliament which we wish to get rid of as soon as we can (applause), and bring our members home to do some good here for our own country. They are our representatives, and there is nothing that they have done—and certainly they have worked hard and worked well—in which they have not the support and the sympathy and the earnest desire for success of their constituents here in Ireland (hear, hear). It is a delight to us to know that we have been able to give some little assistance to our fellow-Catholics in England, and it is a greater delight, if possible, to know that our fellow-Catholics in England appreciate what has been done for them by the sympathy of our Irish Catholics and by the exertions of our Irish members.

It is only to day that there has appeared in the paper a letter from the illustrious Archbishop who is the head of the Catholic Church in England, thanking our Irish members for the hard, uphill fight which they have had in endeavoring to assert the rights of their Catholic fellow-countrymen and of the Catholics generally in England (applause). And still, though it has been a hard fight and a well-fought fight, I am sorry to say that all the efforts of our zealous Irish members have failed so far in achieving success. It is certain that, notwithstanding all their efforts, the concessions made to them were very few and very unimportant, and that if this Education Bill passes into law as it stands at present the Catholics of England will be thrown back to the need of either abandoning their little ones to the danger of losing their Faith or endeavoring to support in the future, as they have done to a great extent in the past, the schools in which they are educated.

SACRIFICES OF ENGLISH CATHOLICS. That is a sad thing after all the sacrifices which the Catholics of England have made. They are not rich. There may be a few of the Catholics in England among the nobility who are well off; but the great bulk of the English Catholics are like our own people here, struggling workmen and working-

women; and, notwithstanding that, it is a marvel to find what they have done for education in England. In every town, and in every hamlet almost in England, where a few Catholics were gathered together, they have built schools, and they have made these schools effective for the purpose of giving good religious and secular education to their children. And it is a sad thing that after all their sacrifices and all their efforts they find that these schools are swept away and put into the possession of those who, though a rich body, have hardly ever made any sacrifice for the cause of education. There are in England outside the Catholic Church various religious followings. You have the Church of England, which has done a great deal for Education; and you have the Nonconformists, our friends (laughter). And this must be said for the Nonconformists, that though generally I believe, they are a rich body, apart from one small section of them, I believe the Methodists—I don't think they ever spent a shilling for the promotion of education. And these are the people who are stepping in now and endeavoring to seize upon our schools, schools that have been built from the sacrifices of our poor Catholics in England, who spared from their very scanty wage some little weekly dose which enabled the priests there to build those beautiful schools and make them most useful institutions for the education of the children. These are the people who never sacrificed anything. They lived on the Board Schools as long as there were Board Schools, and when the Board Schools were put aside two years ago they went a little beyond that and wished to seize upon all the schools.

These are the people who are reaping the fruits of all the sacrifices and all the efforts of the poor Catholic people of England. Now, such a thing is not just, and such a thing could hardly succeed. I firmly believe that it will not succeed, because even though that iniquitous Bill—and it is nothing short of an iniquitous Bill and an unjust Bill—even though it becomes an Act and is placed on the Statute Book, I believe that the Catholics of England will cling to their schools. We Catholics are accustomed to make sacrifices, and especially sacrifices for our faith. We have made them here in Ireland. We are fighting now for some little measure of justice, fighting, if you will, for Home Rule, for some little control in our local affairs here in Ireland. But, in times past, we had been prepared to sacrifice the faith which we received from St. Patrick, we should have no right to make at the present day. We would be like the Scotch and the English people themselves; we would be the white haired children of the Empire; we would be sure to have all the advantages that were within reach, with very few of the disadvantages. Still we have made sacrifices, and I believe that there has not been in the past, and there is not at the present day one single child of St. Patrick who regrets that sacrifice. (loud applause.) And what we have done here in Ireland, I am perfectly sure our fellow Catholics of England are prepared to do. They make sacrifices there, too, for the faith. They not merely gave up their worldly possessions, but they shed their blood for the faith, and what they have done in the past, I am perfectly sure they are prepared to do in the future; and, hence, I think, it does not require the spirit of a prophet to foretell whatever legislation may be passed in the present session of Parliament, the Nonconformists will never get possession of the Catholic schools of England.

I know that the Catholics will cling to their schools, and if they be put into the very serious difficulty of selecting the alternative of either going to poverty and misery and struggle, or going with all the means which would enable them to keep their schools flourishing, I know that they will stick to their schools, and keep their children together, and that they will not have their children placed under either heretical or free-thinking teachers, no matter what the cost may be to them. And hence, my dear friends, I think if this present Bill becomes law the struggle is only commencing, and if I speak the truth, the determination and the love of the Faith which exists among our Catholic friends in England, that fight will finally end in a triumph for them. I said a moment ago, and I say it with pleasure and with gratitude, of our Irish members who fought very hard though under very difficult circumstances to secure some measure of justice for their Catholic brethren in England, many of whom are their own countrymen either by birth or descent—I say they never can be sufficiently praised for what they have done, and especially the leading members among them. . . Still, there is a conviction in my mind—and I gave expression to it before, I gave expression to it when it was not too late if it had been attended to—that the field for the fight was not well selected; that the battle field selected necessarily entailed failure. The fight should have been at the polls, by the ballot box in England. I think that if the people had kept the interest of their children more to the forefront, and had refused to cast their votes for these men that went prepared to rob them of the dearest inheritance they have, to rob them of their faith and the opportunity of instruction in their faith, we would not have the state of things that we have at present. If may be, of course, that the present Ministry would have gone in with a large majority, but they would have got a fright from the proceedings. They would have seen that if they have a large majority it is depending to a great extent on the

votes of Catholics, who could turn their majority in the other direction if a strong agitation were got up against them. There is an opportunity of fighting the battle still, and hence if I were asked my opinion about a by-election in England at the present day, if the Catholic constituents asked me how they should vote I would say to them, "Wherever you see the head of a Radical or a non-Conformist hit it." And I say that, not because I have any sympathy with the Tories—they are a terrible pack these same Tories—but I say it because I know that whatever we get we must fight for, and we will never succeed in the fight if we tie ourselves to the tail of any political party in England. We must be independent; we must go in for our own hand in that conflict, and whether it be Whig or Tory, or Conservative or Radical, it is only those who give us justice that we should vote for (applause). It is pretty much the same in a word position than that in which we have Conservatives in power or Liberals in power, it is much the same. We are treated just as badly by one party as the other. They come over here and make all kinds of promises of reform in Ireland, and they amuse us here with these promises for a number of years until they get their turn out of us, and they go back, leaving us in a worse position than that in which they found us. And so it is with the present Government. They came over with all possible professions on their lips, but so far as we can see from their actions they are just as bad as the Tories are, and, therefore, I think we Irish Catholics, and you, Catholics of England, should look, in the first place, to your own interests, and treat all these political parties in England with indifference. They endeavor to make us, poor Irish people, mere pawns in their political game, and that is a thing we must guard against. If they do any good for the country here, all right, we will help them; but if we find that our position in the future is to be the same as in the past—that is to say, that we are to be governed, not by the king, lords and Commons of England, even, but that we are to be governed by a small clique here in the north of Ireland, the predominant body here—predominant, not in numbers, but influence—if we continue to be governed by them under Liberal Government as well as Tory Government, our only chance is to fight around us, and to strike hard to the right and to the left as long as we find anyone to hit that does not sympathize with Ireland and is not prepared to act honestly by her. Father Earnshaw, I am afraid you have drawn me into a whole lot of things that I will get a good deal of abuse and a good deal of censure for, by mentioning in your address the educational struggle in England. But I may end as I began, by assuring you that among the Hierarchy of Ireland and among the people of Ireland, and I believe, among our Irish people, there is a thorough struggle for justice and fair play in the matter of the education of the Catholic children of England, you can always count upon the sympathy and the support and the assistance of the Catholics here in Ireland.

LEARNING THE GREAT TRUTHS.

Educated Catholics often say that although they know the great truths of their religion, they have not a thorough insight into its spirit. They are strangers to what is generally called the philosophy of the Catholic religion. The Sunday sermon must be adapted to the capacity of the entire congregation, and such is the intrinsic power of Catholic truth, so overwhelming is the cumulative force of its appeals to all the faculties of the human soul that the vast majority of Catholics eagerly embrace it without any inclination to give an explicit account to their own minds of the reasons for their convictions. But those who mingle freely with non-Catholics and those whose course of reading has familiarized them with the objections of heretic and infidel to the claims of the Church feel the need of a deeper study of their religion. Moreover, every Catholic who has traveled much has had experience of the intense interest and curiosity manifested by non-Catholics in regard to our faith. Except among shouting Methodists, Calvinistic Presbyterians and professional A. P. A.'s, prejudice against Catholicism is fast disappearing. The religious nature of man is never absolutely dormant, and the non-Catholic world is rapidly awakening to a recognition of the fact that the only form of Christianity that is worthy of serious consideration is that which Jesus Christ Himself established, namely, the Catholic Church. Now, one of the clearest evidences of the divine origin of our religion is the adaptation of its doctrines, worship and moral principles to every grade of mind, from the old woman in her mountain sheeling to the profoundest philosopher.

Our purpose in writing this editorial is to direct the attention of educated Catholics to certain works that may be easily procured in which the philosophy of the Catholic religion is admirably and clearly set forth. Cardinal Newman's "Apologia pro vita sua," besides being one of the most fascinating books in the English language, is one of the most convincing dissertations on the Catholic religion ever written. Father Dalgarno, who, like Newman, was a distinguished convert, is the author of a work on "Holy Communion," which is a marvelously clear study of the great doctrine of the Real Presence in the light of the various systems of philosophy. The "Essays of Domso Cortes" are too well known in this country to need any commenda-

tion, but the apologetic works of Mr. Wilfred Ward, the present editor of the Dublin Review, are not so generally read by educated Catholics in this country as they deserve. One of his books, "Problems and Persons," should be in every Catholic library. We are confident that any intelligent Catholic who familiarizes himself with the books we have mentioned will have a thorough insight into the spirit of the Catholic Church and will have a new delight in life by the agreeable surprises which will meet him at every step as he discovers the wonderful harmonies, the sublime significance, the practical value of all the parts of the great system of Catholic truth. — The New World.

FATHER VAUGHAN ON SOCIAL LICENSE.

The Rev. Bernard Vaughan, S. J., concluded his series of sermons on "The Sins of Society," which have been bringing immense congregations to the Church of the Immaculate Conception, Farm street, London, on Sunday, July 29. After a startling picture of the misery of the lost woman of Mayfair, this for the present, said Father Vaughan, was his concluding discourse on the sins of society, and he would direct his congregation's attention to a few points. In the first place he found fault with the up-to-date parents, who gave their daughters liberty to go where and with whom they chose. Was it prudent or right or even fair for parents, after an elaborate dinner and an adjournment to a somewhat questionable play, and a supper at some restaurant, to allow their daughters to be driven home by young men who had been paying their attention during the evening?

"Human nature," he said, "being constituted as it is, these tremendous liberties between young people that are now countenanced by the smart set are fraught with consequences that are only too often as shocking as they are inevitable. It is no easy thing to keep sweet and clean and good when shielded from harm. What then must happen to the bloom and beauty of our country when they are tossed into the arms of men whose passions are raging like a mob?"

"Not only in London but in country houses also, parents are to blame. Ought not young ladies to retire to their rooms when their mothers bid the company good night? Surely the horse-play and bear fighting between men and girls at bed time that has sprung up of late years in some fast country houses can end only in the same disastrous way as the home drivings after supper to which I have referred. I venture to hope and pray that this coarse romping, and these illicit intimacies between the sexes may be stamped out of existence, and denounced unmercifully by both host and hostess in every Christian home in England. Thank God, nothing that I have here condemned have I ever seen in the typical homes of the best people in this dear, dear land."

Father Vaughan concluded with the remark that he was gratified to notice that the energetic and enterprising Bishop of London was making use of his great and responsible position to denounce the life of irreligion, luxury, and frivolity that characterized a section of the great Protestant community of England. He hoped that from every Christian pulpit in the land a crusade might be preached against the self-centered materialism of the day.

FATHER VAUGHAN'S TRIBUTE TO THE IRISH PARTY.

Father Bernard Vaughan, S. J., lately in Ireland, giving a retreat to the Bishops and clergy of the diocese of Sligo, preached in the cathedral, dealing with Christ as the Saviour of Society. He gave an address in the Public Hall on "The Irish at Home and Abroad." In the course of it he mainly referred to the Irish Party in the House of Commons. He said it had been his privilege more than once to raise his voice in praise of that splendid body of men who on the floor of the House of Commons had made such a noble act of faith. During the present session the Irish members had stood before the whole world as uncompromising Catholics, forcing their Catholic principles to go in the very teeth of their Liberal interests, and to assert themselves in the cause of the Catholic Education in England. Not Catholics only, but Protestants, who wanted a definite form of religion for their little ones, had been all put under a lasting debt of gratitude to the Irish members as a party, but notably to Messrs. Redmond, Dillon, and P. O'Connor, who had watched the Bill day by day at no small personal inconvenience and had made themselves not only heard but felt by the whole House. Nor could he fail to mention the name of his dear friend, Tim Healy, as he was familiarly called, for his eloquent act of faith before a House held spell-bound by fervent advocacy of Catholic education for Catholic children.

A Distinguished Southern Convert.

Among prominent Southern converts to the faith is Judge Walter Acker, of Lampasas, Texas, who was recently received into the Church and baptized. Judge Acker is one of the foremost lawyers of Texas. He served as judge on the Supreme bench of the State, and has been mayor of Lampasas for a number of years. The coming of the Dominican Sisters to Lampasas has done much to disarm prejudices against, and destroy ignorance of the Church, and the first fruit of this enlarging liberality and knowledge, is the conversion of the city's mayor.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction 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 teachings and authority of the Church at the same time promoting 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 the wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing 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, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, SEPT. 8, 1906.

THE INDIANA HICKSITE QUAKERS.

At a meeting of the Hicksite Quakers of Indiana, held on August 22nd., strong resolutions were passed that the Quakerism of the present day had degenerated from the primitive teachings of Quakerism.

This departure from the original faith of Quakerism was much regretted, especially the disuse of thee and thou by modern Quakers, and a pronouncement was made that the Church is gradually diverging from the original conceptions laid down by the founders of the sect.

The delegates of the convention also blamed severely the pompous style of dressing which had been adopted in practice by modern Quakers, who now rival in dress the gaudiness of worldly people.

According to this pronouncement, the Church of Christ has gone wrong, although the promise was made to it that the gates of hell shall never prevail against it.

Might not the delegates have arrived at the more likely conclusion, that their Church, in departing from the faith of the early fathers, has proved that it has no claim to the title of "Christian Church," and that it had substituted the doctrines and traditions of men for the teachings of Christ.

For what purpose was the Church of Christ instituted, if not to teach mankind with certainty the saving doctrines and precepts which Christ committed to His Apostles, ordaining that they should baptize their converts in the name of the three Persons of the Adorable Trinity, and teach them to observe the precepts and accept the teachings they had received from Him and which are called by St. Paul "the faith once delivered to the Saints?"

In the due performance of their work and to enable them to do this work effectually, He promised to remain with this duly commissioned Apostolic body to the end of the world. But the Hicksite Convention now admits that the Apostolic Commission which they claim to have received has not been fulfilled by them even for the comparatively short time they have existed; and what claim can they now put forward to be the active Church which Christ established?

As regards the Baptism which Christ absolutely commands to be administered the Hicksites equally, with other Quakers, reject it altogether, as well as other Sacraments, which were certainly administered by Christ's Apostles under His direction; for we are told in (St. John iii. 22) "After these things came Jesus and His disciples into the land of Judaea, and there he tarried with them and baptized."

Elsewhere we are told that Jesus while tarrying with His disciples baptized many, "though Jesus Himself did not baptize, but His disciples." All this may, and most probably does mean, that our divine Lord did not make a common practice of baptizing,

an office which was fulfilled usually by the apostles and disciples, while He was engaged in teaching and healing. But it is certain that it signifies that Baptism was the door appointed by our blessed Redeemer whereby the multitudes were received into His Church, while the teaching of our Lord was the means whereby they became earnest and fervent Christians.

With all their searching of the Scriptures, the Quakers did not discover this, and though we do not deny that this sect is composed chiefly of people of kindly disposition and naturally honest conduct, they have not discovered that a supernatural lively faith in all things which our Saviour has taught, the conversion of those who have fallen into evil ways, the enlightenment of those who do not know God fully, and the worship of God after the manner in which He has commanded, are the chief purposes for which the Church of Christ was instituted. It is by seeking the lost sheep, and bringing it back to the works of self-denial and mortification of the passions implied in Christ's command for us to bear His cross and follow Him, loving God above all things, and our neighbor as ourselves, that the purpose of Christ will be best fulfilled. Hence, those who have fallen away from the love of God should rather be induced to return, if this be possible, than that they should be treated as castaways without hope, because they do not strictly avoid the man-created sins of using ye and you instead of thou and thee, and of attiring themselves in other than the conspicuously plain garments which these quiet people insist their brethren shall wear.

These denominations generally boast that statistics prove their sanctity, as but a small percentage of their brethren are convicted by the courts of serious crimes. There is some truth in this, but this would not be the case if like our Saviour they sought earnestly to bring grievous sinners back to bear their cross after our Saviour's example, instead of excommunicating them from their society for not having worn broad brimmed hats or dowdy bonnets of the peculiar form which Quakerism requires, or for neglecting to make use of the obsolete Quaker grammar.

These sects are, of course, the result of setting up private judgment as the only tribunal of Christian faith and practice, and to this great first principle of Protestantism these eccentricities must be attributed. A principle is responsible for all the absurdities which arise from it, and it is for this reason that the public sense has operated so as to bring Quakerism in all its forms, "New, Old and Wet," to the brink of dissolution. It is reported by statistics of Quaker localities that short lived as the sect is, it is fast dying out in Canada and the United States, and must soon disappear entirely. These statistics are fully confirmed by the resolutions of the Indiana Hicksites referred to above.

DISCOVERY OF A MARE'S NEST.

A sensational despatch comes from the Associated Press correspondent at Rome to the effect that during the examination of the Vatican building, which is showing signs of decay, a secret prison has been discovered between the garret and the roof of the Sistine prison. The statement is made that the cells resemble the Plombi di Venice, and are supposed to have been a place of confinement for "recalcitrant Cardinals and other high ecclesiastics who offended the people of olden times."

In a building like the Vatican, which has been for centuries one of the residences of the Pope, and at times has included the departmental offices of State, even when the Popes had been temporarily driven out of Rome, there were plenty of uses for the thousands of rooms which were there; and whereas the residence of the Pope was sometimes changed to other quarters, as the Quirinal, while still the Vatican was used as offices for the departments of the temporal government, it is difficult to say to how many different uses its numerous rooms were applied.

It will be noted that the press correspondent at once adopts the theory that the alleged prisons were intended for the punishment or at least the seclusion of "recalcitrant Cardinals and other high ecclesiastics who offended the people of olden times."

It must be remembered that the Catholic Church has a history of nineteen centuries and is world-wide; and being made up of men, has necessarily passed through more varied vicissitudes than the so-called Churches, which, like mushrooms, spring up in the morning and pass away with the evening twilight—the oldest among them being not four centuries in existence, and being all merely local institutions.

The Popes have also been temporal rulers for the greater period of the Church's existence, and there is nothing very extraordinary or cruel if these recently discovered small rooms were

at some time really prisons for distinguished personages either of Church or State. But the whole matter is merely hypothetical, though some Alexander Dumas, or Emile Zola or Eugene Sue might make use of the conjecture to erect thereon many romances of horribly tragic character. They have done this already with much less truthful data, and what has been done once may easily be done again.

And what is the foundation for such romances in the present case? The rooms are said to be "not exactly luxurious, and decidedly cramped in size." Small rooms are, after all, not necessarily places of torture, even when they are "not exactly luxurious." And yet, the alleged fact is already suggested by the ever alert Roman correspondent as the basis of many a story of ecclesiastical tyranny.

The supposed prisons are not, after all, "dark dungeons," since they are close to the Sistine chapel, and the sagacious correspondent who imagines that Cardinals and other distinguished ecclesiastics were immured there, has a very vivid imagination indeed.

THE CHURCH AND THE VERNACULAR.

CONTINUED.

Hugh Latimer preaching on this subject expressed himself thus: "The mind of the Evangelist, when he declared Christ to be the first son of Mary, was to prove that he was the son of a virgin, according to the prophecy that was of him, and not to declare that Mary had more children after him, as some doe phantasy. For we in our English tongue have such a manner of speaking, when we say, 'I will never forgive so long as I live,' or when we be ill treated in a city, we say 'I will come no more thither so long as I live.' By which manner of speaking we do not signify that we will come thither after our death, or forgive after our death. No: so likewise it is here when he sayeth, He knew her not till she had brought forth her first begotten son, it followeth not, ergo, he knew her after, and here you may perceive how foolishly and fondly these heretics handled the Scripture. Mary was a clean virgin before she brought forth, and after she brought forth she remained a virgin, and therefore these heretics do wrongfully violate, toss and turmoil the scriptures of God, according to their own phantasys and foolish minds."

It is certainly consoling to find Protestants that are willing to grant so much in favor of the Blessed Virgin, for it has always been the universal aim of Protestantism to dethrone her from the high pedestal on which God placed her. The Breches Bible was never officially approved of by the Church of England, although it was sometimes used in the divine service.

King James, who had the reputation of being a scholar, said that the Geneva or Breches Bible was "the worst translated of all English Bibles, and that its notes were partial, untrue, seditious, and savoring of dangerous and traitorous conceits." Yet, despite all these faults, or perhaps rather on account of them, the Breches Bible was very popular, and found its way into nearly every Protestant home, and many copies can yet be found in England.

When Edward the Sixth ascended the throne in 1547 A. D., all the injunctions and proclamations which were enacted by Henry, prohibiting the reading of the Bible, were repealed. And although no new versions were made under Edward, yet several editions of all the forementioned ones were printed, and the Bishops were ordered to supply all the churches with Bibles, and to enforce the study of the Scriptures.

Some time after the accession of Queen Elizabeth in 1558 A. D., it was again deemed necessary to make another version of the Bible, owing to the fact that the German Bible was gaining a strong foothold, and with some success sowing the seeds of German Protestantism in Britain, to the great detriment of the Church of England. Accordingly Archbishop Parker, on perceiving this danger, decided to have an authorized version made which should be free from all party spirit and represent as much as possible the Biblical knowledge of the day. We have no desire to criticize Parker's intentions, but we do believe his desire to have a Protestant version "free from all party spirit," was a sweet Utopian dream and one of those things that fit most beautifully in the category of square circles. For we must not forget how difficult it is for translators, who have their own peculiar religious views to satisfy, to translate the Sacred Scriptures in an unprejudiced manner. This applies also to those who would sit in judgment on the merits of Catholic and Protestant essays regarding the correctness of certain versions of the Scriptures. We could no more expect a body of non-Catholics to yield to us or do us justice

in this particular, no matter how scholarly and correct our views might be, than we could expect the defenders of a beleaguered city to yield to the enemy especially when such surrender carried nothing with it but death.

Parker gathered around him several Anglican bishops and a few ministers to execute the translation, and when it was ready he requested Cecil to obtain from Queen Elizabeth that the version be licensed, and recommended to be everywhere read in the churches, as that some uniformity might be established. In the preface, after referring to the various translations which preceded this one, Parker asks his readers "not to be offended with the diversity of translators: since of congruence, no offence can justly be taken for this new labour, nothing prejudicing any other man's judgment by this doing, nor yet hereby professing this to be so absolute a translation as that hereafter might follow none other that might see that which as yet was not understood."

As is well known, the Bible has always been the Rule of Faith for Protestants, their last court of appeal in matters pertaining to religion. Now a rule of faith must be permanent, clear, certain and universal, otherwise it can no more be a rule of faith than a rule of etiquette can. It is admitted by Protestants themselves that from Wycliffe to Parker no two versions of the Bible can be found that agree with each other, and they also admit that it is even difficult to find any two editions of the same version that are exactly alike. Hence since it is continually undergoing changes and modifications, not only in the language but also in the text, it lacks permanency, which is the first necessary quality of a rule of faith. Mr. Parker also admits that the translations are ambiguous, that is, that they are hard to be understood, and in this he agrees with St. Peter, consequently he admits that the Bible is not clear. Hence it follows that it does not possess the second quality necessary to a rule of faith. Parker also admits that every man has the right to translate and interpret the Bible according to his way of thinking, which undoubtedly destroys the certainty necessary to a rule of faith; for those who interpret it by their own private judgments can have no certainty that the sense they put upon it is the true one. The Scripture itself declares "that the unlearned and the unstable wrest it to their own destruction."

And how can any man be certain that he is not of this number? He may think that he is right, but of this he can have no certainty. It may be that his own friends and acquaintances, men just as learned and honest as he is himself, differ from him in this matter. And more than that, all those who follow the Bible as their rule of faith have the weight of the whole Roman Catholic Church against them; and what security can they have of being right when such a numerous and respectable body of Christians, yes, when the Apostolic Church itself condemns them? And since the Bible is not universal or comprehensive, that is, since it does not contain all the truths of Christianity, it cannot by any possible means be the rule of faith.

Mr. Parker also very candidly admits that his translation might be erroneous, yet we have seen that he asked Cecil to have Queen Elizabeth make it obligatory on all the churches to adopt it, "so that some unity might be established." We must confess that we are not pleased when we consider what little logic Mr. Parker was endowed with, not only, but what little regard he had for the word of God.

The above extract from Mr. Parker's preface means this: that he did not care whether the people read God's word or devil's word, whether they read truth or error, so long as they did not read the German version of the Bible. Hence it is evident that it was not love for the purity of God's word that actuated Parker to make a translation of the Bible, but rather the temporal emolument accruing to him, to his brother bishops and to the Anglican clergy in general, from the existence of a purely national church.

So many and considerable were the alterations that were made in the subsequent editions of this Bible, that numberless objections were raised against it, and in fact against all the versions hitherto published, that when James I. ascended the throne in 1602 A. D., a memorial was presented to him at Hampton Court Palace, asking him to command that a new version of the Bible be made. Acting in accordance with the petition, he enjoined that a new translation of the scriptures should be undertaken and executed with the greatest care and exactness. Fifty-four persons were appointed to make the translation, seven of whom relinquished the task for one cause or another. They were divided into six companies under the direction of Bancroft, and began

the translation in 1607, A. D., and published it in 1611 A. D. with a most servile dedication to King James. When this version made its appearance, Protestant ministers grew white with rage and openly denounced it as perverting the original text in a most shameful manner. Hallam, the English historian, after criticising the literary style of this version in a manner anything but complimentary to the translators, says: "On the more important question, whether this translation is entirely, or with very trifling exceptions, conformable to the original text, it seems unfit to enter. It is one which is seldom discussed with all the temper and freedom from oblique views which the subject demands, and upon which, for this reason, it is not safe for those who have not had leisure, or means to examine for themselves, to take upon trust the testimony of the learned."

Reading Mr. Hallam's thoughts through this thin veil of words we see that he was neither prepared to assert that the translation was entirely conformable to the original text, nor that this lack of conformity was due to trivial defects, consequently we are forced to conclude that in his implied judgment, the defects were not trifling, but ones that vitiated the translation. From the very fact that Hallam, a learned English Protestant as he was, desisted from expressing his candid opinion on the matter, we can safely conclude that, had he explicitly stated it, it would be adverse to the translation. To say the least, his silence is ominous and must make honest, though less able Protestants doubt the correctness of King James' version.

Now it is permissible to ask, was there any necessity for this version? Men should not be condemned without first being heard, so St. Paul says, and of this God Himself set the example in the garden of Eden.

Now we must give to those representative Anglicans, who requested King James to command that a new version of the Bible be made, the credit of having at least ordinary common sense, and the same must be conceded to his royal Majesty, for we have no desire to deprive them of what even lunatics claim to possess. On this assumption we reason as follows: Either the Church of England had a true version of the Bible or it had not, if it had, of course, there could not be any necessity for a new version, and on our assumption that the king and the representatives of the Anglican church were endowed with common sense, would not be true. That these gentlemen enjoyed that very desirable faculty, at least in the present question, is beyond all doubt, for the attitude of the most learned and respectable co-religionists, towards all the translations hitherto made, justified them in their demand for a true version of the Bible. Add to this the condemnation of all Protestant translations by the Catholic Church, and you have an argument that infallibly sustains the correctness of their judgment. Therefore we are forced to take the other alternative, viz., that the Church of England had no true version of the Bible up to the time of King James. But we have seen that the King James' version was condemned as grossly perverting the original text by competent, trustworthy and respectable laics and clerics of the Church of England, as well as by the whole Catholic Church, hence, even after the publication of King James' version the Church of England had no true translation of the scriptures.

A certain Protestant writer says: "A careful comparison of the Bibles published recently (1876) with the first and other early versions will show great differences, but, by whose authority these changes have been made, no one seems to know. It is difficult to find a chapter in which they read together. Not only do these variations exist in spelling and punctuation, but in the summaries and text itself." This testimony proves that the Church of England has nothing but a corrupt Bible, and it is all the more forcible since it is the testimony of one who had at heart the success of Protestantism, who lived and labored for its advancement and died in its bosom.

TO BE CONTINUED.

HAS GOLD BEEN FOUND IN IRELAND?

It is reported in a telegram from Dublin that at Bollo, near Castlereagh, between two layers of rock, a lump of virgin gold was discovered of about the size of a goose's egg. A Dublin analyst is said to have pronounced the find to be really the precious metal; but some doubt is thrown upon the reality of the discovery by the fact that it was not discovered earlier, while gold discoveries were being found in so many other regions which have been so comparatively lately peopled.

If the gold has truly been discovered in Ireland, it will open up a new industry, and will enrich the country to a new degree which has not hitherto been dreamed of. The Irish people

must not be too confident that everything which glitters is gold, but if the Simon Pure article is found in paying quantities the country will have a new source of revenue at the very time when the rights of the peasantry to the soil of Ireland are being begun to be recognized and the people are becoming owners of the soil surely, even though the purchase of the soil by the people is taking place slowly. If such a discovery should prove to be the truth, it will give Ireland a new lease of life and prosperity which will be all the more welcome if it comes at a time when the rights of the people to the land on which they were born and on which they have spent their life's work are properly recognized.

THE CONFESSORIAL.

REMARKABLE CASE OF A MARTYR TO ITS SECRECY.

Blessington, Wicklow, Ireland, July 15, 1906.

Dear Father Lambert—Some months ago I read in the Freeman an article about the secret of the Confessorial, where reference was made to a case in Russia. You regretted you had not the exact statement. I had it, but was unable to put my hand on it until today. I clipped it from the London Tablet some twenty years ago. (March 6, 1880.) Enclosed is the clipping.

Very truly yours, T. CURRAN, P. P.

In the year 1853 the cathedral church of Zitomir, in Russian Volhynia, was the scene of the most mournful of all Church ceremonies, the degradation of a priest. The church was filled to overflowing by persons who lamented aloud; the Bishop whose painful duty it was to perform the sad rite, Msgr. Borowski, could not restrain his grief, all the more because the priest who was subject to it was universally known, and hitherto universally respected. His name was Kobzlowicz, and he was a Catholic priest at Orator, in the Ukraine. From the time of his ordination he was regarded as one of the most pious and zealous priests of the diocese; he had considerable reputation as a preacher, and was greatly esteemed as a confessor. He rebuilt his parish church and decorated it, and from the time he was placed in charge of the parish he seemed to redouble his zeal. All at once, to the amazement of everyone who knew anything about him, he was accused of having murdered a public official of the place. The chief piece of evidence against him was a double-barreled fowling piece, which was proved to belong to him, and one barrel of which had been lately discharged. He was convicted of the murder, and the court sentenced him to penal servitude for life in Siberia.

Conformably to canonical rules, he was degraded from the priesthood before this sentence was carried out; and then his hair was cut off, he was clad in convict apparel, and then incorporated in the chained gang of criminals who made their march to Siberia. Years passed away, and everything about the occurrence had been forgotten, except by a few persons. Then the organist of the church of Orator, finding himself at the point of death, sent for the principal persons of the district, and in their presence confessed that he was the murderer of the official. He added that he had done so in the hope of being able to marry his widow. After committing the crime, he took the gun with which he had shot the unfortunate man, and hid it where, upon his suggestion, the police found it, and he ingeniously managed to direct suspicion on the priest. But, the strangest part of his story remains to be told. After the arrest of the priest, being torn with remorse, he visited him in his prison, and made confession to him, disclosing that he himself was the criminal. He had then the purpose of acknowledging his guilt before the tribunal, but his courage failed him, and he allowed things to proceed on their false course.

Thus the poor priest, Kobzlowicz, knew well who was the genuine murderer, but he knew it only through the confessional. A word would have set him free from the terrible charge. But this would have broken the seal of the confessional, and he preferred to undergo degradation, and penal servitude for life, and lose his good name and be regarded as a shameless criminal. The confession of the organist was subsequently taken in regular legal form, and then the Government sent directions to have the priest sought out and set at liberty, his innocence being publicly proclaimed. But he was beyond the reach of human compensation, and had gone before a tribunal where error is impossible, and where ample justice will have been done to his heroic virtue. He died without ever having let the slightest sign transpire of the real condition of things.—Freeman's Journal.

Can't Stop Scandal.

Remember the newspaper story about an entire New England congregation seceding from the Church a few years ago? All the papers printed it. Last week the offending pastor and flock begged to be taken back, professing sincerest loyalty to Rome. The dailies that published the first report have not heard of the return of the erstwhile seceders. Scandal travels on the wings of the wind; its reputation has led in its heels.—Harford Transcript.

Thoughtful non Catholics are beginning to notice that, like drops of oil upon troubled waters, Catholic religious ideas can be poured upon the troubled waters of our modern social unrest and upheaval.

Individuals who are not generous to God usually have their hearts barred against all mankind. If they refuse to give back to God a portion of their abundance it is not likely that even the great misery of their fellow-men will arouse their sympathy.

FIVE-MINUTE SERMONS.

Fourteenth Sunday after Pentecost. RELIGION FOR WEEK DAYS. "No man can serve two masters. . . You cannot serve God and Mammon."

What does our Lord mean by this, my brethren? "No man," he says, "can serve two masters."

Yes, this seems true enough. It seems so true that I believe there are many people who, in spite of our Lord's statement to the contrary, divide their service between God and Mammon.

But I seem to hear some one say, "Father, are you not pushing this matter rather too far? Surely one can not be in church or saying his prayers at home all the week."

Well, I will tell you. I dare not find fault with any one for attending to his business during the week, and working as much as he is obliged to provide for himself and his family properly; but I must say, by the way, that many people, under this excuse, fall into the snare of avarice, and work early and late to hoard up riches which neither they nor their children, is only too likely to be an occasion of sin.

This is a great delusion and a fatal blunder. A Christian has got to be a Christian first, last, and all the time; one cannot be a Catholic on Sunday, and to all intents and purposes a Protestant or infidel during the week.

TALKS ON RELIGION.

SATISFACTION FOR SIN.

Prayer first puts us in the disposition by which we may obtain remission of our guilt, and be restored to the favor of God, and then it is able, in a great measure, to pay the debt which our sins had left.

Almighty God constantly refers to almsgiving as a most powerful means of paying our own debt. How strong and how convincing are the words of the Archangel Raphael, which we find in the history of Tobias: "Prayer is good with fasting and alms; more than to load up treasures of gold; if alms delivereth from death, the same is that which purgeth away sin, and maketh him to find life everlasting."

The best of all ways by which men may pay the debt which they owe to God on account of their sins is by an ardent love of God. "Many sins are

forgiven her because she hath loved much." (St. Luke vii, 47.) The martyrs who laid down their lives for Christ paid at once the whole debt of former transgressions. "Greater love than this no man hath; that a man lay down his life for his friend." (St. John xv, 13.) We may also recall the supreme act of faith and of charity of the penitent thief on the cross, for which he received a full and complete pardon for all past offences.

Our Lord has left to His Church the most unrestricted power of forgiveness, not only forgiveness of sin, but the punishment due to sin. "Whosoever you shall loose upon earth shall be loosed also in heaven." The Church was to represent on earth both the justice and the mercy of God, and therefore had two offices to perform: first, to punish the sinner in God's name by requiring so much satisfaction for sin as to be salutary for the sinner and edifying for the community; secondly, to facilitate the payment of the debt, make terms, if we may so say, on which sinners may be released from their liabilities in the speediest and easiest way possible.

In the olden times those who had committed great crimes were obliged to submit to severe public penances, and were not allowed to enter the church until they had done the penance assigned to them. This penalty was incurred by the Emperor Theodosius at the hands of St. Ambrose, Archbishop of Milan. St. Ambrose said to him: "Let not the splendor of those purple robes hinder you from becoming acquainted with that body which they cover. You are of the same mould as the subjects whom you govern. Attempt not by a second offense to aggravate your former course but quietly take the yoke upon you which the Lord has appointed for you. It is sharp, but it is medicinal, and conducive to your health."

It is well for us to remember that "night cometh when no man can work." This is well realized by considering the souls in Purgatory. They could tell us how fearful a thing is the justice of God even to those whom He loves. "Amen, I say to thee thou shalt not go out from thence until thou repay the last farthing."—St. Matt. v. 25.—Catholic Universe.

RESTORING THE CRUCIFIX.

MAGNIFICENT DEMONSTRATION IN BRAZIL. Quite recently in Brazil, writes a correspondent of the Liverpool Catholic Times, a magnificent religious manifestation has taken place on the occasion of the official reinstatement of the crucifix in the Law Courts of Rio de Janeiro. The Journal de Brasil has a full account of the ceremony, from which I take the following passages: "Yesterday an imposing ceremony took place in the most striking manner the love and zeal for the Catholic religion which is so deeply engraved in the hearts of our people. It was truly a manifestation never to be forgotten and one which proved not only the fervor of our people, and the sentiments of faith inherited from our ancestors and profoundly rooted in our national character, but also the innate love of justice which animates all classes of society of which the image of the Divine Crucified One is the most perfect symbol. It is calculated that TEN THOUSAND PERSONS took part in the cortege, without counting the crowds in the streets, and the spectators in the balconies. The whole city was brilliantly decorated with flags and draperies, and several hours before the time fixed for the ceremony the people began to assemble in the vicinity of the church. Then gradually the various corporations and associations began to appear, with the Confraternities of St. Vincent de Paul, the Children of Mary, and the Apostleship of Prayer. Each parish sent its contingent of clergy and its banners. One group of young girls carried ribbons of the national colors, each ribbon being embossed with the name of a State. At about 3:30 o'clock, after a short allocation by the Cure of the parish, the procession emerged from the church, the Cure carrying the crucifix beneath a rich canopy, surrounded by six of his vicars; the cords of the canopy were carried by Catholic notables, either military officers or magistrates. The procession was accompanied by two bands, that of the 22nd battalion of cavalry, and that of the police; and the cortege comprised all sections of the population, from the humble workman to the most illustrious functionary of the State, all classes being eager to render homage to the Divine Redeemer of the world. As the canopy appeared the air was rent with long and loud acclamations from the crowd, and not a single discordant note was heard. In the hall of the tribunal of cortege was met by the President of the Tribunal who "RECEIVED THE CRUCIFIX FROM THE CURE, and kissing the feet with profound reverence placed it in the position prepared for it above the seat of justice. When that was accomplished the President gave the word to Pere Jules Marie, one of the most distinguished preachers of Brazil, who pronounced an eloquent discourse on the event of the day. The orator showed how fitting was the appearance of the crucifix in the tribunal of justice, and confirmed his argument by referring to the national history, showing that it was in accordance with one of the earliest traditions of Brazil; for when the hardy navigators who first landed on its shores took possession of the country,



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they did so in the name of the Cross." Thus we see that while France is losing her place amongst the Catholic nations of the globe, the people of the New World are making up for her deficiencies.

"MISSIONARIES."

Why do some zealous missionary divisors send their agents to Rome, to Mexico and to the Catholic populations in big cities like New York while there are such magnificent fields for their pious energy right here at home? Who ever hears of the spreading of the missionary net on the "dark and bloody ground" of Kentucky, where feudists and "moonshiners" hold undisputed traditional sway over the law? The Baptist and the Methodists are strongly in evidence in the South generally, and red is the harvest. South Carolina seems to claim the evil pre-eminence in the dark record of savage crime as we learn from the "Notes" in the July number of the Southern History Association's papers. Let those altruistic writers who have been in the habit of expatiating on the lawlessness in Italy and Russia take up this chronicle of anarchy in one of our States and say if we should not cry "peccavimus" before indicting any outside government or people. Here is what the editor says.

"For a civilized community in a state of peace, South Carolina is perhaps the bloodiest of the faces of the earth for its population. According to the report of the Attorney General made to the Legislature, in the early part of 1905, 2,9 homicide cases were treated in the criminal court of the State, not counting other killings that did not get into court records. To show how appalling these figures are it is only necessary to state that Chicago with its larger population had only 143 murders during the same year, 1905. To make this contrast all the more horrible, Chicago had only one killing to 12,000 of her population, while South Carolina had one to every 5,800. The same appears all the darker when other cities are brought into the picture. Thus New York had one to every 100,000; Philadelphia, one to every 275,000. Some of the counties in the State would seem to have reached the depths of barbarism, from these statistics. Greenville which has the third largest city in the State annually had one killing to every 2,500 of the population, while Aiken, the city of the northern winter colony actually had one killing to every 1,900 of the population. Neither urban centres, nor fashionable resorts, nor cultivated tourists seem to have any influence upon this riot of passion and lawlessness. This was not an exceptional year, either, as the same showing is made by the officials every twelve months. But most incomprehensible and most degrading, no steps are taken to stem this tide of savagery."

From this showing, it is quite clear that "The Reign of Law" is a book that needs to be written again and that there are even worse places than the Chicago "Jungle."—Bishop Colton in Catholic Standard and Times.

Action, thought, speech, are the three modes of human life. The artist, the savant, and the orator, are all three God's workman. To do, to discover, to teach—these three things are all labor, all good, all necessary.—Henri Fredericq Amiel.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 75 Young Street, Toronto, Canada. References to Dr. McTaggart's profession at standing and personal integrity permitted by: W. B. Meredith, Chief Justice, Hon. G. W. Ross, ex-Francher of Ontario, Rev. John Fetta, D. D., Victoria College, Toronto, Rev. Father Terry, President of St. Michael's College, Toronto, Right Rev. A. Sweetman, Bishop of Toronto, Rev. Wm. Laven, D. D., Principal Knox College, Toronto, Hon. Thomas Coffey, Senator, Catholic League, Toronto. Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are basilitin, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business; and a certainty of cure. Consultation or correspondence in private.

MORAL COURAGE.

It would be an extravagant statement to say that the leading French politicians are afraid to speak their minds to the people. For beyond doubt the Masons are rash to an extreme in France. Yet it is a fact that many of them have very little moral courage.

There is M. Loubet, for instance, who did not hesitate to sign the Separation Bill and who insists that a rigid Catholic discipline prevail in his own home, and M. Jaures and M. Grosdidier, apparently most bitter enemies of Church and of the teaching orders, who see to it that their sons and daughters are educated in a religious college or convent. How shall we account for such inconsistency?

If these French gentlemen compel their wives and children scrupulously to practice the Catholic religion and force their children to attend Catholic schools, it is hard to see how they could lend their aid in the banishment of the teaching orders from France and in the humiliation of the Church at the hands of the infidel government. There are men, however, who say one thing and do another even in the most serious questions of life. They will arrogantly insult God by day in the presence of their companions, and fall upon their knees in terror at night to ask the eternal pardon only to repeat the same offenses the next day.

Is it a species of insanity that is responsible for these varying moods of some of the great men of the world? Hardly. Rather it is a kind of villainy which is a puzzle to those who are honest and sincere, because they have not experienced it themselves and cannot understand it in others.

Scripture tells us that the fool hath said in his heart "There is no God." And we have yet to find the logical and sincere atheist. Men deny God with their lips and in secret adore Him and fear His everlasting anger. Not conviction, therefore, and not the kindness of the expel God from their country and try at the same time to keep him in their homes. They are true politicians telling lies to all parties in order if possible to keep in the good favor of all. But it is a terrible thing to fall into the hands of the living God; and sooner or later the French politicians and France herself must pay the penalty of denying God before men.—Providence Visitor.

LEST WE FORGET.

Sacred Heart Review.

"One touch of nature makes the whole world kin." Here in this favored land of ours we are not without race prejudice. The Italian immigrants are victims of the supercilious Anglo-Saxonism of the native American. Even those who are not Anglo Saxons have a great deal of contempt for the laborer, especially for the poor Italian laborer. It is the descendant and the representative of the greatest race of which we have any account in hisleness in Italy and Russia take up this chronicle of anarchy in one of our States and say if we should not cry "peccavimus" before indicting any outside government or people. Here is what the editor says.

"For a civilized community in a state of peace, South Carolina is perhaps the bloodiest of the faces of the earth for its population. According to the report of the Attorney General made to the Legislature, in the early part of 1905, 2,9 homicide cases were treated in the criminal court of the State, not counting other killings that did not get into court records. To show how appalling these figures are it is only necessary to state that Chicago with its larger population had only 143 murders during the same year, 1905. To make this contrast all the more horrible, Chicago had only one killing to 12,000 of her population, while South Carolina had one to every 5,800. The same appears all the darker when other cities are brought into the picture. Thus New York had one to every 100,000; Philadelphia, one to every 275,000. Some of the counties in the State would seem to have reached the depths of barbarism, from these statistics. Greenville which has the third largest city in the State annually had one killing to every 2,500 of the population, while Aiken, the city of the northern winter colony actually had one killing to every 1,900 of the population. Neither urban centres, nor fashionable resorts, nor cultivated tourists seem to have any influence upon this riot of passion and lawlessness. This was not an exceptional year, either, as the same showing is made by the officials every twelve months. But most incomprehensible and most degrading, no steps are taken to stem this tide of savagery."

From this showing, it is quite clear that "The Reign of Law" is a book that needs to be written again and that there are even worse places than the Chicago "Jungle."—Bishop Colton in Catholic Standard and Times.

Action, thought, speech, are the three modes of human life. The artist, the savant, and the orator, are all three God's workman. To do, to discover, to teach—these three things are all labor, all good, all necessary.—Henri Fredericq Amiel.

LIQUOR AND TOBACCO HABITS

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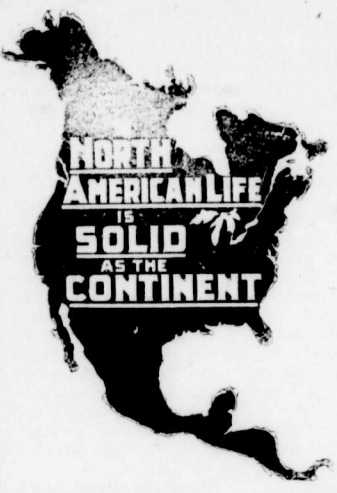
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CHATS WITH YOUNG MEN.

How to express One's Thoughts. Mr. Frederick Harrison, a man of letters, whose literary judgments are as right as his philosophical judgments are wrong, tells us that the making of many books and the reading of periodicals obscure the reception and accumulation of fresh books must hinder any real knowledge of the old; for the multiplicity of volumes becomes a bar upon our use of any. In literature especially does it hold that we can not see the wood for the tree. I am not about to advise you to add to the number of useless leaves which hide the ferns of noble trees; but, if your resolve to write outlive the work of preparation, you may be able to give the world a new classic, or, at least, something that will cheer and elevate. This preparation is rigid. Two important qualities of it must be keen observation and careful reading. It is a pity that an old dialogue on "Eyes or No Eyes" is no longer included in the reading-books for children. The modern book-makers have imposed it out of existence; nevertheless, it taught a generation of two boys on a country road. Common things are about them wild flowers, weeds, a ditch, — but one discovers many hidden things by the power of observation, while the other sees nothing but the outside of the common things. To write well one must have eyes, and see. To be observed it is not necessary that one should be critical in the sense of fault-finding. Keen observation and charitable toleration ought to go together. We may see the peculiarities of those around us and be amused by them; but we shall never be able to write anything about character worth writing unless we go deeper and pierce through the crust which hides from us the hidden meanings of life. How tired would we become of Dickens if he had confined himself to pictures of surface characters! If we weary of him, it is because Mr. Samuel Weller is so constantly dropping his w's, and Sirey Gamp so constantly talking to Mrs. Harris. If we find interest and refreshment in him now, it is because he went deeper than the thousand and one little babies with which he distinguished his personages. To write, then, we must acquire the art of observing in a broad and intelligent spirit. Nature will hang the East and West with gorgeous tapestry in vain if we do not see it. And many times we shall judge rashly and harshly if we do not learn to detect the true-heartedness that hides behind the face which seems cold to the unobservant. We are indeed blind when we fail to know that an angel has passed until another has told us of his passing.

OUR BOYS AND GIRLS.

The Key to it. The story is told of a young girl who was not only homely, but awkward with it, and, being dull at her books, became the butt of the school. Painfully conscious of her shortcomings, she fell into a morose state, withdrew into her schoolmates, with one consent, avoided her. Her kind-hearted teacher, inquiring into the cause, was met by the words, "No one loves me, I am so homely." After a moment of thought, the loving teacher said: "Come with me, dear, leading the way to her desk, she opened the drawer and taking a small object from it, held it toward the girl. "It is not beautiful now, but plant it and watch it develop, dear child. Be sure to give it plenty of water and sunshine for a week or two." And so it was planted and carefully tended: first came the green leaves, and later a golden Japanese lily budded out into perfect beauty. With a heart full of happiness the girl took it to her friend, "Oh, see what you have given me! she cried, her face aglow with joy. "My dear child," was the loving answer, "that plant was not beautiful to begin with, but it took heart, and attained rare perfection." The lesson sunk deep into the heart of the young girl. "My face must always be homely," she thought, "but I might be able to light it up with a beautiful soul." Then she set about her course in steady purpose; where she had been careless and indifferent, she became careful and solicitous. She found happiness in doing for others. In school she applied herself with untiring effort and teachers and pupils alike recognized the change, and meted out a respectful notice and quicker action. As the years sped by she became one of the most kindly and lovable of girls, eagerly sought as a leader by all. "My dear," said one of her friends to her, "there is a secret underlying all this success of yours. I wish I could find the key to it." "Ah, dear one," was the answer "the key is a simple one, and has unlocked the door to many a heart when all else failed. It was just a kind word, spoken to me at the very time I needed it."

On Boys.

Judge O. M. Spencer of St. Louis is one of the successful lawyers of Missouri, but few people were aware that he was a brilliant writer. A short time ago a St. Joseph paper asked him to write a letter to its newboys. His response was short but eloquent, and shows that his professional work, has never quieted the youngsters about him. "There is nothing in the world nicer than boys, unless it's girls," he begins. "I love them all and although I have passed my fiftieth mile post in the journey of life, I feel and act like a boy oftener than a bald-headed man should." There is more of the same kind, after which the writer concludes in this eloquent strain: "Every man was a boy—it seems strange, but it is really so. Wouldn't you like to turn time backward and see Abraham Lincoln at twelve, when he had never worn boots—the lank, lean, yellow, hungry boy, hungry for love, hungry for learning, tramping through the woods, and spelling it out crouched before the glare of the burning logs. "Distinctly and vividly, I remember a squat, freckled boy who was born in the 'Patch,' and used to pick up coal alongside railroad tracks in Buffalo. A few months ago I had a motion to

gather new words and grow familiar with their use. Read aloud as much as possible. In that way you will become acquainted with the musical rhythm of words.

1. Talk—Listen closely to the conversation of good talkers and never talk yourself below your very best. 2. Look up new words. Use your dictionary freely. Never allow yourself to hear a new word spoken without putting it down for reference; and when you know it use it yourself. 3. Write—Take every possible opportunity to express your thoughts in writing. Many of the best writers of to-day learned to write through their social correspondence. 4. Memorize—Whenever you find a beautiful thought in words preserve it by committing it to memory. The thought and the language will each be seed in your garden. A prototype of the Pope. Orsini Chiesi, a poor boy of fourteen, with well developed artistic tendencies, has just succeeded in obtaining an audience with the Pope, to whom he presented a portrait sketch of his own design in an elaborate gilt frame. The Pope was much pleased with the gift, highly praised the lad's artistic ability, gave him written permission to visit the Vatican museums and galleries at any time, and gave him money for paints, brushes and canvas, making him promise to show His Holiness all his work as soon as finished.

A STRONGER CATHOLIC CHURCH.

Archbishop Ryan in an interview on the Pope's encyclical and the situation in France says that all the Catholics of France or anywhere else ask is the same freedom from government as they enjoy in the United States. "That must be the result," said His Grace, "and that result will be attained by another, as an effect of persecution; a stronger Catholic Church than ever. "The movement seeks to destroy the constitution of the Church. Some people imagine that the Pope could help, but the Pope was powerless to do anything else than what he has done. "He must uphold the constitution of the Church. He and all the bishops together have no power to grant a

How to Keep a Position.

You can hold your position if you fit yourself to its mould, so as to fill every crevice. Be like a cake. At first it is a soft, spongy dough, and is poured into a mould, which it but half fills. As it bakes it rises and crowds every dent in the mould. Not contented, it bulges over the top; it makes a cake larger than the mould will hold. So, young man, be larger than your mould. After you have filled every crevice and crevice of your position to advantage, work out at the top. It is the largest cake that brings the most money. Always keep your promises. Your employer will not ask you to do more than is possible. Remember that an unfilled promise is as bad as a downright untruth. Live within your means.—Catholic Witness.

There is no duty we so much underrate as the duty of being happy.

By being happy we reap anonymous benefits in the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor. The other day a ragged, barefoot boy ran down the street after a marble with so jolly an air that he sent every one he passed into a good humor. One of those persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with this remark: "You see what sometimes comes of looking pleased." If the boy had looked pleased before, he had now to look both pleased and mystified. For my part, I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere, but I am prepared to deal largely in the opposite commodity. A happy boy or girl is a better thing to find than a five pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great theorem of the livableness of life.

How to Become Interesting.

1. Read—There is no better way to

single divorce. He and all the bishops have no power to consent to the propositions of the French Government to overthrow the constitution of the Church. If there was disloyalty to the Government anywhere they should punish the disloyalty. "It is difficult for minds accustomed to the complete liberty which we enjoy in this country to understand how a civilized government can, in the name of liberty, subject an entire Christian people to the yoke of official atheism.

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