

extolling the Modernists or excusing their culpable conduct, or by criticising scholasticism and the Holy Fathers, or by refusing obedience to ecclesiastical authority in any of its depositaries; and towards those who show a love of novelty in history, archeology, biblical exegesis, and finally towards those who neglect the sacred sciences or appear to prefer to them the profane. In all this question of studies, Venerable Brothers, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modelled after the pattern of their masters. Strong in the consciousness of your duty, act always prudently but vigorously.

CANDIDATES FOR HOLY ORDERS
Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hates the proud and the obstinate. For the future the Doctorate of theology and canon law must never be conferred on anybody who has not made the regular course of scholastic philosophy; and conferred it shall be held as null and void. The rules laid down 1896 by the Sacred Congregation of Bishops and Regulars for the University of Rome and the regulations of the Universities, we now decree to be extended to all nations. Clerics and priests are to be enrolled in a Catholic Institute or University, and the courses for which there are chairs in the Catholic Institutes to which they belong. If this has been permitted anywhere in the past, we ordain that it be not allowed for the future. Let the Bishops who form the Governing Board of such Catholic Institutes or Universities watch with all care that these Ordinances be constantly observed.

THE CENSORSHIP OF BOOKS
It is also the duty of the Bishops to prevent writings infected with Modernism or favourable to it from being read where they have been published, and to hinder their publication where they have not. No book or paper or periodical of this kind must ever be permitted to seminarians or university students. The injury to them would be equal to that caused by immoral reading, nay, it would be greater for such writings poison Christian life at its very fount. The same decision is to be taken concerning the writings of some Catholics, who though not badly disposed themselves but ill-instructed in theological studies and imbued with a philosophy, strive to make this harmonious with the faith, and, as they say, to turn it to the account of the faith. The name and reputation of these authors cause them to be read without suspicion, and they are therefore all the more dangerous in preparing the way for Modernism.

GENERAL DIRECTIONS
To give you some more general directions, Venerable Brothers, in a matter of such moment, we bid you do everything in your power to suppress all pernicious books that may be in circulation there. The Holy See neglects no means to put down writings of this kind, but the number of them has grown so great as to such an extent that it is impossible to censure them all. Hence it happens that the medicine sometimes arrives too late, for the disease has taken root. We will, therefore, that the Bishops, putting aside all fear and the prejudice of the flesh, despising the outcries of the wicked, gently by all means but consistently do their own share of this work, remembering the injunctions of Leo XIII. in the Apostolic Constitution *Officiorum*: Let the Ordinaries, acting in this as delegates of the Apostolic See, exert themselves to proscriber and to put out of reach of the faithful injurious books or other writings printed or circulated in their dioceses. In this respect the Bishop has a duty imposed on them. Let no Bishop think that he fulfils this duty by denouncing to us one or two books, when a great many others of the same kind are being published and circulated. Nor are you to be deterred by the fact that a book has obtained the *Imprimatur* elsewhere, both because this may be merely simulated, and because it may have been granted through carelessness, or easiness, or excessive confidence in the author as may sometimes happen in religious orders. Besides, just as the same fact does not agree equally with everybody, it may happen that a book harmless in one place, may on account of the different circumstances be hurtful in another. Should a Bishop, therefore, after having taken the advice of prudent persons, deem it right to condemn any of such books in his diocese, we not only give him ample faculty to do so but we impose it upon him as a duty to do so. Of course it is Our wish that in such cases the proper regard be used, and sometimes it will be sufficient to prohibit the clergy; but even in such cases it will be obligatory on Catholic booksellers not to put on sale the books condemned by the Bishop. And while we are on this subject of booksellers, we wish the Bishops to see to it that they do not through desire for gain put on sale unsound books. It is certain that in the catalogues of booksellers, both because this may be not unfrequently announced with no small praise. If they refuse obedience depriving them of the title of Catholic booksellers; so too, and with more reason, if they have the title of Episcopal booksellers, and if they had that of Pontifical let them be denounced to the Apostolic See. Finally we remind all of the xxvi. article of the above-mentioned Constitution *Officiorum*: All those who have obtained an apostolic faculty to read and keep forbidden books are not here authorized to read books and periodicals forbidden by the local Ordinaries, unless the apostolic faculty expressly concedes permission to read and keep books condemned by anybody.

INSTITUTION OF DIOCESAN CENSORS
IV. But it is not enough to hinder the reading and the sale of bad books; it is also necessary to prevent them from being printed. Hence let the Bishops use the utmost severity in granting permission to print. Under the rules of the Constitution *Officiorum* a great many publications require the authorization of the Ordinary and in some dioceses it has been the custom to have a suitable number of official cen-

sors for the examination of writings. We have the highest praise for this institution, and we do not only exhort but we order that it be extended to all dioceses. In all episcopal Curias, therefore, let censors be appointed for the revision of works intended for publication, and let the censors, to be chosen from both ranks of the clergy, be men of advanced knowledge and prudence who will know how to follow the golden mean in their judgments. It shall be their office to examine everything which requires permission for publication according to articles xli. and xlii. of the above mentioned Constitution. The Censor shall give his verdict in writing. If it be favorable the Bishop will give the permission for publication by the word *Imprimatur*, which must always be preceded by the *Nihil obstat* and the name of the Censor. In the Curia of Rome official censors shall be appointed just as elsewhere, and the appointment of them shall appertain to the Master of the Sacred Palaces, after they have been proposed to the Cardinal Vicar and accepted by the Sovereign Pontiff. It shall also be the office of the Master of the Sacred Palaces to select the Censor for each writing. Permission for publication shall be granted by him as well as by the Cardinal Vicar or his Vicegerent, and this permission, as above prescribed, must always be preceded by the *Nihil obstat* and the name of the Censor. Only on very rare and exceptional occasions, and on the prudent decision of the Bishop, shall it be permissible to omit mention of the Censor. The name of the Censor shall never be made known to the authors until he has given a favorable decision, so that he may not have to suffer annoyance either while he is engaged in the examination of a writing or in case he should deny his approval. Censors shall never be chosen from the religious orders until the opinion of the Provincial, or in Rome of the General, have been privately obtained, and the Provincial or the General must give a conscientious account of the character, knowledge and orthodoxy of the candidate. We admonish religious Superiors of their solemn duty never to allow anything to be published by any of their subjects without permission from themselves and from the Ordinary. Finally we affirm and declare that the title of Censor has no value and can never be added to give credit to the private opinions of the person who holds it.

INSTRUCTIONS FOR BISHOPS

"Having said this much in general, we now ordain in particular a more careful observance of article xlii. of the above-mentioned Constitution *Officiorum*. It is forbidden to secular priests, without the previous consent of the Ordinary, to undertake the direction of papers or periodicals. This permission shall be withdrawn from any priest who makes a wrong use of it, after having been admonished. With regard to priests who are correspondents or collaborators of periodicals, as it happens not infrequently that they write matter infected with Modernism for their papers or periodicals, let the Bishops see to it that they are not permitted to do so, and should it happen let them warn the writers or prevent them from writing. The Superiors of religious orders, too, we admonish with all authority to do the same, and should they fail in this duty let the Bishops make due provision with authority delegated by the Supreme Pontiff. Let there be, as far as this is possible, a special Censor for newspapers and periodicals printed by Catholics. It shall be his office to read in due time each number after it has been published and if he finds anything dangerous in it let him order that it be corrected. The Bishop shall have the same right even when the Censor has seen nothing objectionable in a publication.

CONSENSUS OF PRIESTS

"V. We have already mentioned Congresses and public gatherings as among the means used by the Modernists to defend and propagate their opinions. In the future Bishops shall not permit Congresses of priests except on very rare occasions. When they do permit them it shall only be on condition that matters pertaining to the faith or the discipline of the clergy are not treated in them, and that no motions or postulates be allowed that would imply a usurpation of sacred authority, and that no mention be made in them of modernism, presbyterianism or laicism. At Congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case, it shall not be lawful for priests from other dioceses to take part without the written permission of their Ordinary. Further, no priest must lose sight of the solemn recommendation of Leo XIII.: Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacerdotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, or very fruitful or respectable.

INSTITUTION OF A VIGILANCE COMMITTEE

"In order, they say, to extirpate the errors already propagated and to prevent their further diffusion and to remove those teachers of impiety through whom the pernicious effects such diffusion are being perpetuated, this sacred Assembly, following the example of St. Charles Borromeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new ones are introduced and propagated, and to inform the Bishop of the whole so that he may take counsel with them as to the best means for nipping the evil in the bud and preventing its spreading for the ruin of souls or, worse still, gaining strength and growth. We decree therefore that in every diocese a council of this kind, which we are pleased to name 'The Council of Vigilance,' be instituted without delay. The priests called to form part of it shall be chosen

somewhat after the manner above prescribed for the Censors, and they shall meet every two months on an appointed day under the presidency of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and their function shall be as follows: They shall watch most carefully for every trace and sign of modernism both in publications and in teaching, and to preserve from it the clergy and the young, they shall take all prudent, prompt and efficacious measures. Let them combat novelties of words, remembering the admonitions of Leo XIII. It is impossible to approve in Catholic publications of a style inspired by unsound novelty which seems to deride the piety of the faithful and dwells on the introduction of a new order of Christian life, on new directions of the Church, on new aspirations of the modern soul, on a new vocation of the clergy, on a new Christian civilization. Language of this kind is not to be tolerated either in books or in sermons. The Councils must not neglect the books treating of the pious traditions of different places or of sacred relics. Let them not permit such questions to be discussed in periodicals destined to stimulate piety, neither with expressions that savour of mockery or contempt, nor by dogmatic pronouncements, especially when a certainty either does not pass the limits of probability, or is merely based on prejudiced opinions. Concerning sacred relics let this be the rule: When the Bishops, who alone are judges in these matters, know for certain that a relic is not genuine let them remove it at once from the veneration of the faithful; if the authentications of a relic happen to have been lost through political disturbances or in some other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to be waived only when devotion to a relic is commendable by reason of its antiquity, according to the sense of the Decree issued in 1896 by the Congregation of Indulgences and Sacred Relics: Ancient relics are to enjoy the veneration they have always enjoyed except in those individual instances when there are clear arrangements that they are false or supposititious. In passing judgment on pious traditions be it always borne in mind that the Bishops of the Church use such pronouncements that they do not permit traditions of this kind to be narrated in books except with the utmost caution and with the approval of the declaration issued by Urban VIII; and even then she does not guarantee the truth of the fact narrated: she simply does not forbid belief in things for which human arguments are not wanting. On this matter the Sacred Congregation of Rites thirty years ago decreed as follows: These apparitions have neither been approved nor condemned by the Holy See, which has simply allowed that they be believed on purely human faith, on the traditions that relate them, corroborated by testimonies and documents worthy of credence. Anybody who follows this rule has no cause for fear. For the devotion based on your faith, in as far as it regards the fact itself, that is, the apparition, is relative, always implies the hypothesis of the truth of the fact; while in as far as it is absolute, it must always be based on the truth, seeing that its object is the person of the saints who are honoured. The same is true of relics. Finally we entrust to the Councils of Vigilance the duty of overlooking the press, and of watching that institutions as well as writings on social questions do not harbour or trace of modernism but obey the prescriptions of the Roman Pontiffs.

It is not easy to believe that he who despises domestic discipline will not fall away from the purity, later of the Church. When a superior of sacred youth finds one of them in this frame of mind and after warning him once or twice notes no change for the better in such a way as to render it impossible for such a student to be again received either by himself or by any bishop. Two things, therefore, are primarily necessary in promoting clerics: innovation of life joined with soundness of doctrine. Nor must it be forgotten that the bishops of those whom they are initiating in sacred orders, are meant as much for themselves as for the candidates; as for instance when it is laid down: 'Care must be taken that heavenly wisdom, upright life and long observance of justice commend the elect for this office.' Let them be upright and firm in their knowledge and in their faith, and let the form of all justice shine forth in them.

With regard to piety of life it would not be necessary to say more were it possible to separate the piety of the heart and opinions which a man takes up upon himself. But, as we read in the *Book of Proverbs*: A man shall be known by his doctrine, and as the Apostle teaches: Whosoever conteineth not in the doctrine of Christ hath not God. How much of effort is to be spent in acquiring knowledge of many and various things may be seen from the very conditions of the age which proclaim that the light of progressing humanity is the most glorious of achievements. It is the duty of the Bishops, who alone are judges in these matters, to know for certain that a relic is not genuine let them remove it at once from the veneration of the faithful; if the authentications of a relic happen to have been lost through political disturbances or in some other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to be waived only when devotion to a relic is commendable by reason of its antiquity, according to the sense of the Decree issued in 1896 by the Congregation of Indulgences and Sacred Relics: Ancient relics are to enjoy the veneration they have always enjoyed except in those individual instances when there are clear arrangements that they are false or supposititious. In passing judgment on pious traditions be it always borne in mind that the Bishops of the Church use such pronouncements that they do not permit traditions of this kind to be narrated in books except with the utmost caution and with the approval of the declaration issued by Urban VIII; and even then she does not guarantee the truth of the fact narrated: she simply does not forbid belief in things for which human arguments are not wanting. On this matter the Sacred Congregation of Rites thirty years ago decreed as follows: These apparitions have neither been approved nor condemned by the Holy See, which has simply allowed that they be believed on purely human faith, on the traditions that relate them, corroborated by testimonies and documents worthy of credence. Anybody who follows this rule has no cause for fear. For the devotion based on your faith, in as far as it regards the fact itself, that is, the apparition, is relative, always implies the hypothesis of the truth of the fact; while in as far as it is absolute, it must always be based on the truth, seeing that its object is the person of the saints who are honoured. The same is true of relics. Finally we entrust to the Councils of Vigilance the duty of overlooking the press, and of watching that institutions as well as writings on social questions do not harbour or trace of modernism but obey the prescriptions of the Roman Pontiffs.

INSTRUCTIONS FOR BISHOPS

"VII. Let what we have laid down thus far should fall into oblivion, we will ordain that the Bishops of all dioceses a year after this publication and every three years thereafter, furnish the Holy See with a diligent and sworn report on the progress of all that is contained in them, and on the doctrines that find currency among the clergy and especially in the seminaries and other Catholic institutions, and we impose the like obligation on the Generals of the religious Orders with regard to those under them."

To all this, which we fully confirm under pain of temerarious conscience upon those who neglect it, we add our words. We now add some special instruction concerning ecclesiastical students in the seminaries and aspirants in religious institutes. In the seminaries all the parts of the institutions must be directed to the formation of priests worthy of the name. For it must not be thought that such institutions are destined merely for studies, but that they combine both these—they are the training-schools in which the army of Christ is built up by a long course of preparation. In order that a host thoroughly equipped may come forth from them, two things are fundamentally necessary: doctrine for the culture of the mind, virtue for the perfection of the soul. The former of these demands that ecclesiastical students be religiously enlightened in those branches which are closely connected with the studies of divine things; the latter demands a special degree of virtue and constancy. Let the superiors of discipline and piety therefore, note what promise the individual students give of themselves, and study their characters—whether they show themselves up unduly to their natural bent, whether they show worldly tendencies; whether they are docile to obey, given to piety, not having an exalted idea of themselves, observant of discipline; whether they are led to aspire to the priesthood by a right aim or by human motives; whether their lives are marked by the holiness and doctrine suitable to their state, or at least, if there be any defect in this respect do they endeavour sincerely and willingly to acquire it. Not does this investigation present excessive difficulties; for the lack of virtue referred to is speedily produced by a hypocritical performance of the offices of religion and by the observance of disciplines through fear rather than of the dictates of conscience, and the person who observes discipline through servile fear, or violates it through levity of mind or through contempt of the law, is very far from offering a guarantee of living worthily in the priesthood. For

our times. Thirdly, I likewise hold with firm faith that the Church, the guardian and exponent of the revealed Word, was proximately and directly founded by Christ Himself, the true person of history while He dwelt amongst us, and that she was also built upon Peter, the Prince of the Apostolic Hierarchy, and upon his successors to the end of time. Fourthly, I sincerely receive the teaching of faith as transmitted in the same sense and meaning right down to us; and, therefore, I wholly reject the heretical notion of the evolution of dogmas, which pass from one sense to another alien to that which the Church held from the start; and I likewise condemn every error whereby the Church's tradition and the analogy of Faith and the rules of the Apostolic See, adopts the rationalist principles and with equal arbitrariness and rashness considers criticism of the text the only supreme rule. In like manner I reprobate the opinion of those who hold that a teacher of the science of Historical Theology or the writer on the subject must first put aside the notions previously conceived about the supernatural origin of Catholic tradition or about the divine aid promised for the perpetual preservation of such revealed truth; then that the writings of individual Fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with the freedom of judgment wherewith every profane reader is usually examined.

"I further, with due reverence, submit and with my whole mind adhere to all the condemnations, declarations, and directions contained in the Encyclical letter *Pascendi*, particularly regarding what is called the history of Dogma. "I also reject the error of those who allege that the faith proposed by the

Church may be in conflict with history, and that Catholic dogmas in the sense in which they are now understood cannot be harmonized with the more truthful "origins" of Christianity. Moreover, I condemn and reject the opinion which declares that a Christian man of better culture can assume a dual personality, one as believer and another as historian, thus taking it to be permissible for the historian to hold fast what his faith as a believer contradicts or to lay down premises from which there follows the falsity or the uncertainty of dogmas, provided only that these are not directly denied. Likewise I reject that method of estimating and interpreting Holy Writ, which, setting aside the Church's tradition and the analogy of Faith and the rules of the Apostolic See, adopts the rationalist principles and with equal arbitrariness and rashness considers criticism of the text the only supreme rule. In like manner I reprobate the opinion of those who hold that a teacher of the science of Historical Theology or the writer on the subject must first put aside the notions previously conceived about the supernatural origin of Catholic tradition or about the divine aid promised for the perpetual preservation of such revealed truth; then that the writings of individual Fathers must be interpreted solely by the data of science, without any reference to sacred authority, and with the freedom of judgment wherewith every profane reader is usually examined.

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THE CANADIAN CENTURY
MONTREAL

FIVE-MINUTE SERMON

HEAVEN
Blessed are the poor in spirit, for theirs is the kingdom of God.

All Saints' Day is a solemn and glorious festival for all heaven as well as for all the world; for to-day God is praised and the great salvation by Our Lord and Saviour Jesus Christ magnified and lauded by a common, universal act of holy congratulation and worship among all the saints—that is, among all souls that are united to God in the communion of saints, whether in the church triumphant, in the church suffering, or in the church militant.

It seems to me that none but Catholics believe in heaven, the eternal home of the saints after death, because they alone appear to understand what a saint is, as the church has proved herself to be the only power which has been able to train and canonize one.

Yes, all we can know of heaven is, that it is the reward, the everlasting life, the new and divine state of being which the saints enter into and enjoy when they have left this world—that is, when they die in the church militant, and rise in glory in the church triumphant. If any Christian, then, or so-called Christian, fancies he can negotiate about heaven, and hopes to get there without knowing what a saint is, and without striving to be as near one as he can, he is simply deceiving himself. I fear that just such lives, and in their deaths they will not be divided.

And now do you say: O Father! tell us, then, what a saint is, that we may be sure we are not all wrong, but may have some hope of imitating such, and so join the company of the glorified ones in heaven when we die! I answer: A saint is one who does everything that he feels that God wants him to do, and carefully gives up and avoids everything that he feels is not pleasing to God. Apply that to yourself. God does not want the same thing of everybody, nor require all to make the same sacrifices. So become as a fact, there are all kinds of saints, as we know. But in what he does require he demands that one should aim at doing it perfectly. Be ye perfect, as your heavenly Father is perfect, says our Lord. Be perfectly honest, be perfectly pure, be perfectly sober, be perfectly charitable, be perfectly obedient to the laws of God's man, be perfectly humble, be perfectly free from loving money or other riches.

Don't let me ever hear you say again that you are "a man of the world and must live in it as you can." You are a wretched apology for a Christian life you lead. You know that is a lie. You are a man, and a Christian man of the kingdom of God and His saints, and that is the kind of a man you must be, and must square your life accordingly, or you will never see the kingdom of God and of His saints in glory, which is heaven, when you die. In to-day's Gospel Our Lord pronounced the eight beatitudes. Think on them, and if you do not know them by heart, take out your Bible when you go home and read them at the beginning of the first chapter of St. Matthew's Gospel. So live that you will merit to be one of those Our Lord declares to be "blessed," and you will surely be a saint.

THE MONTH OF THE ROSARY

October is the month of the Rosary, which by order of the Holy See is recited daily in every church throughout the world from the first day of the month to the second of November, during the Holy Sacrifice of the Mass or during the exposition of the Blessed Sacrament.

The use of beads for a set formula of prayers goes back to remote days, but it is to St. Dominic we owe the present form of the beads, which we call the Rosary, and the spread of this devotion among the people.

Like many other Catholic practices, the Rosary was the outcome of the needs of a critical period in the history of the Church. In the twelfth century the Albigensian heresy was laying waste the Church in France. Like the Modernists in our days these heretics persisted in calling themselves Catholics. Their errors were infecting thousands of the faithful. They denied the prerogatives of the Mother of God and tore her statue from its place in the Church.

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Samaria Cured Him and He Helps Others

A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spirit of true brotherhood and philanthropy. Read this letter:

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Will you please send me a bottle of your drink, and also a bottle of your medicine, and I will give you a testimonial. I have taken your remedy, and I feel all you claim it to be. I never think of taking or using strong drink in any way, as all desire for it has been removed. I cannot speak too highly of your wonderful remedy. You may use my name in any way you wish in public."

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If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father or friend that is drifting into drink, help him save himself. Write to-day. A Free Trial Package of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence strictly confidential. Write to-day. The Samaria Remedy Co., Dept. H, 49 Colborne Street, Toronto.

ST. AUGUSTINE, BISHOP AND DOCTOR

"Among the very many great saints of which the Catholic Church is so fruitful and happy mother, there is none greater or more illustrious than the immortal St. Augustine, the Son of St. Monica, the light of doctors and love of heretics; a saint whose love for God raised him almost to the level of the beloved disciple who saw the city of God upon earth; a saint, who, after fourteen centuries, through his writings is to-day a teacher, a prophet, and an intellectual guide to the leaders of thought throughout the universities of the world," said Rev. Geo. F. Loomis, O. S. A., in a panegyric of the Saint on his feast in St. Mary's Church, Lawrence.

St. Augustine was born in Tagaste, a town in Numidia, Africa, Nov. 13, 354, and died in Hippo, North Africa, Aug. 28, 430. He was the child of a mixed marriage. His father was a pagan and his mother was St. Monica, who not

only converted her pagan husband to the true faith, but also stormed heaven with her prayers for her wayward son

"Augustine was educated in the university of Carthage, and it was there that he acquired the evil habits which afterwards made him a slave of sin, yet in his 'Confessions' he pathetically relates that he was ashamed when he heard his companions boasting of sinful actions. Nor is it difficult for us to understand how Augustine drifted into the criminal excesses which he afterwards so bitterly deplored. At home the example of a Christian mother was more than overshadowed by the example of a pagan father, who almost revelled in the iniquities of his child. Then, too, sacramental grace was absent from his soul, for by a series of accidents, the sacrament of baptism, which he was about to receive in a dangerous illness, was deferred and he grew into manhood with original stain infecting his whole character, and changing his good impulses into criminal issues and results. With such equipment he was thrown into the world, that was just then teeming with iniquity.

"At the ringing of Carthage, Augustine went to Rome, conducted a school of rhetoric there for a short time, and later repelled for and received a chair of rhetoric in the University of Milan. But in all his wanderings he was unable to satisfy the cravings of his intellect after the truth. During all these years of sin and shame the pious and loving Monica followed him, and beginning to overshadow her son, with loving tears with prayers, in a continuous appeal to heaven for the salvation of his soul.

CONVERTED BY ST. AMBROSE
" At Milan he was drawn to St. Ambrose, that immortal bishop whose name will forever glorify the ages, whose virtues and eloquence rendered famous and renowned the See which he honored by his occupancy of it. Augustine's whole being was changed, surprised and astonished. The light of truth for which he had so long and ardently sought was beginning to pierce his mind, a mind whose vastness embraced everything abstract in sciences and art.

"The prayers of the saintly Monica were now beginning to bear fruit, and she rejoiced that the grace of God was beginning to overshadow her son. The battle proved to be a stubborn one. His intellect saw the truth but his strong will resisted. Grace invited him to yield to its gentle influences, but the will still refused. Mercy called him, but his pleasures seduced him. God threatened with His anger, Augustine defied with his pride.

"But, at length, when Augustus, the philosopher, orator and professor, hears the voice of a child in a neighbouring garden singing its play song. His ears have not heard this simple melody before, and while he listens he catches the singular refrain, 'Tolle lege, tolle lege,' which translated reads: 'Take and read, take and read.'

"Rarely able to contain himself because of the inspiration which the words contained for him, he opened a book which lay before him and read the first passage on which his eyes fell: 'But let us walk honestly as in the day, not in rioting and drunkenness; not in chambering and impurities; not in contention and envy, but put ye on the Lord Jesus Christ, and his righteousness for the flesh and its concupiscences.' Saint Paul had spoken to Augustine; the convert of Damascus had appealed to the convert of Milan.

TRUMPET OF GRACE

"The conquest was complete. Grace had triumphed and Augustine's pæan over afterwards was 'O beauty ever ancient and ever new; too late have I known Thee, too late have I loved Thee; but Thou shalt dwell in my heart and in my intellect on the altar of the Lord. Parity filled the one; faith the other. He prepared for baptism, and St. Ambrose poured on his humbled head the saving waters of regeneration.

"After his conversion Augustine seemed to burn with love for God. In spite of his humble protest, was soon afterwards appointed coadjutor to Valerius, Bishop of Hippo; and when Valerius died became bishop of that important See. He lived in community with his few lay priests, and his foundation of the order which bears his name.

"During his life, after his conversion, the Church had no greater champion.

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Nothing was too great, nothing was too small for his soaring intellect, and the heretics who dared to raise their impious and blasphemous voices against the spouse of Christ, were quickly silenced by the thunderbolts of his eloquence and logic. This same matchless eloquence and logic speaks for us to-day in his priceless writings, for in them was found harvested the science of heaven. The works of Augustine are the library of scholars.

"Though darkness seems to enshroud the early career of Augustine, and error hold over it a tyrannical ascendancy, yet in his life as a baptized believer, as a priest, as a bishop, and in his services rendered to Holy Mother Church, he has proved his love for God, and shall ever be, through all generations, an example of God's mercy and love."—Pilot.

MISSES THE SALIENT FACT.

The Watchman (Baptist) has the following: "While we are fighting against the production of Passion Plays in the theatres of America, it is interesting to notice the effect of the Passion Play at Oberammergau on all beholders. An extract from a private letter sent us by a valued subscriber, is typical of all reports received. The writer says: 'The Passion Play was most impressive, and gave me a better understanding of that part of the Bible than I ever had before. The play began at eight in the morning, and lasted until six in the evening, with an intermission of two hours at noon. It was run smoothly, faultless and all, no long waits, and it was wonderful to see with what earnestness those simple village people acted these parts; it was all done in the open, while the audience had a cover over their heads, and no matter how hard it rained, the play went on just the same. And during the afternoon we had two very heavy thunder showers—but when the sun came out, the sun came out and shone on the Angel's wings, and the effect was most beautiful.' No doubt many of the spectators at the Passion Play at Oberammergau are struck by the same feelings of admiration. And therefore the different effects of that Passion Play from those produced by Passion Play in theatres in America, can not be attributed to the audience. The difference in moral effect is in fact due to the well-understood motives of the actors. The Passion Plays at Oberammergau and other places in Central Europe have been produced for centuries as acts of religious worship, and the peasants who take part are deeply imbued by inheritance with the religious significance of the plays, and perform their parts in a spirit of devotion. It is said that they even become filled with the spirit of the characters they assume. In a theatrical performance of a Passion Play in America, the actors play for money, and care nothing for the religious significance of their parts, and are often of evil character. Therefore Passion Plays of Oberammergau and other villages in Central Europe are religious worship, while the Passion Plays of theatres in America are sacrilegious."

THE CHRISTIAN AND THE BLESSED SACRAMENT

The life of a Christian is sacramental and supernatural or it is no Christian life at all. Every faithful believer shares in that life and directs his energies by its powers. And when we can witness the gathering of thousands who have partaken of that life, witness their works and their labors, presents in an orderly and an organized way, we behold a sight upon which our human eyes may well rest with amazement, and by which our human hearts may be stirred with an inspiring and a holy enthusiasm of which this world knows nothing.

Such a sight was presented in Montreal during the past month, at least to all those who went there to see with the eyes of faith and to hear with ears that could recognize the music of heaven. Even from a merely human point of view the Twenty-first Eucharistic Congress, held at Montreal, Canada, from September 5 to 11, 1910, was a wonderful manifestation of popular enthusiasm. From the day that His Eminence Vincent Cardinal Vanuetti sailed up the St. Lawrence, hailed by the shouts and cheers of the thousands who lined its banks, to the Sunday afternoon when sixty thousand men walked for miles through the city streets, surrounded by the Cardinal Legate who carried the Cardinal's benediction and adoration to the Blessed Sacrament and to the work which the Sacramental Christ was achieving in the hearts of men.

Apart from all the external display, the grandeur of ritual and of ceremony, the vast crowds of people, the crowded churches and halls, the houses illuminated and decorated, the triumphal arches, the large number of priests and dignitaries, yes, apart from the presence of the representative of the Vicar of Christ upon earth, apart from all these, it must be remembered that the inspiration of it all was belief in and love for the Blessed Sacrament.

It is comparatively easy to arouse enthusiasm and gather together multitudes for the celebration of a country's prosperity or a country's triumph, when the object appeals directly to the sense and the material advantages of human kind; but to behold multitudes traveling long distances, with great inconven-

THERE ARE FEW SIGHTS

more pitiable than that of the man seeking employment who is met with the response: "You are too old, we require a younger and more vigorous man." Yet sooner or later that may be your own experience unless some provision is made against it now.

Life insurance in one form or another offers the best and only certain way of making provision for one's family and also for advancing years. A company that is in every way a most reliable one for insurers is the

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Church of the Bells

Home Rule for Ireland other claims to distinction, is a name in the history of the world. It is the name of a man whose life was a life of sacrifice and whose death was a death of martyrdom.

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THE READER'S COMMENT

CONDUCTED BY "COLLIER"
The meeting was called fifteen, and five minutes before the hall there were some in all that vast everywhere you looked you

Yet this man has made told us so that evening, know it already. Thirtieth in the life of a man when O'Connor first crossed the House as an Irish member there were no grey hair, nor were there the broad forehead and grey eyes. He has seen since then and had his hopes shattered and hope within is young and hope in his ideal. When I shall his little palmy O'Connor was one of the great chief men of the O'Connor sided with against him. After "split" from 1890 to Irish Party was re-elected in the re-united party has been Mr. Redmond man. The splendid orator Irish vote in Great Britain in this fifty or sixty years doing. As an orator to Mr. Redmond, but of the best speakers in hear him speak in English, but then the as spoken by T. P. O'Connor, who has been the only Irish representative for an English politician is to be known as a Home Rule for Ireland other claims to distinction, is a name in the history of the world. It is the name of a man whose life was a life of sacrifice and whose death was a death of martyrdom.

And to think of the character is to picture the body-build of a man off of review and a nation and treatise makes "Copy." You view you take, is a few days ago, T. P. O'Connor, second birthday, he

The

How can the same money or to cut out strength-g

S

for ten day body-build some, cost —always

THE CA NIAGARA

THE READER'S CORNER

CONDUCTED BY "COLUMBA"
The meeting was called for eight o'clock and five minutes later when I entered the hall there were few vacant seats in all that vast auditorium.

Yet this man has made history. He told us so that evening, but many of us knew it already. Thirty years is not much in the life of a nation, but it is much in the life of an individual.

O'Connor, who has the distinction of being the only Irish Nationalist representative for an English constituency in the House of Commons.

A few days ago on Canadian soil T. P. O'Connor celebrated his sixty-second birthday, having been born in

That Splitting Headache
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Give quick, sure relief, and we guarantee they contain nothing harmful to the heart or nervous system.

Athlone in 1848, a year that is memorable in Irish history. He early drifted into journalism, being appointed on the staff of Saunders' Newspaper at the age of nineteen.

Such is T. P. O'Connor, patriot and journalist. Wherever he has gone during his present tour money has flowed in upon him.

When this fever? When this burning? Answer it, burning and lonely heart. Answer it, loquacious of ocean foam.

in always making the income exceed the outgo. Most people fail to do their greatest work because they do not put the emphasis on the right thing.

CHATS WITH YOUNG MEN
SHORT-SIGHTED ECONOMY
Many people injure their health seriously by trying to save a little money.

OUR BOYS AND GIRLS
GOOD MANNERS IN BUSINESS
The most critical period in the business life of boys or girls is the time when they graduate from school.

Being good to themselves would have made all the difference between a man who is a failure and a man who is a success.

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debasement, and should be shunned by those who respect themselves. If, therefore, you wish to be respected, be careful with whom you associate, especially outside of business hours.

St. Paul tells all servants to obey their masters; not only those who are good and gentle, but likewise those who are severe, because "all authority comes from God."

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The woman behind the pocket-book
How can she pay the meat bills and grocery bills on the same old "allowance"? She must have more money or cut out expensive foods.

EGYPTIAN LINIMENT
Mr. S. Mours, of Port Perry, Ont., is very glad he took his friend's advice and tried Douglas Egyptian Liniment.

Preston Steel Ceilings
THE FIRE-PROOF REASONS
Do you know of any other kind of ceiling that will resist fire one half so well as PRESTON Steel Ceilings?

K. OF C. BANQUET AT HAMILTON

With James Battle of Thorold, District Deputy as the guest of honor, Hamilton Council 1154, enthusiastically observed Columbus Day, holding a banquet in the C. M. B. A. Hall, where over one hundred knights assembled to pay tribute to the illustrious memory of the patron of their order.

Hamilton, he said he looked for the "Ambitious City" to shortly treble its membership, for the council to own club rooms and a hall of its own. He alluded to the splendid work done by the Catholic Record, and Catholic Register and Extension and urged the knights to have these papers in their homes every week.

DIOCESE OF LONDON

FATHER FORD REMEMBERED In Ingersoll, Ont., on Sept. 28, Rev. Father Ford was peacefully surprised when a large delegation of the members of the Church of the Sacred Heart called on him, and presented him with a well-filled purse of gold and a gold-headed cane.

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POINTERS I have full stocks of up-to-date First Quality Mission Goods and Missions can be supplied promptly on short notice. There are several grades of goods—ideal only in the best. IMPORTANT—Every article is marked with its retail price, so that a child could conduct the sale. All goods should only be returned to me, at my expense. See my Mission Catalogue 25 for amount of profit guaranteed. Remember the address— J. J. M. LANDY IMPORTER and MANUFACTURER 416 QUEEN ST. WEST TORONTO, CAN. Phone Collage 35

Good Reading for Long Winter Evenings

It's not a step from fall to winter—the season of short days and long evenings spent indoors. At this time a grate fire and a good book or magazine are cheery companions—and the cozy arm chair a pretty available resort when Jack Frost is making things hum out-of-doors.

And now is your opportunity to insure this pleasure through your valuable paper for two special favours received after prayers to St. Anthony and the most Sacred Heart of Jesus.

Man's chief wisdom consists in knowing his filiofil.



BLACK KNIGHT STOVE POLISH

Don't use as much "Black Knight" as you have been using of other stove polishes. You don't need as much, to bring a brilliant, glittering, lasting polish to the iron-work. A little of "Black Knight" goes a long way. And you get a bigger box of "Black Knight" than of any other stove polish that sells for 10c.

Advertisement for PILES and DR. CHASE'S OINTMENT. Includes text: "Dr. Chase's Ointment is a certain and guaranteed cure for every form of itching, burning, and protruding hemorrhoids. You can use it and get your money back if not satisfied, etc. at all dealers or by mail from Dr. Chase & Co., Toronto."

MARRIED

Quigley-Kennedy—At St. Paul's Church, Lakeside, Oct. 4th, by Rev. Father Phelan, Michael Quigley of Toronto to Miss Alice Kennedy, daughter of Mr. Patrick Kennedy, Lakeside.

Since we cannot get what we like, let us like what we get.

Advertisement for ABSORBINE. Includes text: "ABSORBINE, JR. For manhood, it will relieve inflamed, swollen joints, bruises, salt rheumatism, cure boils, fissures or any unsightly skin blemishes. It is a ten-year record of satisfaction, so that we can unhesitatingly recommend them. They are pure and sweet in tone, responsive in action, and carefully constructed. The style offered to Club members is a new style, shown for the first time this year at the Toronto Exhibition. The Cases are in fancy walnut and richly figured mahogany, double veneered both inside and out. The description and dimensions are as follows:— Height, 4 feet 6 inches; width, 5 feet 11 inches; depth, 2 feet 3 inches. 71 octaves, 3 strings in unison, patent improved repeating action, with nickel-plated brackets and rail, improved iron frame, compound sectional wrest plank, automatic music desk and Boston fall board, patent muller rail, three pedals, ivory and ebony keys."

A man resigned to God's will has his cross carried for him.

Advertisement for The New Catalogue. Includes text: "The Central Business College of Toronto contains some special guarantees of very great interest to students who desire to attend a first class reliable school. You are invited to write for it. Address W. H. Shaw, President, 305 Yonge St., Toronto."

\$340 PIANOS FOR \$240

OUR MENDELSSOHN PIANO CLUB

The Mendelssohn Piano Club secures for its Members unusual advantages in price and terms as the result of cumulative buying—fifty people joining together and buying fifty pianos of the same style and make at one time

A MEMBERSHIP IN THE CLUB PROVIDES

- 1. The opportunity to purchase a \$340 Piano of a popular style and favorably known make for \$240.
2. The privilege of paying for this Piano in very reasonable instalments, with only a small advance over the spot cash price INSTEAD OF INTEREST.
3. The guarantee of the makers, and also our broadest guarantee, which carries the privilege of exchange within five years for any of the other makes of Pianos which we sell.

DETAILS of these advantages are more fully given in the succeeding paragraphs. Read them carefully, and above all REMEMBER that the offer is made by the firm of Gourlay, Winter & Leeming, whose knowledge and standing in the trade are your very best guarantee.

Advertisement for FIVE DIFFERENT PAYMENT OPTIONS. Includes text: "Club members may choose any of the following options of payment: Option A—A \$340 piano for \$240 cash. Option B—A \$340 piano for \$250, on payment of \$50 cash and \$10 per month until paid, without interest. Option C—A \$340 piano for \$260 on payment of \$25 cash and \$20 every three months until paid, without interest. Option D—A \$340 piano for \$260, on payment of \$15 cash and \$7 per month until paid, without interest. Option E—A \$340 piano for \$266, on payment of \$10 cash and \$6 per month until paid, without interest."

Advertisement for THE PIANOS. Includes text: "The pianos are made by The Mendelssohn Piano Co., Toronto, a firm who have an established position in the Canadian trade, having been making pianos for more than twenty years. Our experience with the pianos is a ten-year's record of satisfaction, so that we can unhesitatingly recommend them. They are pure and sweet in tone, responsive in action, and carefully constructed. The style offered to Club members is a new style, shown for the first time this year at the Toronto Exhibition. The Cases are in fancy walnut and richly figured mahogany, double veneered both inside and out. The description and dimensions are as follows:— Height, 4 feet 6 inches; width, 5 feet 11 inches; depth, 2 feet 3 inches. 71 octaves, 3 strings in unison, patent improved repeating action, with nickel-plated brackets and rail, improved iron frame, compound sectional wrest plank, automatic music desk and Boston fall board, patent muller rail, three pedals, ivory and ebony keys."

Advertisement for FULLY GUARANTEED With 5 Years' Option of Exchange. Includes text: "Each Piano is guaranteed by its makers, The Mendelssohn Piano Co., both in regard to materials and workmanship, and because of our knowledge of and confidence in their tone and durability we thoroughly endorse every condition of the guarantee. In addition we agree to accept any of these Mendelssohn pianos in exchange any time within five years in part payment of any other new piano on sale in our warerooms, the said new piano to be supplied at the then current net cash price, \$240, less a small annual charge of \$10 per year for the number of years that have elapsed since its sale by us to the Club Member."

As the Club is Limited to Fifty Members, we need scarcely say that prompt enrolment is advisable. Inspection and Comparison are invited NOW

Trial Offer to Out-of-Town Members To our out-of-town buyers we offer to mail descriptive illustrations and further to use for them our knowledge and experience in making good selection, and, on receipt of references as to reliability, to ship piano, on the understanding that the piano is to be thoroughly examined and tested before they forward to us the cash payment. If satisfied, cash payment to be at once forwarded, whilst if for any reason piano should not prove as represented, or satisfactory, then piano to be returned to us within, say, fifteen days, we agreeing to pay return freight.

In a word, we not only guarantee satisfaction, but ask no payment until you yourself decide the question of satisfaction. Could any offer be more fair to an out-of-town customer?

Gourlay, Winter & Leeming, 188 Yonge St., Toronto

Work accompanied with m is sterile and robs both mind of light and sense. Good ever a kindly light. Lives purity and faith are minister to the sinful and sorrowful. Unladen with anxiety about always heard. Many failures of vanity. The words that cost years of silence. Suicidal marts of sweat of short-lived.

Some newspaper scribes are to take at their face value m cabled criticisms of the relig in Spain, Portugal and else are of the opinion that suc should be handled with due tion. That they are enem gross and good government that should not allure eve credulous. The monk man what the rapier of the amb elan, but if not an angel he the designing plotter, skilled of intrigue and ignoble an scorn and opprobrium. A against the religious orde yesterday. These "libera claim against them are but words of those who made o general passion, fervid, in oppressive, and gave the Christianity a "Satanic Their programme is that who wrote as follows, in 1 erick II: "Your project for und Christian faith through the plan of a great captain mauls are once set aside exposed to universal c France much is written o —the whole world talks have concluded that the not yet ripe. People ha enough in France; the sw you have still too much i The present day policy ing and confiscating typ is inherited from med nothing save chaos and th these days a man of ge them and perhaps bring senses.

A writer, not wishing but affected by prejudice gloomy picture of Portu monarchy. His driving by the hobgoblin, who, of Catholic countries, is to dilate upon their superstition. With this bigotry chattering in h not be able to hear o when its clamor ceases pessimistic. Doubtless many skyscrapers in divorce courts are no time. The hungry do skeletons. The murmur contented thousands, glare of the idle and p not so insistent in Port may not be perfect—fe age—but are the decreed him entit Verily much mushy m liberty has been smug who are dominated by ticians and believe t found only in factories

Republicanism will the public library, i They have a few pu now in Portugal. Th Coimbra, Evora, Malu truly great libraries as it is in our civi Portugal.

We hear much ha in Portugal, as if it able crime. Many able to read or w government is vile, that the writer ge bulary of vintoper ever, may be illiterat ignorant. He may b write and yet be knowledge and ref and solid virtue. I guess, who can nei may be more verse discipline and eno their critics. They they are taught by days. They do not ecstasy at the sight We pity them if th and content for the