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formance; romance assumed the air of history; nor was there sought to in-
 crease the belief, or to furnish for ex-
 citation, when the world saw a subal-
 tern of Corsica waving his imperial flag
 over her most ancient capitals. All the
 visions of antiquity became common-
 places in his contemplation; kings were
 his people—nobles were his outposts,
 and he disposed of courts, and crowns,
 and camps, and churches, and cabinets,
 as if they were the titular dignitaries of
 the chess-board!

And all these changes he stood im-
 mutable as adamant. It mattered little
 whether in the field or the drawing-
 room—with the mob or the levee—wear-
 ing the jacobin bonnet or the iron crown
 —banishing a Braganza, or expelling a
 Hapsburg—dictating peace or raising
 the czar of Russia, or contemplating de-
 feat at the gallows of Leipzig—he was
 still the same military despot!

Cradled in the camp, he was to the
 last the darling of the army; and when
 he never forsook a friend or fought a favor.
 Of all his soldiers, not one abandoned
 him, till affection was useless, and their
 first stipitation was for the safety of
 their favorite.

They knew well that if he was lavish
 of them, he was prodigal of himself, and
 that if he exposed them to peril, he re-
 paid them with plunder. For the soldier
 the most desirable of rewards, and the
 people he made even pridey prize tributes.
 The victorious veteran glittered with
 his gains, and the capital, gorgeous with
 the spoils of art, became the miniature
 metropolis of the universe. In this
 wonderful combination his affectations
 literature must not be omitted. The
 jargon of the press, he affected the pat-
 rone of letters—the proscriber of
 books, he encouraged philosophy—the
 persecutor of printers, he yet pretended to
 the protection of learning! The assassin
 of Palm, the silencer of De Sintel and
 the denouncer of Kotzebue, he was the friend
 of David, the benefactor of De Lille,
 and sent his academic prize to the phil-
 oopher of England.

Such a medley of contradictions, and
 at the same time such an individual con-
 sistency, were never united in the same
 character. He was a royalist, a republican,
 an Emperor, a Mohammedan—a Catholic
 and a Patron of the Synagogue—a
 Subaltern and a Sovereign—a Traitor
 and a Tyrant—a Christian and an In-
 fidel—he was, through all his vicissit-
 udes, the same man; and his practical
 logic runs quickly to a conclusion, and
 that he falls away from reliance on and
 communion with the Churches he has
 learned to distrust? It seems to us
 that the time is drawing nigh when
 Catholicism will be shown to be the
 last refuge of dogma and doctrine.
 And that prospect is one of no small
 anxiety. For as belief changes, so will
 ethics. The code of moral conduct
 which, however imperfectly, governs
 European thought to-day is based
 on Christianity. When once the
 Christian doctrines are rejected by
 large masses of the population, the
 Christian ethics will hardly be retained.
 The world will fall back into paganism;
 for a world lost to Christian belief will
 not be kept to Christian practice.

There will be the conversion of Europe
 to the Catholic Church for the second time.
 Whether at present more could be done; whether
 we can manage to attract the good will
 and affection of the toiling population
 must be revealed by the future. Possi-
 bly, perhaps, perhaps, any efforts on
 our part will be hampered by the indif-
 ference shown by the women for re-
 ligious persons and principles—an indif-
 ference which we did not create and
 have not increased. But the Catholic
 Church lives in the world; and that
 world is becoming more and more dead
 to doctrine and dead to faith. Judged
 by the two articles cited above, religious
 belief is not waxing but waning.
 Yet a little while, and it would seem
 that, outside the Catholic Church the
 sun of Christian doctrine will have sunk
 below the horizon with no promise of
 to-morrow's morn.—Catholic Times.

CREEDS WITHOUT FAITH

We have plenty of talk about the
 labor unrest, and we shall have plenty
 more, for the great industrial struggle
 is only beginning, and the temporary,
 patched-up peace is sure to be strained
 and rent again. But there is another
 unrest, as serious at least as that in
 the world of work; we mean the unrest
 in the world of faith. Recently two of our
 religious contemporaries, neither of them
 Catholic, contained in their respective
 works the existence of doubt and un-
 belief such as suffice to explain the in-
 difference of the toilers to the offices
 and ministrations of the reformed
 churches. At this critical moment, when
 thoughtful men have been turning their
 gaze toward the ministers of religion in
 the hope of obtaining help and guidance
 on principles of moral conduct, the
 appearance of such articles is as signifi-
 cant as if it were a painful cry to them,
 alluding to times when, it says, among
 other doctrines, men believed in an in-
 fallible Scripture, in a creation in six
 days, in an everlasting hell of torment,
 writes as follows: "The immense extent
 of to-day is that these things, and a great
 many others belonging to the creed of
 that time, have ceased to be believed in
 by the educated mind of to-day, and will
 soon have ceased to be believed in by any
 body at all. We are in a new world,
 as compared with that of a hundred and
 fifty years ago. Those vanishing beliefs
 will never come back again. Their fate
 is that of the pre-Copernican astron-
 omy, of the faith in Jupiter and his
 Olympus. To hear men, in our cen-
 tury or elsewhere, girding at the science
 of the day, girding at the Biblical
 scholarship of the day, is as if we were
 listening to ancient priests of the
 Roman Pantheon denouncing the science
 of the temple, and lamenting the deca-
 dence at the shrines of Mars and
 Venus." Nothing but verbal reproduc-
 tion of this extract would do justice to
 it and to the meaning it contains.
 These old Christian beliefs are called meta-
 phors and are dead as the doctrines of
 paganism! The critics have battered
 down the fortress of faith! Nothing
 now remains but to take up a new posi-
 tion, employ fresh weapons, and face an
 unbelieving world with a less belief!
 Surely a curious solution of the problem:
 How to win men back to the practice of
 religion!

The other journal is not so outspoken.
 It concerns itself mainly with the duty
 of the clergy to believe and preach what
 they promised to preach when they took
 orders. But its confession is quite cau-
 tious. It says: "It is obvious that in the
 present day, and in many other previous
 periods, circumstances of various kinds
 have produced a general hesitation
 about the Articles of the Creeds which
 affects a great many minds. A clergy-
 man may easily find that his views, even
 on some of the fundamental articles of
 the Creed which he has accepted, have
 suffered change." The words "general"
 and "easily" deserve notice. And,
 after contrasting somewhat strangely
 the binding force of doctrinal belief on
 the laity, as distinct from the clergy, it
 takes the case of such a fundamental
 article of the Christian creed as the
 resurrection. Must a clergyman be-
 lieve in it? Our contemporary's lan-
 guage is mild to a degree of condescen-
 sion. After pointing out that the
 apostles regarded the resurrection "as
 the key of their whole position." It says
 it would appear to us therefore that this
 is an article which any person who pro-
 fesses to be in communion with the
 Church must hold. Still more, any per-
 son who professes to teach in the name
 of the Church, and who has made the
 promises of which we have been speak-
 ing, would be departing gravely from
 his promise if he ceased to hold this
 doctrine and teach men so. But,"
 he continues, "it may be said that here,

too, is room for variety of interpreta-
 tion, and that we have no right to insist
 upon that view of the doctrine which
 requires an actual rising from the
 grave. This claim is in our opinion un-
 sound." We should think so. A resurrec-
 tion without a rising is as unmeaning
 to us as an orchard without trees or a
 sea without waves. And of such men,
 with their evasive theories, it none
 cludes: "We have not the least desire
 to interfere with their freedom of
 thought or speculation; but it is not
 reasonable to expect the Church to
 tolerate teaching by its officers and in
 its name which fundamentally alters the
 basis of its faith." It is not. And if
 the Anglican Church, cannot compel
 its members to deform its teaching to con-
 form to the standards of orthodoxy, the
 use of infidelity will poison the whole
 body and spread the pestilence of un-
 belief around. Be it noted here, nei-
 ther of these journals, one a non-Conformist,
 the other a darling of the press, is prais-
 ing unbelief. Quite the contrary. And
 that makes the admissions of both so
 much more grave. They both testify
 that in the Established and Free
 churches doctrinal inerrancy is imper-
 illed, and faith in the old creeds
 shaken.

Only in the Catholic Church is the
 faith kept unchanged. Only in the
 Catholic Church will faith never be
 changed. But we should be noting with
 less than pride were we to forget that
 a general weakening of faith in de-
 finite doctrine will necessarily affect
 our people. How far they may have
 been affected already we have no sure
 means of telling. But religious unbelief
 is in the air and all around us.
 Men, as we saw in the recent labor
 troubles, no longer turn to their relig-
 ious leaders for counsel and help.
 They carry on their struggle for jus-
 tice on the strictly materialistic line of
 conduct. May not one reason for this
 be that the masses of the laboring popu-
 lation are more deeply tainted with
 religious indifference and infidelity than
 we can manage to attract the good will
 and affection of the toiling population
 must be revealed by the future. Possi-
 bly, perhaps, perhaps, any efforts on
 our part will be hampered by the indif-
 ference shown by the women for re-
 ligious persons and principles—an indif-
 ference which we did not create and
 have not increased. But the Catholic
 Church lives in the world; and that
 world is becoming more and more dead
 to doctrine and dead to faith. Judged
 by the two articles cited above, religious
 belief is not waxing but waning.
 Yet a little while, and it would seem
 that, outside the Catholic Church the
 sun of Christian doctrine will have sunk
 below the horizon with no promise of
 to-morrow's morn.—Catholic Times.

THE SAINTS HEAR OUR PRAYERS

Our Lord and Saviour Jesus Christ, is
 our Lord and our mediator of redemption,
 and also of intercession by His own rights
 and merits. The Catholic Church ends
 all her prayers with the words:
 "Through Jesus Christ, Our Lord."
 The saints in heaven are called medi-
 tors and intercessors in an entirely dif-
 ferent sense; they are such only by the
 merits of our Lord, by a special pow-
 er from God. In this sense Moses
 could say to the people of Israel: "I
 have heard, and stood between the
 Lord and you."

It has been the strong belief of the
 Jews of old that the saints in heaven
 pray for their brethren on earth, and
 the Catholic Church, which has suc-
 ceeded to the heritage of the syna-
 gogue, has formulated her doctrine on
 this point in the following concise
 words: "The saints who reign with
 Christ offer to God prayer for men; it
 is an honorable manner and to fit to them
 for aid and assistance." This teaching is
 no barren article of the creed; it is part
 and parcel of Catholic life and feeling;
 it is the golden link that binds us
 to the invisible kingdom where we
 are to live and reign forever. We love
 and honor the saints, the dear children
 of God, not independently of Him, but
 because He honored them and surround-
 ed them with glory.

St. James writes: "The continual
 prayer of the just man availeth much."
 St. Paul asked the Christians of Rome
 to pray for him. If we may ask the
 prayers of good people on earth, why
 should we not invoke the assistance of
 the saints in heaven, who are so near to
 God?

Do they hear us? The angels hear us;
 they rejoice over the conversion of
 sinners. Christ tells us that the just
 in heaven are like the angels of God.
 They hear and see all things in God;
 this is the best explanation we can
 give. The Scripture informs us that
 when Moses was on the mountain, away
 from the people, God showed him how
 they had fallen into the sin of idolatry
 and that He would destroy them on ac-

count of it. They were spared at the
 prayer of Moses. The saints notice, as
 in a mirror, all that is passing on earth.
 They are deeply interested in all that
 concerns us, in our spiritual and temporal
 welfare.

In praying to the saints we lift our
 hands and hearts to those who have
 washed their robes and made them
 white in the blood of the Lamb. They
 were of the same clay as we are; they
 were surrounded by the same tempta-
 tion, those of the world, the flesh, and
 the devil. They might have lived
 wicked lives and died as reprobates;
 they triumphed with the grace of the
 blessed Redeemer. They know how to
 sympathize with us; for they know from
 experience how weak is human nature
 and how strong the power of evil. And
 looking down from the golden thrones,
 they watch the issue of the struggle
 and help us to victory by their example
 and intercession.—Catholic Bulletin.

A STORY OF CRUELTY

THE DEPORTATION OF THE FRENCH FROM ACADIA

Mrs. S. M. O'Malley, in the Library
 Lamp in reviewing Frank Veigh's book,
 "Through the Heart of Canada," makes
 reference to Longfellow's famous poem
 of Evangeline, and in the fact that the
 writer who gives such beautiful and for
 the most part, accurate description of
 Grand Pre, never visited Acadia. It
 occurred to the writer that the story
 which perhaps is the most interesting
 written might be of opportune reading at
 this time.

At the Treaty of Utrecht, by which
 the peninsula now called Nova Scotia
 was ceded to the British, the Acadians,
 a primitive people, God-fearing,
 industrious and moral, passionately at-
 tached to France, who under the terms
 of the treaty, were allowed freedom of
 religious worship. There were in all,
 at various points in the province, about
 18,000 of them.

The writer was born within fifty miles
 of Grand Pre, and has been over the
 ground and has seen the tide rush past
 the wharves and the Cape Blomidon, which
 stands like a sentry at the entrance.
 Minas basin, and fills up the Avon river
 at Windsor sixty feet high, receding
 again at the ebb with the same mad
 rush, uncovering jagged rocks that rear
 their heads and endanger small craft
 when the tide is out.

The old French dykes that were built
 by the French farmers two hundred
 years ago, still remain, inside of which
 the celebrated salt marsh lay, and which
 profusion, but the original owners of the
 land have long disappeared—driven
 like cattle from the homes they re-
 claimed from the forest.

The people were not acquainted with
 the laws of England. They governed
 themselves in their own way and for
 forty years seemed, as the history of the
 times say, to be entirely forgotten by
 their new masters. They were an ex-
 tremely simple people, living in their
 own sphere, and not caring to have any
 dealings with the world. Their fields,
 cattle and poultry supplied their wants
 as to food and clothing. They kept up
 the customs of their native Normandy or
 Brittany and they dressed as did their
 forefathers. A few years ago, on a visit
 the writer saw on the streets of Halifax
 the same quaintly dressed, modest wo-
 men that were familiar to him in boy-
 hood, looking as though they were pic-
 tures from some old book.

In 1753 or '54 the British authorities
 of the province began to agitate the
 question of forcing the French inhabi-
 tants to take an unconditional oath to
 the British crown, which they positively
 refused to do. They would not take
 any oath which would compel them
 to take up arms against the French king,
 but were willing to remain neutral. At
 a meeting of the governor and council
 which was called an insolent memorial
 was received from the neutrals, and re-
 ferring to their being ordered to deliver
 up any arms in their possession, they
 said, "It is the Christian doctrine will
 not allow us to possess that will induce
 him to revolt, nor the privation of
 the same gun that will make him more
 faithful, but his conscience alone must
 induce him to maintain his oath."

The deputies being asked to take the
 oath refused, and were ordered impris-
 oned on July 15, 1755, acting under in-
 structions from the British government.
 The governor called into consultation
 the admirals and the council, and they
 decided that the inhabitants should
 either take the oath or leave the coun-
 try.

Steps were immediately taken to de-
 port the inhabitants and to confiscate their
 land, and circular letters were sent to
 the governors of the various colonies,
 asking them to dispose of the unfortu-
 nate people in such a way as would pre-
 vent their settling in any other colony.
 The story is best told in the language
 of the history of Nova Scotia:

"The Acadians were busy completing
 their harvest, when the time of their
 departure arrived. Colonel Winslow,
 on the second of September, 1755, issued
 a written order commanding the inhabi-
 tants of Grand Pre, Minas and other
 places to attend at the church at Grand
 Pre for the purpose of hearing his
 majesty's injunctions respecting them.
 A large number consequently attended,
 having no idea that immediate steps for
 their removal was contemplated. Col-
 onel Winslow then addressed them:

"Gentlemen, I have received from
 his excellency, Governor Lawrence, the
 king's commission, which I hold in my
 hand . . . and therefore without hesita-
 tion deliver to you his majesty's orders
 and instructions, namely that your lands
 and tenements, cattle all kind and live-
 stock of all sorts are forfeited to the
 crown, with all your other effects,
 saving your money and household goods,
 and you yourselves be removed from
 this province.

"Thus it is preposterously his majesty's
 orders that the whole French inhabi-
 tants of these districts be removed, and
 I am, through his majesty's goodness,
 directed to allow you liberty to carry
 off your money and household goods, as
 many as you can without discommodating
 the vessel you go in."

Those words fell like a thun-
 derbolt on the assembly. The calamity
 was so sudden and unexpected that
 the people could not, for some time,

MORE LIGHT ON THE PAULINE PRIVILEGE

As the world has been forced to learn
 something lately about Catholic mar-
 riage legislation, the story of another
 Pauline privilege was decided in
 Rome on June 13, 1911, but only just
 published, may be useful for further in-
 formation on that ever interesting topic.

On November 8, 1894, Jean du Breuil
 de St. Germain, a Frenchman and a
 Catholic, was married by St. Mary's
 Denison, an American, who was a Pro-
 testant Episcopal, with one obse-
 vance of the Tridentine form and a
 dispensation from the impediment of mixed
 blood. Difficulties soon arose be-
 tween the married pair, and the lady
 obtained a civil divorce. Du Breuil
 wanted to marry again, and urged by his
 mother attempted to prove that his
 marriage with Miss Denison was null,
 as it was contracted by the priest on the
 ground that she had never been baptized.

The case was referred from Paris to
 Rome. Miss Denison not only had no
 certificate to prove her baptism in the
 Episcopal Church, but she did not even
 know where she was baptized. How-
 ever, because she had been previously
 married to a Protestant by an Episco-
 pal minister, the Roman curia pre-
 sumed that she had been baptised as a
 Catholic, and this was presumed by the
 second, it ruled that "because she
 did not know where she was baptised,
 she evidently supposed the fact of her
 baptism." Thirdly, although it was
 asserted by the lady's sister that Miss
 Denison had never been confirmed, that
 very insistence on confirmation implied
 that she had been baptised; otherwise
 the defect of baptism, and not the minor
 one of confirmation, would have been
 adduced. The neglect of confirmation
 was shown to have arisen from the fact
 that at the time confirmation should have
 been conferred she was living at a
 boarding school where no attention was
 paid to religion. Finally it was con-
 sidered by the Rev. Henry Jones, a Pro-
 testant minister of Wilkes-Barre, Pa.,
 that on the parish register of his church
 was the following entry: "Mary
 Helen Denison, daughter of Charles
 and Helen Denison, born on May 29,
 1861, was baptised on October 6, 1861."
 To this however, the appellant objected
 that the baptismal record in question
 referred to an elder sister, for the Miss
 Denison who had married was born on
 May 29, 1867, and at the time of the
 marriage she had given 1867 as the date
 of her birth. Therefore, he declared
 that the baptism of 1861 could not be
 that of the defendant.

When asked how it happened that the
 child who was born in 1861 should have
 the same name and the same birthday as
 the child who was born in 1867, and that
 the days of their baptism should also
 be the same, the appellant attempted to
 show that such a coincidence was not
 impossible, but the contention apparent-
 ly made no impression on the court,
 which held that as du Breuil was twelve
 years younger than Miss Denison, she
 probably concealed her age. The agita-
 tion she showed, when the baptismal
 certificate was asked for, being a pre-
 sumption that such was the case. This
 position was strengthened by the fact
 that at the previous marriage of Miss
 Denison at Ryde, in the Isle of Wight,
 to a Richard Winslow, she had told the
 minister that she was born in 1861.
 "The disparity of age," said the Court,
 "might be explained by the necessary
 short account of various structures are
 usually given with clearness; but as a
 parting pipriek from a pleased reviewer
 we would ask, why is the name
 Stensen always now misspelled?"
 The account of various structures are
 usually given with clearness; but as a
 parting pipriek from a pleased reviewer
 we would ask, why is the name
 Stensen always now misspelled?"

In summing up, the auditors declared
 that "from the documents and facts
 adduced by the appellant it was not
 possible to argue the defect of baptism
 in his wife. They rather proved it con-
 sidered and duly weighed," continue

realize their true position when they
 were declared prisoners.

"The number of vessels for removal
 was 1923 souls. A number escaped to
 the woods, from which they beheld the
 smoke of their burning habitations; for
 the command to destroy all means of
 shelter and subsistence were rapidly
 executed.

"In the district of Minas alone there
 were 255 houses, 276 barns, 155 out-
 houses, 11 mills and one church de-
 stroyed. The people were so paralyzed
 at such wholesale destruction that they
 appeared quite resigned. . . . Their
 resignation was the outcome of de-
 spair, and when, on the 10th of Septem-
 ber, 1755, they were driven on board the
 transport, nature found relief in loud
 lamentations at their fate."

"This is a story which stands out as a
 foreshadowing of the British domi-
 nation in the New World, and we may
 search history for its parallel in brutali-
 ty. The commanders were instructed
 to adopt the most vigorous measures to
 compel the people to embark, and they
 were driven on the ships at the point of
 bayonet. Husbands were separated
 from their wives, children from their
 parents, and, like wild cattle, they were
 forced to leave their loved homes, the
 sweat of their life's labors and go—
 they knew not whither.

One of the vessels was seized by the
 passengers, numbering 226 souls. An-
 other was driven by stress of weather
 to the West Indies. Some were sent to
 Virginia and South Carolina, Georgia
 and Massachusetts, and the governors
 of these colonies were instructed to pre-
 vent, at any cost, the return of these
 people to Nova Scotia. Aged men and
 women and fair maidens, who had lived
 in comfort in their Acadian homes, were
 reduced to want and beggary, in strange
 lands.

The historian of the occasion says:
 "Among that vast assembly of the
 Acadians who for reason of state—absolutely
 necessary—was the British govern-
 ment justified in transporting the
 entire population—men, women and
 children—to other colonies, where
 their language was unknown, and their
 religion was regarded as a heresy, with-
 out even provision having been made for
 their maintenance? That question
 must surely be answered in the nega-
 tive."

This from a man who was of a differ-
 ent race and faith, and could have
 nothing in common with Acadians, goes
 to prove that their deportation was a
 crime.

"MAKING THE STATIONS"

Sacred Heart Review

Editor Review—Your article in the
 Review of August 19, on "Making the
 Stations," was so good, and in it you
 quote so amply from Father Russell's
 chapter on the same subject in his
 book "At Home with God," that I wish
 you would add Father Russell's own
 verses, designed to make this devotion
 more simple and easy, and so more
 frequently practised. When I wrote
 him how helpful I found the verses,
 (committed to memory long ago), Father
 Russell replied:—

"Lady Georgiana Fullerton (she was a
 canonizable saint) told me that, like you,
 she found my alphabetical hymns useful
 making the way of the Cross."
 It seems to me others would also find
 them helpful. They are in his "Altar
 Flowers," but I am inclosing my copy
 as the book may not be at hand.

A DEVOTED FRIEND OF THE REVIEW.

The Stations of the Cross
 By Father Russell, S. J.

1
 "Away with him!" the impious rabble
 cry;
 Yet, Jesus, 'twas my sins that bade Thee
 die.

2
 Bent 'neath the heavy Cross, Our Lord
 begins
 His last and journey. Heavier pressed
 my sins.

3
 Cruel! Thou torture Him and scoff the
 more,
 When, faint and pale, He falls. My soul,
 adore!

4
 Dreading the sight on which her soul is
 set,
 She waits, and (bitter joy!) their eyes
 have met.

5
 Eager would I lift the precious burden
 share,
 Which Simon, loathing, soon is glad to
 bear.

6
 Full of fond pity, full of faith 'e'en
 now,
 Veronica wipes tenderly the bleeding
 brow.

7
 'Gainst the steep hill He totters on,
 with pain,
 O God! that yell!—He falls, He falls
 again!

8
 Hush, mourning daughters of Jerusa-
 lem!
 Weep not for Me. Your children—weep
 for them!

9
 Is it that night of woe in Calphas'
 halls,
 The scouring, thorns, or Cross,—that
 thrice He falls?

10
 Jeers and foul jests doth He the All-
 Holy bear,
 While, hands from virgin-limbs the gar-
 ments tear.

11
 Lowly rullans fling Him on His bed of
 death;
 The nails pierce deep. "Father, for-
 give!" He thith.

12
 More love there is not, nor more
 agony:
 So Jesus dies. For me—He dies for
 me!

13
 Nigh to the Cross she stood, till all was
 done;
 And now the Mother's arms have
 clasped her son.

14
 Oh, hard Thy rock-hewn grave! More
 hard my heart,
 Yet here Thou lovest to dwell, Come,
 Lord, and never part.

After each stanza say: "Hail Mary and
 'We adore thee, O Christ, and we bless
 Thee, because by Thy holy cross Thou
 hast redeemed the world.'"

NICHOLAS STENSEN

A CONVERT, A BISHOP AND A GREAT ANATOMIST

Physiologists are seldom saints
 (observes Dr. McWalter of Dublin in
 The Catholic Times) and prelates are
 rarely physiologists, yet there is a refer-
 ence in the current issue of the Medi-
 cal Press to a great physiologist who
 was not only a Catholic, but a convert,
 not only a prelate but probably a saint.

Every time you move your jaw a little
 moisture oozes into the mouth. How or
 from where it came there was unknown
 for many centuries until a clever phys-
 iologist discovered the little canal which
 conveyed it, and which every medical
 student now knows as "Stensen's duct."

Reviewing a work on anatomy, The
 Medical Press says: "The necessarily
 short account of various structures are
 usually given with clearness; but as a
 parting pipriek from a pleased reviewer
 we would ask, why is the name
 Stensen always now misspelled?"
 The account of various structures are
 usually given with clearness; but as a
 parting pipriek from a pleased reviewer
 we would ask, why is the name
 Stensen always now misspelled?"

In summing up, the auditors declared
 that "from the documents and facts
 adduced by the appellant it was not
 possible to argue the defect of baptism
 in his wife. They rather proved it con-
 sidered and duly weighed," continue

all knowledge for his province," founded
 the very modern science of geology, and
 having become convinced of the vanity
 of material science, changed his religion
 and died a Catholic Bishop!"

Nicholas Steno—to give him the
 Latin equivalent—was born at Copen-
 hagen in 1638. In 1657 he discovered
 the salivary canal. He was the first to
 demonstrate that the heart is a muscle.
 Leaving his native city, he went to
 Paris to lecture, and afterwards jour-
 naged at Florence, where he entered the
 Catholic Church. Ten years after he
 was appointed Vicar Apostolic for Scan-
 dinavia, where Harmsworth's Biographer
 relates, he led the life of a saintly
 ascetic.

And of course he found very quickly
 after his conversion, if he did not know
 it before, that the Catholic Church is
 not "the enemy of science and progress,"
 as ultra-Protestantism would, if it could,
 make people believe.

A CONGRESS FOR SCOTLAND

Readers of foreign news will recall
 the great success achieved by the Cath-
 olic Congress recently held at New-
 castle, England. One result is now seen
 in the movement to revive the idea of a
 similar gathering for Scotland. The
 speeches, papers, and discussions at the
 Newcastle gathering were studied with
 the closest interest by readers on that
 side of the border, and the fervent Catho-
 lic spirit which pervaded the whole
 work of the Congress roused a healthy
 desire of emulation among Scottish Catho-
 lics.

The idea of a Scottish Catholic Con-
 gress was first mooted last year at a
 Council meeting of the Scottish Catho-
 lic Truth Society. The co-operation of
 other Catholic societies has been sought
 and freely offered. The matter will
 come up for discussion at the next Coun-
 cil meeting of Catholic Truth Society.

This opportunity for reviving the sub-
 ject is regarded as most propitious one,
 and it is assumed, is bound to have a
 stimulating effect on the project and
 lead to definite results. In any case,
 those most interested give the assur-
 ance that there can be no doubt that a

Scottish Catholic Congress is one of the
 certainties of the near future. Thus
 another link will be forged in the chain
 of Catholic Congresses shakeword forth
 in Father Dowling's scheme of Interna-
 tional Catholic Defence.—Church
 Progress.

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LETTERS OF RECOMMENDATION.
Apostolic Delegation.
Ottawa, Canada, June 13th, 1910.
Mr. Thomas Coffey
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. I strenuously defend Catholic principles and rights and stand firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines I have done a great deal of good for the welfare of religion and country, and it will do more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic circles. With my best wishes for your work and best wishes for its continued success, yours very sincerely in Christ,
Domenico, Archbishop of Ephesus.
Apostolic Delegate

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 27th, 1910.
Mr. Thomas Coffey
Dear Sir:—For some time past I have read your valuable 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. Blessings, I can recommend it to the faithful. Blessings, I can recommend it to the faithful. Blessings, I can recommend it to the faithful.
Yours faithfully in Jesus Christ,
D. Falgout, Arch. of Larzac, Ass. Delegate.

LONDON, SATURDAY, OCTOBER 14, 1911
HON. S. H. BLAKE AND THE NE TEMERE

"Not all the protests which have been hurled against the Ne Temere decree can outweigh in force and effectiveness the argument and denunciation which Hon. S. H. Blake, K. C., used last night before the Wyllie Association to condemn the position of the Roman Catholic Church on the sacredness of marriage."
Thus the Globe introduces the summary of Hon. S. H. Blake's recent delivery on this much-discussed and ill-understood question. That the denunciation was very forceful and effective we have no reason to doubt: that Mr. Blake out-denounced all others is indeed very high praise of the kind. That his argument "outweighs in force and effectiveness" all previous protests may not be considered very high praise at all by those who have followed the discussion with intelligent interest.

We shall pass over the denunciation and take up his argument, making due allowance for the incompleteness of the summary which, doubtless, is sufficiently comprehensive to indicate his position pretty clearly, and to justify the eulogistic introduction.

"Such children were not illegitimate when the marriage was enacted according to the legal enactments of the land."
Whether this is a premise or a conclusion from Mr. Blake's forceful and effective argument matters little; it is the one clear and unequivocal statement of position which to the unthinking, at least, would justify all the vehement denunciation and persistent agitation occasioned by the Papal decree on marriage.

But what Catholic questions the legal status of parents or children in the case of a marriage which conforms to the "legal enactments of the land"? Not the Pope, no Canadian Bishop, no Catholic, priest or layman, calls into question the legal standing of such married persons or their children. Does Mr. Blake want a law compelling Catholics to believe that all legal marriages are also valid before God and His Church? He would hardly go so far. Then does he wish to allow liberty of conscience but restrict freedom of speech? He would scarcely like to admit the principle involved, though apparently he and others would not strenuously object to its being applied to the particular case of the Catholic view of marriage.

But, it will be objected, in the Province of Quebec the civil law recognizes the Church impediments to marriage, witness the Hebert case. Aye, there's the rub. The Ne Temere decree, which came into force only in 1908, had no bearing on this case, though we grant that it may affect civil decisions in the future. So we may in a measure grant also the relevancy of the Hebert case. This is probably one of the "recent events well known to all" to which Mr. Blake refers when he demands that "So far as possible, one uniform marriage law for the whole Dominion should be passed."

That might be a very good thing, but Mr. Blake's opinion of what the law should be and ours might differ. One uniform educational law might be a good and desirable thing also, and still we might not agree with Mr. Blake as to what it should be. One license law for the whole Dominion would please many, but there would be a diversity of opinion as to what that one law should enact. The trouble with all such proposed solutions of difficulties is that the wisdom of our fathers decided in favor of a Federal Union and against a Legis-

lative Union. One is free to hold that they made a mistake, and point out the advantages of a Legislative Union; but it is well to count the cost of this new building to consider the wisdom and propriety of sewing this piece of new cloth on the old garment. "Legislation that would empower the Exchequer Court of Canada to deal exclusively with all questions throughout the Dominion relating to the validity of marriage," would be a strange patch on provincial autonomy; and passing strange that the patchers should be the erstwhile ardent champions of provincial rights!

One thing we have learned from this discussion, and that is that there is a painful need of reiterating certain elementary truths with regard to marriage.

Marriage is a sacrament in the eyes of the Church; it is also a civil contract. Every sacrament must have a minister. Any one, Protestant or Catholic, Jew or infidel, may be the minister of baptism, provided only he has the intention of administering this sacrament. Only a Bishop can be the minister of Holy Order. A priest with jurisdiction is the minister of the sacrament of penance. But the ministers of the sacrament of matrimony are the man and woman themselves. This is clearly indicated in the Ne Temere decree itself, which gives permission to the parties desiring to marry, in the event of the impossibility of coming before a priest for a month or more, to marry themselves before two witnesses.

The civil power has nothing to do, and can have nothing to do, with marriage as a sacrament; but the civil power has an undoubted and unquestioned right, and a corresponding duty to deal with marriage as a civil contract. The civil power recognizes, necessarily, that the man and woman desiring to marry are the contracting parties. And yet, the civil power nowhere in the world gives absolute liberty to the parties to contract a valid civil marriage when, where and how they please. Even in Great Britain there had to be a witness. Common sense and experience have impelled the civil power, everywhere, to restrict to, comparatively, a few individuals the right to act as competent official civil witnesses to the marriage contract. Usually all ministers of religion are authorized to act as civil officers in the performance of the marriage ceremony. If married people wish to enjoy all the rights that the civil law guarantees to them and to their children, they must conform to the provisions of the civil law which restricts to these few individuals the right to receive and register their mutual consent to marriage. If the civil law did not impose any such restrictions, "public morality" (so Mr. Blake's expression) would suffer enormously, and the civil rights of married people and of their children would be hard to determine in the confusion, the chaos that would ensue.

Now what the State does to safeguard marriage as a civil contract is precisely, in principle, what the Church, in the Ne Temere decree, does within her own sphere, with regard to marriage as a sacrament. This decree restricts the competent official witness to the sacramental contract to the parish priest of the parties (or one of them) the ordinary of the diocese, or a priest delegated by either of these. Any other priest is no more competent to receive the consent to marriage of two Catholics than is a Protestant minister or a justice of the peace. But the Church imposes no penalty on Catholics who disregard her marriage laws, other than her refusal to recognize their marriage as a sacramental marriage. If they marry according to the civil law they enjoy all the rights and privileges, and all the protection that the civil law affords, without let or hindrance from the Church, from which they freely cut themselves off.

It must be remembered that the decree affects Catholics and Catholics only. Protestants are free not only to contract civil marriage, but, if they are baptized, the Church recognizes such unions as sacramental and indissoluble. The decree affects Protestants only incidentally, in the infinitesimal number of marriages (compared with the total number of marriages throughout the world), in which one of the parties is a Catholic and the other a Protestant. But the Catholic is bound by the law of the Church even if he has fallen away or joined some Protestant communion. It is to this provision that Mr. Blake referred when he "scored the doctrine which denied the right of spiritual freedom to an infant baptized by a priest of Rome." Now this sounds formidable; it is not easy, however, to separate the argument from the denunciation. The grievance seems to be this: Since the Pope includes within the provisions of the decree those Catholics who may have severed their connection with the Church, he thereby denies them "the right of spiritual freedom" and reduces them to a "state of bondage" not permissible in a free land. This is specious reasoning which could be considered as "forceful and effective" only where religious preju-

dice and passion largely influence the judgment.

Persons baptized into the Church come under the laws of the Church; but they are as free as it is possible for free men to be, to leave the Church and affiliate with any sect or with none. But in the name of liberty and common sense, why shall not we Catholics be free to regard them as unfortunate brethren who have forfeited their rights as members of the Catholic Church? So long as they are satisfied with their position outside of the Church Catholics will in no way interfere with their freedom, spiritual or temporal. But if they wish to return to the Church they must conform to what the Church imposes as a condition of receiving them again into her membership. And that will never involve the breaking of the tie by which civil marriage legally binds them, but that tie will be implemented and sanctified.

It is mere ranting, then, to talk of denying "the right to spiritual freedom," and of a "state of bondage that should not be permitted in this free land."

When Mr. Blake says that the Ne Temere decree "is used as a means of virtually coercing persons desirous of marrying to enter the Roman Church," he shows that he is unacquainted with the teaching and practice of the Church in the province in which he lives.

Now let us consider the reason for attempting the dangerous and difficult task of amending the marriage laws by infringing on provincial autonomy, and giving the federal government rights in the premises which it has never hitherto exercised or even claimed.

The civil law in the Province of Quebec does not meet with Mr. Blake's approval. So it is not now the Church that is at fault, but "the regulations set forth in the legal enactments of the land." What pitiful inconsistency!

The Province of Quebec does precisely what the Province of Ontario does, restricts to certain civil officials the right to celebrate the marriage ceremony. Every Catholic priest, with jurisdiction, is recognized as competent to receive the consent to marriage of Catholics. Every Protestant minister in the Province of Quebec is recognized to receive the consent to marriage of his own people. No Protestant minister may legally marry two Catholics. Now in the famous Hebert case, both of the parties were Catholics, and they were married by a Protestant minister, a highly improper, illegal and unwarranted thing for that Protestant minister to do, since he knew, or should have known, that he was doing something contrary to the interests of "public morality," and something which he had no legal right to do. There is not a Catholic priest in the whole Province of Quebec who would, for any consideration, marry two Protestants. Some of the overflowing indignation and denunciation of Ontario might be reserved for this indiscreet and meddlesome minister whose only excuse could be invincible ignorance of the law of the province in which he was officiating as a civil officer as well as a minister of religion.

It is the business of the civil courts of Quebec to interpret the laws of Quebec, and that is all they did in the Hebert case. If the civil laws of Quebec need change or amendment that is the business of the Quebec legislature. If the Protestants of Quebec feel that they have a grievance that could be remedied by changing or amending the marriage laws of the province, then it is their business through their representatives (and Protestants always have full and fair representation in Quebec) to endeavor to have those laws changed or amended. Ontario people are guilty of impertinent, meddlesome and unwarranted interference with Quebec's provincial autonomy in agitating to deprive the Quebec legislature of the power to make the laws which shall govern the marriage contract in that province, and in seeking to deprive the Quebec courts of their undoubted right to interpret those laws.

As for the Church "usurping authority never conceded by treaty or statute," Mr. Blake goes far afield in history to prove nothing. The Province of Quebec has the same legal and constitutional right as Ontario to make her own marriage laws. And in exercising that right she gives no special privileges to the Catholic Church.

There is another Ontario lawyer, Mr. Walter Mills, K. C., like Mr. S. H. Blake, K. C., a Protestant, who has studied this question deeply, and, without allowing religious prejudice or predilection to warp his views or bias his judgment, gives us the following as his conclusion from his study of this very same question of the marriage laws of Quebec:

"In the Province of Quebec according to the Civil Code there is this provision under section 127. After enumerating in previous sections the various impediments, according to law, this section comes in as the only provision in the law of any State in this continent which shows respect for religious institutions. It reads, 'Other impediments recognized according to the different relig-

ious persuasions as results from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different Churches and religious communities.' It is not applicable to any individual Church. It does not single out the Church of Rome, but it says to all the religious persuasions of the Christian community that respects it as to require that its conditions shall be observed before the validity of the marriage can be asserted."

We commend its perusal to Hon. S. H. Blake, Mr. Matthew Wilson and others who favor "continual protest."

FROM THE CHIEF ANALYST OF THE DEPARTMENT OF INLAND REVENUE, OTTAWA, Mr. A. McGill, comes the official announcement that the pepper used throughout Canada has been adulterated to the extent of forty per cent. during the past thirty-three years. The principal adulterants are found to be wheat husks, ground cocoonant shells, maize, foreign starches and ground olive stones. For some years the chief analyst has reported that other foods have been to a greater or less extent adulterated by the manufacturer. And all the while that imperious dignitary inflates his chest and says to the law officers of the Crown, "What are you going to do about it?" And the law officers of the crown sit in their easy chairs, enjoying a good cigar, and continue to practise masterly inaction. Would it not be a good plan were Mr. McGill to undertake the task of analysing the law officers of the crown. There must be some adulteration there, otherwise they would long since have taken steps to stop the rascally methods of some of the manufacturers. A small fine would be like making water for a case of cancer. Bread and water diet and hard labor in the prison yard is the only radical cure. We would also like to have a report from Mr. McGill on the adulteration of bread. Some bakers give us an article that keeps fresh for weeks.

AT HOME AND ABROAD

Our separated brethren of the sects have for long been spending millions of money every year in the foreign fields of missions. The have embarked in it with an earnestness which is most remarkable and they give of their means with prodigal liberality. Men and women are despatched with goodly filled purses to the furthestmost parts of the earth with the object of promoting the spread of Christianity. The man on the street, looking at the matter without prejudice, will wonder why all these millions of money are spent to bring the heathen into the fold, while so little is done to counteract the baneful influences at home which are tending to take people's minds away from God and the things belonging to God. In almost every centre of population in the country it would be no easy task to enumerate the number of people who, while supposed to be Christians, are agnostics, scoffers and modernists. There is, too, that class, and a very large one, which, while bearing the Christian name, have become so indifferent to Christian practices and Christian precepts as to be merely withered branches. What the missionaries were gaining abroad is lost at home. For proof of this we have but to turn to a report in the Toronto Globe of last Saturday, referring to the Methodist General Board of Missions which took place in that city. The Globe reporter tells us that "some earnest heart searching was done as the members listened to the reports of the superintendents of missions in the various provinces. These told of an indifference to the church on the part of many people, especially in the West, where they seem absorbed by the passion of the pursuit of wealth; while at the other extreme of the Dominion rises the lament for the draining of much of its best blood to supply material and often leadership in the different spheres of activity for the West. The apparent great decrease in the rate of growth of membership in the church as a whole was strikingly set forth in figures presented by the committee on membership." Our Methodist friends in the West would have shown better results, perhaps, had they copied the methods of the Presbyterian missionaries, who made a dead set upon the foreign Catholics who had moved into the new country. They procured one or two renegade priests, set up altars in some improvised wooden structures, and held a service which they called the celebration of the Mass. It was hoped that in this way they would gradually wear these simple people from the faith of their fathers. They would give them a bogus "Mass" at first, with the hope that in the coming years, with a

new generation, they would be transplanted into Presbyterianism of the orthodox type—cold and barren Presbyterianism. As the years go by our separated friends will, we think, find it more and more difficult to keep their churches filled. Attractions of one kind or another, having no semblance of religious service, will have to be introduced, so that attendance may be maintained. Nor can it be well otherwise for, as Father Vaughan said, "Protestantism has no soul,"—has no lamp of the sanctuary to denote the loving Saviour of Mankind in their churches.

FATHER VAUGHAN, who has arrived in the United States, will prolong his visit to that country and Canada until after Easter. During November he is to preach a series of sermons in the Jesuit church in Boston. He will also, the press dispatch tells us, deliver a series of Advent conferences in Toronto. He told a press interviewer that he "does not want to be listed as an advocate of the new woman. As to woman suffrage his objection is not to woman voting, but to other things that might follow. A woman may be all right in matching ribbons and looking after details, but she is not mentally fitted to grasp and solve the problems of the day. She should not hold office, he thinks. A woman in office might do well enough in dealing with side issues of minor importance, but could she grasp and deal with great issues? Father Vaughan doubts that she could. There have been a few exceptional women, but the ordinary woman is the weaker vessel, and not suited to masculine roles."

A METHODIST "ECUMENICAL"

The gathering of our Methodist friends from the different parts of the Methodist world in the city of Toronto, while in great measure a love feast becoming that body, is yet strangely inharmonious. It has not been called together, we are told, with the view of discussing doctrinal standards, but merely to give the delegates an opportunity of reading papers on almost every other conceivable subject, including prize fighting. This they have done of course a perfect right to do, and it is to be hoped, when all is over, what fell from the lips of some of the reverend gentlemen will, in the conduct of human affairs, prove to be a little healthy mustard seed. A gentleman named Carroll is secretary of the western section of the conference. The name and the conference are ill-mated. "Methodism is still Christianity in earnest," Mr. Carroll said, "but with less emphasis on earnest. It seems to have lost in sympathy and directness and enthusiasm. We are living in times of great activity, intellectual, moral, political, commercial and industrial. New things were never so warmly welcomed. Old things never so continually questioned. Appeals to the past are little heeded. Creeds are old and therefore suspected. The Bible comes from the dim distance and must be reconstructed. The matchless character of Christ must pass under the critical X-ray. Almighty God Himself is curiously questioned, and not a thing He has made nor a word He has said escapes even. Shall all its whims be recognized and the Church adjust herself to its demand? Or shall it continue its God-given mission to shine." Truly this is a gruesome picture of the world given to us by this Methodist gentleman as a result of the reformation. One can be an excellent Methodist, highly respected in the pew and in the community, and yet have opinions of his own in regard to the credibility of the Bible and the divine character of Christ. Surely this cannot be the Church which our divine Redeemer built upon a rock. Outside the true fold of Christ the sects are cast about by every wind of doctrine.

Our Methodist friends are wont to send missionaries to every part of the inhabited globe, with the intention of bringing into their fold the white, the black, the red, all manner of people, teaching them that Christ died for all, that all are equally dear to Him. The converts, however, will, in many cases, as at the present conference, find that practice has made sad havoc with preaching. The newspapers inform us that some of the negro delegates found difficulty in getting rooms at the Toronto hotels, Bishop Gains, of Georgia, was turned away from one of the leading hostleries by the answer that there was no room. Later he found accommodation in another place, but several other African delegates had quite a hard time to get a room. Some of them do not want to discuss the incident at all, but others are quite outspoken in their surprise at their reception. Bishop Derrick, of New York, who has a room here, said "he resented the way he and his friends were treated. 'God is no respecter of persons,' is a motto not lived up to here apparently, he said. What difference does it make if your blood is blue or black or red or green." Upon being asked if such treatment were accorded the colored delegates ten years ago in London, England, he replied, "O no, that is a civilized country." Some

of the negro delegates also have a grievance in that the word "colored" had been placed opposite their name in brackets on the programme of preaching appointments. "We don't like that at all," was the statement of several negroes. And all this in "Toronto the Good," the most evangelical city in the world. If some one were to tell us that this was an age of hypocrites and humbugs, at least in large part, we would find it a very difficult task to disprove the assertion.

A NOTABLE pronouncement was made recently at Dundee by Mr. Churchill in regard to Home Rule. He said the benefits of that system of Government were exemplified in the cases of South Africa and Canada, where freedom had bred loyalty. The opposition to Home Rule in Ireland is carried on by a miserable faction because the present conditions give them a monopoly of privileges which bear heavily upon the mass of the people. Such was the case in Canada, too, before responsible government was wrested from the privileged class. In this connection we might also mention that a notable conversion to Home Rule within the past few weeks is Sir Conan Doyle, the versatile writer of stories that will live.

OF PRIME IMPORTANCE

We desire once more to refer to the urgent necessity of promoting the circulation of literature of a high class amongst our people. Our Catholic societies could do much towards forwarding this beneficent work. We are pleased to notice that the C. M. B. A. has already taken action. At a meeting of Branch 473, Windsor, N. S., the question was interestingly discussed by two members, Rev. J. W. Brown, and Mr. Richard Soy.

"The advantages to be derived from the use of good reading matter were taken up by Mr. Soy. He mentioned many of the great men of the world who had derived the inspiration which made them great from the reading of good books. The value of good fiction such as that of Dickens, Mrs. Stowe and Anna Sewall, which had come to make the world kinder and better, was shown. The philosophy of Marcus Aurelius, the Christian teaching of St. Augustine, and the sublime imaginative writings of Dante were dwelt upon as books capable of raising men up to higher planes of thought and nobler character. All these and many other gems were within our reach. They were not so rare or costly as Robinsons, but of infinitely more value to the human race."

Books are pouring from the presses at the rate of many thousands per year. The vast majority of these are very poor and a large percentage are but vile trash. Why then should we waste time and money on the latest book, only to find that it is useless when so many treasures, which have stood the test of time are within our easy reach. Good books are a cure for loneliness, a source of wisdom which will increase our common sense and aid us in every walk of life.

Father Brown dwelt with much force upon the great mistake made by parents in allowing the young to peruse trashy novels, the mere love story and the sensational "yellow" journals. From bad books and yellow journals men were taught the ways of crime, and from the trashy novels young girls became filled with romantic dreams, from which they awakened later in life only to find how sadly they had been disappointed. Even many of the works pronounced classical by scholars contained much that was objectionable, and unfit to be put into the hands of the young. This was true in the case of Shakespeare and more particularly so in regard to Byron.

This subject is also receiving serious attention from our separated brethren. A prominent Protestant publication entitled "Christian Work and Evangelist" criticizes unsparingly, yet most justly, as follows, the objectionable literature which meets us at every hand:

"We are being flooded with a lot of fiction that attacks everything the world has called morality, and holds up a frantic individualism as the only dominant life-principle worth considering. Marriage is a conventionality of old-fashioned people, and must not stand in the way of 'love.' If a man suddenly conceives a terrific passion for a woman, neither marriage, nor the welfare of the community, nor the great foundation of moral law, which keeps society from becoming a chaos, should stand in the way of this great love. It is a law unto itself. The individual must live his life, follow his nature, break down everything that stands between himself and his one seeming high happiness. His favorite gospel of these novelists is 'the rights of the soul.' Under this gospel divorce, adultery, any crimes against the social order are all glossed over, and even held up as the true way of life. And men and women who are guilty of the most heinous crimes are excused on the basis of fate and destiny or entanglements which they are powerless to break. Or the man and woman who violate their vows are so glossed over with other fair qualities or so surrounded with a sentimental halo of martyrdom that the readers sympathize are won for the sinners. In three modern novels out of five of those one buys at the newsstands or on the train the reader wonders (or would if the average book-buyer) if the writers of these books have any sense of right or wrong left. Or do many of them go just as far as they dare in ignoring all moral restraints simply to write a shocking book which may sell to the great host of the morally perverted? But several of the writers who have literary standing are as culpable in these regards as those who write the rubbish to be hawked in trains. They do not take one into severer nor are their pages quite as odorous

as is garbage, but in their perfumed pages the same danger lurks. All moral vigor is absent. There is nothing but sensuousness as atmosphere, and there is absolute relaxation of will to passion, and law is unknown, and the rights of others unheeded—ignored."

ANOTHER ITEM, which will serve to lessen the talk of bigots in regard to the Ne Temere decree, comes to us from Toronto. A despatch from that city, dated Oct. 3rd, informs us that John Denman, a builder of Chicago, has entered action at Osgoode Hall for a High Court order declaring that no valid marriage was entered into by his daughter Grace Christina Denman, with Ott. Frederick Werner of Georgetown, Ont. It seems to be another clandestine marriage case, for the young lady was visiting a relative at Georgetown and went off to Stratford with her lover. She was married there by Rev. Mr. Green, Methodist minister. It is stated that the young lady is between seventeen and eighteen years of age. It is a pity that some ministers of the Gospel take so little trouble to find out if young people who come to them with a license are fit to be married. We humbly submit this case for the consideration of Mr. S. H. Blake, K. C., of Toronto.

IN TWO YEARS

In Dublin, on the 1st of October, a bronze statue of Parnell, one of the finest achievements of the great sculptor St. Gandens, was unveiled by Mr. John E. Redmond. We are told there was enthusiasm equal to that which prevailed at the unveiling of the O'Connell statue thirty years ago. The parade, starting from St. Stephen's Green, was a monster one—perhaps the largest that has been seen in Dublin in a generation. Mr. Redmond was the only speaker. He paid a glowing tribute to Parnell.

"Twenty years," he said, "seemed a long time to wait to erect a monument. But was it not the inevitable hour? A chosen hand guides us in the sequence of events." He declared that there would be an Irish parliament within two years and he advised his hearers to remember the Chief of words, that "We cannot spare a single Irishman." He made a plea also for a conciliatory attitude towards Ulster. These are noble words. Everything possible should be done to bring the people of that province to a sane realization of what will take place when local government is secured. The leaders of the Orange or ultra Protestant faction in Ulster are a miserable clique of disturbers who, that their personal interests may be served, endeavor to keep alive the old spirit of faction and hatred between Irishmen. They are the lineal descendants of that rascally collection of bigots who composed the Dublin corporation in 1603. A letter issued by that body in that year made declaration of the way they wished Ireland to be governed. They wanted "a Protestant king, a Protestant House of Commons, a Protestant hierarchy, the Courts of Justice, the army, the navy, the revenue in all its branches Protestant, and this system fortified and maintained by a connection with the Protestant State of Great Britain." The document went on to declare that "Protestants of Ireland will never relinquish their political position which their fathers won with their swords and they therefore regard as their birthright." There is in this declaration a remarkable coincidence with the 12th of July orations in our day both in Ireland and Canada.

Their professions to the contrary notwithstanding, many of the Orangemen would, if they could, in our day, deprive Catholics of their civil rights. When Home Rule comes, (bringing with it a new era of equal rights to the people of Ireland of every class and creed, the misled bigots of the rank and file of Orangemen will have reason to be ashamed of themselves, and, as for their leaders, Ireland will be all the better without them.

CONFUSION WORSE CONFOUNDED

Yet another and a very striking illustration of the deplorable effects of private interpretation comes to us from Halifax. A Canadian press despatch tells us that a heresy case in the presbytery of that city promises to become exciting. Rev. Mr. Nicholson, a Presbyterian clergyman, has, it seems, been propounding some entirely new and very extraordinary doctrines, which have given something in the nature of an electric shock to those of his denomination who cling to the old standards. He has, it seems, "denied the Virgin birth and brands our Lord and Saviour Jesus Christ with a foul stigma," so the report informs us. And we must confess that we, too, were somewhat shocked to read that anyone bearing the Christian name would have given utterance to such a blasphemous declaration. We are not surprised, however, that Mr. Nicholson has been exonerated by a majority of the members of the presbytery. In giving this decision the gentlemen composing that body are at least consistent, because nowadays the almost universal rule amongst the sects is that one may believe whatever he pleases and yet remain in good standing in the

church to which he is attached. Rev. W. M. Fraser, another member of the same presbytery, has placed himself in open rebellion against the decision of the majority of his fellow-ministers. He asks that "his name be struck from the roll because he declines to sit in the presbytery where some of the members disregard their ordination vows in their preaching and in their charge, and because of what he considers their lessening loyalty to the doctrines of the Presbyterian Church." Because of this he will not extend the hand of fellowship to his brother minister, Rev. Mr. Nicholson. Truly, outside the fold of Christ, outside the old church of the centuries, there is but confusion worse confounded.

THE MONTH OF THE ROSARY—THE ROSARY OUR LADY'S GIRDLE

III
Compared with Catholicism how cold and forbidding are all the other religious systems! And even our own holy religion would be hardly the same without Mary. Our Father who is in Heaven would indeed be still our Father; our dear Lord, present in the tabernacle, would still be our Friend and Consoler; but with all that there would be a void in our hearts. We would hunger for a mother's love. The Son of Mary knew this and so He gave us His Mother, and with St. John we have taken her as our own. Of all our tender devotions the sweetest is our devotion to Mary, and of all the devotions to the Mother of God, the Rosary is the favourite with Heaven's Queen and with her earthly clients. The brown beads that, as little children, we received from our other mother, is never very far from our fingers as we traverse the road of life, and when we have reached the end of our journey it is twined around our hands in death. How often have we not seen outside the cottage homes of Ireland an old, grey-haired grandmother, sitting on her straw-battered chair, and silently telling the beads. Drive along any road of a summer evening and you will begin to realize what a part the rosary plays in the simple lives of this people of God. Kneel by their bedside when the shadow of death is settling down upon them, and the sight of the well-worn beads will explain why they so little fear death. They are but "waiting for the best day," they will tell you. And surely for these faithful children of Mary the day of their death is indeed their best day. They have so often asked Mary to pray for them at the hour of their death that they know she will do so. And they do not dread the passing out into eternity, for beyond that they wait for them. The brown beads is their sure passport to her heart. They are not afraid, these children of Mary. The dark is naturally fearful, but when the Mother's hands are about the child it knows not fear. How timid soever the little one is, if it can but clasp its mother's girdle it feels secure. And that is precisely what the Rosary is—our Mother's girdle, and we are her little children, clinging to it fondly, and thus keeping very close to our Mother. This was the thought that inspired the convent-authoress, Mary Agnes Tinker, to write in her book "Grapes and Thorns":

"Father Chevreuse took out his beads to exercise troublesome thoughts and invoke holy ones. It was a saying of his that the beads, when rightly used, had always one end fastened to the girdle of Mary, and was a flowery chain by which she led the soul directly to the throne of God."
"The way of life is rough, the pitfalls many, but if Mary lead us we will not stumble or fall by her side. Let us wear our hands in her girdle, and then we need not fear the crossings or the twistings. Mary knows the way, and she will lead us safely home."
"COLEBIA"

NOTES AND COMMENTS
It is said that the French Government is contemplating the abolition of the annual national pilgrimage to Lourdes, perhaps suppressing pilgrimages to the famous shrine altogether. It would not be surprising if a government, which has distinguished itself by a decade of active warfare upon the Church, has in the prosecution of that war removed the crucifix from the courts, banished the name of God from the schools and turned the temples of the Most High into stables and amusement resorts, should now turn upon the shrines of the Immaculate Mother. It is all part and parcel of the same campaign and but another chapter in the inevitable decadence of France as a world power. Friends of France pray that the malady may be stayed, but there seems no end to the present downward course but national humiliation. Through great tribulation alone may France be restored to her own.

A CONTROVERSY is in progress in legal and medical circles in the United States as to whether, under any circumstances, euthanasia is justifiable. In a Shaker community in Florida, it appears, two female members of the community killed a sister member in the last stages of consumption, by administering chloroform at her request, and the matter having come to the knowledge of the authorities, prosecution has resulted. One of the accused, calling her Maker to witness, pleaded that she was not troubled in conscience over the act, as she "thought she was doing right." To the credit of the medical profession, it must be said that many of its members in different parts of the country, having been interviewed, the large majority have condemned the practice, on the ground that "nobody can tell for a certainty when all hope is gone." A notable exception, however, is a well-known New York authority on medical jurisprudence rejoicing in the name of O'Sullivan.
THIS DR. O'SULLIVAN gives us his opinion that "there are many cases in which there can be no shadow of doubt that the sufferer should be given the relief of death. In cases of hopeless injuries, certain stages of cancer, tuberculosis and hydrophobia developed beyond all hope, euthanasia would be more than justifiable. It is simply brutal to let the suffering continue when there is no hope of recovery. In some countries, notably Japan, this is recognized, and euthanasia is practiced. The feeling is surely growing that kindness demands, when the case is beyond remedial skill and prolongation of life means only intense suffering and no gain to our knowledge for the benefit of others, that the sufferer should be killed."
It is well that he should cite the ethical standard of a pagan country as an authority. Beyond all doubt the practice is abhorrent to the Christian conscience, is a monstrous violation of the moral law, and that physicians of standing can be found to sanction it is certainly a reflection upon our boasted civilization. Dr. O'Sullivan may be an authority in his profession, but his sentiments belie his Irish Catholic name and stamp him as a decadent of the most pronounced type. It is a tribute to the Irish race nevertheless that the very mention of his name in this connection has called for an indignant storm of protest and denunciation from all sections of the country.
METHODISTS FROM the two hemispheres have been foregathering in Toronto in a deliberative assembly fondly entitled a "Ecumenical Conference," and the Rev. A. C. Crews, D. D., has been boasting in the Star that "the Methodist Church is certainly as much entitled to the use of the term as any other religious body," for "there are thirty million in the world calling themselves Methodists," and "they come from every part of the inhabited world." The charter of the sect to this title of ecumenical, or catholic, is in the shape of a picture made of postage stamps which hangs in the parlor of the Metropolitan church, in which most countries of the world are represented. The allusion is timely, as the Methodist claim to catholicity is about as substantial as the average school-boy's collection of postage stamps. And the appropriation of the title "ecumenical" from ancient Catholic usage, has about as much sanction in reason as the claim sometimes made that St. Patrick was a Baptist. We rather think that on the same theory as good a claim could be made out for the disciples of Mrs. Eddy or for the Flying Kollers.
IN DISCUSSING in these columns some months ago the attitude of Toronto Jews towards Presbyterian proselytizing agencies among them, the statement was made that the Roman Pontiffs had throughout European history been their best friends and most constant defenders against the tyrannizing arm of the civil power. This statement finds striking confirmation in a recent issue of the Jewish World, to which a rabbi of name, the Rev. D. Wasserzug, contributes an article on the subject. "Though the Jews of Europe," says this writer, "were never wholly secure against the ferocious outbreaks of peoples who had none of them fully emerged from the savage state, it would be unjust, as well as unhistorical, not to acknowledge the efforts of many of the Popes and other high ecclesiastical dignitaries to accord them the protection of the Church."
MR. WASSERZUG then goes on to cite some conspicuous instances of this which may be thus briefly summarized. St. Gregory, first of the name, as far back as the sixth century set a standard for his successors in this regard. "We must seek," wrote Gregory, "by kindness and manifestations of love, by exhortation and instruction, to win them over to the faith; so that those whom a gentle policy might induce to join the Church shall not be frightened away from us by threats and scenes of terror." What this holy Pope preached he practiced, and the principle he laid down, says the Rabbi, was the guiding principle of most of the Popes in their Jewish policy. "Even as no rights may be accorded to the Jew beyond the

limits of the law," wrote Gregory, "so no restriction or hardship should be placed on their enjoyment of those rights which have been accorded to them."
COMING DOWN to the middle of the eleventh century we find the same wise and humane policy laid down by Alexander II. This Pope gave much thought to the age-long Jewish problem. He protected the Jews in Spain from the oppressions of the King, Ferdinand I. When an anti-semitic outbreak was threatened in Narbonne in 1065 he commended Viscount Berengar for his energetic efforts in suppressing it. At the same time he wrote to Bishop Wilfred of the same city bidding him offer protection to the Jews should they stand in need of it. Two years later the same Pope reprimanded Prince Landolph of Benevento for having forced certain Jews into baptism, laying down the Christian principle that such baptisms were repugnant in fact and to be deplored. Fifty years later Calixtus II. "made the Vatican rampart of defence to the Jews." Renewing the Bull of St. Gregory, he forbade compulsory baptisms as tending to foster deceit, and as such untrustworthy. Jews were not to be molested either in their persons or possessions without a proper trial; they were not to be forced to service not obligatory upon them, nor to be disturbed in the devotions of their synagogues. Alexander III., who became Pope in 1159, adopted the same pacific attitude, took Jews into his service and even placed one, the distinguished Jehiel b. Solomon, at the head of the Papal treasury. Similar in disposition were Innocent II. and Gregory IX. who strove to shield the Jew from the insolence of truculent nobles.
OF ALL THE Popes, however, Gregory X. is most conspicuous for his zeal in defence of the Jew. It must be remembered that, as Mr. Wasserzug remarks, the destroyers and devastators of the Jews in those days were not the Christians, but those who came from their own ranks—Jews who professed Christianity to further their own ignoble ends. Neither should it be forgotten that the ancient people brought much trouble upon themselves by their adoption then as now of unpopular trades and by identifying themselves with usury and extortion. Gregory X., as became a true pastor of souls, sought to protect them from the consequences of their own folly. In the Council of Lyons in 1274, he vigorously denounced the bloodaccusation which had "frivolously" been brought against the Jew, and with painstaking care set forth his reasons for believing it a fable. In lawsuits, he decreed that the evidence of a Jew was admissible as against Christians. He maintained friendly relations with many noted Jews of the time and consulted freely with them on points of rabbinical scholarship.
AGAIN, IN 1348, when there were great outbreaks against the Jews all over Europe on occasion of the visitation of the Black Plague, it was the Pope of the day, Clement VI, who stood their firm friend, and stayed the disorders which were directed against them. A long succession of Popes followed in Clement's footsteps. Boniface IX., Martin V., Eugene IV., Nicholas V., and Sixtus IV. are all conspicuous for their benevolence, even friendship, to the Israelite. They extended greater civil rights to them than were in their several ages customary; they admitted Jewish physicians to regular practice among Christians; they ordered the Jewish Sabbath to be respected, placed the race under the jurisdiction of the Curia, and admitted many eminent members of the race to the full privileges of Roman citizenship. Leo X., the Pope of the Renaissance, was their friend throughout his entire pontificate, and while he does not rank as a churchman with those of his predecessors named, his civil policy was enlightened and his tolerance to the Jew most marked. He appointed one his physician and to two others, musicians, he showed special favor.

FROM the foregoing, which touches only on the fringe of the subject, it may be seen that our contention was well founded, and that it was to the occupants of Peter's Chair that the wandering Israelite was indebted throughout the ages for the rights and privileges he enjoyed. Zeal for their conversion was at all times the prime factor of the Papal attitude, but it was inspired and guided always by a high sense of humanity and by a strict adherence to the maxims of the Gospel. It was never disgraced, as the "Jewish Missions" we hear most about in these days are disgraced, by dishonorable methods and unworthy appeals to passion and enmity. The one overriding thought was to hasten the day foretold in the Gospels when the stiff-necked children of Abraham should have the veil withdrawn from their hearts, and acknowledging the light of truth, which is Christ, should be brought out of the valley of darkness in which they have lingered for so many centuries.

MECHODISM TO-DAY
A few months ago a certain Dr. Workman entered an action for libel against the Wesleyan University of Canada. The trial brought out some interesting facts about Methodism and the broad views tolerated within the Methodist fold. At the judicial inquiry, the Rev. Ernest Thomas, of Merrickville, nobly came to the defence of Dr. Workman. The following salient points of doctrine were discussed, the answers disclosing the extent of the wreck which the higher criticism has made of the Christian faith among the Gamaliels of Methodism.
The first topic introduced in the trial was that of the interpretation of Scripture. Here the witness admitted that there was some difficulty in interpreting Scripture according to the standard of the Methodist Church, which he declared was a work called "Wesley's Notes." "Do you know of any person in the Methodist Church who literally adheres to the Standards of Methodism?" "I never met any," said the Rev. Mr. Thomas. Naturally this led the court to an enquiry as to the interpretation of the Scriptures according to the Virgin birth according to the Methodist standard of belief. On this point the witness confessed, "I do not believe there is anything in the standards of the Methodist Church which approaches the question." "The origin of the account given in this (Fourth) [sic] Gospel concerning the Virgin birth of Christ," said the Rev. Mr. Thomas, "is purely a literary question whether it comes from some documents or not, at the general faith of the Church; but, of course, every scholar has his own opinion. This is surely enlightening. Every Methodist scholar has his own opinion. But one is tempted to ask, what about the present Church, which can lay no claim to scholarship? However, the most startling admission here implied, is that some Methodists, scholars if you will, appeal to tradition for their belief in the doctrine of the Virgin birth. What then becomes of the Bible as the Rule of Faith?
"Do the standards say anything about a physical or literal Resurrection? Is it not a fact that St. Paul teaches a spiritual resurrection?" were questions that were then asked.
The Rev. Mr. Thomas was puzzled for an answer. He could not say that it was clear "in view of the fact that specialists cannot come to that conclusion." The Rev. Mr. Thomas, the Reverend witness considered "a difficult question, even in Wesley's Notes." The Bible doesn't help him, because he has discarded it as his rule of faith and so, as the Rev. Mr. Thomas said, "Wesley's Notes." Wesley's notes are on this vital subject, as silent as the grave. And now all that the Methodist Preacher has for his guide are wrangling specialists and a host of questions.
The following is a remarkable exhibition of dense ignorance of the Bible, which would be almost incredible were it not for his reported admissions.
"Would you consider it a violation of the plain teaching of the Bible to say that there is no passage in the Bible which says that Christ is called God?" inquired the court. "No," said the Rev. Methodist minister. "Nowhere in the Bible is any passage to that effect." The Court is called God. And he reinforced his statement with the boast: "I passed an examination in this when I was eighteen years old, and I have not seen it yet." Pity the court that does not suspect the opening of St. John's Gospel. "And the Word was made flesh and dwelt among us; and we saw His glory, the glory as it were of the only begotten of the Father full of grace and truth." Or again, Romans 8, "The Spirit witnesseth with our spirit, that we are children of God." And delivered Him up for us all." Or the confession of Thomas: "My Lord and my God!" (John, 20, 28). But since his eighteenth year the Rev. Mr. Thomas had been reading an absorbing work on the subject of the Word, and specialty consists mainly in a destructive criticism of the Bible, leading to a rejection of all faith in the Bible, even in its manifest statements. Peter, the spokesman, presented the words of Christ on the testimony of those who heard him say no other conclusion than that Christ was God. The modern theological student or professor studies, not the works of Christ, but the works of some later, who have drawn unwarranted deductions of scriptural soliloquies, who have poisoned the fountains from which should spring up the living waters into life everlasting.
The Rev. Mr. Thomas, from his deep and prolonged studies of diluted Christianity, does not declare that "To say Christ is God is a denial of the Methodist Church and every Christian Church in the world." And that his meaning might be clear he added, "no Christian Church in the world would say that Christ is God." "It is contrary to the law of our Church to say that Christ is God." And what reason does he allege for this? "Because if we say Christ is God we make Christ and God interchangeable terms." Had the Rev. Mr. Thomas spent a little of the time he devoted to the study of scriptural specialists to the study of elementary logic he would readily detect the flaw in his own statement, and the flaws in the sweeping conclusions of the learned works he has pondered over. If the word God is to be made interchangeable with the word Christ in the proposition Christ is God, the word God is to be taken in the same sense in the converted proposition that it has in the original. To say that Christ is God is to say that Christ has the nature of God, or that Christ is a person having the Divine nature. Where, then, is the difficulty, we ask the Rev. Mr. Thomas, in saying Christ is God, there is a person having the Divine nature of Christ? And that is all that the converted proposition would say: if the second statement is true, the first is true also. One must believe to have to explain. This statement fairly takes one's breath away. A minister in a Christian Church doesn't know what

original sin is! Then he doesn't know the meaning of the Fall, the meaning of redemption, the object of Christ's coming, the need of the regenerating waters of baptism. Then he is in ignorance of the whole scheme of redemption, of the merciful goodness of Christ, of the supernatural destiny of man. No wonder he will not dare call Christ God, for Christ's life and Christ's purposes are hidden from his purview. "The Lord of heaven and earth has hid these things from the wise and prudent, and has revealed them to little ones."
Yet with the confession of this appalling ignorance of the fundamentals of Christian belief, the Rev. Ernest Thomas flatters himself that he is a Christian minister and will continue to break the bread of doctrine to a wandering and scattered flock. It is an open secret that the views of the Rev. Ernest Thomas are shared by many of our churchmen. It were sad enough if they alone went astray. How distressing to think of their numerous following, who through no fault of theirs, are batten- ing on noxious pastures and slaking the thirst of their souls with streams.—E. Spillane, S. J., in America.

DIocese OF LONDON
INTERESTING ANNIVERSARY AT ST. MARY'S CHURCH, WOOD-STOCK
Woodstock Sentinel-Review, Oct. 2.
The people of St. Mary's Church yesterday participated in a double celebration, the anniversary of the holding of the first religious services by a Roman Catholic priest in this community seventy-five years ago, and the laying of the corner stone of the new church, which was twenty-five years ago. The weather was not very favorable, but in spite of this the attendance was large at all services. Bishop Fallon, head of the diocese, presided at the laying of the stone at 10:30 a. m., assisted by a number of priests from various points in the district. His Lordship addressed the congregation briefly in the morning, advising them to begin at once to think about the erection of a new church building, and warning that he would not consent to the expenditure of any more money on the present structure. He delivered a sermon at the evening service.
The musical services all through were of special mention. The regular choir of the church was assisted by Mrs. Fred Duke, who presided at the organ, and by her sisters Misses Bessie and Margaret Murphy. Emerson's Mass with Leonard's "Credo," was given at the morning service. Miss Bessie Murphy taking the chief solo. Miss Murphy also sang Strozzi's "O Salutaris" with violin obligato by Mrs. Duke and Miss Margaret Murphy. Miss Murphy has seldom been heard to better advantage than in this beautiful composition. Another noteworthy feature of the musical service was the singing of Rossi's "Tantum Ergo" by Messrs. McDonald and Parkinson.
A pleasant surprise was the presence of Mr. Maurice Egan, bowed by his eyes, as still young of heart. Mr. Egan assisted at the first Mass celebrated in this community seventy-five years ago, and has been a faithful friend and supporter of the church ever since.
Another pleasing feature of the service was the presence of Rev. Father Brady, now of Wallaceburg, who was pastor here when the church was built. He has many friends here, both in the congregation and outside of it, who were glad of the opportunity of meeting him again.
At 10:35 Pontifical High Mass was celebrated by Bishop Fallon, and the impressive and significant ritual of the church. His Lordship was assisted by assistant priest, Rev. Father Brady; deacon of Mass, Rev. Father Downey; sub-deacon of Mass, Rev. Father Ford; deacon of honor, Rev. Father West; and Rev. Father Forster; master of ceremonies, Rev. Father Tierney and Rev. Father Egan.
At 7 p. m. Solemn Musical Vespers were celebrated. The celebrant being Rev. Father Brady, deacon, Rev. Father Hanlon, London; Rev. Father Ford, Bthwell; Rev. Father Tierney, secretary to the Bishop, and the pastor Rev. Father Stanley.
Bishop Fallon preached the Jubilee sermon in the evening, sketching the source and the glory of the Catholic Church. It is not by accident, that in the Creed the Holy Ghost and the Holy Church, the source of all the divine attributes that the Catholic Church possesses. No study is more enlightening than history. But great as is the history of an empire, how much greater is the empire of the intellect. When the mind looks above and sees the empire of the Catholic Church, so universal, so perfect, and despite opposition from without and often scandal from within going on conquering, it must ask whence comes such glory? How is it that it is still able to turn a careless face to calumny and go relentlessly on her onward march sending out her missionaries?
It is not the zeal and piety of her clergy and laity. The best they could do would be to make a human church; but the Church is divine and imperishable. Jesus Christ, the second person of the Trinity, became man for man's redemption, and he laid the foundation for the life of His Church in his final words to the apostles. He told them He was going away, but that He would send the Paraclete, the Comforter Who would teach them all truth and would remain forever. "There," declared the speaker, "is the story, brief, scriptural, divinely inspired, of the strength, mastery, persistence and universality of the Catholic Church, for when Christ

did go the Acts of the Apostles tell us that the Holy Ghost descended upon the disciples, and from weak men they became strong, from illiterate men they became literate." That seems a simple proposition, and yet it is one of the greatest dividing points of men. It makes us present a divided front to the pagan, to infidelity, to the scoffer and the sinner. And yet the division is a glorious tribute to the truth of the Church, a Church that is so old that she goes back to Christ Himself, and so new that she rests on the Pontiff, the successor to Peter, appointed by Christ Himself.
What message came when the Holy Ghost descended upon the Apostles? The Holy Ghost came in response to the promise of Christ that He was to teach some person or other, some place or other, all truth. If there is not some place in the world, some organization, some person, some doctrine, some resurrection all truth, then Jesus is a fraud, a myth. But there is such an organization, and it is the only one that has made the claim. If it had some competitor to dispute with it Apostolic succession there would be room for discussion. But in Christianity the Catholic Church alone claims infallibility. She claims she has taught and will teach to the end of time the truth of Christ. The simplicity, the plainness of it is the strength of the Catholic Church.
Bishop Fallon went on to discuss the gifts of the Holy Ghost to the Catholic Church. The first is Divine unity. Nothing can ever be seen like the millions of Catholics, so often rightly divided in social circles, in commercial pursuits, in politics, so divided by sea and by land, race and by color, yet all joined together in one perfect unity. It is the human realization of the cry of Paul to Ephesus, "that ye be all perfect in one mind and doctrine, and that ye all speak the same thing in the truth of the Lord." It is the only realization of the desire of Christ for one fold and one Shepherd. There is one fold, and one Shepherd, the little old man sitting on the throne of the Vatican, whose words are law to the flock. Clergy, laity and bishops have tried to destroy that throne, but they were working against the indwelling of the Holy Ghost, and prevailed not.
The second gift to the Church was that of indestructibility. In this day of changes she alone seems to stand on her feet. Sometimes her countenance has been covered with blood and tears, but by the power of the Holy Ghost the blood of the Martyrs became the seed of Christians. The speaker sketched the attacks on the Church in the ten persecutions of Nero and the other Roman tyrants, and the succeeding more insidious attacks from within upon doctrine. "If persecution ever had to come to us," he declared, "let it come in the open, on the outside. We have nothing to fear. But when it comes from within, then indeed is there grave danger."
The attacks of the early years were continued, not in kind, but in spirit, by Henry VIII, the apostate king of England; by Martin Luther, the apostate monk of Germany; by Calvin, the apostate monk of Switzerland; and by John Knox. Then a new form of opposition arose. The politicians took up the work of scuttling the bark of Peter.—Cavour, Napoleon III, Bismark, Palmerston, and Lord John Russell. But they are passed and gone, but the throne of the Fisherman still remains, and Peter through Pius still rules the city and the world. Pius rules, poor old man with the tongue of the world wagging against him and men who ought to know better dipping their pens in vitriol to write calumnies. He rules for his empire is spiritual. You may crucify and calumniate. You did it to Him. And if that be done in the green tree what will be done in the dry? The Church is indestructible not through our human endeavors, for then it would not last a decade, but because it rests on the Holy Ghost.
The third gift to the Church is her unchangeableness in doctrine. "You may harry and harass the Catholic Church," declared the Bishop, "but you cannot make her change her doctrine. Never has she gone back once on a single definite doctrine that she teaches. She cannot. She cannot say yes or no to the demand of the whole world." From the beginning she has taught the Trinity of persons in the God-head, the Divinity of Jesus Christ, the virgin birth of the Saviour, the in-

solubility of marriage, the incorruptness of the statement that one religion is as good as another, the divine maternity of Holy Mary, the communion of saints. She will teach those doctrines to the end. To all her attackers she says that she cannot change, for she was present when Christ bequeathed His legacy to all mankind and told her the same in which it was to be developed and explained. The Catholic Church from the beginning has taught the truth of Christian standing firm in every age. Look at her as you may, you cannot close your eyes to her existence nor to the message she proclaims.
The last gift to the Church was her authority in teaching the doctrines confided to her. Bishop Fallon knew he was then on disputed grounds. The calumny, he said was not so strong to-day as in his boyhood that the church was priest ridden and chained to Rome. "But it is, and I thank God for it," he declared. "There is no liberty in the Catholic Church. Nor is there liberty in any other church. Two and two make four and you cannot deny it. A thing cannot be and not be at the same time. No man is free to deny the truth. Because the Catholic believes the truth is the revealed word of God, because he believes the Holy Ghost settled all truth and taught it, he is not free. In that sense there is no liberty in the Catholic Church. But there are no mistakes in the Church in art and in intellect. The giants of the intellectual world have sat at the feet of the Catholic Church."
In philosophy Bishop Fallon referred to St. Augustine, St. Bernard, St. Thomas. Any man can destroy but it takes a genius to construct. The ability to destroy and deny is the characteristic of the philosophy outside the Catholic Church. But there are no errors claimed for the Church in art and in music. "I will admit," said the Bishop, "that we are not so strong in spreading rails of steel across a continent, or in building battlements and fleets of destroyers, or in piling up mountains of what Paul calls filthy lucre, but I will not admit, that outside the Church there is any genius in art, in painting, in sculpture, in music that reaches to the heights of the Catholic Church. There is beauty, intellectuality guided by God are the possessions of Catholics. Outside that charmed circle we have neither the right nor the desire to wander." Outside the Catholic Church there is a constant struggle with the false, the deformed and the evil. "The Catholic is chained to golden chains that bind the soul of God with the golden links of God's divine truth."
Bishop Fallon referred to the tributes to the Church paid by such illustrious non-Catholics as the great historian Froude, Macaulay the essayist, and Gladstone the statesman. He concluded with an eloquent expression of the love and care of the Church for her children, through their loving infancy, manhood or womanhood, sickness, even unto death.

THE HOLY EUCHARIST
EUCCHARISTIC PROPAGANDA, P. O. BOX 875, MONTREAL—EXTRACT FROM A LETTER OF OUR HOLY FATHER PIUS X.
To the members of the Eucharistic Propaganda, concerning the beads of the Blessed Sacrament.
The following is the Pope's own handwriting:
"To the beloved faithful lovingly meditating the life of our Lord Jesus Christ on the said Blessed Sacrament Beads and, in whatsoever language devoutly reciting the ejaculation:
"Jesus in the Blessed Sacrament" Have mercy on us.
to each of the 33 grains we attach an Indulgence of 300 days, the Motu Proprio given the 7th day of April 1910 notwithstanding.
From the Vatican, the 30th day of May 1911. Pius P. P. X.
It is the honor of a Christian mind to show itself superior to every false shame by trampling under foot all human respect, in order to manifest its faith to the eyes of the entire world.—Mons. Freppel.



Meriden Sacred Vessels ARE THE Highest Quality
Sacred Vessels may be ornate or simple in design, a matter of personal taste, but the material of their construction and the quality should be unquestionable.
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CHATS WITH YOUNG MEN

AUTOMATIC SELF-CONTROL

When the piano player first begins to practice, he spends an enormous amount of energy and mental force in thinking out every movement separately and using his will power in making it; but a Federewski, through many years of practice, has made his movements so automatic that he can play very complicated compositions and still be thinking of something else. His brain and nerves have been so trained that they make lightning movements with scarcely a thought or effort of the will.

Character building is like piano playing. The art of all arts is to train the mind that just as many as possible of the mental processes which are absolutely necessary to our well-being shall be automatic. The great thing is to establish right habits which will be exercised automatically.

It does not take very long to establish a right habit, and if it is encouraged, it will serve us a lifetime.

There are a few bad habits which, if formed early and established thoroughly, will change the whole career.

If the child is taught to do everything to a finish, to stamp superiority upon everything before it goes out of his hands, and to be truthful and industrious his whole life afterwards will be powerfully influenced without much thought or effort of will power.

Strong characters usually form early habits which persist through life, and which make living and efficiency comparatively easy.

Habits are our best friends, our worst enemies. The slothful habit, the habit of half doing things, the lazy habit, the deceitful habit, early formed, often lead straight to the penitentiary.

What a blessed boon for a man to be able, automatically, to deny himself all harmful, hurtful indulgences, which, as a youth, he had such battles with himself to keep away from.

At first, the temptation to stay away from school, to run away from work and duty, were so fascinating that it was only by a great effort of the will that we were able to keep away from them.

This saving us a vast amount of mental energy, a vast amount of wear and tear in trying to force ourselves, on every occasion, to give up that which tempts us.

If we have acquired our life habits wisely, so that self-denial of everything which will hurt us has become automatic, we are left free to devote all our energies and attention to the essentials in our career.

Is there anything grander in this world than a human being who has become a master of himself that he will always obey reason, who has such superb control of himself that he never allows the brute in him to usurp the throne while the man abdicates in a fit of passion?

How little many rich parents realize what it means to let their children grow up without learning the art of self-mastery. How cruel to the child and how dangerous to society.

The danger of an uncontrolled temper is multiplied many times by great wealth and the multitude of temptations, and the dissipation which so often accompanies it. Self-indulgence would ruin the ability for self-control even of those who are well trained; but what of the young man who has always been pampered, and who scarcely knows the meaning of self-restraint?

Poise of character, mental balance, indicates that a man is completely self-mastered himself that his acts follow his will, not his passion, that he is not at the mercy of his explosive temper.

What a superb sense of power and confidence a man has who is conscious that he has mastered himself, who knows that he is not liable to go to pieces at the slightest irritation, but is able, under the greatest provocation, to keep his self-poise!

A great purpose is a tremendous protector, a shield from a thousand temptations of which those without aim are likely to be the victims. Being human, one would like to do this, or would enjoy doing that, but his all absorbing ambition holds him steadily to his aim. He will not swerve this way or that for fleeting pleasure or temporary ease, because he sees something infinitely grander beyond.

The imagination is very vivid in the idler, and suggests a great many things with peculiar fascination and vividness which make very little impression on the hard worker, the enthusiastic, absorbed person. The dead-in-the-ear man, who is trying to make the most of himself, automatically rejects the little

PARALYZED COW CURED

By Douglas' Egyptian Liniment

Here is a remarkable case that came up on the farm of Mr. D. E. Perry, Violet, Ont., as described by himself: "One of my cows was so badly paralyzed in the back and hind legs that she could not walk. I tried nearly every remedy that I could hear of but none of them proved to be any good. My neighbors told me there was no use doing anything more for her but I determined to give Douglas' Egyptian Liniment a fair trial for luck. It worked wonders, for after using two bottles the cow was completely cured."

Egyptian Liniment seems almost to work magic in all kinds of stiffness, soreness, sprains, rheumatism and similar troubles of man and beast, as well as on cuts, burns, scalds, sores, barber's itch and other skin troubles.

If you have a bottle of Egyptian Liniment on hand you are prepared to deal quickly and effectively with a good share of the troubles that come up in the home or in the stable.

25c. at all dealers. Free sample on request. Douglas & Co., Napanee Ont.

things which are ever suggesting pleasure, ease, comfort, because he sees something so much greater and grander in the pursuit of his aim. The explosive power of the greater ambition shuts them out of the life, while the idle man, or the man who is not fast bound to a great ambition, these temptations come with peculiar power.

THE DEPRESSING INFLUENCE OF FAILURE TO GET ON

Many people are so constituted that almost their entire effectiveness and efficiency depend upon their prosperity. They can do a tremendous amount of work under the stimulus of success and promise. If they feel that they are getting on, advancing, they are courageous, resourceful, inventive, original; but just as soon as they feel that they are going backwards, even if through no fault of their own, they become depressed, lose heart; their courage and enthusiasm "evaporate"; when failure stares them in the face, hope dies out and everything drops; the wind seems to go completely out of their sails, and they wilt and flap.

One of the most dangerous things for those who are in the clutches of discouragement is the paralysis of effort often produced by failure.

It is easy to work when we see splendid prospects ahead. When we see that our blows are telling, we can continue to swing the hammer. Few people are so constituted that they can do their best work in an apparently hopeless cause. But it hard to work with enthusiasm and courage when everything seems to be going against us, when we can see no light ahead, no encouragement. The temptation in those trying periods of discouragement is always to give up trying, and to think that perhaps we have made a mistake in our ambition, and that it might be better to try something else.

There are, however, some stalwart souls who never discover their greatest power until everything has gone against them, until they have been stripped of everything that most people struggle for.

There are numberless people in the failure ranks to-day, who, if they could only retain the courage they lost when reverses came, would soon get on their feet again. But they can not work in a discouraging atmosphere, they can not struggle without hope, without seeing something ahead.

It is a great thing to cultivate optimism, a spirit of hopefulness, no matter how bleak or threatening the outlook. When a man has lost hope, there is little else left for him. But if he still keeps a close grip upon himself, if he keeps his hope bright, no matter if everything else is swept away from him, he has a fair chance of recovering.

It is easy for those who are making money, who are successful, to give advice to those who are down. It is easy for them to tell what they would do if they were to exchange places with those who seem unable to get a start in the world. But they do not take into consideration the difference between the feeling engendered by success and that produced by failure, the difference between the stimulus of their successful environment, and the depressing atmosphere of failure.

Success is itself a powerful tonic. It is easy to persist, to press on, when we feel its thrill, when everything seems to come our way.

It is comparatively easy to be cheerful, hopeful and brave, to forge ahead, to work with an buoyant and abounding enthusiasm, when we are successful, when everything favors us. Success buoy up the mind and increases enthusiasm wonderfully. The consciousness of progress, of getting on in the world stimulates the whole nature, turns drudgery into delight. Hope is a powerful producer, because the faculties give out the best under the greatest inducement.

But when we are in the atmosphere of discouragement and failure, when our environment is stifling to growth, is poverty-stricken, permeated with the very suggestion of failure and of want, when the way is so dark that we can not see, when hope is shut out from view, then it takes a man of sterling qualities to persist, to keep up heart and courage and cheerfulness, and press on to his goal.

When we are struggling conscientiously and with all our might to improve our condition, to keep our heads above water, when failure and poverty and afflictions and sorrows confront us, and we see the goal slip by without any improvement or better prospects, it takes a stout heart to keep plodding on with the same courage and enthusiasm as though we were advancing rapidly.

This is the very time that tests our stamina and grit, and courage. What we do then shows the stuff we are made of. What we do when defeat stares us in the face is the real test of character.

Watch a man when he is down, when everything has been swept away from him. See what he will do after his failure. This will give you the measure of the man.

It is a rare character that persists when others give up. A HAIR-TRIGGER CONSTITUTION. Some one has said that animals have a hair-trigger constitution. They go off on the slightest provocation, because they act from impulse. They do not know how to control themselves; the animal instinct dominates.

Self-control is the first condition of all achievement. It is said that the first sign of insanity is the loss of self-control. When a person is no longer the master of his own acts, he is not only in danger, but any degree of achievement is impossible to him.

Every thought tends to result in an act, so that thought always leads. The mental attitude at any moment is the pattern which the life processes weave. The lives of many of us are grotesque crazy quilts.—Success.

OUR BOYS AND GIRLS

To our Lady of the Rosary

Give me a rose, my Mother,— A rose, I pray,— Out of your fairest garden All fresh to-day; Upon the scented petals Your blessing lay, Ah, give me, dearest Mother, A rose, pray!

What color will the rose be, O Mother bright? Argent as moonlight that shineth In summer night? White as your soul, O Mary,— Unspotted white? Yes, give me, sweetest Mother, A rose all white.

Or will the petals, Mother, Be crimson dyed? Like the deep red that flowed from Your Son's old side— Red as your great compassion, That ebbsless tide? Give me this rose, my Mother,— Deep crimson dyed!

Another rose, my Mother,— A rose of gold, Each petal a ray of glory,— The morning sun, The light of the Sun of Justice, Your hand doth hold. But, oh, not yet may you give me Your rose of gold!

Two roses, white and crimson, Of your fair grace, Give to my bosom's keeping, And bid me trace In purity and penance, With steadfast pace, The way to the unveiled splendor Of Jesus' face: The golden rose that is not Of time or space.

THE VALUE OF SILENCE. It is to be regretted among the dozen and one unnecessary things which the modern girl is taught some deep-thinking person has not added to the list that most necessary thing for a girl to learn—the art of silence.

It should be taught in every school and every home, for the absolute frankness of the modern girl is shocking. No emotion is so sacred that she will not analyze and discuss it; no family eccentricity so queer that she will not drag it forth for the delectation of her immediate clique of friends; no fact so private or so important that she will not throw it to the winds.

It seems to be the established fashion nowadays to discuss everything, even one's own mother, with the most startling frankness. So universal is this habit that one looks in vain for a girl who has the nice distinction to be silent on certain subjects, and if by chance and mere seeking a girl is found who refuses to share her heart secrets with every fleeting friend, she is considered positively queer.

But it is a queerness that more girls should possess. Silence is a tremendous power in this day of talkative women. Besides, it is infinitely nicer to have some depths which every passing acquaintance has not sounded. The girl who confides to you the story of her past flirtations and the secret hope her heart is set upon the second day of your acquaintance will soon bore you if she does not actually disgust you.

There is no subject in the world that cannot be discussed with propriety with the right person and under the right conditions. But few girls seem to possess the eye of discrimination for these two facts. On the contrary, they frequently seem rather to pride themselves on discussing the wrong subject with the wrong person.

ROYAL YEAST. MOST PERFECT MADE. MAKES LIGHT WHOLESOME BREAD. REFUSE SUBSTITUTES. Includes image of yeast can and logo.

Girls should be trained to a nice discrimination about the things that they may tell. Witty, amusing absurdities, which have no touch of malice, are delicious when told; a bitter experience, which points a lesson to the person who sorely needs it, may be occasionally recounted without regret, but the dragging forth of ugly and unpleasant experiences, and the painful recounting of sentimental episodes, the jabbering and rebuilding for they are always added to in the telling, of misunderstandings between mutual friends, cannot be too strongly condemned.

Watch a man when he is down, when everything has been swept away from him. See what he will do after his failure. This will give you the measure of the man.

It is a rare character that persists when others give up. A HAIR-TRIGGER CONSTITUTION. Some one has said that animals have a hair-trigger constitution. They go off on the slightest provocation, because they act from impulse. They do not know how to control themselves; the animal instinct dominates.

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SIT UP STRAIGHT

Your backbone was not made for a barrel hoop; do not curve it around but rather straighten it out. God made man upright, not round-shouldered, humped, or bending over.

If you bend over too much in your studies, get a lower seat. Saw the legs of an old chair, and then sit down so low that your chin will come just above the table; make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

One mother whose daughter was getting the habit of stooping used to have her lie flat on her back without a pillow, for an hour each day while she read to her out of some interesting book. In a little while she was as straight as a rod, and a picture of health and strength.

In some countries the women carry pails, tubs and heavy loads upon their heads—this keeps them erect. Throwing back the arms is another means of keeping straight. Remember you may add years to your life by standing up straight; and you may not only have a longer life, but a stronger, broader, deeper, happier, and more useful life if you go about with head erect, chest expanded, and lungs well developed, with rosy cheeks and fresh complexion than if you go about bent over, cramped up, stooping, flat chested, sallow, nervous and miserable.

Remember, "God made man upright."—True Voice.

SCHOOLBOY MISTAKES

The following list of amusing mistakes made by British schoolboys in their examination papers is compiled by The University Correspondent.

Iron is grown in large quantities for manufacturing purposes in South France.

The sun never sets on British possessions because the sun sets in the west, and our colonies are in the north, south, and east.

Asked to explain what a butress is, one boy replied, "A woman who makes butter," and another, "A female butcher."

Teacher's dictation: His choler rose to such a height that passion well nigh choked him. Pupil's reproduction: His collar rose to such a height that fashion well-nigh choked him.

Laid on The Shelf

Among the lies against the Catholic Church which all intelligent men, including Protestant and infidel recognize as refused beyond resurrection are the following. Only recently Mr. Le

Sievré, the secretary of the Protestant Press Bureau in "The Protestant's Treasury" definitely withdrew them from circulation and officially proclaimed them dead: "St. Augustine's supposed protest against Auricular Confession; the Jesuit Oath; the extravagant number of Huguenots slain in the Bartholomew Massacre; the American historian Motley's statement that the Inquisition in 1508 sentenced all the inhabitants of the Netherlands to death as heretics; the "Monita Secreta," or secret instruction of the Jesuits; the Bishop Strumayer's alleged speech before the Vatican Council denouncing the Papacy."—Freeman's Journal

Professional. JOHN FERGUSON & SONS. 180 KING STREET. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—Home, 373. Factory 545. W. J. SMITH & SON. UNDERTAKERS AND EMBALMERS. 113 Dundas Street. Open Day and Night. Telephone. Let us become strong, for the great evil of this day is weakness.—Lacordaire.

Do Pianists Suffer in Comparison with the Player Piano of Today. Includes image of a piano and text about Williams Player Piano.

Get the highest-class telephones for your system. They will give better and longer service. Save maintenance cost. 10 years' guarantee. Includes image of a telephone and text about Canadian Independent Telephone Co.

NA-DRU-CO HEADACHE WAFERS. Includes image of a box of wafers.

The old way of washing clothes meant health-destroying work, or it cost money. Includes image of a woman washing clothes and text about the Ideal Power Washer.

Vertical text on the far left edge of the page, including "n's", "dependent", "company", "Toronto", "LIQUID OF WITH IRON", "BODY", "NADA", "BELL", "Flowers", "offer", "limited", "ON, ONT."

