

# The Catholic Record.

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

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1566

## O Heart of Mine.

O heart of mine, we shouldn't  
Worry so  
What we've missed of calm we couldn't  
Have, you know.  
What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again,  
If it blow,  
We have erec'd in that dark hour  
We have known;  
When the tears fell with the shower,  
All alone,  
Were not shine and shower bright  
As the gracious Master meant?  
Let us temper our content  
With His own,  
For we know not every sorrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And through all the coming years  
Just be glad.

—JAMES WHITCOMBE REILEY.

## THE TEST OF ORTHODOXY.

THE EUCHARISTIC PRESENCE IN THE MASS  
THE CENTRE OF CATHOLICITY  
THE HISTORIC IRISH FIDELITY TO THE BLESSED SACRAMENT.

Mgr. Carr, Archbishop of Melbourne, in seconding a resolution proposed by Archbishop Amette, of Paris, at the recent Eucharistic Congress in London, responded as follows:  
I take it as a special compliment to the Church in Australia that I am asked to second the resolution so eloquently proposed by the eminent representative of the French Church. This association of the eldest daughter of the Church with the youngest is not without significance in illustrating the Catholicity of the Church in its doctrinal and devotional attitude towards the Blessed Eucharist. There is no circumscription of time, place, language, race or institution, whether national or political, where there is question of doctrine or essential devotion. In the ecclesiastical history of France devotion to the Blessed Eucharist, both as sacrament and sacrifice, brings us back through all the ages to the very dawn of her Christian life. As early as the Council of Arles held in 314, at which three English Bishops assisted, three at least of the Canons prescribed what should be observed in offering the sacrifice and administering the Sacrament of the Altar.

THE INFANT CHURCH IN AUSTRALIA.  
The records of the Australian Church, though covering only a century, supply a thrilling chapter to the history of devotion to the Blessed Sacrament. Not in all the annals of the Church do we find an example of more vivid faith and more pathetic love. The Infant Church of Australia, like her mother the Church of Ireland, was in chains; the priest who ministered to the children of sorrow in that far off land, was suddenly seized on in the street in Sydney and forthwith deported to Ireland. The Blessed Sacrament remained in the private house in which he had lodged. For two years these children of undying faith assembled in and around that house, Sunday after Sunday adoring, as long as they might, the hidden God of the Eucharist, whose presence was their only solace, and oh! how earnestly they begged Him to send another zealous laborer into that distant and forlorn portion of His vineyard.

A priest belonging to a French war vessel having landed at Sydney, in compliance with the law of the Church, removed the Blessed Sacrament, but the imperishable faith of the people still brought them Sunday after Sunday to watch like Magdalene beside the empty tomb.

As long as Our Blessed Lord had a home in Sydney, there was light in the prevailing gloom, for from out the Tabernacle there came the loving invitation "Come to me all ye that labor and are heavy burdened, and I will refresh you," and in all their trials there came the consoling assurance, "Lo! I am with you." But when their Divine Lord had been taken away they still assembled in and around the dwelling where His Glory had appeared which was to them a second Nazareth.

The house that had given shelter to the Blessed Sacrament became a Shrine of inestimable value. The improvised Tabernacle became a precious relic. The very woodwork of the room in which the Tabernacle reposed was apportioned out, and is to be found to-day amongst the most precious portion of the furniture and ornamentation of cathedrals, churches, and convents in Australia.

The owner of the house, Mr. Davis, gave the whole property for Church purposes, and gave a large money contribution also—and now on the site of that house stands a home of the Blessed Sacrament under the invocation of Ireland's Patron Saint, and on the ground adjoining stand three homes of the Blessed Sacrament—a convent of Mercy, a house for the Marist Brothers, and a monastery of the Marist Fathers.

Near home an historic cathedral of this once Catholic land supplies a pathetic illustration of the fate of our Adorable Lord in the Sacrament of His Love. There is a window in the Galilee Chapel in Durham, and the only portion of the stained glass that escaped the hammer of the Iconoclast is the picture of the Flight into Egypt. The window overlooks the tomb of Venerable Bede, whose history tells us of the centuries the Blessed Sacrament was in honor in England, when from Land's End to John O'Groats' House, belief in the Blessed Sacrament was the possession of every Englishman.

From those glories of architectural genius such as Durham, York, and West-

minster, which were built as homes of the Blessed Sacrament, our ever Adorable Lord was driven. It was the flight into Egypt renewed. But Horod the persecutor is dead, and the Divine Child has taken up His abode not, indeed, in the old home, but here in one that in years not distant will be no unworthy compeer of the historic Shrine close by, IRELAND AND THE BLESSED SACRAMENT.

Every student of ecclesiastical history knows that devotion to the Blessed Sacrament is a most outstanding fact in Irish Church History. In the missionary annals of the Church there are few names, outside the Apostolic College, brighter than that of Colum Cille. To the children of his race that name is fresh and green as if he were still laboring in his Monastery at Derry, at Durrow, at Kells, or in Iona. Poet, patriot, law-giver, he has each, but it is as Colum Cille the Dove of the Churches—the Saint of the Blessed Sacrament, his memory is enshrined in Irish hearts.

His death was the fitting complement of his life. As he had lived in the presence of His Lord in the Eucharist, so when he found death coming he hastened to the Tabernacle and surrendered his soul under the smile of Him Who had been his life-long friend, and was now to be his eternal reward. And the love for the Blessed Sacrament which St. Colum Cille taught has endured through centuries!

But there came the day when our Blessed Lord was driven from the homes which the generosity and abiding faith of the Irish people had built for Him. Then he found a shelter in the people's heart. Where in glorious basilica, or in stately cathedral, was ever witnessed such outcome of a people's faith as was shown in Penal days in Ireland when on mountain or in glen, along the lonely shores, or in the sequestered cave, the people at the risk of land, liberty and life, gathered round the "falon" priest, as he offered the Eternal Victim in Eucharistic Sacrifice.

The Mass-rocks, desecrated shrines, or traditional green-swards, marking the sites of so many homes of the Blessed Sacrament, are still quickened with memories of unconquerable faith and uncompromising devotion to the ever adorable Dweller in the tabernacle. But in the appointed hour the angel of the resurrection moved away the stone, and the Irish Church came forth from her living tomb. Her children at once set themselves to gather together the stones of the Temple, and homes as worthy as may be, for the Blessed Sacrament, are again studding the land. Political economists blame the Irish people for their prodigality in church building, but they do not know the secret of Irish faith, nor the depth of Irish love for the Blessed Sacrament.

Are the great ones of the earth to have their gorgeous dwellings, and is our Lord's abiding portion to be the mud-walled chapel of former times? Is He not a King, and has He not made good His claim to His Kingdom?

The metals in the mine, the marbles in the quarry, the pearls in the sea, the choicest wood in the forest, are they not the work of His own hands, and should they not each be asked to do homage to His glory by embellishing a home for their Creator, Whose delight is to be with the children of men?

## THE TEST OF ORTHODOXY.

But we who believe in our Lord's abiding presence are bound to cultivate in our souls, and to promote amongst others, earnest and solid devotion to the Blessed Sacrament by every means in our power. For, whether from a doctrinal or devotional aspect, the Blessed Sacrament is the very life of the Church as a body and of each of her members. It is the great test of orthodoxy.

Now as of old there are many to whom it is "a hard saying," and who, on account of it, go back and walk no more with Jesus. But we reply with St. Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."

We believe therefore, and if need be, are prepared, with the divine assistance, to seal our belief with our blood.

It has been beautifully said that the Star of Bethlehem was the first lamp before the Tabernacle. As the star brought the first Gentile worshippers to the Infant Saviour so, as those who have most experience in the work of conversions know, the Blessed Sacrament is the most potent influence in leading souls to the Church.

From a devotional aspect the Blessed Eucharist is in the Church what the sun is in the physical world. It is the centre of the sphere, it enlightens, it warms, it vivifies. It gives purity to youth and patience to old age. It is the boast of the Church that it has the gift of making the young heart pure, and why is this, as Cardinal Newman writes, but because she gives them Jesus for their food and Mary for their nurse?

Mother? Such, then, being the office of the Blessed Eucharist in the Church, we are asked in this resolution to pledge ourselves to promote solid and earnest devotion to it, by every means in our power.

This we can do both by word and example. First by word—all true devotion must be intelligently understood before it can be profitably practised. Our first pledge, therefore, must be to make ourselves more perfectly acquainted, through the many helps at our disposal, with the doctrine concerning the Blessed Eucharist and to spread a knowledge of that doctrine amongst others, according to our opportunities.

There is one opportunity common to all; they can circulate, or aid in circulating, the publications of the Catholic Truth Society treating of the Blessed Eucharist.

But as example is more powerful and convincing than either the spoken or written word, let us in our own practice manifest to the world the fruits of the faith that is in us.

Let us approach frequently the Table of the Lord, let us partake often of the Bread of Life and of the Wine that begetteth Virgins, yet, let us, as circumstances permit, use that inestimable privilege so strongly recommended by the reigning Pontiff, and daily nourish our souls with that Heavenly Bread by which "If any man eat he shall live forever."

Again let us pay a visit to the Blessed Sacrament daily. "Ecce Magister adest et vocat te." (Behold the Master is here and calls you.) Let us during these visits, whether short or long, always make acts of adoration, contrition, thanksgiving and supplication. Let us make some little return of love for the infinite love shown to us by Him Whom love keeps captive, day and night, on our altars.

Another practice surely pleasing to the Sacred Heart of our Divine Lord is, when passing a church in which the Blessed Sacrament is reserved to make a suitable salutation accompanied with a short ejaculatory prayer—an indulgent prayer by preference. This practice involves an external act of faith which cannot fail to arrest the attention of non-Catholics and to remind negligent Catholics of their duty to the Blessed Sacrament.

As the veil that separates us from our Sacramental Lord grows more transparent with the passing years, so may our love for the Blessed Sacrament grow stronger and warmer.

When at length will come the day that the veil will be entirely withdrawn may it be our gaze with unending rapture on the beauty of Him Whom we have known so many years as the hidden but, alas, too often the forgotten God of the Eucharist.

## THE REFORMATION IN SCOTLAND.

Reviewing Dr. James King Hewison's recently published work, "The Covenanters," the Saturday Review makes the following remarks, which we commend to the attention of the person who sent us some months ago a marked copy of the Presbyterian Witness containing a noble page of glowing eulogy of the Scottish Reformation:

"The political problem that faced Mary Stuart and her successors was in fact not dissimilar to that which confronted Richelieu in France. The France of Louis XIII. was menaced by a rebellious feudalism and a Calvinism which in its synods and its fortresses had become an imperium in imperio, and Richelieu by the capture of La Rochelle crushed both. The old Scottish Calvinism was, if anything, more incompatible with civilized government than was the French. The claims put forward on behalf of the Kirk by extreme preachers like Andrew Melville went far beyond anything that the most extreme Ultramontane has ever demanded for Church against State. Not only did this fanaticism assert that it was the right of the Kirk to dictate its duty to the civil power. It also laid down and acted on the principle that every church or congregation was a court of religion and morality in which the pastor as a spiritual judge was bound to give verdicts on men and things which could only be varied in the higher courts of the community. In other words, Presbyterianism gave to the parish minister an uncontrolled power of excommunication such as the Canon Law had never permitted to the parish priest of pre-Reformation days. In a civilized State such claims on the part of a number of individual ministers could hardly be reconciled with public order. To tolerate this in a turbulent country like Scotland, where every little laird was willing to fight for any or no cause, was to make anarchy chronic. Nor at this period could the Kirk in any sense claim to be a civilizing agency. The records of its disciplinary sessions show that after fifty years of 'gospel' teaching the moral state of the community was, speaking from the standpoint of the age, deplorable. The education of the people was worse than it had been in pre-Reformation days, for Knox's schemes for parish schools was a fond dream, and no practical steps for the establishment of a system of popular education were taken until the latter part of the seventeenth century. And when we recall the terrible atrocities which the Covenanting troops were constrained by their ministers to commit after Philiphaugh and the loathsome witchburnings encouraged by the same divines, it is difficult to escape from the conclusion that if a tree is to be judged by its fruits, the Kirk of Scotland of that date was a disgrace to Christianity. At least to disgrace its works is to understand how statesmen may well have judged that in the restoration of the episcopate lay the only chance of giving to Scotland the blessings of such Christian civilization as England enjoyed. And it must be remembered also that, though the struggle between the Covenanters and the Stuarts was a main cause of the revolution of 1688, the fruits of the victory were not for the Cameronians, Presbyterianism indeed became the established religion of Scotland; but it was the Presbyterianism of the moderate ministers like the Ponderast of 'Old Morality,' not the fierce fanaticism of Balfour Burleigh. The Kirk of 1689 was a Kirk that had learned its lesson, and wisely dropped the Covenant."

We have before now quoted the words but it may be worth while to quote them again, in which the late York Town, Regius Professor of Modern History at Oxford, summed up his judgment on the same matter:

"The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out

in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."

The same idea expressed by the Saturday Review was in the mind of the late James McLaren Cobban, when he put on the lips of his hero, Alec Burnet, in the novel "The Angel of the Covenant," the following words: "I dare aver . . . that of all tyrannies I have ever read or heard of, or seen, whether civil or ecclesiastical, the tyranny of the Reformed Kirk of Scotland has been the most constant, and is up till now, the most grinding and intolerable."

As late as 1860, the historian Buckie, after making a tour of Scotland, wrote: "Knowing that these words will be widely read and circulated in Scotland, and as I naturally am anxious to bring on myself the hostility of a nation for whose many sterling and valuable qualities I entertain the highest respect, I do, nevertheless, affirm that in no civilized country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused."

We believe things are better than this to-day, but while we rejoice at the fact we cannot rejoice at the causes which we believe have brought it about, namely the decay of Christianity in Scotland under the influence of German Rationalism, and the consequent spirit of indifference in religion. At the same time our gratitude for the toleration which Catholicism now enjoys in Scotland does not require us to laud John Knox as a apostle of civil liberty and as the founder of the Scottish school system, as one of our leading public men lauded him when addressing St. Andrew's Society on the 30th of November last.—Casket.

## THE TOILER'S DIGNITY.

INSPIRING ADDRESS BY REV. JOHN PRICE TO BIG GATHERING OF PITTSBURG WORKINGMEN.

From the Pittsburgh Observer.

At Kenwood Park Rev. John Price delivered an address to a large gathering of workmen on Labor Day, saying in part:  
"I always regard it as an honor done me and my calling to be extended the privilege of addressing God's noblest; for whilst all other human dignities are the offspring of man's pride or of man's lust for domination, the workingman is God's first and own creation."

In proof of this conclusion religion puts the Bible in my hand and bids me read this pregnant text from the Book of Genesis: "The Lord God took man and put him into the paradise of pleasure to dress it and to keep it." Labor, then, is of divine ordinance, there is no vocation for the idler.  
"The workingman is also God's viceregent in the perfecting of material creation. Divine omnipotence has sheathed itself in man's muscular arms and made man God's partner in the dispensing of the benefits of Providence. The combination of human brain and human brawn with divine energy has changed the thorn-clad face of the earth into fields of succulent nourishing harvests. Man through labor has taken the lightning from the skies to flash his thoughts around the globe, and has extended the embowed orb of earth to circle the world with bands of steel upon which roll afar the products of his industry, or which bring them from distant realms as tributes to his feet. On every ocean, lake and stream ride vessels of man's construction, bearing the wealth and commerce to every inhabited port, and to-day man's efforts are put forth to lift his argosies into the air for use as the medium of the swiftest and most direct transmission."

"No man can rise to his proper stature who thinks meanly of himself. Man must have a lofty ideal in order to progress. A base, grovelling man cannot rise above his level. Consequently, to be truly manful, man must be convinced of his lofty dignity. Herein you have the reason why I deemed it wise to show you that the workingman is God's first gentleman, and that by labor man becomes a co-operator with God in perfecting material creation and dispensing the bounties of Divine Providence. If, then, the workingman has this sense of his noble nobility, if he is conscious of the important status that he occupies in the divine plan of creation, he will not fall an easy victim to the false eloquence that pictures him as a slave, a thing of dishonor, a victim of insolent greed. And, if because of merciless greed the workingman may come to regard the wealthy ones of the world as tigerish in their treatment of him, he will, in the light of revelation, never make that charge against religion, which places him on a pedestal like a saint whose blessed feet are warmed by hallowed kisses."

"I know too well that there are men who by voice and pen rail against the Church and league it with the exploiter and despoiler of the laboring classes, but in the name of all that is sane and true, and with the sacred words of Scripture under my eyes, I affirm that such a charge is profoundly unjust and erroneous, for I can take your horny hands in mine and salute you as brothers, and over our clasped hands the Church can breathe a kindly benediction. And I, son of a workingman, whose hands were once calloused with wielding a miner's pick, would be a Judas, if, whilst clasping your hands and calling you brothers, I only acted a part. No; in becoming a minister of Christ, I became a member of the order of which Jesus Christ was the divine master-workman; for His hands were hardened with toil at a carpenter's bench long years in hidden Nazareth."

"How could the Church look disdainfully upon the workingman when the radiant Christ on His judgment seat will bid the world see Himself in the naked, the hungry, the poor and the downtrodden? How can the Church despise the workingman when his first founders were fishermen, and St. Paul made tents for a living? How could I look down upon the workingman when my Church puts a slave upon the throne of Peter in the person of Callixtus I, and a swineherd under the name of Sixtus V.? How could I think meanly of the poor, when my Church canonizes the spouse of Lady Poverty, sweet St. Francis of Assisi, and the large-hearted founder of organized charities, St. Vincent de Paul? And what man can get the assent of an intelligent audience of workmen to the charge that the Church is ranged on the side of the oppressors of labor in the face of the epoch-making encyclical of Leo XIII. 'Condition of the Working Classes' in that historic document the great Pontiff shows that he is the champion of the trades unions, and contends that the laboring classes have not only the right to organize in their interests, but that the laborer has a right to a living wage, not sufficient merely to keep soul and body together, but to live and sustain his family in comfort, and to lay aside something as a provision for the day of need. He stands for the Sunday rest, protests against the employment of child labor and the dragging of woman from the sphere of home to compete with men in the labor market. No; for all that is just, for all that is right, for all that is lawful, the workingman has no stouter, more fearless defender and advocate than is the Church of Christ."

"I did not come here to preach a sermon, nor did I intend to vindicate the Church from aspersion, nor to demonstrate its constant, uniform friendliness for the laboring class; for the Church needs not such vindication or demonstration. I came only to say to you that you must always keep vivid before your minds the lofty dignity that is yours, and to urge you to live commensurate with that dignity, I came to cheer you, to praise you, to bid Godspeed to all your praiseworthy efforts towards the amelioration of your lot, and to urge you to set your faces like flints towards justice and order, and in this, compel the respect and aid of all men of generous minds and hearts. I want you all to live in such manful, noble fashion that the man who would paint the American workingman's portrait will find no model here like the degraded creature known as the 'Man With the Hoe'; but that whoever draws your portrait will find you models of noble, intelligent gentlemen, worthy brothers of the Divine Master Workman, Jesus Christ."

## SWEDENBORG AND NEWMAN.

Mr. Hazeltine, the New York Sun's book reviewer, cites without any indication of dissent, Swedenborg's avowal that the last judgment, with its fulfillment of the prophecies of the Gospel and of the Apocalypse, took place in 1757, and that he had witnessed it with his own eyes; that a person is woefully misled who submits his reason to priests and dogmas for the sake of peace and of attaining his soul's salvation. The reviewer goes further, and designates as "a reassertion of the Pauline doctrine of Trinity in Unity," Swedenborg's teaching that "instead of Jesus Christ being only the second member of a Divine Trinity, the whole Trinity is centered in His Own Person, the Father the Son and the Holy Spirit embodied in the person of the Divine Saviour." "Although St. Paul asserted that 'in Him dwelleth all the fulness of the Godhead bodily,' and although the early Christians accepted that view unqualifiedly, the doctrine had been almost lost sight of for fifteen hundred years until Swedenborg revived it."

Another literary person, Mr. Charles Sorelle, in the volume of Scribner's "World's Epoch Makers," devoted to "Cardinal Newman," makes it his engrossing object to give the impression that Newman was hotly opposed to the Roman System, and modernistically "liberal." Newman himself may write: "From the time that I became a Catholic I have had no variations to record, no anxiety of heart whatever. I have never had one doubt. . . . In the midst of our difficulties, I have one ground of hope, just one stay, but as I think a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism. . . . the decision of the Holy See. St. Peter has spoken. He has spoken and he has a claim on us to trust him." It was while such was Father Newman's state of mind as described by himself that the London Times again and again made news by announcing that he could no longer stand Rome, and was going back to Anglicanism. Significantly, when once the Times wrote to Newman for a series of articles on some public question, and he asked: "shall I be free to write what I think?" the Times gave no answer, and dropped the matter. So when the Scribner's scribe would make a "seller," he compiles a Newman of his own, and justifies himself with this theory: "The vitality and influence of Newman will be in proportion as he is more ingeniously misunderstood."

He that would be joyous must first be mortified; and he that is mortified is already joyous with the joy that is of pure, celestial birth. Our times are against true joyousness of heart. But devotion to the Blessed Sacrament will give us one thing which we greatly need, the gift and grace of joy in Jesus Christ.

## CATHOLIC NOTES.

Of the 20,000,000 population of Brazil, about 18,000,000 are Catholics. There are about 5,200 churches and chapels.

Right Rev. Michael Tierney, D. D., Bishop of Hartford, Conn., died a few minutes after 3 o'clock last Monday afternoon, following an attack of cerebral hemorrhage on Saturday evening.

Sir John Stuart Kill is to be London's next lord mayor. Sir John is a Catholic, and it is interesting to note that the last Catholic lord mayor of the city was his father.

It is computed that the Catholic Church in the English-speaking world numbers 210 Bishops, 20,000 clergy and 24,000,000 people. In the British Empire alone it numbers 140 Bishops, 13,000 clergy and 12,000,000 people.

The library of the Vatican was commenced 1,117 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo and many Hebrew, Syrian, Arabian and Armenian Bibles.

Mr. William Campbell, K. C., who, at the age of fifty-three, succeeds Lord Stormonth as a Scottish judge, is the first Catholic since the Reformation to attain the rank of a judge in the Northern Kingdom, says the Catholic Weekly.

Rabbi Dr. Solomon, a convert, is giving a mission to Jews in Pittsburgh, with the approval of Bishop Canavin. Rabbi Solomon, who has become a member of the Pittsburgh Apostolate, conducts his meetings in the open air when the weather permits.

The Presbyterian church in Scotland is determined to furnish its quota of minister converts to the Catholic religion. The Glasgow Observer, in a recent issue, asserts that during the next few weeks three other ministers of the Presbyterian fold will probably come over to the ancient faith.

A cable despatch from Rome, dated Oct. 12, states that Cardinal Cretoni, the Prefect of the Congregation of Rites, has instructed his dependents to hurry work regarding the process of canonization of Father Isaac Jogues, the Jesuit missionary who, nearly two centuries and a half ago, suffered martyrdom at the hands of the Mohawks.

Rome reports that the Holy Father kept Archbishop Farley a long time closeted in his private library on the occasion of the Archbishop's final audience. Afterwards, when Mr. Farley presented his secretaries and a party of friends, the Pope gave a public proof of his well-known affection for the New York prelate by throwing his arms around the Archbishop's shoulder and kissing him affectionately in farewell.

In the Bishop's house, Grand Rapids, Mich., is a remarkable bible in good preservation, which was printed in the year 1486, or six years before Columbus discovered America, when Luther was only three years old. Forty years after the issue of this bible, the first copy of the Protestant bible was printed in English; and one hundred and seventy-eight years later the King James edition appeared.

Belfast, Ireland, which was once Protestant town to one, is now Protestant only three to one, and may yet be predominantly Catholic. Geneva, in the sixteenth and seventeenth centuries, was spoken of as "the outpost of Protestantism." It is scarcely a generation ago that Geneva expelled the Catholic Bishop, Mgr. Mermillod, and gave his Cathedral to the Old Catholics. But times have changed.

Albert Howard, the sixteen-year-old leader of a gang of train-robbers who held up a passenger train on the Great Northern railroad last May, was baptized by a Catholic priest the other day in the jail at Great Falls, Mont. The suggestive part of the story, remarks the Catholic Universe, is that until the priest began to instruct him the young brigand had never heard that there was a God. He had never to school, too.

Marienbad, in Austria, where King Edward takes his annual "cure," is the property of the Canons Regular Premonstratensian, and the Right Rev. Abbot Gilbert Helmen, Abbot of Tepl, is the proprietor of the famous springs. The Lord Abbot, who always receives King Edward on his arrival, is a personal friend of His Majesty who, during his stay in Marienbad, visits the Abbey of Tepl regularly.

St. John's church, Kilkenny, Ireland, a \$200,000 edifice erected by Mr. Thos. O'Loughlin, an Irish-Australian, was recently dedicated. Mr. O'Loughlin formerly resided a few miles from Kilkenny, where he occupied a farm. Some years ago he and his family inherited the vast wealth of Mr. Martin O'Loughlin, an uncle, who emigrated to Australia about half a century ago, and made a huge fortune there.

October 10 saw the celebration at the Oratory, Brompton, England, of the golden jubilee of the oldest Oratorian in the person of the Rev. K. D. Best, Father Best is the last surviving novice of Father Faber. Speaking of the event, The Tablet said that Father Best has left a large mark in Catholic literature, serious and poems following one another year by year, and adds that it would not be fitting that such a life as this should pass without suitable recognition.

A group of notable missionary workers of Northwest Canada met a few days ago at the Oblate Mission house, Edmonton, Alberta, Canada, preparatory to departing for France. Among the group was Father Lacombe, the oldest living missionary of the West, who went to Alberta fifty-six years ago. Two Bishops are of the party, Bishop Girouard, who has been engaged in the work forty-six years, and Bishop Bryson, who has spent himself in the Mackenzie River district.

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A little sigh escaped Gracia's lips. "Was I left all alone in the world then?" continued Gracia, a strange feeling stealing into her heart. Mrs. Hawkins was not desirous of answering any further questions lest Gracia might learn of her adoption of the poor woman at the Place O' Pines. Up to the present she believed herself a relative of the Graysons, and it was well that she should continue thinking so.

Just then Matt returned, holding a letter in his hand. "Here's something for you, me girl," he chuckled, addressing Gracia—"a nice little letter, in a gentleman's hand-writin' with the smell o' violets clingin' to it." Then he passed on, the faintest twinkle of a smile in his eyes. Quickly Gracia opened the envelope and the odor of spring violets rose from the little missive.

"From Jerome Chelsea!" she whispered to herself gladly. When she had finished reading the letter she gazed at Aunt Hawkins. The dear, old woman was still deeply interested in Teunyson. She had not taken particular notice of the letter, and the girl was glad.

The next moment Gracia raised the scented letter to her lips and kissed it tenderly—a look of ineffable sweetness upon her upturned face, flower-like in its fragile loveliness.

TO BE CONTINUED.

FROM THE FLAMES.

Father James Dawson stood in the chapel of a Franciscan convent in a hillside town in Italy, gazing round him with appreciative eyes. His tastes were artistic and he had cultivated them during his studies for the priesthood at the North American College in Rome, but of late years—in his strenuous life in New York laboring for souls—the beauties of Italian art and architecture had only now and then visited him in his dreams.

And this little chapel was a gem. The delicate tints of the frescoed walls, which gleamed out in the unfaded loveliness, had been laid thereon by the master hand of Perugino, and the ancient oak stalls of the choir, dating from a very remote century, were, in their intricate carving, each and individually a thing of beauty. It was the early dawn of an August morning and as soon as the convent clock had struck the appointed hour Father Dawson was going to say Mass. He had arrived the previous evening at the quaint old town and, having a great devotion to the eminently sympathetic saint of Assisi, he had asked permission to say his Mass in the friar's chapel. The atmosphere of the place attracted him strongly as he stood there waiting for the sacristan.

He was a man who was peculiarly susceptible to atmosphere—a man in whose nature burned a vein of spirituality, to whom things supernatural were of far more account than things material—an attribute which, though it reads like a paradox, is often lacking in the priestly character. The modernism of the present day seemed like a dream to him in that secluded spot, miles from a railway and still farther from everything connected with the world we call progress. It was medieval in its every-day existence and surroundings, and the young American priest felt as though he, too, were medieval and part of the picture, quite in harmony with his environment.

Presently he began to wonder vaguely for what intention he should offer up his Mass that morning, and as his thoughts turned to those who had specially begged his prayers, he was startled by the sudden sound of a long-drawn sigh. He looked hastily in the direction from whence it came. Surely the choir had been empty when he first entered the chapel, but now—or was his imagination running away with him?—he could see the outlines of a figure kneeling in a stall. He looked more closely, for certainly no one had been there a short time ago and he had no recollection of it. Yes, it was the figure of a friar in the brown habit of St. Francis, and as Father Dawson gazed at him, slightly taken aback by his unlooked for appearance on the scene, he heard, breathed rather than spoken, this fervent petition:

"Say Mass for me, my Father, I beseech of you!"

The words were murmured in soft, liquid Italian, and the priest gave an involuntary start. "Why, this is telepathy and no mistake," he said to himself. "Why, he read my thoughts off like a book!"

"Certainly I will do so," he replied aloud in Italian, and the kneeling figure raised his head and fixed a pair of mournful dark eyes upon him. "I thank you, my Father," he said, still in that low, murmuring voice. "From my heart I thank you."

The face which he now saw was one which impressed itself indelibly upon Father Dawson's memory. The eyes were deeply set and overhung with thick black eyebrows and in their depths was an expression of sorrow which he had never witnessed in those of any human being. It was as though some interior intolerable agony were wasting his very soul, and Father Dawson realized intuitively that its cause lay in a mental and not a merely bodily torture. The features were strongly marked and the firmly moulded chin spoke of a dominant will and the power to rule.

Then the sacristan, returning, lit the candles on the altar, and the priest said his Mass. A few women with gaily colored handkerchiefs on their heads came into the chapel and one or two old men knelt in corners, telling their beads, but there was only one amongst that small congregation who made any impression on the celebrant at the altar, and that was the friar in the oaken stall. He glanced in his direction as, Mass over, he returned to the sacristy, but he had gone, and an irrational feeling of disappointment pervaded his mind as he made his thanksgiving. There had been something magnetic in that pale, emaciated face and those sorrowful eyes, and the American felt that he would have found pleasure in cultivating his acquaintance. He was also not a little curious as to what deep, abiding

grief could have stamped that expression on the Franciscan's features, for, as a rule, a placid contentment seems the prevailing characteristic of those who have left all to follow in the pathway of the Cross. He consoled himself, however, by the reflection that friars had offered him hospitality and promised to show him over the convent, and that therefore it was highly probable that he would have an opportunity of speaking to that whom he felt so unaccountably attracted.

As soon as his thanksgiving was at an end, the sacristan conducted him to the convent parlor, where he was welcomed by the superior, a grave, ascetic man with a rare smile, which occasionally lit up his face into sudden radiance. When he had provided the spacious corridors of the old convent, pointing out special objects of interest here and there.

There was a picturesque well in the cloisters surrounded by orange trees, and some snowy pigeons were peering themselves and cooing in the brilliant sunshine. The American priest paused, his keen gray eyes alight with admiration. "How peaceful it all is!" he exclaimed. "How apart from the world! You are very lucky to be here, Padre mio!"

"It would not please you for long, I think," remarked the friar, with a shrewd glance at his visitor. "It is as a contrast you are attracted to it, but you would very soon miss the stress and strain of outside affairs to which you are accustomed."

"And you yourself?" asked Father Dawson quickly. "You do not find it monotonous?" The Franciscan shook his head. "Never," he said decidedly. "I had enough of the world in my youth, and I am thankful to be removed from its turmoil, but there are some of our friars who think differently. There was one—"

He broke off abruptly and turned away to pluck a dry leaf from an orange tree. "Oh, that reminds me," began Father Dawson, and then he, too, paused for a second, wondering himself why he should have been so suddenly and irresistibly reminded of the friar who had begged for his Mass. "One of your brothers was in choir just now when I was saying Mass, and his face attracted me tremendously. I should like to speak to him, if I may?"

"Oh, certainly. Perhaps it was Fra Antonio; he was to say Mass when you had said yours."

"What is he like?" demanded Father Dawson eagerly. "Short and rather stout, with gray hair. Was that the one you saw?"

"Oh, no," returned the priest promptly. "The man I mean was tall and slight, with dark hair, just beginning to turn gray, and a very sad expression."

The superior looked at him with an amused gleam in his eyes. "That does not sound like any of our brothers," he said. "I did not know you were so romantic in America?"

"But he did look sad," said Father Dawson, with a faint trace of irritation in his tone. The idea that this Italian friar was laughing at him did not appeal to him at all. "I never saw any one before who seemed so thoroughly unhappy," he added with conviction.

The superior remained unmoved by this harrowing description. "It may possibly have been Fra Gerónimo," he said dubiously, "but I do not think he would have been there at that hour. He has been suffering lately from toothache," he continued dryly, "so sorrows that would account for the sorrow you saw in his face."

"Oh, it wasn't toothache!" replied Father Dawson with a laugh. His momentary irritation had vanished as suddenly as it came, for he was the happy possessor of that saving grace, a sense of humor. "It was something mental."

The superior raised his eyebrows. "Well, you shall see Fra Gerónimo," he answered, "but first we will go into the refectory. I think you will admire the picture of our Holy Father which is there."

He led the way and his guest followed, his mind still occupied with the friar who had made such an impression upon him. The refectory was a long, bare room with wooden tables, and paintings of various saints and cardinals and other dignitaries connected with the Order adorned the walls.

As they entered, one special portrait near the door attracted Father Dawson's attention, and he uttered a sharp exclamation of surprise. It represented a man of forty-five or so, in a brown habit, with strongly marked features and piercing dark eyes looming out from beneath black, lowering brows.

"There!" he exclaimed, "there is the friar I saw this morning!" The superior started and turned pale. "That!" he faltered; "but, surely, Father, you must be mistaken. That was our late superior."

"Late? What do you mean? Oh, of course, he was superior before you."

"I knew it!" cried his listener eagerly, "at least," he added, perceiving the friar's look of astonishment, "that must have been the reason why I was so suddenly reminded of him. I believe you are right and that I was, indeed, led here on purpose."

"I myself have no doubt of it," said the superior gravely, as he held open the door for the priest to pass through. A few moments later Father Dawson was standing alone in the deserted little piazza outside the convent. The sun was pouring down its radiance from the cloudless azure of the Southern sky, and as he stood there in that medieval city it seemed to his still bewildered senses that both he and it were fashioned of "such stuff as dreams are made of."

THE DEVOUT LIFE.

FREQUENT COMMUNIONS RECOMMENDED AS A MEANS OF REESTABLISHING THE WORLD IN CHRIST. THE MINISTRY OF DAILY COMMUNION.

The readers of this department will remember that some two years ago our Holy Father, Pius X., made a pronouncement in favor of frequent Communion, and issued certain decrees changing the Eucharistic discipline. The following is taken from the notices of "New Books," in the Catholic World for August, which fully explains itself, and is introduced by the editor, who is believed that frequent Communion is one of the best means of carrying out the intention of the Holy Father's pontificate, "to re-establish the world in Christ."

"The extent of the change in Eucharistic discipline which has been introduced by Pius X. is strikingly set forth in the commentary of Father de Zulueta, S. J., on the pronouncement of the Holy See regarding frequent Communion. Father de Zulueta's purpose is not purely academic. He writes to urge strongly upon the clergy the duty of introducing the practice of daily Communion among the laity, in accordance with the strongly expressed counsel of the Holy Father.

"As an introduction to the subject Father de Zulueta gives a rapid historical summary of the two conflicting opinions which have, both under the sanction of great names, prevailed in the Church. Under the first opinion (The Holy Eucharist) became a primarily an object of honor and reverence, a privilege, or reward of virtue to be extended to souls in proportion as these had remedied their defects already."

"From this false view, arose logically, that arbitrary graduated scale of perfect dispositions, to be seen even in standard text-books of our own day, with its allotment of so many Communions a week to correspond with such and such a degree of virtue—a page of theology which Pius X. has deleted. Among the more illustrious teachers of this now discarded opinion were St. Thomas Aquinas, St. Bonaventure, Blessed John de Avila, St. Francis de Sales, and St. Alphonsus Liguori. These teachers, Father de Zulueta points out, all accepted the opinion that daily Communion was in itself desirable—that is to say, considering the matter from the point of view of the Sacrament's salutary effects. But none of them appear fully to have realized—that it is now our privilege to know from the teaching of Pius X.—that daily Communion is desirable for all without exception, whatever their state and condition, in the state of grace and in the Holy Table with a right intention."

"The second opinion, which always had its advocates, and has now received supreme approbation, is thus stated: 'No higher preparation is essentially needed for the daily reception of the Eucharist than is required for a single reception—say at Easter; and those holier conditions of soul, beyond the mere state of grace and a right intention, are not much preparation for the sacrament as its fruit and effect, one Communion thus qualifying us for deriving yet greater profit from the next one.'

"The Holy See having issued its instructions, it remains for the clergy to consider what means are to be taken in order to give effect to the decrees. Father de Zulueta examines what is incumbent on the priest in this respect under his three-fold relation to the faithful, as parochial priest, confessor and preacher; and he replies to various difficulties that occur to the minds of those priests—and they are by no means few in number—who have but little enthusiasm for the new discipline. For instance, it is said that the general practice of daily Communion by the laity would increase enormously the work of the confessional. Not necessarily, says Father de Zulueta—and he quotes Canon Antoni, whose writings on daily Communion have received papal approbation. The Canon holds that priests ought to train souls so that they should communicate every day without fear and with joy during weeks—and, if it should be necessary—even during months, without going to confession. Then they are not clear as to having sinned mortally since their last confession. On the subject of exhortation Father de Zulueta has some counsel, which deserves to be pondered. For instance, it is said that will call for prudence to introduce to the present generation of Catholics the idea that they may go Communion day after day without going to confession for weeks, though they may be conscious of venial sin. Indeed, as Father de Zulueta says, the priest who will qualify himself to extend effectively on this subject must, in many cases, readjust his own principles. He may need in many cases, first of all, to unlearn a page of his moral theology—that on which he has hitherto been instructed concerning frequent and

daily Communion; for the late decrees have virtually deleted that page, and replaced it by a new one. There is at present hardly one—if there be as yet even one—standard text-book of moral theology which does not in some degree conflict with the newly authorized doctrine on the subject."

"Judging from the care and thoroughness with which he treats the point, Father de Zulueta believes that the strongest difficulty that will be pleaded by the reluctant is that daily Communion, as the normal practice among the laity, will tend to diminish reverence for the Blessed Sacrament. His answer to this is very strong, as, indeed, is his entire apology for the decrees. Priests who have any misgivings as to the probable results of the change of discipline cannot afford to neglect Father de Zulueta's valuable little book which closes with a reminder that 'Prudence is the virtue of him who commands, not of him who obeys;' and are forbidden by the title to tell him that the responsibility of this change in discipline."

IS IT MISAPPREHENSION?

So much has been written lately in the secular and Protestant religious press concerning the encyclical of Pius X. on Modernism with such evident misapprehension of its scope and purpose, that one sometimes wonders whether some of the critics have read the document at all. The independent seems to be alarmed at the prospect of the Index crossing the Atlantic, and Dr. Edward Everett Hale mixing up in a surprising way the spiritual and civil allegiance of Catholics informs us in a series of extravagant statements that Catholics are forbidden by the encyclical to read anything that adds to the sum of human knowledge since the day of St. Thomas Aquinas.

Utterances, such as these, coming from a man of Mr. Hale's standing we cannot afford to pass by. Mr. Hale occupies a high place in the community. He is looked up to by many as an authority on the questions which he takes up for discussion. The very position which he holds ought to make him careful, as a responsible man, of what he writes concerning the beliefs and acts of those who differ with him in religion. He may be in good faith and we are the last who would like to question it, but it is certainly difficult to understand how a man who is at all conversant with the history of science and the large contribution which Catholics have made to its progress can write over his own name the charges which he makes against Pope Pius X., and the Church because of the recent encyclical.

If Mr. Hale is really laboring under a misapprehension of the facts in the theology which is able to tell him that the Papal encyclical is directed against certain priests and laymen, few in number, who, while claiming to be genuine Catholics, persisted after due warning in misrepresenting the Church's teaching. They sought to overturn the very foundations upon which the teaching authority, the worship and the government of the Church rest. No religious body that has any strong belief in its own teaching or has any efficacious desire to conserve intact what it holds to be the very revelation of God Himself could tolerate for a moment such a course of procedure.

What Pope Pius X., has really demanded in his encyclical is that these men be honest, that they cease to claim the name and privileges of Catholics while holding positions intellectually opposed to Catholic doctrine. Outside the Church they may hold whatever beliefs they choose. That is their own affair; but to seek to undermine the foundations of the faith while wearing the Church's livery is dishonest and worthy of reprobation on the part of every honest man.

For the same reason the reading of their books is prohibited and their sale is not allowed in a distinctively Catholic book store. It would certainly be a species of deception to expose for sale, as Catholic in tone and substance, books which are directly opposed to Catholic teaching. This mode of dealing with men who are contumacious against the legitimate authority of the Church may seem to some a hardship, but will not Edward Everett Hale be broad enough to acknowledge that it is at least the quintessence of honesty? Has not the Unitarian Church its system of religion and its meetings in which the essential points of Unitarian belief are set forth and expounded? Does it not issue what one may term its encyclical letters in which the principles of Unitarianism are upheld for the benefit of the general public? Will Edward Everett Hale go to the extent of acknowledging that as a

legitimate Unitarian one who believes in the mystery of the Holy Trinity? Mr. Hale ought to understand that the word Modernism, as used in the encyclical of the Holy Father, has no reference to the spirit of progress or scientific research, but has the restricted and special meaning which we have indicated. We hope that Mr. Hale will see his way to accept this legitimate viewpoint, which is the only one which an intelligent reader of this encyclical can hold. We hope that he will show that he has misrepresented us in good faith. But we shall watch and see.—Boston Pilot.

THE BISHOP OF SALFORD ON SOCIALISM.

A germ of danger spreading in England, and to some extent affecting a certain proportion of our young people, was the great mistake. A Catholic might just as well be a Modernist as a Socialist. The terms were contradictory, and for a Catholic to say, "I am a Modernist," was just to say, "I am a Socialist." They knew by the words of the present Holy Father that Modernism—of which thank God, they had no trace in this part of England—was incompatible with Catholicity. In the same way this system called Socialism, however striking it might be by many of its tenets was still a system antagonistic to the Catholic Church. "No Catholic," added Dr. Casartelli, "can be a Socialist any more than he can be a Modernist."

These were some dangers, some peculiar to their own body, and some common to the whole of the society in which they lived. After looking at their position in the world, they had not right to boast that they were better than their fathers, or at least in many points. There were dangers which did not exist in their father's time, and they had much to learn looking back to their fathers and grandfathers who lived good, clean and Christian lives at the time that venerable building was opened. Concluding, His Lordship said they must not look forward to the future with feelings of human discouragement, and counselled them on entering the world to be strong in their faith, and to guard against those mental and social diseases to which he had alluded, in attendance at Holy Mass and the frequentation of the sacraments.

READING OF THE BIBLE.

Rev. W. S. Krens in the Catholic Universe.

Question: Why are Protestants under the impression that we Catholics are not permitted to read the Bible? Answer: Well informed Protestants need not be told that Catholics may read the Bible and that all Catholics look upon the Scriptures as divinely inspired. Protestants who are not so well informed have drawn a hasty deduction from exceptions in legislation that was demanded at certain times and in certain regions to protect the faithful against corrupted translations or erroneous interpretations of the true text. The purpose for which the Bible was written was to confirm believers in their faith; to meet this end more securely the Church requires Catholic publishers to append notes to the Scriptures explaining obscure and difficult passages. For the same reason the Church requires her children to use only those authorized versions, with explanatory notes and un mutilated text. When Pius IX. condemned the dissemination of Protestant Bibles among Catholic people, his condemnation should not be construed as a general prohibition against reading the Scriptures, as has been done by many ignorant or malicious missionaries. The Protestant Bible is without explanatory notes and its text is mutilated.

THE CHURCH'S FOUNDATION.

Question: Is the Church of Christ founded on the Bible, or the Bible on the Church? Answer: The Church of Christ is founded upon Christ Himself. The Lord and His apostles used the Old Testament to prove His messianic character; but the Church was fully established before any part of the New Testament was written. Neither is the Christian Church founded upon the Bible in the sense that the Bible contains all that the Christian needs to know and that it therefore is, or should be, his sole rule of belief and action.

Is the Bible founded on the Church? In a sense it is, as the latter guarantees the genuineness of both the Old and New Testaments and has authoritatively pro-

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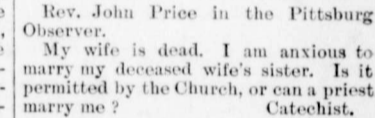
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nounced upon the inspiration of their seventy-two books. DECEASED WIFE'S SISTER. Rev. John Price in the Pittsburg Observer. My wife is dead. I am anxious to marry my deceased wife's sister. Is it permitted by the Church, or can a priest marry me? Catechist.

1. The Church has forbidden such a wedlock, and has established an impediment of affinity that invalidates any such union. 2. No priest can validly unite you, because he has not the power to remove the diriment impediment that obtains in your case. 3. As the Church is the authority which placed the impediment, I can remove it in a case where very strong and sound reasons, justify the dispensation. We say very strong and sound for the Church is hard to move in this case.

If you are convinced that you have such reasons lay them before your pastor and he will subject them to the Bishop for judgment.

GET THE HABIT.

The Bishop of Salford, England, recently declared that "no matter how learned and eloquent a preacher might be, no matter what multiplication they had of platforms and pulpits, the spoken word could never reach the same distance as the written word, which penetrated into all classes, to all distances, which remained when the spoken word had long since passed away and had been forgotten." And commenting upon these words, the Catholic Times points out the moral to be learned from them:

"When the truth of this remark has been realized perhaps we shall begin to cultivate our Catholic press more largely, and make an effort to create among our people the habit of reading Catholic journals. The latter is the most important point of all. The creation of that habit is an object worthy of our most eloquent and learned preachers and speakers, and the absence of it is a decided weakness in our position, a flaw in our armor."—Boston Pilot.

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When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery-clerks who will sometimes look for letters only.

Messrs. Luke King, P. J. Neven, E. J. Broderick and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD, Agent for Newfoundland, Mr. James Power of St. John, Agent for district of Nipissing, Mrs. M. Reynolds, New Liskead.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1903.

Mr. Thomas Coffey: Since coming to Canada I have had a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wide influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DOMATUS, Archbishop of Ephesus, Apostolic Delegate, UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1903.

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCTOBER 24, 1908

THE FRENCH BIRTH-RATE.

If the French Government is trying hard to do the Church to death in the unfortunate Republic the French people themselves are doing the country to death by a slow but sure process of suicide. When the birth-rate of a nation is below the death-rate it needs no demonstration to prove that the country is dying. It may be a lingering death or it may be a galloping consumption. The result is inevitable. A people's richest assets are numerous healthy sons and daughters; its heaviest liabilities are the vacant seats at the family table. France is the only nation whose living wealth is becoming impoverished. Nor is this decadence a thing of a single generation. It has been going on steadily for a century. In a hundred years the birth-rate has fallen from 32 per 1,000 to 19.7. Since 1900 the decline has continued at a deplorable rate until last year the balance was on the debit side—the deaths exceeded the births by 20,000. One Frenchman looks the grave situation in the face, deploring this voluntary sterility of France which, if it continues, is surely destined to prove the nation's death. This gentleman, the President of Moral and Political Sciences, sees in these discouraging figures his country marching to her ruin with accelerating steps. A dwindling population means weaker defensive powers. Naturally Frenchmen keep an eye upon Germany. In 1875 Germany exceeded France in population by only 6,000,000. It now exceeds it by 20,000,000. In another twenty years there will be two Germans to one Frenchman. Such is the moral epidemic, worse than plague or famine, now and for a hundred years affecting the atheistic republic. What are the causes? The roots of this evil are to be found in certain economic and social tendencies, alien of course to Catholic morality, evident in most modern countries and particularly prevalent in France. Materialism and individualism, the philosophical allies of the Republic, are the home forces and initial cause of this black death. "Ambition," says the above-named President, "social vanity, the craving to be somebody, the passion for enjoyments and possessions, these are the motives to which our fellow-countrymen abandon themselves more and more. The thirst for comfort growing with the growth of comfort, people burn to get rich at any cost, and the child is dreaded because he is regarded as a hindrance, a charge, an importunate creditor." Other causes, more demoralizing still, are at work—an encouragement open and public to offences that cannot be named, an abominable propaganda of associations which might be termed "Leagues of National Suicide." Increased taxation also serves in the death-ranks, for these taxes increase faster than the riches amongst a decreasing population. The main causes of the spreading evil lie beyond all those we have mentioned. They are to be found in the decaying religious sentiment and the increasing neglect of religious duty. It is the boast of the Ministers of the Republic that they have extinguished the lights in heaven, M. de Foville, the gentleman we have already quoted, says: "It is our shame that our public powers do all that they

should if their programme was to discredit more and more, instead of encourage, marriage and paternity. We are fully justified in classifying amongst the depopulators of France, all those of our fellow-countrymen who for the past thirty years have waged war upon religious ideas." There is, in fact, as this gentleman observes, a direct connexion between the weakening of the Christian spirit and the dwindling of births. Christianity has always condemned with the greatest severity any attempt to tamper with the sources of life. Let religion be restored in school and home, in life and practice, and this depopulation will cease. As long as in a nation the lights in heaven are going out, so long will the process of decline continue to the very ruin and extinction of its homes and people.

THE CHURCH AND WOMAN.

Grounds of complaint are remarkably close at hand in finding fault with the Church. It was so with her divine spouse. Many of His miracles were illegal, for they were wrought on the Sabbath-day. His kingdom might be of another world, but He was no friend of Caesar. He forgave sinners, it was true; but He went to the extreme of feasting at their homes. As to the Church which He died that He might present it to Himself holy and unspotted—this Church is hardly without spot or wrinkle. Her charity is proselytism—her virtue alloyed with worldliness. The world sees in her ceremonies nought but pride—in the faith of her children the servility of abjection, and in her hierarchy not the defenders of truth but the artful despots of spiritual delusion. All this and much more is alleged against the Church. Whatever good she does is spoiled in some way or other. If she encourages celibacy she degrades woman. This is the view expressed by a critic who wrote lately in one of the reviews upon the Italian woman in novels. Not saying a word about the rather absurd effort of finding fault with the Church for the type of women in novels, let us take the writer's opinion of Italian women in the realities of life. He maintains that there is amongst these people "a singular lack of that close communion, that perfect confidence which should begin with a mother's kiss to her babe new-born, and continue to son, brother, husband, vivifying and ennobling, comforting and supporting all along life's rugged path, even attending the old man to his final rest." As poetry that may pass. As strength to the sterner realities of life no nation ever trained for virility in that way. Neither warrior nor scholar can find in boudoir force to wield the sword or intellect to solve the world's problems. This want of confidence is attributed largely to the Church. "Despite the exaltation of the Virgin," he says, "woman's inferiority and the debasing nature of her influence are preached. It is a corollary to the exaltation of celibacy and to the teaching that sexual love is degrading and that the flesh wars against the spirit." No critic wishing to keep his good name or mindful of the delicacy of the subject he is treating would be so flippant. The Catholic Church has yet to see the day that it teaches the debasing influence of woman. We have no sympathy—and we take it as one of the best lessons of our Mother Church—we have no sympathy with those who make woman an idol and who clamor for the pretended confidence or the closer communion whose term is free-love. We honor woman. Upon her, after God, depends the morality of the family—and then the morality of the State. As long as woman remains chaste and full of faith so long is there hope for society. When she becomes worldly, vain, extravagant, forgetful of God and home, the shadows fall upon the bulwarks of the nation. Woman's inferiority to man is no making of the Church. Nor does the Church put it in this way. By the position of the Blessed Virgin in the great mysteries of the Incarnation and the Redemption, and by the honor the Church pays to her, we are taught that woman's mission, though not the same as man's, has a dignity, a merit and a reward peculiar to itself. Virtue goes forth from the Mother watching at Bethlehem or standing at Calvary to commune and strengthen, to comfort and ennoble those hearts which through feminine caresses would have been perished. What the Catholic Church has done is to insist upon reserve between the sexes. She sees more beauty in the spotless dove than in the bold eagle whose eye can look into the sun. She honors more the mother of chaste love whose heart and home are models of all ages. The Catholic Church does commend celibacy as higher than a wedded life. This by no means implies dishonor to matrimony. Still less does it touch upon the wider question taken by this writer as the corollary attached to celibacy. Sexual love has, in the sense of free love, been condemned not only by the

Church but by all moralists worthy of the name. To throw open the doors of homes to this demon is to ruin both woman and home. The Church cheerfully takes the responsibility of her stand upon that question. Indeed, looking over history and comparing woman's position now with her position under paganism we can appreciate the crown the Church has placed upon the female brow and the sceptre she has put in her hands. Modern champions are seeking further to enfranchise woman. Their plans will fail. The flesh in those days will war against the spirit with the force of degrading victory unrestrained by the fear of God or the saving legislation of the Church.

THE CHRISTIAN GUARDIAN ON THE LAMBETH CONFERENCE.

How far the two hundred and forty three Anglicans who met in solemn convocation in Lambeth palace impressed the world may be gathered from a brief commentary upon the proceedings by the Christian Guardian of Toronto. As might be expected, the Methodist organ lets the Conference down easy. It considers the document issued by the Anglicans upon the occasion very interesting—comprehensive in extent of subjects, but quite valueless through want of power. Its value, says the Christian Guardian, "is greatly discounted by the fact that the Conference has no administrative or legislative powers, being only advisory." We have no desire to enter into this little family dispute, but we are reminded of some old saw about people in glass houses throwing stones. Methodists should be careful. We know, and the world knows, indeed the two hundred and forty three heads themselves knew, that they had only advisory power. Conscious of this they acted accordingly. They anathematized no one. They issued no decrees: they simply expressed and reported their individual opinions. Of their seventy-eight resolutions which their document covers only one bears directly upon any dogmatic subject. This is the creeds. The others are present-day literature, the supply of candidates for holy orders, education, marriage and the observance of the Lord's Day. However interesting such subjects may be and however important the part all of them may play in social life they lose their effect from the want of power of the body deliberating. We think that it does not become the Christian Guardian to call attention to the fact. There was exactly as much power in the Lambeth Conference as in a Methodist Assembly—no more. Neither one nor the other possesses Christian administrative and legislative power. Where then does this twofold essential and necessary power reside? Is it not to be found upon the earth? If so, Christ's promise to abide with His Church has failed. This cannot be entertained for a moment. Administrative and legislative power cannot arise from self-appointment. The authority is from on high. It is to be found in the supremacy of the chief shepherd, who is the bond and judge of faith, the ruler of the whole flock—St. Peter and his lawful successors in the See of Rome. The only outcome of the Conference, according to the Christian Guardian, is the establishment of a carefully constructed "Central Consultative Body" for Anglicans all over the world. This we dare say will be a kind of imitation of one of the Roman congregations—without any administrative or legislative power—merely consultative. Imagine a matrimonial lease going to this "Consultative Body." A is married to B. For the cause of infidelity on the part of B, A, appeals to the "Anglican congregation," wishing to know if he is free. The "Consultative Body" replies that he is free, but that if he wishes to marry again he must marry outside the Church. The Christian Guardian is right in remarking that the new Consultative Body will make history. They will not, nor are they expected to, maintain discipline, more especially in the indissolubility of the "great sacrament." At best they are only advisory. Is it not significant that a Methodist journal seeks some body possessing administrative and legislative power? If that means anything it implies what Catholics have always maintained, the visibility of the Church.

A CANDID ADMISSION.

When members of the Women's Christian Temperance Union admit the race suicide they are to be commended for their candour. Here we stop, for we blame them in that they suggest no positive remedy. Another weakness they display in the feeble presentation of the evil and the want of authority to produce a change. It is all very well to call such rascality Problems. Nothing could be more euphemistic. Problems we always thought were mathematical or logical, whose quantities were fixed and whose factors were soluble. They were very different from these other things. The one class is ideal, the other sadly real. Mathematical problems in their position

as in their solution rise not to heaven against an unnatural generation. These others—not problems, but crimes—cry out for vengeance upon the mutual suicidal couples who in their selfishness and luxury forget God, themselves as images of God their Creator, and forget their own country. Call a spade a spade. A problem brings its own solution with it. A crime demands punishment. The reason for which this W. C. T. U. lady bewails this Ontario race suicide is sublime in its absurd imbecility and conceit. If it goes on, the Anglo-Saxons of Ontario will be outnumbered in voters. "Numbers," says this Mrs. Wickett, "count on election day, and no matter what our superiority in intelligence or morality, the strangers within our gates shall have the upper hand, if they are more than we." A race-suicidal people superior in morality! Save the mark. It is not a question of God's law or the sources of life stopped by debasing selfishness and cursed unmentionable practices—it is a trivial matter of votes. Listen again: "What in a few generations shall have become of our boasted Anglo-Saxon liberty, our Christian Sabbath and all the other British institutions of which we are so proud?" That is nauseous. It is not even decent homophobia, so wishy-washy is the maudlin sentiment. Entrust liberty to a race-suicidal people, or God's day, or any institution: why, they are not true to the first principles of God's law, how can they be expected to be faithful stewards of minor human trusts? What disgusts us about the argument is the placing in one scale a suicidal habit and in the other mere political rights or privileges—whichever way one wishes to regard the vote. If this race-suicidal class is losing in one direction, it is holding its own in another. The Anglo-Saxon may be dying through it, but he displays marvellous vitality in his self-righteousness. If it were not for votes this suicidal class would be all right: liberty would be preserved, the Sabbath would not be desecrated by a multitudinous progeny of race-preserving, law-observing people. The votes are the danger: not the violation of God's law. Our lady lecturer is still more desolate in contemplating the reproduction of the inferior classes, "the outcast, the feeble-minded and the criminal." "Then think," she remarks in peroration, "what that means in a few generations, if the educated and better classes cease to multiply." It may be that the W. C. T. U. view of society is threatened—that many will come from the East and the West whose babes will occupy the empty cradles, and strangers sit down in the vacant chairs of liberty's banquet. People who sin must bear the sanction. God's laws cannot be violated with impunity. Race-suicide is moral depravity and blindness—the inexcusable conduct of selfish luxury and the invocation of God's curse, not merely upon the individuals, but upon a nation.

CHURCH UNION.

What little comfort the optimistic sectarians derive from the picture of united Protestantism is spoiled every now and again by unforeseen obstacles. Things went well for a time. Committees were appointed, met, discussed and separated. Methodists went in, Presbyterians stretched the Westminster confession farther than John Knox ever intended, and still the Wesleyan could not reach it. Then there was the Anglican claiming an episcopacy. How was he to come in? The lawn sleeve did not harmonize with the Geneva gown or the unsurpassed lay dress of the Methodist. Surely dawn was breaking over Lambeth palace—but, no. Even what the Christian Guardian calls the brave words of the Dean of Westminster rose and fell, and with them the hopes of the non-conformists. All that these poor men can get from the many-headed conference is a condescending permission for a better acquaintance and invitations to garden parties and 5 o'clock teas. Hope is a great virtue. It is not easily crushed. The barriers they claim are beginning to give way. One only comfort is that in that remarkable Lambeth Conference they did discuss the recognition of non-episcopal churches. They spoke of them. What condescension on the one hand, what hope on the other. It all fades at the thought that the conference had no administrative or legislative power. Vain is it to put our hope in princes. So Methodists must stay where they are with the bitter remembrance that it was they who went out from the Anglicans. These in turn should never forget they have no power to bind or loose, to receive or reject. They went out at the bidding of earthly potentates from the city of God and the Church of the saints.

ARCHBISHOP BRUCHEST, of Montreal,

has expressed regret that several of the prominent citizens of that city have petitioned against the reduction of the number of saloons. His Grace well says that "there are too many drinking places in our metropolitan city, that Sunday is ignored and that the wages of the poor are being squandered until the saloons are a danger, a shame and a disgrace." We might add that not alone is it a danger in large centres of population. It is a danger likewise in the rural districts. Many a promising young man has been put on the downgrade by visits to the road-house. When the day's work is done it is too often the custom for farmers' sons to gather in these places. Well into the night he wanders home, and how seldom does he think that the time had been ill-spent and that every night's experience tends to forge stronger and stronger the chains that are binding him to a habit that sooner or later will put him in the vagrant class.

MANY OF OUR CONTEMPORARIES are handling without gloves the frenzied penny-getters who publish the execrable colored supplement of the Sunday paper. A paper in Michigan says: "We spend millions yearly in the Public schools to educate the juvenile population, to teach them correct orthography and pure English; but, from a too fastidious respect for the freedom (licence) of the press, we permit the Sunday supplements to fill the receptive minds and memories of school children with witless and demoralizing pictorial buffoonery, explained in misspelled and ungrammatical language which indiscriminating children accept for fun." We may be thankful that in Canada we have but little of this abomination. An attempt is made once in a while by some of the enterprising dailies to introduce the "Buster Brown" vulgarity in their Saturday editions. Public opinion in Canada, however, does not take kindly to such literature, and we trust it never will. It promotes depravity, falsehood, cunning, deceit and a taste for the vulgar.

WHILE ON THIS SUBJECT we may also

refer to another feature of our "Modernism" of which parents should be on their guard—the 5 cent moving picture shows. Some of them are harmless and entertaining, but there are many, particularly those which depict crime and criminals, which are decidedly objectionable. The St. Louis Church Progress tells us that in that city a lad of seventeen, rebuked by his mother for a mere trifle, killed himself with carbolic acid and that the local press connected the act with one of a similar character witnessed by the boy at a theatre.

HERE IS SOMETHING to which we would

like to draw the attention of our friend, Rev. Mr. McPaul, Baptist minister of Ottawa. At a Baptist convention in Rhode Island the other day, one of the delegates said that there is greater need for the evangelization of the Yankees of Rhode Island than for the evangelization of Italians and other foreigners. We feel sure the Baptist minister of Ottawa, would find more abundant avenues for his energies in Ottawa than across the river in Hull. We will quote a little more from the statement of the Baptist in Rhode Island as we think it will give our clerical friend at the Capital some food for thought. "There are," the delegate said, "no churches on the western border of the State; more than one-half of the total population of Rhode Island is made up of Roman Catholics; more than one-half of the population of Providence is Roman Catholic. Out of a total population of 34,000 in 16 country towns, 15,000 persons have told the employees of the State Census Bureau that they have no church preference and belong to no church. There are churches in the State whose doors are closed, either for lack of members or lack of money with which to support the ministers."

RELIGIOUS FAKERS, FACE ARREST.

NEW YORK CATHOLIC CHARITIES DENOUNCE SWINDLING PRACTICES OF FRAUDS WEARING RELIGIOUS GARB.

The Bureau of Catholic Charities, of which the Rev. Denis J. McMahon, D. D., rector of the Church of the Epiphany, is director, is about to take up seriously the nuisance of bogus nuns who go about the city begging alms and alleging that they represent genuine Catholic charities. It was said at the Bureau of Catholic Charities and at the Charity Organization Society of the city that at present there is a regular epidemic of clever swindlers, who dressing in close imitation of Catholic nuns, go from house to house and from office to office in the business districts, imposing upon the credulity and generosity of Catholic people. Recently, for instance, Monsignor Edwards, vicar-general of the diocese, was walking across town when he was held up by two women in garb of Catholic nuns, who not noticing that he was a clergyman asked him to aid a Catholic charity. "It was at night," said Monsignor Edwards speaking of the incident, "and the two women did not notice my garb. Of course I was surprised that Sisters of Catholic orders should hold me up on the street and I promptly asked their names and the names of their orders. When they discovered that I was a clergyman of course they were frightened and I denounced them as frauds. They admitted that they were not legitimate Sisters, and after telling a pitiful story and promising not to do it again they assured me, with the money enough to get out, if I would give them money enough to get out. I did this, thinking that perhaps they were driven to the begging and deceit through starvation and that given an opportunity they might do better." Dr. McMahon said that people should not give alms to persons claiming to be nuns unless they are able to show their credentials. Every nun authorized to collect in the city is provided with a card signed by Archbishop Farley and containing her name, the name of the order to which she belongs and the address of the house with which she is connected. If she is not able to show such a card the people are justified in refusing to give her money. All the Sisters who are permitted to collect in New York are connected with New York institutions, with the exception of three outside communities who have received the privilege. In trying to rid the city of these bogus nuns the Catholic authorities have the full sympathy of the police department, which has issued a general order, stating that any person garbed as a nun found collecting money and not provided with her identification card is liable to arrest.

Their Eyes Are Opening.

Another Baptist minister has brought

out a book on the "Errors of Romanism," but a notable sign that such works are not so palatable as they once were to Protestants is seen in the following passage from a review of the book in a Baptist weekly: "A grievous defect of the work is that it fails to give specifically enough references to authorities for the charges and statements it makes. Scores of averments most damaging to the character of that Church are offered, and the reader is taxed to accept them as true on the author's statement." Time was when a mere statement damaging to the Catholic Church on the part of a minister was all that was necessary. It was at once believed. Now even Baptists want some proofs. They are not willing to take a minister's word for it.—Sacred Heart Review.

liberty of devoting their school taxes to the support of Catholic schools. In the United States they pay the double tax—that of the public school as well as that of the parochial school.

THERE IS a magazine published in New York entitled "Current Literature" and the name of its editor is Edward J. Wheeler. Something appeared in its columns recently which shows that Ed. J. Wheeler has most likely acquired the bad habit of sending copy to the printer without revision. A paper appeared in the magazine from the pen of G. Stanley Hall, containing this remarkable statement. "Every child, as is well known, is something of a Jesuit, and inclined to take the view that the end justifies the means." The editor ought to know that in a case tried before a German Protestant judge it was proved that no Jesuit ever held such doctrine. Meantime, the Catholic subscribers of "Current Literature" ought to know their duty. A falsehood uttered against the Catholic Church has more lives than a cat.

THE ECHOES of the great Eucharistic

Congress in London give us the impression that the English Catholic noblemen who took part in the proceedings. Lord Llandoff, formerly Sir Henry Matthews, read a paper on the "Royal Declaration against Transubstantiation." It set forth, we are told, the Catholic view of the coronation oath. The Duke of Norfolk followed with a review of the paper of the previous speaker. He described the oath as a "most blasphemous and outrageous collection of words and phrases shocking to the ears of any decent man." The heaven is working and we have reason to hope that ere long the great weight of English public opinion will be in favor of abolishing this relic of the dark days when England lost the faith.

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The Bureau of Catholic Charities, of which the Rev. Denis J. McMahon, D. D., rector of the Church of the Epiphany, is director, is about to take up seriously the nuisance of bogus nuns who go about the city begging alms and alleging that they represent genuine Catholic charities. It was said at the Bureau of Catholic Charities and at the Charity Organization Society of the city that at present there is a regular epidemic of clever swindlers, who dressing in close imitation of Catholic nuns, go from house to house and from office to office in the business districts, imposing upon the credulity and generosity of Catholic people. Recently, for instance, Monsignor Edwards, vicar-general of the diocese, was walking across town when he was held up by two women in garb of Catholic nuns, who not noticing that he was a clergyman asked him to aid a Catholic charity. "It was at night," said Monsignor Edwards speaking of the incident, "and the two women did not notice my garb. Of course I was surprised that Sisters of Catholic orders should hold me up on the street and I promptly asked their names and the names of their orders. When they discovered that I was a clergyman of course they were frightened and I denounced them as frauds. They admitted that they were not legitimate Sisters, and after telling a pitiful story and promising not to do it again they assured me, with the money enough to get out, if I would give them money enough to get out. I did this, thinking that perhaps they were driven to the begging and deceit through starvation and that given an opportunity they might do better." Dr. McMahon said that people should not give alms to persons claiming to be nuns unless they are able to show their credentials. Every nun authorized to collect in the city is provided with a card signed by Archbishop Farley and containing her name, the name of the order to which she belongs and the address of the house with which she is connected. If she is not able to show such a card the people are justified in refusing to give her money. All the Sisters who are permitted to collect in New York are connected with New York institutions, with the exception of three outside communities who have received the privilege. In trying to rid the city of these bogus nuns the Catholic authorities have the full sympathy of the police department, which has issued a general order, stating that any person garbed as a nun found collecting money and not provided with her identification card is liable to arrest.

REMARKABLE SPEECH AT THE EUCHARISTIC CONGRESS.

At the great meeting in Albert Hall one of the principal speakers was the Archbishop of Glasgow. In his speech His Grace said he was pleased to speak to a large body chiefly consisting of working men, because he could not help feeling—following to some extent, what had already been said by Cardinal Mercier—that this resolution was of supreme importance, not only to the working men themselves, but to the country, to Europe, and to the world. (Cheers.) Power was passing day by day, and more and more, into the hands of the working classes. Manhood suffrage was not far off. They need not inquire whether he approved of it or not. He was not going to tell them that. (Laughter.) Whether they approved of it or not, it looked as if it was coming. The working men will rule the world. They knew that the Liberals looked upon the last general election as the greatest triumph ever won, while Unionists thought it the greatest calamity, but men who read the signs of the times knew that the last election was the birth of the Labor party. (Cheers.) Some people said that when it came to pass that the country and the world was ruled by the working men then would come the millennium. Then the lion will lie down with the lamb. He wished them to think for a moment it is perfectly certain that the millennium would come, even in that case, and that there would not be anything but good government and fair play. He hoped so. But, after all, they must remember that working men were men just as well as other people, and men had their failings and weaknesses. People said that one man was as good as another, and he thought it very true; but one man also was as bad as another; that was to say, one man was incapable, but another was incapable, too, if he did not take care of himself. That being the case, they had to consider this—what was the principal use of power? Was it to look upon it as given to one to make him a great man, and to give him his own way? He was afraid that a good many people, in one way or another, say, by birth or privilege, had looked upon that power as their own property, without answering to anybody. The true principle, not merely of Christianity, but of high policy, was that men who were put in power should look upon themselves as put there first and foremost for the benefit of others. No doubt it was only fair that they should have the honor due to their rank, but in the eyes of God they were to remember that they were not a whit better than their subjects, and, like their subjects, they would have to answer on the day of judgment, not for their rank, but for their deeds—what they had done—(cheers)—and how they had used the responsibility God had given them. As Cardinal Mercier had pointed out, what greater object lesson would they find than our Saviour in the Holy Eucharist. They would find there the King of Kings, the Lord of Lords, Who used His power with grace and blessings as far as they could spread. That was the Christian ideal of power. (Cheers.) Every dynasty that had fallen, every oligarchy that had been brought to the ground, had been brought down and fallen because its power had been abused. Would the power of the vote tyrannize over them? It might, if a popular vote was not founded upon principles of justice. The working men had few triumphs, but enough to take their revenge upon the centuries of injustice. No one could deny that there had been class legislation, there had been partial rewards, and the rewards of capital had been greater than the rewards of labor. What did capital risk? Its money. What did labor risk? Its life. Go into the mines of Lanarkshire and the shalyards of Glasgow. It risked its life. (Cheers.) In the same way, how differently had the poor man been treated from the man in high position who had been inefficient. He became useless, and not through his own fault, was cast aside. How many inefficient men of high position were omitted in Westminster Abbey? (Cheers.) When they had an inefficient Cabinet Minister they sent him to the House of Lords—(laughter)—when you had an inefficient gentleman you gave him a handsome pension, and then when you had an inefficient working man you sent him to the workhouse. He did not say that now to inflame class hatred, but to show them how necessary it was now that those into whose hands power was now coming should be just and generous. (Cheers.) If they were not, if they were full of the same spirit of which so many governors had been full, then nothing but horror could be before the world, because they had bitter things to remember, and because it was difficult to get rid of the rule of the multitude, no matter how unjust it was, if the power was in the hands of one man, or a few men, they could not be removed. If the power was in the hands of a number of men how could they be removed? In a well-ordered State it was not one class or another that should predominate. No matter who governed, it was necessary that everybody should have fair play. (Cheers.) They had an instance in the beginning of that evening of the treatment they received from a great and free people. (Shame.) No such thing should be possible, no matter what kind of Constitution they were living under. (No.) They would allow him to say this much: He did not believe that any Catholic who received Holy Communion regularly and who worshipped our Lord in the Blessed Sacrament, and regularly and reverently thought of what he was doing, would be able to persecute his brother-man—(cheers)—even though he knew that that man belonged to the class who persecuted his own folks in times long gone by. They had an instance of this over a little bit of water, Go to the North of Ireland, and they would find intolerance: go to the South of Ireland—(hear, hear)—to the descendants of the people who had been persecuted—(cheers)—go to the West of Ireland, and there they found that non-Catholics could live in peace. Why? Because the majority around about them were Catholics and were tolerant. (Cheers.) Of course some of

them would say that was because the Irish were the Irish. He did not believe it. He thought that the Scottish, if they would allow him to say so—because he remembered he had to go home again—(laughter)—were just as good if they got the same chance—(cheers and laughter)—and, therefore, to come to a conclusion, what he wished to say was this, that if they themselves had a true devotion to Holy Communion, and a little by little, they could spread a belief of the Blessed Sacrament to those who did not believe in it, to worship it as they worshipped it, and received it as food and drink as they did, they would do a great deal to bring about that reign of justice—(cheers)—that reign of peace—among men which many fanatically-minded people were trying to bring about by overturning Governments to the ground, and introducing new forms of government, when that could be brought about by a true Christian spirit, and so they should be doing something to bring about what his great poet (not their poet) hoped for—the day "when man to man the world or 'old shall brethren be and a' that." (Loud and long continued cheers.)

THE CHURCH vs. SOCIALISM.

Socialism, whether considered as a society for the amelioration of the condition of mankind, or as a political party in the United States, attacks the Catholic Church incessantly. Catholic Church is a divine institution, founded by Jesus Christ Himself, to teach mankind faith and morals. With politics in any country it has nothing to do, unless politics in a country goes outside its legitimate sphere, and interferes with the faith or morals taught by Christ, or by tyrannical enactments restrains the Church from fulfilling its mission. The Church must maintain its right to exist upon the earth, and to teach the full doctrine of Christ to mankind. The Church was instituted for the saving of the souls of men, and its teaching of faith and morals is a means to that end. Without faith and morals it is impossible to please God, and if these are not taught with certainty there must be loss of souls, and if governments interfere with the right of the Church to teach these many souls may be lost. Socialism shows plainly that as an association of men and women, and as a political party, it will interfere with the Church in teaching faith and morals, and therefore the Church must oppose it, and warn all men of good will against its doctrines and purposes. Of course the Church will teach its own members to avoid such evil teaching, and prevent as far as it may any one of its members from being associated with it, and will at the same time explain to the world the reasons for its action. There are evils in the world, as there always has been and always will be. The Church deeply sympathizes with those suffering from these evils, and has sought to alleviate them, and taught men to look upon all mankind as brothers and to act towards these brothers as they would wish these brothers to act towards them. And the Church has led in helping others, by building and maintaining hospitals, orphan asylums, and other institutions for the relief of those unable to help themselves. It cannot be said of the Church that it is not sympathizing with the sufferings of mankind, and doing much to relieve those sufferings. The Church can appeal to the records of history, as well as to the institution now in existence which have been established and maintained through its influence, as a proof that it sympathizes with those who are hungry, naked, without shelter, and with the fatherless and widowed. One has but to look upon all mankind as brothers and the Church has done, and is now doing, for the poor of the world. It can look the critic in the face and challenge him to show where the Church has not done its duty to the suffering and the poor. The Church has been misrepresented, abused, ridiculed and held up as an object of degradation and infamy, all kinds and sorts of falsehoods and calumnies being uttered against it. Our Lord foretold these things, and He went so far as to bless those against whom these things should be uttered: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly and for My sake: be glad and rejoice, for your reward is very great in heaven." But God, Who is able to bring good out of evil, and make even the wrath of man to praise Him, will not permit the falsehoods and revilings made against His Church and His people to injure them. Evil of itself can never attract mankind long at a time. A falsehood can have no weight with those who know it is false. A prejudiced mind may receive a falsehood in line with its prejudice as being true, but when the prejudice disappears the falsehood will disappear with it. It is the falsehood that contains some truth that is dangerous. A counterfeit must closely resemble the thing counterfeited if it is to deceive any one; and a falsehood must contain a good likeness of the truth if it is to be received. Undoubtedly there are a few Catholics who have become members of the Socialist party, and there may be others who are thinking of joining. To these we desire to address such articles as may be published under the head of "The Church vs. Socialism."

The first obligation of Catholics is to preserve their faith, and it is a matter of faith that the things of earth are far less consequences than the things of heaven. Heaven is the destiny of man, and man must do everything in his power to achieve that destiny. He can only achieve that destiny through Jesus Christ, the angel declaring at His birth that He was "The Lord." The Socialists, at least the very great majority of them, reject the testimony of the angel and declare "That Christ is not the Lord." As a party the Socialists assert, by a majority of one that they had nothing to do with religious matters, that their object was only political; but it may be assumed that the larger number of the delegates composing that majority were of the same opinion as the minority who voted against the proposition. The few Catholics among the Socialists can not possibly have any weight among this great body of men who reject Christ. Are not such Catholics putting their faith in danger when they intimately associate with those who not only deny, but deify, their religion? Are they sure they can save the souls while keeping such company? We hope in other articles to show that Socialist principles are opposed to reason as well as to the faith and morals taught by the Church.—Spectator.

CARDINAL AND ARCHBISHOP ARE HOME.

HIS EXCELLENCE TELLS OF HIS TRIP ABROAD—A WORD ON POLITICS—MONSIGNORS FOR NEW YORK. Cardinal Gibbons arrived in this country last Wednesday from a visit to Rome, Switzerland, London and Ireland, and to those who have known him long he never seemed more vigorous. At seventy-four the American Cardinal has the vitality of a man of fifty, and there is every indication that he will live to celebrate his eightieth birthday and look hopefully forward to the ninetieth. His mind is active and there are few questions of public import that escape his attention. From the moment he landed he showed some concern regarding the trend of public affairs, though he would not make public his choice for the coming election. "I am glad to be home again," he told a reporter. "Glad to be with my own people."

The Cardinal brought with him a special benediction of Pius X. for America and all of its inhabitants. "Except that he is somewhat stout," he observed no change in the physical condition of Pius X., the Cardinal said, speaking of the Pontiff. "He receives large delegations two and three times a week and never appears to be fatigued. He keeps a watchful eye on everything that concerns the interest of the Church in every part of the world."

While he was in Rome the Cardinal took part in the meetings of several of the Congregations to which he was attached. He was at the last meeting of the Propaganda, in the course of which his advice was freely sought in matters concerning the Church in America which were still pending before the permanent removing America from the jurisdiction of that body was made public. He remarked that the cable reports that the Cardinal Secretary of State would be asked to resign were not worthy of consideration. "Nonsense, absolutely nonsense," he said laughingly.

When he left Rome he went to Switzerland and from there to London, where he took part in the Eucharistic Congress. He said he was delighted with the results of the congress, the hospitality of the British, and that he had never, outside of Rome, witnessed such a gathering of the fathers of the Church.

"You want to ask me about the one incident that marred the occasion. Let me first tell you that the British people are a race of exceedingly hospitable, and the members of the Church of England were respectful and cordial. The only discourtesy was that flouted by the non-conformists. They were angered by the announcement that the Blessed Sacrament would be carried in public and went to extremes to manifest their wrath. The government favored their protest, though it had previously approved of the procession. The only fault to be found was that the premier did not make known his decision until the last minute. But undoubtedly he had his own troubles, and I am inclined to believe that he did the best he could under the circumstances. Personally, I doubt the wisdom of carrying the Sacred Host on such extraordinary occasions and I think it might have been more prudent not to have announced the fact that it would be carried."

When the subject of politics was broached to the Cardinal he said: "Of course, I have my preference. That is personal. I never make known that preference. I will say, at this time that whatever the outcome, our country will rise the next morning as usual and continue its mission. This is a war of ballots, not of bullets. The defeated party will take its defeat gracefully and the people will rejoice in the victory of the party of their preference."

AN ANGLICAN EDITOR ON THE POPE'S EXHORTATION TO THE CLERGY.

The first half of the Pope's exhortation to the clergy of the Catholic world on the occasion of the fiftieth year of his priesthood covers six pages of our present issue. In spite of its great length no one, we hope, will fail to read it. The clergy in particular we recommend to do more than merely read it, but to "indigest" it by making section by section of the Holy Father's letter the subject matter of their daily meditation for a week, or better still for a month. The result cannot fail to be an immense spiritual gain to everyone so doing.

This letter of Pope Pius is (1) a revelation in itself of what a great and holy priest now occupies after the lapse of nineteen centuries the Chair of Peter. (2) It shows how the conception of the Christian priesthood in the Catholic Church, like the character of the great High Priest Himself, changes not, but is the same yesterday, to-day and forever. (3) It gives a vivid picture of the sublime renunciation, which the Catholic Church demands of those who serve at her altars as the representative of Jesus Christ. No matter how many fall through the infirmity of the flesh to rise up to the invitation of the Divine Exemplar, with unshaken faith in supernatural grace the Catholic Church continues through the ages to hold up by precept and discipline the standard set for all time by our Lord and His apostles. Too often men judge the Catholic priesthood by some one of its members who has fallen to rise to such a level, and they forget to number the thousands who in complete poverty, chastity and self-renunciation daily lay down their lives in priestly consecration and sacrifice upon the altar of Jesus crucified.—The Lamp, Anglican.

ARCHBISHOP IRELAND ON MODERNISM.

SAYS THE WARFARE AGAINST INSIDIOUS HERESY IS THAT OF EVERY GOOD CATHOLIC.

Commenting with indignation on a recent newspaper canonard to the effect that Cardinal Merry del Val is soon to resign as Papal Secretary of State, Archbishop Ireland denounced the whole story last Saturday in a public interview. "The story is a falsehood made out of whole cloth," he said. The Avanti is the chief representative of the 'yellow press' of Italy; it is an avowed enemy of the Vatican; invented stories, deliberate falsehoods are their stock in trade, when facts, or even appearances of facts, are wanting.

"There is no truth whatsoever in the saying that Cardinal Merry del Val is about to resign the Papal Secretaryship of State. The Cardinal is the trusted friend of Pius X., whom he has served loyally and whom he is sure to continue to serve for many years to come."

"As to the statement that English and American prelates sent to the Pope complaints against the Cardinal because of his war on Modernism, nothing could be more viciously false. No prelate of England or of America has been guilty of such a discourteous act toward the Cardinal, which in reality would be an act against the Pope himself."

"The war against religious Modernism is the Pope's own war, as it is the war of every good Catholic—indeed, of every sincere Christian. Modernism is, in its arguments and tendencies, the denial of the supernatural in the Christian religion—the elimination of the divine element in the Christian revelation, in the Scriptures, and in the Church. A strange accusation to bring up against the Cardinal Secretary of State—that he was too strongly against modernism; as to the assertion that I personally wrote in protest against the Cardinal, it is an absolute falsehood, the vilest of the vile."

"I am sure no friend of mine, so seriously-minded as I am, gives to the assertion the least bit of credence. The whole report as now going the rounds of the press reads as a huge joke. I should not have taken notice of it were it not that its continuous repetition may perchance, in some way, mislead the unwary and the unthinking reader into the belief that there is a particle, even the smallest, of groundwork to it."

CATHOLICS AND SOCIALISM.

Those Catholics who are inclined to trifle with Socialism as a child play with fire may profitably turn to Bishop Casartelli's words of warning uttered in Manchester recently. "No Catholic can be a Socialist," said His Lordship, "the terms are contradictory." It was not Socialism in its economic tendencies that the Church condemned; with economic questions the Church as a Church has no concern; it was Socialism as a philosophic system that was condemned. Recognizing the danger that some of the unthinking and imaginative among our people might be allured by the blandishments of the Socialist programme, we have week by week for some time past uttered words of warning. A journal's opinion is binding on no one, but now that our warnings have been emphasized by Bishop Casartelli Catholics must realize that they play with Socialism at their peril. The Socialist programme is dressed alluringly to catch the popular eye; the heart-breaking miseries of our times, the drudgery of the poor and the moral and bodily starvation of their children, the grinding injustice of the extortioner—for all these Socialism professes to have a remedy. Still, and notwithstanding these and despairing of cure otherwise for such open sores of our social system, many unreflecting minds are drawn to Socialism. They do not realize the ultimate aims of Socialism. Free-masonry wears an innocent and child-like mask in this country; its objects are mainly charitable, and men of all sects support it; but no Catholics. Why? Chiefly because it is a secret society, and also because in its mainspring, Free-masonry is anti-Christian, having as its definite object the destruction of religion. So too with Socialism. Its popular aims are objectionable only on political grounds, but the Church sees more than the obvious. The popular aims of Socialism are merely means to an end, and that end is the annihilation of individuality. Mind and body alike will share an endless slavery to a relentless machine of State Communism.—Catholic News.

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WHEN WE GO TO MASS.

The Church commands us to attend Mass every Sunday. We should attend Mass because we owe everything we have to God; because we have sinned and we wish through Jesus Christ to be forgiven and to sin no more, says a Paulist. When we go to Mass we should think of what the Mass is. Do not think of business; of your family; of your friends; of what is at Mass besides yourself, of what you have just read in the paper. What would you do if you were on the hill of Calvary and saw Jesus dying for you; the wounds in His hands and feet; the thorns in His head; the whole body covered with blood and torn with pain; the loving eyes looking in their last gaze upon you; the white lips asking God to forgive you? What would you do then, do now at the Mass, for when you are at Mass Jesus is asking for your love. When you go to Mass, put before your mind Jesus, the loving Jesus on the altar; tell Him that you are sorry that you ever sinned against Him; tell Him that you will never sin again; tell Him that you wish with whom you sin and the places where you sin. Ask Him to bless you and to bless all who belong to you; ask Him to help you in all that you need; thank Him for all that He has done for you; and then tell Him that you love Him with your heart, and your soul, and your body, and your mind, and that you will never permit sin to tear your heart away from Him. Pray in this way at Mass and don't mind what anybody else is doing; pray as if you and God were alone in the church. Don't talk to others.

THE SHE IS AT WORK.

From the Homeless Boy. Those, and there are a few, who think the Church is doing nothing in America ought to look at the tens of thousands who are caring for in her hospitals. They ought to look at the thousands of aged men and aged women who are feeding and clothing in her homes for the aged poor. They should behold the great army of young people she is training up into useful citizens in her protectories, asylums and industrial schools. They should look again and see the tens of thousands of fallen women of every faith and none whom she is unselfishly leading back to holy lives in her Good Shepherd homes. They should note the work of the St. Vincent de Paul Society, which quietly visits, feeds and clothes the poor, stricken and unfortunate in their homes. They should look at her nuns going forth to the homes of the sick, to districts fetid with yellow fever, cholera, leprosy, plague upon plague, even to the battlefields itself, to minister to the ill, wounded and dying, and to the laying down of their own lives in the service of God and humanity. And then they should reflect that in the midst of a civilization that is rapidly turning away from God she is standing impregnable for Christian religion and morality in education. She is standing against divorce. She is standing against atheistic socialism and anarchy. She is standing for absolute social justice. She is standing for authority in Church and State. She is standing for the highest in art, music and literature. She is standing for God and the things of God against the devil and the things which he desires. "Show us your works," cried the French infidels to Ozanam. Day after

day, hour after hour she is showing her works, and if men were not blind they would see her as she is—the one divine force of the age.

AN INGENUOUS JUDICIAL DEFENCE.

In connection with the action of the British Government in respect to the Eucharistic procession in London, the Dublin Freeman's Journal remarks that the instances are many in which legal proceedings (in England) against Catholics in relation to the practice of their religion have been discontinued by the Bench. When the Act still subsisted which gave a reward of £100 to any informer who procured the conviction of a Catholic priest for performing his duties in England, Lord Mansfield with extraordinary ingenuity suggested doubts and difficulties in the evidence of a very clear case, and thus gave the jury a pretext for acquitting the prisoner. "As to the defendant being a priest," said Lord Mansfield in his charge to the jury, "you are not to infer that because he preached, for laymen often perform this office with us (Protestants) and a deacon may preach in the Church of Rome. A deacon may be a Cardinal—if he may not be a Pope. A deacon may even administer some of the Sacraments and perform many of their services, and we do not know that he may not elevate the Host—at least I do not know but that he may, and I am persuaded you know nothing about it. If a deacon may perform all these ceremonies, there's no evidence that the defendant is a priest. Why do they not call someone who was present at his ordination? You must not infer that he is a priest because he said Mass, and that he said Mass because he is a priest."

Lord Campbell, however, in his comments on the action of Lord Mansfield in this case says: "I must say that the effort made to evade an obnoxious Penal statute can hardly be justified, and that the better course would have been to allow it to be enforced, so that, its injustice being made manifest, it might more quickly be repealed." It is to be hoped that the course thus suggested having been adopted against the Eucharistic procession and the gross injustice of the Penal Statute so made manifest, its repeal will quickly follow. Doubtless in the forthcoming session of Parliament the question will be raised by some of the Catholic members.—N. Y. Freeman's Journal.

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WILL LECTURE ON SPIRITISM.

A CONVERT FROM THE BELIEF TO START UNIQUE CRUSADE. According to a dispatch from Washington, D. C., under date of September 21, Godfrey Francis Raupert of London, has arrived in Washington bearing credentials for a unique crusade, which he is about to inaugurate against spiritism and occult science generally. Mr. Raupert is a convert from spiritualism to the Roman Catholic religion. He was the leader of his cult in London and is still one of the leaders in the British Society for Psychical Research. After his conversion he wrote some brochures on the dangers of occult investigation, which attracted the attention of Cardinal Merry del Val, Papal Secretary of State, and through him of the Roman Pontiff. During the past summer Mr. Raupert was summoned to Rome, where he gave several demonstrations. He has the honor of being the first recruit from the ranks of spiritualism to lay bare its secret before the Roman Pontiff. So impressed was the Pontiff that he has given a letter to Mr. Raupert empowering him to lecture before seminarians and such Catholics whom parish priests will permit to witness demonstrations. He also has a cordial letter from Cardinal Merry del Val recommending him to Bishops and heads of seminaries and dwelling on the Pope's desire that those studying theology should be warned of the dangers awaiting all who plunge into the domain of the occult. Mr. Raupert will make a complete tour of the United States.

TRAIN FOR BUSINESS.

Most men train their brains and almost entirely neglect their bodies. They do not seem to realize that keenness of judgment and clearness of thought depend as much on the body as on the brain itself. Any man can prove this to his own satisfaction by attempting to decide a weighty business problem while suffering with an acute attack of indigestion or a violent spell of biliousness. The amount of work that the brain can do depends much on the healthfulness of liver, bowels, kidneys and skin. "Fruit-a-lives" are fruit juices in tablet form. They act directly on liver, bowels, kidneys and skin—and enable these vital organs to rid the system of all impurities. Thus the blood will be kept pure and rich, the brain active, digestion sound, and life made pleasant. "Fruit-a-lives" are now put up in two sizes—the new 25c box as well as the regular 50c size. If your dealer does not carry them, write Fruit-a-lives Limited, Ottawa.

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THE CATHOLIC MOTTO IN IRELAND.

The Lord Lieutenant of Ireland shows a manly intolerance of misrepresentation affecting the country in which he represents the King. Old falsehoods with regard to the religious conditions of Ireland still linger in Great Britain, and are perhaps nowhere more rife than amongst the Scottish Protestant ministers. A few days ago Lord Aberdeen, whilst attending an inaction dinner given to a United Free Church minister at Mellick, in Aberdeenshire, found some of these caricatures of the Irish people presented in conversation and set speech. He did not hesitate to protest against them. His Excellency reminded the members of the United Free Church that it had long been the practice to deal unfairly with Irish Catholics. They had been wronged and then misrepresented. Terrible blunders in the administration were followed by stories of the paucity which were pure fiction. It had been stated, for instance, that Presbyterians residing among a large Catholic population in Ireland were subjected to hardships. Nothing could be farther from the truth. Lord Aberdeen, from his own knowledge and experience, bore witness that they had not to suffer annoyance or inconvenience on account of their creed. "Live and let live," was the Catholic motto. We are glad that this testimony to the freedom of Catholics from prejudices comes from so authoritative a quarter. But such is the antagonism to the Catholic Church that some will refuse to credit even the assurance of the Lord Lieutenant of Ireland.—London Catholic Times.

A Distinguished Convert.

At the time when we were quoting Mr. Gilbert K. Chesterton's clever paragraphs for our readers, we thought he could not be far from the light. It is now reported that he has been received into the Church. A London papersays of him: "Mr. Chesterton's brilliant talents have long since placed him in the foremost rank of literature. His brother-journalists regard him with justifiable pride and admiration, as the type of all that is best in the world of letters, and as a writer of force and of scrupulous integrity. Mr. Chesterton is an old St. Paul's boy and a member of a well-known family resident in Kensington for generations. He is the author of many works of merit and has contributed to nearly every London newspaper and review of the better class."—Antigonish Casket.

The Battle for Health

HOW TO KEEP WELL. This is the problem Dr. A. W. Chase's Nerve Food has helped many thousands of people to solve by reason of their extraordinary blood forming and system building qualities. The only sure foundation for health is rich, red blood and a vigorous nervous system. Both of these results from the use of Dr. A. W. Chase's Nerve Food. Even though you know of this great restorative as a cure for nervous exhaustion, prostration and paralysis, you may have overlooked it as a tonic to build up the system when it gets run down and you feel weak and miserable. Mr. James W. Weaver, of Dalhousie, Ont., writes:—"For three years I never knew what a full hour's sleep meant. Heart pains and head aches almost drove me wild. Eight boxes of Dr. Chase's Nerve Food have entirely cured me."

The portrait and signature of A. W. Chase, M. D., the famous receipt book author, on every box, 50 cents at all dealers or Edmondson, Bates & Co., Toronto.

DR. A. W. Chase's Nerve Food

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FIVE-MINUTE SERMON. Twentieth Sunday after Pentecost.

GOOD EXAMPLE. "And himself believed, and his whole house." (St. John iv. 53.)

I wish to say a few words this morning, dear brethren, on the force of example. St. Paul tells us in the Epistle to the Romans that "none of us liveth to himself, and no man dieth to himself; and, again, that we are members one of another. That is to say, we all influence the conduct of others and determine the course of their lives far more than we perhaps imagine. This is especially true in regard to parents and children. Bad parents, as a rule, have bad children, and good parents good children. How striking an example of the former is the inherited tendency to drink so often seen in those whose fathers and mothers were drunkards before them! Such children may have lost their parents very young and been brought up away from all temptation, but the tendency is there; there is in them a secret yearning after stimulants, and the first occasion awakes this sleeping appetite, and they end in the great majority of cases by becoming in their turn the abject slaves of strong drink.

You remember how, in the fable, the father-crab was so worried that his children would not walk straight along the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied: "Well, father, show us how to walk straight yourself and we will all dutifully follow."

So, my brethren, if you wish your children to walk in the straight path of piety and virtue, first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you, Christian father, wish your sons to turn out well, to keep away from the saloons, to avoid oaths and foul language? Then set the example by avoiding those things yourself.

Do you, Christian mother, wish your daughters to be gentle, modest, sweet, self-respecting girls? Then set the example! Do not be a gossip and a gadabout yourself.

Do you, Christian parents, wish your children to reverence God's sanctuary, to be devout attendants at Holy Mass on Sundays, to be scrupulous in their fulfilment of every religious duty? Then set the example.

Do you want your boys and girls to set a guard on their tongues, refrain from wrangling and snapping and scolding and quarrelling with each other? Then set the example. Lead the way, that they may follow. Guard your tongues; be gentle and forbearing, husbands and wives, with each other; and your children will be quick to see and profit by and imitate such a beautiful model.

We hear a good deal nowadays about "heredity." Well, there is heredity in religion as well as in other things. If parents are good, devout, reverent Catholics, attentive to their duties, peaceable and considerate of one another at home, regular in their reception of the sacraments, punctual and unflinching in their presence at Mass and the other services in church, living in charity and good-will with their neighbors, never forgetting to commend themselves and their households to God in morning and evening prayer—then their children will grow up like them, just, upright, God-fearing, dutiful, and pure. This is the sort of "hereditary religion" that we want; the goodness and piety of every family in this parish descending to their children and to their children's children; broadening and deepening like a fertilizing river, bringing blessing and prosperity to everything it touches. What an encouragement to all parents to lead good lives! In this way our example never dies; it goes on and on, and is reproduced in your descendants. When the ruler in to-day's gospel believed, it brought belief to his whole house. So it was in the case of Zacharias. May your faith and good works bring blessing and salvation to yourselves and your children from generation to generation!

THE ROSARY.

WHY IT IS THE UNIVERSAL PRAYER. There is no devotion outside of the Blessed Sacrament itself that has taken such a lasting hold on the people as the rosary, writes Rev. P. C. York in the Leader. It is used by young and old, by rich and poor, by learned and unlearned. All kinds and conditions of men find in it spiritual food and comfort. It is the prayer of youth buoyant and ambitious. It is the prayer of that age that is ripened by suffering. It is the prayer of those who, with slow feet and bowed heads, are going down into the valley of the shadow of death.

It is truly the universal prayer. The child says his Hail Mary over and over, as over and over he repeats his earthly mother's name. The poor and the illiterate are at home in the stable at Bethlehem or the carpenter's shop at Nazareth. What man so learned but can lean with intent face over the doctors' chairs in the temple while the Wisdom of the Ages hears and asks questions? The rosary owes its vitality to the fact that it brings down into daily life the great fundamental truth of Christianity, namely, the Incarnation of our Lord. The Incarnation means not only that Christ took a body and soul like ours, but that He manifested or revealed God in human form. He was God. It was God that was born a helpless infant. It was God that was subject to Mary and Joseph. It was God that agonized in the garden, that was scourged, spat upon, crucified and laid in the sepulchre. It was God that broke the bonds of death and ascended triumphant into heaven. It was God that sent the Holy Ghost. It was God's mother that was taken up and crowned.

This in a hundred ways the rosary is always inculcating the same truth, the divinity of Jesus Christ. It is on the divinity of Jesus Christ all Christianity rests, and it is from it comes its power of consolation and its promise of strength. Therefore with the rosary in common use the Incarnation becomes a household word and Christ is the Master of every

house, breaking bread at the head of every table. There is no prayer that is so personal. The great processions pass away. The gorgeous robes are laid aside. The bells are still, and the organ is silent, and the singers chant no more. The mighty congregation is scattered. The candles are quenched on the altar, and the golden vessels are hidden, but like the lamp of the tabernacle the rosary remains. How many silent experiences are connected with its beads? It is like the alabaster box that the Magdalen broke and the odor of it fills the whole house. Truly it has been the instrument of the Paraclete in diffusing His consolations.

CHARACTER OF CONVERTS TO THE CATHOLIC CHURCH.

"There has been going the rounds of our Anglican Church papers," says the Lamp (Protestant Episcopal), an article of the Rev. Richmond H. Gesner, originally printed in the Gospel Messenger, which quotes from the English Church Review, the Pulpit of the Cross (ten years deceased) and other sources, periodical and individual, to show that all the conversions, whether clerical or lay, are from the Episcopal Church. Some, but that the Episcopal Church does a thriving business in making recruits to her ranks of deserters and stragglers from the Roman army.

"In measuring the relative loss or gain by the two communions we should take into consideration quality much more than quantity. When has Rome lost to us a Newman, a Manning, a Faber, or to come nearer home, a Bishop Ives, a James Kent Stone, a Wadhams or a Watworth? But if mere numbers are to count, what are the four or five Roman clergymen (Italians) received by Bishop Potter (R. I. P.) in a single year out of a total for the United States of 15,965 Roman Catholic priests (Catholic Directory, 1905)?

"Instead of employing such pusillanimous methods of consolation for the loss of nearly a score of priests in a single year to Rome, we might better be employed in mending our fences, taking heed to a warning which Newman uttered after the publication of Trent 90. 'If this state of things goes on, I mournfully prophesy not one or two, but many secessions to the Church of Rome.'"

Apropos the high "quality" of the converts to Catholicity, the following observations in "Extension" for September are most interesting:

The recent death in England of George Matthews Arnold, the brother of Sir Edward Arnold, the author of "The Light of Asia," calls attention once more to the character of converts to the Catholic Church. It is a favorite bit of backbiting on the part of those who are outside the Church that she has influence only over the uneducated and an attraction mainly for the ignorant. The roll of converts, however, in this country and in England tells quite a different story. Those who come to us are among the brightest and most intelligent, and, above all, are among the most serious and most respected of our Protestant brethren. Of the scores of Protestant clergymen who have come to us during the past year nearly every one was distinguished among his fellows, looked up to by all those who knew him, respected even by those who were mere acquaintances, and generally considered to be one of the chosen among men. This has been the rule among converts to the Church. Mr. George Arnold, whom we mentioned a moment ago, was a distinguished antiquarian who, in the intervals of his leisure from his vocation as a lawyer, found time to make a magnificent collection of the Roman antiquities of Britain. He was so much respected by his fellow townsmen that he had been elected no less than eight times the mayor of Gravesend, England.

"Not long since the Editor of the Tablet, in reviewing 'Who's Who Among Catholics in England,' recently edited by the distinguished editor of Punch, Sir Francis Burnand, himself a convert, pointed out how many of the converts to Catholicity in the last generation are from among the best families in England, in the sense of the families who have had opportunities for culture and education for many generations. Among literary folk the converts to Catholicity are especially noticeable. The more intellectual they are the more sure they are to join the Catholic Church. John Oliver Hobbes was a convert and Charles Kingsley's daughter is a Catholic. All the near relatives of Scott are Catholics. Most of the near relatives of his great admirer in the last generation, Stevenson, whose defense of Father Damien surely deserved this blessing, have entered the Church. Members of the family of Dickens and Thackeray are among the converts. Many of the old nobility have come into the Church and are constantly coming. Only the other day the Marquis of Queensbury, distinguished for his services in the Boer war, became a convert. Many members of his house had come over before him. He is one of the most prominent among the Scotch nobility at the present time.

"There are two classes of people for whom the Roman Catholic Church has attracted—the poor and the suffering, who need consolation, and the educated leisure class, who have learned the emptiness of what so many strive for in life. If there were no suffering in the world, and if there were no need of any church, so long as people are healthy and successful in their striving, there does not seem to be much need for religion. In fact, its precepts only prosper them in what they are apt to think falsely of as success in life. When there is suffering, however, then men feel the need of religion. Montalembert said long ago: 'Christianity alone has been the beginning promised to console man in the sorrows incidental to life by purifying the inclinations of his heart, and she alone has kept her promise.' This is why, with the passing of Protestantism, confessed even by the clergymen of the Protestant Church, so many who are free and competent to appreciate the Church's claims or feel the need of her consolations, are turning to Catholicity."

QUESTION ANSWERED.

"I have seen it stated that the Catholic Church instituted the obligatory practice of confession by a decree of the fourth Council of Lateran, which was held A. D. 1215. Is there any basis for this assertion?" F. S.

If the answer made to "S. P." in this column be recalled it will be at once apparent that confession of sins was a practice among Christians from the days of the Apostles. It is unnecessary to repeat all the testimonies of the saintly Fathers and Doctors, and the decrees of provincial and national councils relative to the existence of confession and the duty of making it. But there are some historical proofs of the practice that we have not yet considered and which we will now present.

We refer to the historical fact of royal confessors, that is, priests or bishops chosen by kings and emperors, to whom these personages made confession. In the seventh century King Thierry I. had for confessor St. Ausberg, Archbishop of Rouen. St. Viron held the same office for Pepin, the father of Charles Martel. Charles Martel had for confessor St. Martin, a monk of Cordoba. Charles reigned in the eighth century. In the ninth century, according to M. Baluze, St. Audrian was the confessor of King Louis the Debonnaire, and as Ughel testifies, Lothair, the successor of Louis, had Donatus Scot, Bishop of Feluze. In the tenth century the Emperor Otto selected as confessor St. Adalric, Bishop of Aachen. Didacus Ferdinand was confessor of King Ordonio II. of Spain. In the eleventh century Queen Constance, wife of Robert the Pious, had Stephen, a priest of the diocese of Orleans. In the twelfth century Henry I. of England had Athelbold, prior of Oswald, and later first Bishop of Carlisle.

We see in view of these few instances how absurd is the claim made by many Protestant writers that confession was introduced in the fourth Council of Lateran, A. D. 1215. In the Lateran Council, say the Fathers of Trent, "the Church did not decree that the faithful should go to confession, for it well knew that it was both an obligation and a divine institution; but it ordained that the precept of confession should be fulfilled at least once a year by all Christians and by each one of them who had come to the age of discretion."

It is worthy of remark that the chiefs of Protestantism were defenders of confession at the beginning of their revolt, when it was attacked by spirits bolder than themselves. Luther, in his Babylonian captivity, says: "I would rather bear with the tyranny of the Pope than consent to abolition of confession." The articles of Smalkalde likewise declare that it is not necessary to abolish confession or absolution. In one of his letters (xxxii, Lib. I) Melancthon deploras as a fault demanding separation the abolition of confession which followed close upon the Reform in many places. But when the leaders of revolt finally rejected confession Henry VIII. of England denounced them. "As regards confession," says Henry, "ever were there no question of it either in the Scriptures or in the Fathers, yet in seeing it established and practiced among Christian people for so many centuries back, I cannot bring myself to believe but that it came from God, and that it is not the work of human invention but that it is a divine law."—Rev. John Price, in Pittsburg Observer.

ASHAMED OF THE INSULT TO THE BLESSED SACRAMENT.

The comments of the English press on the Prime Minister Asquith's action in prohibiting the procession in honor of the Blessed Sacrament show that a growing sense of shame in England over the subservience of the government to the class of Protestant fanatics who demanded that the public demonstration in honor of the Blessed Sacrament should not be permitted. The London Daily News in referring to this subservient attitude of the government towards the Eucharistic Congress which was held in Metz last year. "Last year in Germany," it says, "the Eucharistic Congress assembled at Metz, and the Eucharistic procession was held by special permission of the government. The Act which forbade the procession was suspended, though it was only thirty-seven years old, whereas our Act is close upon eighty."

The absurdity of falling back upon an obsolete Act of Parliament to win favor with unreasoning anti-Catholic bigots is thus pointed out by the same English paper: "We believe the statute that forbids a Roman Catholic to own a horse valued over £5 (£25), is still in force, yet a Catholic might own the Derby winner. By law a Roman Catholic Church may not have a steeple or bells; yet we believe Westminster Cathedral has bells, and it certainly has a steeple. By the very section of the Emancipation Act we quoted, no Roman Catholic ecclesiastic is allowed to wear the habit of his order in the street under penalty of £50 (£250); yet priests walk about among us in their clerical dress, and no one takes the slightest notice."

The London Daily Telegraph is equally outspoken in its condemnation of the government's kow-towing to a handful of fanatics. Here is the strong language it employs:

"It is impossible to write in terms other than those of the strongest con-

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denation of the conduct of the Government with respect to yesterday's Procession of the Blessed Sacrament, which was to have brought to a conclusion the proceedings of the Eucharistic Congress. They have once more displayed their characteristic weakness and irresolution, their susceptibility to pressure, and their readiness to make concessions to the clamor of a few extremists. . . . The incident is certain to leave behind it a strong sense of irritation and resentment. It is easier to bear injustice than stupidity, and everyone must feel that this affair has been stupidly and needlessly mishandled. It deals a heavy blow at the sacred cause of complete religious toleration. Every complimentary phrase recently uttered by the Pope, by the Papal Legate, and by the high ecclesiastical dignitaries from abroad now visiting England, about the large-mindedness of Englishmen, and the glorious liberty of thought and action which prevail here, is turned to irony by this blunder of the government. The pleasant words will be retracted, and the foreign visitors to the Congress will quit these shores smarting under a sense of insult."

Other English newspapers are just as severe in their comments on the stolid unanimity displayed by the Prime Minister when he yielded to the demands of a coterie of anti-Catholic bigots. His doing so should have the effect of making the Catholics of England, Ireland, Scotland and Wales combine for the purpose of demanding that the last vestige of the penal laws be swept out of the statute book.—N. Y. Freeman's Journal.

THE SUBLIME MISSION OF THE PRESS.

It appears to be the consensus of opinion that the troubles which have come upon the Catholics of France are due in some measure to the lack of a strong, vigilant, outspoken Catholic press. It must not be supposed, however, that this fact has been recently discovered. Long before the breaking of the storm which swept away the rights of the Church in France, far-sighted French Catholics saw the need of an influential Catholic press. They saw that modern conditions demand that the altar and the pulpit must have an auxiliary in the press. Through the breaking of the storm the most insidious assaults upon the Church, and through the same agency must defense be made. Men of forethought saw and appreciated this fact in France a generation ago, but unfortunately the necessary steps for the establishment and maintenance of a vigorous Catholic press were not taken. Thirty years ago, for instance, M. Baudouin, president of the St. Vincent de Paul Society, in writing for the Catholics of France, expressed himself as follows:

"The importance of the press is not understood enough by the faithful. They look to the building of churches, to the founding of homes for orphans and poor, all clearly necessary works, but they forget that over and above these needs there is another which the pressure of facts makes first of all—it is the extension of the Catholic press, at least in certain countries, of which France is the press of the present and future of the Church, and through the same agency must defense be made. Men of forethought saw and appreciated this fact in France a generation ago, but unfortunately the necessary steps for the establishment and maintenance of a vigorous Catholic press were not taken. Thirty years ago, for instance, M. Baudouin, president of the St. Vincent de Paul Society, in writing for the Catholics of France, expressed himself as follows:

"M. Baudouin's words have proved prophetic in France at least. What is their value as a prophecy with respect to conditions in other countries? Here in the United States at present we simply revel in freedom, but what of the future? What bulwark are we erecting against tides of atheism, socialism and destruction? Are we sufficiently alive to the importance of the Catholic press as a weapon of defense? We know very

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CHATS WITH YOUNG MEN.

Laocordaire to a Young Friend.

My Dear Friend,—You have written me a good letter, for which thanks. You must not be surprised at your inability to fall off; we are all alike there. Absolute steadfastness here below is a fond dream. We first advance and then fall behind; we go with the stream; we row against it: such is our life. Besides, your health is a natural cause of weakness and remissness, which I quite understand. Take it for your chief penance, and often make an offering of it to God. The most painful mortifications are those which we do not ourselves will, which neither begin nor end where we want them. A man may have been making inward and outward acts of humility for weeks; and yet, when the time comes, a mere want of respect in some one else may upset him. As for work, I think there is one kind which is always easy and not fatiguing—reading; not random reading, but serious and consistent reading. We thus easily gain—especially at your age, when the memory is still young and fresh—a vast deal of knowledge with little else than pleasure. The "imitation" tells us that we ought always to be engaged in reading, writing, meditating or praying: aut legenda, scribenda, meditanda, vel oranda. It is the alternation of these kinds of occupation that fills up and at the same time gives charm to life. Reading serves to attract the mind, to feed, enoble and purify it; and I can never understand how wealthy men, with a library at hand, can find time hang heavy, and can even lapse into immoral habits. Idleness is the fruitful mother of bad morals, and reading, although not hard work, is enough to banish idleness. You must pay no attention to the trouble and darkness which comes over your mind at times. We must sometimes feel our own emptiness, and see how wonderfully weak our nature is, and also how frightfully corrupt. There is not one of us in whom there are not the makings of a saint as well as of a rogue. That is the explanation of those monsters of debauchery and cruelty of whom history tells us. At bottom, perhaps, they were not of a more wicked nature than others, but imagination and power took away from them every restraint. The devil is as bad as he is only because of the power he has without any moral curb. I advise you always to be regular in your confessions and communions, and generally in all the exercises which you have laid down for yourself. Such subjection to rule is very useful, although it often seems to us that it would be better to follow the irregular impulse of sentiment. Good-bye, my dear child; do not be down-hearted. Take each day as it comes, and serve God. Don't make plans. God will call you at His own and your own time. That is the simplest, the safest and the sweetest course to follow.

OUR BOYS AND GIRLS.

To Talk Well.

Don't speak in a low, monotonous voice. Conversation is like a song. It needs pronounced accent and a great variety of intonations to keep up a sustained interest. Don't tell long stories of personal experiences. One who has the habit of making personal recitals takes the lion's share of the conversation and doesn't give a listener a chance. Don't ask trifling questions. Don't air your prejudices. Neither contribute to the grace of conversational art, the essence of which should be sympathy. Don't talk of melancholy or gloomy matters. Give the talk a happy turn. Don't ride conversation too hard. Leave breathing spaces in the talk. It is not essential that every moment two people are together should be filled with a flow of words. Don't deaden and hinder the conversation by being too accurate over details. Don't go back and add appendices to a subject after you have once left it. If the subject was not closed to your satisfaction, no matter. Don't run one story into another. When you have told a good story stop short in order that its effect may tell. A good story should be set off by a blank or dull space in the talk. Don't make a point of agreeing with every speaker. The real zest of conversation lies in just enough difference of opinion to bring out the strong points of two people's character. There is nothing more genial than the warmth of friendly discussion which never rises to anger. Don't harp too long on one string. Change to another topic before the one in hand is quite thrashed out. To turn the conversation gracefully is like reversing in the waltz, a nice point of skill. Don't affect a stilted style of conversation. The longest words are by no means the best words. Every day idioms and colloquialisms have a directness and terseness that commend themselves to the really good talker.

Just a Little, Yellow Dog.

Ben was a worthless, yellow cur, but the baby loved him. They always played together. Their favorite spot was the meadow. There in the tall grass one could see the baby's bobbing pink sun-bonnet and close at hand the dog's waving tail. In July the grass was ripe, and the baby's father brought out the mower and set to work in the hay-field. The man had made the circuit of the field twice, when Ben sprang from the grass into the horses' faces. When the mower stopped, he stood before it, barking excitedly. The man tried to drive him away, but Ben, usually an ardent coward, stood his ground in spite of kicks and blows. The hired man returned to his seat and started on, determined to proceed, even if the machine killed the dog. But Ben, divining his intention, grabbed him by the leg and dragged him to the ground. The baby's father came hurrying up, Ben ran to meet him, and then bounded back into the uncut grass. The father followed. There, just a few rods ahead of the mower and directly in the path of the sickle, lay the baby, fast asleep.

Three Things.

- Three things to be—pure, just and wise.
Three things to live—courage, affection and gentleness.
Three things to govern—temper, tongue and conduct.
Three things for which to fight—honor, home and country.
Three things to cherish—the true, the beautiful and the good.
Three things about which to think—life, death and eternity.
Three things to commend—thrift, industry and promptness.
Three things to despise—cruelty, arrogance and ingratitude.
Three things to love—the wise, the virtuous and the innocent.
Three things for which to wish—health, friends and contentment.
Three things to admire—dignity, gracefulness and intellectual power.
Three things to attain—goodness of heart, integrity of purpose and cheerfulness of disposition.—The Parish Monthly.
The Fruit of the Rosary.
From the lips of Father Lawes we learned the following which happened to himself:
When a boy he was fishing on the bank of the Thames with his young brother,

To live according to your convictions. To be what you are and not pretend to be what you are not. To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck of ruin the elements of future conquest. To throw up a position with a good salary when it is the only business you know and you have a family depending upon you, because it does not have your unequalled approval.

To refuse to kneel and bend the knee to the wealthy, even though poor. To refuse to make a living in a questionable vocation. To refuse to do a thing which you think is wrong, because it is customary and done in trade.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace, and dignity for years, before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.—Success.

The bank at that place was steep and the water deep. His brother's hook caught in something in the river's bed, and as he was making some effort to loosen it, he overbalanced himself and fell into the water. The current was fast carrying him away, and the now Father Lawes was much in trouble and looked round for help. He saw a woman sitting close by and she says: "throw in your line to catch your brother!" Immediately he did so, his brother caught the line and was slowly brought to shore. This was about seven miles from home. At the same time his mother says to his Aunt: "Quick! let us say the Rosary, for my boy is being drowned." After the Rosary she felt secure and shortly the boy arrived safe. Enquiries were made without delay concerning the woman seen on the bank, but the Ferryman plainly affirmed that no woman had been there. The gratitude of that Christian family can easily be imagined.

Shortly after Father Lawes was sent to College, hence ordination and a life of zeal and usefulness. Father Lawes is now at Southampton with impaired health.—Annals of St. Anne.

Her Sacrifice.

A teacher in a certain Sunday-school had been impressing on her girls the need of making some personal sacrifice during Lent. Accordingly, on the first Sunday of that penitential season, which happened to be a warm spring day, she took occasion to ask each of the class in turn what she had given up for the sake of her religion. Everything went well, and the answers were proving highly satisfactory until she came to the youngest member, "Well, Mary," inquired the teacher, "what have you left off for Lent?" "Please, ma'am," stammered the child, somewhat confused, "I—I've left off my leggings."

THE NEWSPAPER OF TO-DAY.

READING OF ABNORMAL CRIMES DEPRIVES THE MIND.

One of the incidents of our modern life is the constant study of the abnormal. Our daily reading is the story of crime, degradation and horror. There is none of our journals that does not give each day columns of space to re-volting details of the vilest acts and some of them even boast of making a specialty of these awful happenings. Not content with what they can crowd into their columns, they print in lurid type on their margins sensational headlines, to lure readers to the disgusting feast.

According to our modern standards it is a dull day that does not furnish some gruesome tragedy to gloat over.

If it is not a farm hand murdering a whole family amidst the quiet of a sylvan landscape, it is a son crazy from drink and jealousy, shooting down his father engaged at his desk in a financial office. If it is not the body of a woman found floating on the reddened waters, it is a charnel house of murdered deal uncovered by a chance catastrophe.

One day it is the cashier lying dead with a smoking revolver in his lifeless hand; the next day it is the story of a looted bank and the despair of confiding patrons. We turn our eyes from a great railroad wreck with its saddening scenes only to let them fall in the next column on the recital of a mine explosion that brought death to hundreds.

On one page it is a young murderer, a lunatic, struggling to cheat the asylum as he cheated the electric chair; on the next page, it is the struggle of a great corporation to evade taxes or fines. A woman staggers starving through the vilest and greatest city; whilst at banquet that Lucullus might envy is spread before appetites too sated to touch the tempting viands. An old man of seventy, tottering to the witness stand to save the remnant of a reputation already wrecked; a minister refused a bishopric because of a divorce; a foreign route with a gilded title changing a divorcee across the seas. And so it goes on. Murder and blood; catastrophe and horror; divorce rampant and families destroyed; crime in the mansion and crime in the hovel. All the human deencies outraged; all the laws of God and man broken; infamy applauded if successful; dishonesty unwhipped of justice, enthroned in luxury. Crime flowing in a mighty current through a thousand channels; death stalking in the midst of life.

These are the moving pictures constantly before our eyes in the daily press: this is the kaleidoscope of horror which is ever turning before our gaze.

May we not ask ourselves what will be the consequence of this everlasting contact with the abnormal, the vile, the criminal? What will be its effect upon the community—upon the men and women who regale themselves day after day on these nauseous scenes and their revolting details? What will be its effect on the children, who, almost as infants in their mothers' arms, are fed on picture and print, overflowing with blood, crime and violence?

The abnormal begets the abnormal. What is sweet and clean and pure and wholesome is losing its relish for many. They have fed their souls so long on the seasoned and tainted, that their vitiated tastes will no longer tolerate what is pure and ordinary. They what have

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murder and sensation. They demand murder and divorce and the whole disgusting menu. There is a restlessness in their hearts that is driving them on like the knotted whips of some fury. There is a curiosity that grows as it feeds, it can never be satisfied. Calm and peace are fleeing their souls. They hunger after excitement. They are like men drunk from new wine and ever craving for another draught.

It is an unhealthy condition into which our society is drifting. We are burning with a fever which is ever passing into a fresher flame. It is the modern dancing sickness. We are all dancing whilst the devil is fiddling. The physical outcome is a national attack of nervousness. As a people our nervous system is becoming exhausted. The result touches every vital organ of the body. We are filling mad houses faster than we can build them. We are plucking the horrors of the whole world into the limited space of our own tiny lives. We are clutching at spectres that never should have appeared on the horizon. Is it any wonder that the fagged brain is breaking under the load that it strains to acquire and strains still more to carry? And does not this constant portrayal of crime and sin before our eyes tend to remove all horror for crime? Does it not make us familiar with its hideous face? What we first abhorred, now, perhaps, we pity; later on we will embrace it. Do not these detailed stories pave the way to crime? Do they not excite abnormal desires and passions? Do they not stir the soul with a strange feeling hitherto unknown? Do they not teach the ways and means of crime and the methods of escaping its penalty? Do they not inspire an almost unconscious propensity to like deeds? Is it not true that there is developing around us an atmosphere of indifference, an atmosphere that breeds ill for morality? Is not the day approaching when crime will lose all its moral repulsiveness, when penal statutes will be the only measure of responsibility? Can we not already feel the chill of a fatalism, that will blast all the noble and virtuous instincts of the human heart, till some cataclysm returns society to its normal status or the kind providence of God opens up extraordinary avenues into society or the operations of the Church.—The Monitor, Newark. E. B. S.

OUR NEIGHBOR'S FAULTS.

Why is it that so many conversations turn upon the conduct and faults of our neighbor, and why is it that we seem always ready to depreciate his good deeds and to proclaim his failings? If we look carefully into the matter the reason is easily discovered. It is because we are wanting in that humility which directs us to esteem others better than ourselves—"In humility let each esteem others better than themselves" (Phil. ii. 3)—and in that charity which teaches us to love our neighbors as ourselves, and to do unto others as we would be done by. "All things therefore whatsoever you would have men should do to you do you also to them." (Matt. vii. 12).

If we would avoid speaking ill of our neighbor, if we would overcome the habit of publishing his faults, or of causing mischief by tale-bearing, we should do well to try and put in practise the three rules which are often given us by spiritual writers on this point. The first rule is: If you can not speak well of your neighbor do not speak of him at all. This is a most excellent maxim; for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's regard will be under the influence of this prejudice. The second rule is: Do not say in the absence of your neighbor what you would not say in his presence. For it is certainly unfair to say hard things or to aim a blow at the good name of one who by his absence is unable to defend himself. The third rule is: Say not of another what you would not have another say of you. Let us endeavor to act in conformity with these rules, and we shall find that they will often put a check on our speech and save us from many a sin against holy charity.—Sacred Heart Review.

GREAT MIRACLE AT LOURDES.

The most recent cure recorded at Lourdes can, writes the Paris correspondent of the Irish Catholic, only be described as one of the most remarkable of which the famous shrine of the Immaculate has been the scene, and as signaling in a most marked way its golden jubilee. The subject of the cure was one Ernestine Guilloteau, of St. Denis in Brittany, Diocese of Poitiers. The poor sufferer was not unknown in Lourdes, having acted for five years as an infirmarian to the sick visitors to the shrine. The malady that reduced her almost to the condition of a corpse was tuberculous peritonitis, which finally infected her whole frame. Despite medical care, her condition became such that she lost almost two-thirds of her weight, and was reduced absolutely to skin and bone—a breathing skeleton. Still under twenty-four years of age, she found her case pronounced hopeless by seven doctors, and so she resigned herself to the generous sacrifice of her life. But a voice within called her to put her trust in Mary Immaculate, and to betake herself to her shrine. Her relatives and friends urged the absolute impossibility of one in her condition being transported thither. The more their objections grew, the stronger was heard by her the inward appeal. Her condition was so desperate that, to aid her to die without too much suffering, twelve centigrams of morphine were administered to her daily.

At last she carried her point, and, accompanied by her mother, arrived on August 24th at the grotto, and, according to an eye-witness, never did a more perfect spectre appear on the banks of the Gave. When the procession of the twenty-seventh arrived at the esplanade she could not hear what was going on about her. The night was passed at the hospital of the Seven Dolours, where a mirror was several times placed before her lips to see if she still breathed. On the 28th the medical authorities forbade her being brought to the grotto on account of her moribund state, but she refused to receive Holy Communion in the hospital, demanding that the administration of the Most Holy Sacrament to her should take place in the grotto. At 9 o'clock, when the ciborium for communions was being borne by the Bishop of Ravanuss from the grotto to the Basilica of the Rosary, she heard the well-known voice within her bidding her "Arise!" And suddenly the living skeleton came forth from his winding sheet. She sat up, and then followed after the God Who had thus called her back to life. The greatest miracle of the golden jubilee was accomplished.

The succeeding scene is indescribable. Returning, accompanied by a marvelous crowd, to the hospital, she felt hungry. She was given soup, which she partook of with appetite. Then she consumed three eggs; next a little champagne. The digestive organs had resumed their functional activities, and there was no abdominal pain whatever; but there still remained, as it were, the marks of Death's claws imprinted on her visage. After the procession of the Blessed Sacrament in the evening, when the skeleton of Ernestine appeared at the Bureau of Evidence, where the doc-

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