

"Yes, woman; my name is Dan Clune. I have been away but a little while—just a few years. Where is Kate Casey? Why did she leave the cottage?" he said impatiently.

"Wish, asthore! an' you never knew, I suppose. The mother alled the spring after you went, an' that year it was God's will to take her, leavin' poor Kate alone an'—"

"But woman, where is she?" he interrupted.

"Oh, wish! God be good to you, As I was sayin', the mother died an' the poor girl wouldn't leave the ould place, but she was gettin' poorer and poorer, an' the neighbors ud be helpin' her a bit—kind they were—but sure we're all poor around here an'—"

"But my good woman, I don't want all this history. Tell me straight where Kate Casey lives at present, and—"

"Oh, wish! God be good to you, poor man. She used to talk about you and say you wor comin, back an' the big bag of gold at you," she interrupted again.

"I have come back. In pity tell me where is she?"

"Oh! God help him! She is above the stars these nine years. She'd be smilin. in her pretty way when the consumption first attacked her, an' when the gray hairs began comin' she'd be pluckin' them out, saying she would not be an old woman when Dan came back."

The crack of the jarvey's whip startled the gossip to silence. Looking around she saw he was driving back alone. The returned exile had disappeared—whether she knew not; but, had she not feared the ghost with which popular superstition tenanted the ruin, she might have seen a man, bowed in agony, on the grass-grown flag of the porch where he had spent so many happy summer days more than a quarter of a century before.

"I kept my word to the very letter," he sobbed brokenly to the silence. But the sun hid his light in a sym pathy, and the shadows of night spread gossamer wings of pity over him, and the stars came out and blinked their sorrow; and in the stillness he thought he heard a rush of gentle wings and a voice afar murmuring: "One above alone can give you back what you lost in striving to gain," and a peace stole over his soul—a peace which was neither of to-day nor to-morrow, but of eternal years.—N. F. Degidon, in The Catholic World.

POPE ADRIAN IV. AND IRELAND

Question—Will you please explain in Truth if it is true that Pope Adrian IV. composed a Bull giving permission to the King of England, Henry II, to invade and make war on Ireland and thus giving Ireland, so to speak, to England?

J. F. D., Fort Wayne, Ind.

Answer—Perhaps our inquirer has been misled by some non-Catholic St. Patrick's Day orator or some "historian" of the Rev. Mr. Gregory type, a prominent Orangeman who furnishes daily tid-bits of history to the readers of the Hearst papers. We give a detailed reply in the following article of Daniel J. Dwyer written for the Worcester Messenger. Now that the sects have taken up St. Patrick, and claim him as one of their own Mr. Dwyer's scholarly paper is of more than passing value and should be carefully read and preserved by readers of Truth.

Few incidents in Irish history have been the cause of such widespread and scholarly discussion as the supposed Bull of Pope Adrian IV., by which that Pontiff is supposed to have given permission to the King of England, Henry II, to invade and make war on Ireland in the latter part of the twelfth century. Naturally enough English writers are in favor of accepting the Bull as genuine, so are some Irish authorities, but the bulk of Irish authors as well as those of Germany and many continental investigators assert that it is a forgery.

It is indeed a difficult question for a layman to decide on, without wading through much "dry" matter. There has been so much discussion, so many names, dates, quotations from ancient authors, so much that has been of conflicting testimony, so much to learn of that early period, that the closest attention must be paid to the various disputants before the ordinary reader can arrive at any conclusion. Thanks, however, to the investigations of late years, it can be said with precision, at least, that there is no proof that Pope Adrian ever gave Henry such permission, or that he—Adrian—believed he had such right. On the contrary, it has been shown by the Rev. Louis Chaillot in the Analecta Juris Pontificii, a magazine "devoted to important questions on Theology, Canon Law, Liturgy and History," whose central office was in Rome and which has lately been succeeded by the Analecta Ecclesiastica, that Pope Adrian strongly opposed such an unwarranted invasion without the consent of the Bishop and the Princes of Ireland, and warned Louis VII. of France, whom Henry cajoled into asking for the Pope's permission (for both Kings to invade Ireland) of the scandals and evil results which were sure to follow. Father Chaillot has delved far deeper into this subject than any writer I have read on the matter, not even excepting the able essay of Cardinal Moran, who has shown in a very learned, impartial and exhaustive manner, that the Bull cannot be accepted as genuine. Louis VII. backed out of the scheme in consequence of Pope Adrian's refusal.

The Bull, it seems, was first published in the works of Geraldus Cam-

brensis, a servile courtier of Henry. While there were many venal penmen at the time who were averse at such tergivers, it is presumed that possibly Cambrensis, even among English historians, is now generally discarded, as his many and odious calumnies against the Irish people, stand exposed in bold relief.

Henry II. was the last monarch on earth who could expect any favor from any Pope. His character in his mature years was one of the worst. He not alone attempted to destroy all religion in England but by his example he would destroy all morality. He was practically the murderer of the saintly Archbishop of Canterbury, Thomas a Becket. His nature was so ferocious and cruel that on one occasion when a page brought him a letter he was so enraged that he attempted to gouge out the boy's eyes and would have succeeded but for the interference of those who were present. He led astray the best of his own soul, and it can be said that he stands out prominently as one of the most depraved men in all history. The role of forger was a small one for him to play.

Henry landed in Ireland in 1171. Some years previously he had sent a number of Norman-Welsh adventurers there, who were to side with the expelled King of Leinster against the national Monarch. The Leinster King, Dermot, had a large following at the time, as must be readily seen. The adventurers had made some conquests, and Henry felt safe in going to Ireland with a fleet of 400 ships and 10,000 mail-clad men. It seems he made no headway, however, and went back to England shortly after. During all the time he was in Ireland, five months, he never mentioned the Bull, and it was four years afterwards that he made it public. Then, having landed in the city of Waterford, Ireland, he called a select coterie of his own, which he called a synod of the Irish bishops. They were undoubtedly, all men of foreign birth, but as he had captured Waterford, it was an easy matter for him to select a following who were prepared to accept the Bull, which they are said to have done. The Irish bishops had no part in it.

There are various accounts as to how and by whom the Bull is said to have been forged. Early English accounts are conflicting, but all agree at this time that its style as we now have it, from the copies of English writers, is entirely different from that which would be adopted by the Pope in any such document. An instrument of such nature would have to go through a very solemn process and the names of a number of Cardinals would have to be signed to it. But this does not seem to be the case in the supposed Bull of Adrian, from "copy." Again, it is supposed to be signed by Adrian at Rome, when it is known that he would never sign a document of such nature for a long time before or after, the troubled state of Italy at that time, making it expedient to repair to places far distant.

Henry was just the man to see the chance for advantage of a fortune, of such a nature, and those were times when such forgeries of papal signatures were frequent.

While the pretended Bull gave as the reasons of Henry's invasion the disturbed state of Ireland, it is significant that such a disturbed state did exist at the time of his invasion, but was not in evidence at the time of Adrian IV., that Pontiff having died sixteen years before Henry read the Bull before his selected audience at Waterford and which it had pleased him and his supporters to designate as "Synod of Irish Bishops," but the Annals of Ireland have no record of such a synod at that time, and they were very particular on such matters.

It is well known that one of the most unbending opponents of Henry and his invasion of Ireland was the great St. Laurence O'Toole, Archbishop of Dublin, who never wavered in such hostility, and it is utterly absurd to suppose that he would ever have had the least favor in Rome if he had opposed an invasion supported by a Bull from the Pope. Yet it is seen that after such record he was a special favorite of the Pope even if that Pope were not Adrian of whom even Voltaire speaks as a "Pontiff who put down the tyranny of kings and upheld the rights of the common people."

It is known that Henry solicited confirmation of his title to Ireland from three succeeding Popes to Adrian, but met refusal in each case. There is no doubt but that he had made strenuous efforts in his favor and that the reputation of Ireland must have suffered in consequence to a great extent. The wonder is that with the labored facilities of communication at that time, when they had not the advantages of steam or electricity, when all the energies of this unscrupulous monarch, with the immense influence he could bring to bear on the Popes, that Ireland was represented by him and his influential agents, as a land of crime and chaos. Religion was about to disappear there. The people were immoral and without law or order. They were drifting into barbarism and there was nothing to save the country from irreligion and ruin, except a pious invasion by Henry. (Henry's invasion is not surpassed for barbarism in the world's annals. If such were really the case with Ireland at the time and the very contrary seems to be the fact, a Bull from the Pope would not be sought by the English King, because no attention would have been paid to it by the Irish people, but the fact that Henry made so many and such frantic futile

attempts to secure the Papal sanction for his invasion and war on Ireland, shows how much he knew of the loyalty of the Irish to the Holy See, and consequently their religious lives; and if he could convince them that such a Bull were genuine, then indeed it would have been an easier matter for him to rule Ireland.

We find, however, that Henry held but little sway in Ireland, and that for four hundred years afterwards, all the power of the English monarchs did not avail to give them much real authority beyond Dublin.

We find in a manuscript of the fourteenth century in the Barberian archives, quoted by Cardinal Moran, a letter from the Lord Justiciary and the Royal Council of Ireland, forwarded to Rome under the Royal Seal of England, presented to Pope John XXII, by William of Nottingham, Canon and Preceptor of St. Patrick's Cathedral, Dublin that the complaint is made to the Pope of the Irish, "They assert that the King of England, under false pretenses and by false Bulls, obtained the dominion of Ireland, and this opinion is commonly held by them."

Thus we see that the Irishmen of those days had no faith in the pretended Bull. We find no record of any Pope reprimanding the Irish people for their unswerving hostility to English rule in Ireland; and on the contrary, we find important instances where the Popes sent men, arms, and money to Irish patriots in the field to regain their rightful liberties.

Significant too is the fact that no English monarch in any document ever sent to any of the Popes, ever mentioned the Bull of Adrian, and no Pope has ever been known to indorse it.

The original Bull is nowhere to be seen. All those who have written of it admit that the only "trace" of it to be seen, is a copy, that of Cambrensis or Matthew Paris, both English.

During his lifetime Henry took good care that no Pope knew of his pretensions to have received a Bull from Pope Adrian. Rome was kept completely in the dark as to that document, and it seems to have been used circumspectly in Ireland, where, as we have seen, it was recognized as a forgery. The forgery has done considerable campaign work in anti-Catholic propaganda, where it was impossible to be thoroughly analyzed.

From the impartial description of the character of Adrian IV, given by contemporary writers, and those of later times, there is no room to doubt the genuine goodness of that Pontiff. Every authentic act of his shows him to be one of the best, most fearless and humane rulers. Born a poor English boy, and raised to the highest authority on earth, he knew how to sympathize with the just and his firm disposition in putting down the power and pride of tyrants, was one of the great features of his life. He knew Henry well and never indorsed his course towards Ireland.

Among the writers it has been my fortune to have studied on the subject, there is one who, without giving his reasons, says there is no doubt of the genuineness of the Bull of Adrian, yet he admits there are great scholars who deny its authenticity. I have seen similar inconsistencies, or just as absurd among others who have championed the spurious Bull.

There is no attention to deny it by Catholic authors from any question of expediency in favor of Rome. Not being a question of faith or morals, it does not enter into the domain of Papal infallibility, hence Catholic writers feel entirely free to discuss it from any point they choose. The profound investigators of recent years point to it with emphasis as a pure forgery, common enough at the time. Henry's character should be enough, however, to stamp it as such. His bitter hatred of the Popes no doubt engendered by their condemnation of his private and public life, would naturally lead him to do that which would create antipathy to the Popes among the Irish people! But we find that the Irish people always remained loyal, though they were extremely sensitive to outside interference, and proud of their country and its institutions, ready to lay down their lives for their ancient religion, freedom, and civilization.

Through such intrigues as Henry's in the past, much misunderstanding arose in many ages against the Popes, and if in modern times we find a Pius IX., and Leo XIII., and Pius X., loved, admired by non-Catholics, it is due to the fact that modern printing facilities have given the world a true idea of their real selves. In former times this could not be done.

Thanks to modern investigation, one much-maligned Pope, good Adrian IV., has been vindicated.—Truth.

The only reform that really reforms is at work all the time, and that is the growing demand for better men and better women.—Tilden.

The brave only know how to forgive. It is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good and kind actions; cowards have even fought, nay, sometimes conquered; but a coward never forgave—it is not in his nature; the power of doing it flows only from a strength and greatness of soul conscious of its own force and security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness.—Sterne.

CANADA AND HOME RULE

MR. ROBERT SELLAR'S MISCHIEVOUS INTERFERENCE CRITICIZED BY PROTESTANTS

We have received from the Irish Press Agency a leaflet which will play an important part in the Home Rule discussion in Ulster. Mr. Robert Sellar of Huntingdon, Que., gave the Orange faction at home considerable misinformation in regard to conditions in the province of Quebec and the Orange faction scattered it broadcast in the shape of leaflets amongst the Protestant Nationalists. We considered it our duty to write to some distinguished Protestants in Canada asking a candid and truthful presentation of the facts. This matter has been issued in leaflet form by the Irish Press Agency and we take great pleasure in publishing it this week. The leaflet reads as follows:

Some attempt has been made to prejudice English opinion in regard to Home rule by reference to the case of Quebec. A pamphlet has been circulated called "Ulster and Home Rule—a Canadian Parallel," by Mr. Robert Sellar, who is described as being a Canadian equivalent for the late Mr. Kensitt. But, without going into Mr. Sellar's credentials, it is well to print some opinions from leading Protestants in the public life of Quebec, which have been collected by Senator Thomas Coffey, one of the many staunch Irish Home Rule who are prominent among Canadian politicians.

The first of these is the Honorable Sydney Fisher, a member of the Church of England, a graduate of McGill University, Montreal and of Trinity College, Cambridge. He represented the constituency of Brome in the Province of Quebec, and was Minister of Agriculture in the Canadian Liberal Government from 1898 till 1911, and he writes as follows:

4 Range Road, Ottawa, November 27th, 1913. Dear Senator Coffey,

I waited to answer yours of November 2nd until I could look up one or two matters. Perhaps you noticed a little while ago that Mr. Bonar Law in a speech referred to the feeling in regard to Home Rule in Canada, declaring that it was not by any means unanimous, and making use of a reference to Ontario and Quebec in the Canadian Confederation. He said in effect, "How would the Catholics of Quebec like to be under the Protestants of Ontario, or the Protestants of Ontario under the Catholics of Quebec?" I need not point out to you what a misleading suggestion this is. There is no analogy between it and the condition of Ulster and the rest of Ireland. If there is any example in Canada far the situation in Ireland to-day it would be that of the Protestant English speaking minority in the Province of Quebec. Ireland is a local entity, just as in our Confederation Quebec is. A vast majority of the people in Ireland are Roman Catholics so they are in Quebec. There is the Protestant minority in each case, probably the richest commercial part of the community in each case paying the bulk of the taxes, having less influence numerically in any local legislation.

Judging from this analogy our experience in Quebec is emphatic that Ulster need fear no oppression. It is true that at the time of the Confederation debate some of the representatives of the English minority in Quebec expressed fear that their interests would be jeopardised in the local legislature of the Province. Mr. Galt, who was very largely instrumental in bringing about Confederation, and Mr. John Rose, also supporting it, expressed no fear. On the contrary Mr. Holton, Mr. Sanburn and Mr. Dunkin, while distinctly saying that they did not believe the Catholic majority in the province would desire to over-ride their rights or privileges, showed the possibility of such occurring, and used it as an argument against Confederation which they feared, and as what they considered greater grounds for opposing. They were answered by the advocates of Confederation, including Mr. Galt, Mr. Cartier, George Brown and others, that there could be no such danger, because the Federal Government in which the Protestants were largely in the majority had the right to veto and would veto any unjust invasions of the rights of the Protestant minority.

This is practically identical with the situation in Ireland to-day. From the time of Confederation up to the present day the Protestant minority of Quebec have had not the slightest reason of complaint, not one single instance of invasion of their rights has occurred. No occasion has arisen for them to appeal to the Federal Government to veto any action of the local legislature on any such ground. No effort was made to separate the English Protestant part of Quebec from the rest of it, or to cut it out from the control of the Provincial legislature. There have been a few complaints in regard to the spread of the Catholics into the Protestant portions of the Province and consequent change in the local and municipal conditions, but these are due to the force of circumstances and not to any legislative action of the majority. For instance, under the laws of the province of Quebec, Catholic and Protestant schools have exactly the same standing. Where

in a municipality the Protestants are in the majority, the Protestant schools are the Public schools, and Catholic schools are separate or dis-sentient. Where the Catholics are in the majority, Catholic schools are the Public schools and the Protestant schools are separate or dis-sentient. By reason of the influx or overflow of Catholic population into some of the Protestant municipalities the relative numbers in these municipalities have changed and the Catholics to-day are the majority, and the Catholic schools have become the Public schools and the Protestant schools, which before were the Public schools, have become the Separate schools. The same might have occurred, and I think in one or two instances has occurred, where the Protestants have invaded the Roman Catholic municipalities and the Protestant schools might have, or have become Public schools and the Catholics changed into Separate schools. The two religions are on an absolutely equal footing.

In the province of Quebec we have had an additional difficulty of language, most of the Catholics being French speaking and nearly all the Protestants English speaking. This difficulty does not present itself in Ireland. With it, however, and all the fears expressed at Confederation, no difficulty has arisen. The Roman Catholic French majority has shown itself very generous. It is not at all an uncommon thing where the population is mixed, and the Protestant English in a comparatively small minority, for the French majority to elect an English Protestant to public office, mayors of towns or cities, Members of the Legislature, and Parliament, and it is only occasionally that appeals are made in such elections on the ground of either religion or nationality. To my mind no more perfect analogy could be cited for the condition in Ireland, and it is an absolute proof that Ulster need not be afraid. I had some thought of writing on these lines to the Times, in reply to Mr. Bonar Law's analogy drawn from Canadian affairs. I did not do so, because I think, in a general way, it is unwise that Canadians should enter into a discussion of the local political affairs of the United Kingdom. If, however, you find that misrepresentations are being circulated in Ireland as to the condition of affairs in Canada, you are at liberty to use what I have here written in any way that may best correct these misrepresentations and to use my name as the author. I am very glad to be able to answer you thus at some length, I hope not too long for your patience.

Yours very truly, SYDNEY FISHER.

A further communication comes from Mr. E. T. D. Chambers, who is Lay Secretary of the Anglican Diocesan Synod in the Province of Quebec. Mr. Chambers, who is now a prominent official, cannot take any part in any political controversy at present, but he has authorized the reprint of a letter which he wrote to the Toronto Globe in April, 1905, before he became a member of the Civil Service.

The subject in discussion then was the position of Roman Catholic minorities in Manitoba and the Northwest territories. Mr. Chambers pointed out that, in the Province of Quebec, the Protestant minority had the full enjoyment of Separate schools and that this privilege had been claimed for Protestants at the time of the Union under the North America Act. He pointed out, therefore, the inconsistency involved in refusing to the Roman Catholic minority in the Northwest those privileges which Protestants had insisted upon for their own protection. He added a detail of instances by which the Catholics of Canada had shown that they were entitled to full consideration from their Protestant fellow-citizens.

"First of all, the recollection of the gift of \$10,000 to Toronto University, after its disastrous fire, by the Legislature of Quebec at the instance of Premier Mercier, is of recent enough date to be well within the memory of many who will read this letter.

"When the Hon. Robert Baldwin, the Upper Canadian reformer, was rejected as a parliamentary candidate by a constituency of his own Province, he was elected to the Legislature in 1843 by the purely French-Canadian county of Rimouski. Other French-Canadian constituencies in this Province have been equally generous. Portneuf, at various times, has elected the late Hon. T. C. Aylwin, and the present Sir H. G. Joly de Lotbiniere. The latter mentioned was also returned for many years by the county of Lotbiniere. Rouville in 1843 elected William Walker; Gaspe, for many years, Robert Christie; Chambly, the late John Yule; Beauce, Dunbar Ross and Mr. Poyer; Arthabaska, the late Hon. Christopher Dunkin and Mr. Henry Hemming. Chicoutimi and Saguenay elected for many years the Hon. David Price, and later, Mr. William Price, while Megantic, which has a few English-speaking voters, though the very large majority are French-Canadians, elected the Hon. George Irvine for many years, and then the Hon. Colonel Rhodes, while its present representative in the Legislature is Mr. George Smith. The French-Canadian county of Quebec elected the Hon. David Ross in preference to the Hon. Pierre Garreau.

"The Bar Association of the district of Quebec which has only some fifteen English-speaking practitioners at present, out of a total membership of nearly 150, nevertheless elects, alternatively, an English-speaking and a French speaking batonnier.

"The English speaking population of the city of Quebec—English, Scotch and Irish combined—numbers slightly over 10,000, out of a total of about 75,000. Yet the electors return 9 English-speaking aldermen to the Council out of a total of 30 or nearly one-third, although the English-speaking population of this city is only one-seventh of the whole.

"For ten years I myself sat in the City Council of Quebec, occupying one of the seats for St. Louis Ward, where the French vote far exceeds that of the English speaking electors. Though twice opposed by French-Canadian candidates, I was never defeated, because of the general understanding among the majority of the French Canadians of the ward that the English-speaking rate payers, while in a minority, were entitled to one of the seats."

"To these opinions may be added that of Mr. F. B. Ellis, Secretary of the Saint John Globe Publishing Company in New Brunswick, and son of the late President of the Company. He is a Protestant, and he writes: "My own informant, gathered from personal friendship with many Quebec Protestants, and from many visits to Montreal and Quebec, is that the Protestants are really the lords of the situation. There is, as there will certainly be in Ireland, just as soon as Home Rule becomes a fact, two parties, and the English, in consequence, are given greater prominence than their numerical strength warrants. In the present Quebec Government, there is at least one Protestant Minister and two or three Irish Catholics representative of the minority in race. The same would happen in Ireland. The present Nationalist Party will have strong opposition. That fact, if no other, will always make the Protestant element strong in the political struggle; for both sides will consider and propitiate them, and their position will be better rather than worse."

CONVERSIONS IN ENGLAND

Two large communities of Anglican monks and nuns received the grace of God in conversion last year. There are signs that that wholesale conversion is to be trebled and quadrupled this year. The Kikuyu controversy in the Established Protestant Church of England has reached such proportions to arouse this expectation.

Chaos reigns. The Anglican Bishops themselves cry out in despair. The Bishop of Oxford says there are three sections in the Establishment all pulling in different directions—those who refuse to believe in miracles, those who demand incense and candles and ceremonial, and those who will have nothing but Low Church principles. The Bishop of Cirencester suggests that the Church of England must first settle the terms on which she can be at unity with herself before she tries to handle the sects. Lord William Cecil talks a lot of absurd nonsense about the need of the Anglican Church as the one platform on which Catholic and Protestant, Modernist and Conservative, can stand together!

Well, rival prize fighters stand together on the same platform when they first begin the rounds. The noble lord goes on to say that the English Church must never lose her individuality and become one of the Protestant churches at war with the Catholic world. Instantly Dean Wace falls upon him and gives chapter and verse to show that she is a Protestant Church at war with the Catholic world. Then Mr. Athelston Rily, a champion of the Reunion of Christendom, comes forward and shows he is in a terrible state of mind over the Kikuyu business because he thinks this rapprochement with the Dissenting sects will upset the warm flirtation going on with the Greek schism, and he did so hope to unite with the thousands of Russian orthodox against Rome.

The Reunion of Christendom—with the only true Church left out! Canon Hanson says there is room for all the heretics inside the Church of England so long as one heretic does not object to the particular heresy of his neighbor. Manners have dropped away in the controversy and rude hauds have been laid on the pretences whereby Anglicans would endeavor to convince themselves they are members of the Catholic Church. Therefore it is pretty safe to conjecture that the really pious

souls will now begin to see where they actually stand, and many will make tracks for the truth.—Church Progress.

Next to the sunlight of heaven is the cheerful face. There is no unclouded brow, the sunny smile, all full of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope.

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