EATS DIRT

tained the correspondence that led

printing, not so bold and clear as the English edition, but still readable

and attractive. Those who possess it are to be congratulated. Occa-

of this volume are to be congratu

The new edition by the Oxford

Press, with Mr. Ward's introduction.

name figures so largely in the his

follows the Newman Kingsley corre

spondence with Newman's caustic

and witty comments. Then we have

tion. And then an appendix of mat-

given and then all the original notes

in English and Latin; and a biblio

graphy of materials used in the new

edition. All that is wanted is an index. Newman's writings, with the

exception of one or two volumes all

lack an index. Some years ago an

English Oratorian proposed to pub-

lish a general index to all the vol-

umes, but the plan fell through, per-

haps for want of support, perhaps

for want of co operation; in any case

for some sufficient reason; and the

one thing wanting to render easily

accessible the ideas of the most sug

past two centuries remains uncom

pleted-an offence against the liter-

ary conscience of the nineteenth cen

Mr. Wilfrid Ward's introduction

will naturally attract all readers. To

so, since his mastery of the subject is

ecclesiastical studies. Nevertheless we read without acceptance what he

says on the very first page of his essay:—When the Kingsley contro-

versy began, Newman's reputation

and prospects were at their lowest ebb. He had, since joining the Cath-

olic Church in 1845, been entirely

hidden from the public eye, and it is

hardly too much to say that the

almost forgotten his existence. He

had devoted himself entirely to the

duties of his position in his new communion. Yet his work for the Catholic Church had been inade-

quately appreciated by his co-religion-

enterprises he had undertaken, the

Irish University, the translation of the Bible and his editorship of the

Rambler on lines which should en-

able English Catholics to take an

effective share in the thought of the day, had all failed. By an influential

group of extremists his orthodoxy

was suspected, and they had done their best, not wholly without suc-cess, to make Rome itself share their

suspicions. He was forgotten by the

world at large; he was little esteemed

We cannot help suspecting a note

of exaggeration in all this. From 1833, the date of Kebles Assizes

Sermon, at which the Oxford Move-

ment is generally, though not quite

accurately, said to have begun, New-

man was a man of more than com-

mon mark in all academic, ecclesias-

tical and political circles. His mental attitude of uncompromising hostility to Liberalism in religion

often developed into hostility to

English Liberals of his time had in-

herited from their Whig ancestors all

the critical spirit and all the indiffer-ence of the Eighteenth Century. In

1845 he entered the Catholic communion. His admission was pre-

called a storm of criticism from

every source of public utterance offi-

After his admission to the Catho-

to take. Once he adopted the role of

mission. It is as all who are famil-

ceded and followed by what ma

Liberalism in politics, since

by Catholics themselves."

is indeed a striking publication.

two copies.

#### CHATS WITH YOUNG MEN

A SUBTLE DANGER In the course of a recent address dresses these words of warning to

There is a subtle danger to which young Catholics of every class are days exposed owing to the easy cilities of intercourse with their fellows of every shade of religious thought. A Catholic is rightly taught that he depends for the safeguarding of his religious faith and practise, and above all for the preservation of his moral life, on certain supernatural agencies, such as union with and dependence upon God by means of prayer and the sacraments. And he sees around him in the workshop, in the office, at the university, other young men of his own age, with presumably the same passions and moral difficulties, who, without prayer or sacraments or religious belief of any kind, are apparently—and he is not called to judge them beyond what appears—as truthful, as moral, as honest as himself; or perhaps, give him an example in these matters which he finds it hard to follow. He is easily led to think that prayer and craments are unnecessary, and that he may leave aside practises which are many a time very irksome, and still lead a life of which no one can from the admission of the non-neces sity of supernatural aids to a denial of their efficacy, and then of their nce, can be very speedily taken. The fallacy, of course, is in placing upon the same plane of responsibil ity before God, and of judging by the same standards those who have re-ceived the grace of faith with all its accompanying guidance and assistance, and those from whom such help has been withheld. From him to whom much has been given much will be required. And the parable of the talents has its warning

for all generations without excep-DRINK AND BUSINESS

tion."-Catholic News.

The days when every bargain was concluded with what is sometimes called a "smile" have passed away, says the Boston Advertiser. The during business hours is very likely to step into a drug store to obtain something to kill the smell of it before he goes back to work. Firms are beginning to look upon intemperance on the part of employees as an unpardonable matter. This is particularly true with the railroads, and the Pennsylvania road has recently taken the advanced ground that it would rather not have its employees drink at all; very decidedly rather that they would not. The men are reported as reconciled with such a stand on the part of their superiors, although it is not hard to imagine what their attitude would have been a few decades ago if any such demand had been made. It is becoming apparent to an increasing number of rsons that drink and business do not belong together.

WORKING FOR GOD We talk sometimes of working for humanity, but all honest work honest ly done is that, whether it is making a stove or building a hospital race is being lifted by its great think ers and philanthropists, by its invent ors and reformers : but it is being lifted also by every faithful, conscientious toiler who does his best day's work for his day's wage, and puts interest and soul instead of mere selfishness into his task. The kingdom of God is rising out of the shame and sin of earth day by day, and its builders are not only those who are putting their work into souls, but those who put their souls into work as well—each man building "over against his own house," as best he may by doing for Christ's sake the thing that is given him to do.-True

### GOOD EXAMPLE

When you see a beautiful gem in a jeweler's window, you stop and admire it and then go on. But when you see a beautiful trait in another life, admiration is not enough. Good example is a challenge. Beauty and symmetry of character demand of you not merely admiration, but emulation.

SUCCESS IS SO EASY

Failure is nothing but education, nothing but the first step to some-

thing better. A young art student who had just finished a picture tearfully cried out that it was "another awful failure," but her instructress, seeing her work, took brush and palette and applied a few quick strokes here and there, and lo! the failure was a thing of beauty. The young woman learned to add the finishing touches to her own failures, and then won prize

after prize. Students in the school of business know that thousands of great works of art and wonderful inventions have been lost to the world on the eve of accomplishment, because their auth ors became discouraged and disheartened when but a little more work, a little more time, a little more perseverance would have imparted the finishing touches and converted the crude picture into a work of true art .- Catholic Citizen.

WHAT WILL MAKE YOU GEAD When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts be-

day things of life; that you served the best you could in life's lowly

You will be glad that men have said all along your way: "I know that I can trust him. He is as true as steel.'

You will be glad that there have been some rainy days in your life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and

life would cease.
You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.
You will be glad that you brought

smiles to men and not sorrow. You will be glad that you have met with a hearty handshake all the hard things which have come to you, never dodging out of them, but turn-ing them all to the best possible

## OUR BOYS AND GIRLS

count.-Catholic News.

PERSONAL REMARKS

The habit of making personal re marks grows upon people, and many are surprised when informed that there can be no greater breach of etiquette.

In any place where a conversation can be overheard mischief beyond repairing is often done by remarks concerning the personal affairs of either the speaker or her friends. Usually it is women that make these remarks. Men have to be more careful, for the reason that they may reap the just reward of a knockdown from some one overhearing.
Often these remarks are made

from an overwhelming sense of curosity. An incident relates a story of very young girl who, attending a large reception, noticed a most pecu looking woman standing near, and as soon as conventional greet ings were over eagerly inquired of her hostess, "Dear Mrs. X., who is that dreadful woman standing over there by the door? Imagine her horror when the reply came in cold tones, "That is my mother." She fled to a near friend to tell her tale of woe and received then and there a lecture that lasted through life on the importance of keeping her re-marks confined to other things than

personal matters.

It is bad taste, which means a breach of etiquette, to ask anything about anybody in a crowd, whether it be at a reception, on the street, in a public conveyance or in any case excepting perhaps the name of a

Often the very person for whom the curiosity is felt is really of importance, in a way, may be a cele brity, eccentric in dress and bearing so it is well to steer clear of persons remarks unless in the nature of a compliment. The woman who is invited to spend any time with riends will do well to remember this law, for it is a law of etiquette before making any sort of remark about one guest to another or to her hostess about any guest present. She may find herself in very deep water and never be invited again.

People are prone to talk about people, not about things, and that is why one woman got the reputation of being "the best talker about the weather" ever heard. She had found it a safe topic and kept herself out of trouble by using all her powers to make it her one pet sub- the topical connection between them; -Intermountain Catholic

MUST FIT THE JOB Every young man going out into the world to seek employment must remember, that one of the most important things he must learn is to make

There is nothing in the world re quiring energy and patience that really agrees with one at first.

School days are pleasant only when they are a memory. If the mountain will not come to you you must go to the mountain. The business mountain, the job, the atmosphere of the office will never rush to meet the beginner. It is up to the be ginner to meet the mountain. And he will have to do it quick or some one else will step in and take his place. If you are willing to learn, willing to adapt yourself, then size up your job, the atmosphere of the place, and try to make yourself at home as soon as possible. Try to fit in, to become a part of your roundings. If you can not do that, if you find that you will never fit in where you are, then be fair to your employer and still more to yourself

-Industrial Enterprise. ANIMALS REMEMBER ABUSE

To tease any animal is unwise and even dangerous. Animals never forget. A writer in Farm and Fire side shows how the dispositions of farm animals are made ugly or gentle according as they are treated

by the small boy. He says:
"I know of two little boys and an old family mare. The old mare has often been teased by one of the boys, and when he comes near she lays back her ears and with flashing eyes and snapping teeth tries to get at him. Sometime when he is off him. Sometime when he guard perhaps the chance will come and who knows what will happen a played with the old mare and talked to her, and she will come to him and follow him everywhere. He never teased her, and she shows her grati-

hidden meanness and should not be permitted. It also spoils the animal. How much better to have them act from motives of affection rather

A STORY OF ST. FRANCIS

St. Francis of Assisi once stepped down into the cloister of his monas-tery, and laying his hand on the shoulder of a young monk said: "Brother, let us go down into the

town and preach."
So they went forth, the venerable father and the young man, conversing as they went.

They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found them selves back at the monastery again Then said the young monk: Father, when shall we begin to

And the father looked kindly down upon his son, and said: "My child, we have been preaching. We were preaching while we were walking. We have been seen. looked at, our behavior has been re marked, and so we have delivered a norning sermon. Ah! my son, it is of no use to walk anywhere to preach, unless we preach as we

YOUR CRUCIFIX

Have you a crucifix? What do you do with it? Keep it near you. Let it be on your desk when you write, or on your work table, that when you raise your eyes they may fall upon the image of Jesus. And when you sleep hold the crucifix in your hand. It is true that nothing can equal as a means of sanctifying grace, the practice of frequent Communion and adoration of the Blessed Sacrament, but one cannot always be in the Di vine Presence, nor can we receive Jesus into our hearts as often as we would desire. One can, however, always wear His image, and this image of Jesus speaks a language of its own that will help the soul in many ways. Why do you not, when you rise in the morning, kiss the crucifix with love, promising Our Lord, that you will lovingly carry the crosses He sends you throughout the day ?-Pere D'Alzon.

#### NEWMAN AND

Edmund Burke.

KINGSLEY

A RACY PAPER ON THE OXFORD MOVEMENT AND NEWMAN'S APOLOGIA PRO VITA SUA

By Martin J. Griffin, Parliamentary Librarian in the Montreal Gazette, Sept 20

"He that wrestles with us strength. ens our nerves and sharpens our skill; our antagonist is our helper.'

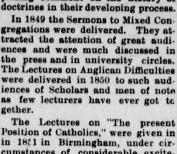
There are certain books which are very properly called epoch-making. No doubt many people would differ from each other in making out a list. An experimental one would perhaps include Bacon's Advancement of Learning, Sir Thomas Browne's Religio Medici, Johnson's Lives of the Poets, Boswell's Life of Johnston, Burke's Reflections, Lock hart's Life of Scott. These works would generally be admitted to the distinction claimed for them; on such grounds as these—that they gathered up and given forth much learning, had set currents of thought flowing freely, had crystal lized literary opinions, had challenged controversy on great topics and in fine had exerted fluences which are not yet exhausted. Some demur might be made as to but their relation as sources of in

fluence would hardly be denied. To them, as indeed to any other substitute list of works which any student of literature might, without difficulty offer, one work would probably be added with universal proval, viz. Newman's Apologia Pro Vita Sua. All the conditions are here fulfilled. Learning is gathered up and given out, thought is set flowing freely, opinions are crystallized, controversy is challenged, and an influence is exerted still after half a century—an influence which promises to continue into times be-

yond our anticipation.

A new edition of the work has recently been published by the Oxford Press, edited by Mr. Wilfrid Ward. It is likely to revive interest and attract new readers. For many years past the Apologia in its original form has been out of print, and has been held at a great price by the booksellers. The work was origin ally published in weekly numbers in order to meet the demand of readers who were deeply interested in an unusual controversy. At its completion it was published in volume form by the Longmans, in 1864. This edition in gloriously large type, and still rare, was de-void of one of the chief attractions of the controversy, viz., the correspondence between Rev. Charles Kingsley and Dr. Newman, with Newman's comments, interpretations and conclusions, which was at first published in pamphlet form.

In later editions, Cardinal New man, feeling that Kingsley had been severely treated, omitted this cor-respondence and its commentary. The omission was made in the 1864 editions and to some extent the omission deprived the work of a certain degree of completeness, since the reader was left to guess at some of the reasons why Dr. Newman was so stern and unsparing in his indignant comments on Kingsley's letters and his apology. The American editions, published by the Appletons in 1865, cause you did so.
You will be glad that you were happy when doing the small, everydumb animals shows a streak of the strength GILLETT'S LYE



cumstances of considerable excitement and some personal danger. They remain still among the most remarkable products of literature in the nineteenth century. From 1852 to 1856 he was engaged in the work of endeavoring to establish a Catho lic university in Ireland; and his work there was open, public, able and appreciated. He was also engaged in later years in periodical to the writing of the Apologia. It was in itself a beautiful specimen of writing in various Catholic reviews etc., in common with Lord Acton and the brilliant band gathered together by that remarkable man. It will thus be seen that it was impossible for him to be forgotten or overlooked sionally some one in England put forth a special copy containing the letby his contemporaries, Catholic or Protestant. That he was unappreciated would be difficult to prove

ters, the Apologia and Kingsley's pamphlet in reply. The possessors Mr. Ward notes the failure of the periodicals, the suppression, in effect of some of them; the failure of the lated on having something really rare and precious. We know of only Irish University; the cessation of the project for revising the Bible, as indications of the failure of Newman to impress himself. Another view may be taken. The object of all Newman's writings was to effect a change in opinion. The change took place though the periodicals were contains an essay by Mr. Wilfrid Ward, son of "Ideal" Ward, whose suspended. If cessation is failure, then the British Critic, the Lives of suspended. the Saints, the Tracts for the Times Kingsley's pamphlet in reply. Then follows the Apologia Pro Vita Sua with some variations of the 1865 ediall of Newman's work while in the Anglican Church were failures. their object was accomplished. And ters peculiar to the 1865 edition. The Preface to the 1865 edition is England, still operative and influen-

So with regard to the Catholic nerodicals. It was difficult to publish such reviews written by many men with the object of interesting laymen in ecclesiastical affairs, without getting into hot water; all such periodicals in any country, among any re-ligious bodies, have had their seasons of difficulty. The translation and re-vision of the Bible was a work undertaken with perhaps too little consideration. Revisions of the Bible have often been discussed. The only one published has not been wholly a ess. As to the University of Ireland it was a heroic attempt, fore-To transfer to Dublin in the nineeenth century the system which had grown up during many centuries at Oxford and Cambridge, not to speak of Salamanca, Paris and Madrid, was as we have said a heroic effort; but differ from him is a somewhat riskful experiment, and few will care to do could not succeed. Apart from the want of financial support in a poor country; and apart from the difficul-ties arising from divided opinions very well known by all the world of among the ecclesiastical authorities
—who had a thousand other duties and difficulties to face every day-

and the laymen who were not speci ally fitted for the discussion of educational affairs; there was one sufficient reason for the failure. A glance at the list of Professors would show how impossible was any chance bulk of his fellow-countrymen had of success. Newman did his best, in the full

light of public observation; he could thing that all his failures have pro duced a precious literature which has inspired two generations and will inspire many more. The articles in the suspended periodicals. anglican and Catholic, form most valuable parts of Newman's works. The lectures remain monuments of learning, skill and eloquence. Th Irish University failure produced the "Idea of a University" and Lectures on University Subjects, which have not been equalled in skill, logic, learning and eloquence since the days of Bacon.

Then in 1864 came the attack on

Newman, by Charles Kingsley, in MacMillan's Magazine; the brilliantly amusing correspondence be tween Newman and Kingsley; the reply of Kingsley in a pamphlet; and finally the Apologia Pro Vita Sua, which is now issued in the notable edition before us. It is late in the day to praise a classic No other book occupies so remark able a place in literature. It is often said that the Oxford Movement of which it was the product, was also a failure. This is, of course, nonsense. There was to some extent a cessation at Oxford of organization effort to carry on the propagandism of Keble and Newman. But the "movement had gone beyond Oxford. It had permeated all Eng-land and revived the traditions which had never vitally ceased even in the eighteenth century. It had gone to all the colonies. India felt its influence. The United States feels its influence still.

cial and non-official. That he should suddenly drop out of public notice is not reasonable to suppose. Kingsley was even for Newman a formidable opponent. He was able popular, aggressive; and he had a lic Church he was engaged in a series of activities which effectually pre-vented him from being forgotten, huge following. But he had in this instance offended English traditions of frankness and fair play He did not at once leap into the pub-Having made statements hastily lic arena, since he did not at once (which were, however, the common choose what form his activities were opinions of millions of his countrynen) he was unable to prove them Oratorian his energies were freely he shuffled in his reply; and was employed. In 1846, the year after he became a Catholic he published, by permission, his volume on the crushed by the iron logic of the offended scholar. He deserves some form of public sympathy and even gratitude for having forced out the Development of Doctrine which had been prepared and was about to be published, when he made his sub-

Apologia. Newman's temper in the contromission. It is as all who are familiar with these subjects know, a volume flery. This is quite true; there

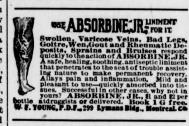
ume of astonishing learning and sur-prising comment on the history of doctrines in their developing process. sidered how many were Newman's provocations. During all the years from 1833 to 1845 he had been ected to every form of personal and hostile criticism. The press had pointed its arrows for him. Bishops had charged against him. His house at Littlemore had been spied on. His motives had been misconstrued. After 1845 the personal criticism continued in various forms, stantly. Consequently, when King-sley made his attack, Newman's temper was sorely tried, and he showed it. Had he not done so, his sincer ity might have been questioned; but no one should question it after 1864.

> If you possess a sharp tongue, keep it between your teeth.

The man who does most has the does.

The two rarest qualities in human nature are steadfastness and gratitude.

Enterprises begun in an ordinary and simple way are more favored by God than those in which extraordinary and brilliant means are used. A rejected by God, and that which appears virtuous in him is but vice .-St. Vincent de Paul.



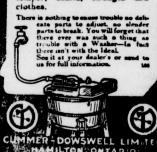


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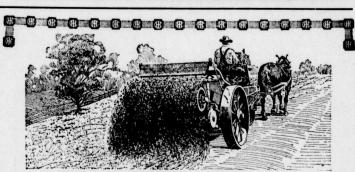
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