

of the historian of the English people, and himself the bearer of an honorable reputation in the same field. "Does the Government," it was asked, "still think we have no fire-arms in Belfast?" A strange question for men of "order and peace!" A strange question surely, if we failed to recollect the history of Orange domination in Ulster or elsewhere.

One of the most affecting monuments to the "zeal" of the Scottish Reformers is the beautiful ruin of Balmerino Abbey, to the history of which attention has recently been drawn by a well-known writer. It occupies a commanding situation overlooking the valley of the Tay, the estuary, the famous Carse of Gowrie, and, in the distance, the Grampian Hills. Little now remains of the once splendid foundation, but that little speaks eloquently of the glories of pre-Reformation Scotland. The monastery belonged to the Cistercian Order, and its foundation dates back to 1229, when Ermengarde, widow of William the Lion, and mother of Alexander II, set apart this tract as a place of "prayer and reparation forever." This pious intention was not destined to be fulfilled for a longer period than three centuries, for with the dawn of the "Reformation" came the sacking and demolition by the rabble crew that followed the Lords of the Congregation from St. Andrews in 1559. The ruin of the stately edifice was complete. A portion of the refectory and a few pillars alone remain. Of the church there is scarcely a trace. But meagre as they are they speak across the centuries alike of the glories that once were, and of the future, possibly, that is to be.

WHATEVER BE the future of the Church in Scotland (and she certainly bears upon her now a note of hope and promise) it is consoling to reflect upon the continued prosperity of the Benedictine Order in Scotland and England, and of the extension of its work to Canada. The Cistercians of Balmerino followed in their day the rule of St. Benedict; the monastery of Port Augustus, which continues to thrive, observes the same venerable rule in ours. To the new North West of Canada, so instinct with hope for the future, these same Benedictine monks come now to take up the same works—prayer, reparation, education—and to carry on the traditions of the Order. The Bishop of Regina has entrusted to them the foundation of a secondary college at Calgary, and also the establishment of missions wherever the need presents itself. The Abbot of Ampleforth, who visited Calgary last year, and appraised the situation, has enthusiastically accepted the charge and is sending out as first Superior Dom Clarkson, who has been filling the post of Rector of St. Mary's, Brownridge, Preston. He will come to Canada immediately, and undertake without delay the erection of the college. Missionary work will follow, and in due time other Fathers will join him, and prosecute the work in the age-long spirit of their Founder. It augurs well for the future of Alberta that the sons of St. Benedict are to have a part in the moulding of its destinies.

THE ACTION of the United States Government in appointing a special officer at Port Huron to protect young and innocent girls from being dragged into infamy by white slavers, comes none too soon. Immigration officers at that point have reported an appalling increase in this infernal traffic from Canada within the past few years, and it is high time organized effort was made to put an end to it. The subject has been much discussed of late years, but while philanthropic societies have been listening to declarations, and "resolving" valiantly against it the traffic has gone on unchecked. Now Washington has set an able and experienced official, in the person of Major-General Wagner, to put a check upon it. In this laudable campaign he will have the support of every good citizen on either side of the line.

AS INDICATED by press reports of the Methodist Missionary conference at Brantford, the good people are still in the throes of anxiety as to their prospects. One of the cries which we hear from them most frequently is the "success" of their proselytizing efforts among foreign Catholics in Canada. They have plenty of money for unsavory work of that kind, but when they come to take an inventory, the cry of despair which has just emanated from Brantford becomes the predominant note. Their receipts for missions last year fell \$26,000 short of their expenditures, and they find themselves in the position of being "unable to furnish a single additional man" for the year to come. One delegate, a former editor of the Christian Guardian, was particularly pessimistic, and, notwithstanding indignant protests, his resolution to renege carried. Notwithstanding the progress and development of Canada, Methodism certainly (if we may judge from its own utterances) is going backward. Its financial position is not improved with the liberalization of its theology. Both

are on the down grade. Yet its votaries shut their eyes to the realities and continue to squander their resources upon phantoms such as "Italian missions" and the like. Inability to profit by experience has become with them a denominational characteristic.

A QUEBEC EDITOR AND HOME RULE

Quebec, Oct. 5, 1912.
To the Editor CATHOLIC RECORD,
London, Ont.:
Dear Sir—The accompanying letter was written in refutation of a strongly biased anti-Home Rule editorial which appeared in the Quebec Chronicle of the 23rd ult. As you will see by the letter it was addressed to the Daily Telegraph of this city, a paper generally recognized by the Irish people of Quebec as favorable to the cause. For reasons best known to the management of that paper the letter was first gladly accepted with a promise to publish, and, on further consideration was refused that privilege. As the CATHOLIC RECORD has a very large circulation in the city of Quebec I would be very much pleased if you could extend the courtesy of your columns to the enclosed letter, together with this, which will afford an opportunity for the Irish people of this city to appreciate the attitude of the Chronicle towards the Daily Telegraph.

Yours very truly
SUBSCRIBER.
To the Editor of the Daily Telegraph,
Sir: In Monday's issue of the Chronicle, that paper takes what it is pleased to call the "Asquith-Churchill Ministry" to task for a contemplated striking of the name of Sir Edward Carson from the list of Privy Counsellors. The writer of this letter is not given to newspaper controversy. But when an article, so obviously unfair and biased as that of Monday is flung in the faces of the Chronicle's Irish Catholic readers, who, I believe, are no one is constrained to take issue with it and to place before the public through the medium of the Telegraph some phases of the Irish question.

I am not aware that the government proposes to deprive Sir Edward Carson of his Privy Counsellorship. This may be but newspaper rumor. But if it have, as there would seem to be abundant justification on the part of the government in exercising its prerogative. And should this executive rebuke be administered, it would not be for the reason the Chronicle states, "because he has the courage of his own convictions, etc., etc."

Rather, I would it be for the very material reason that this Sir Edward Carson has, for some time, been, and is presently engaged, in inciting the Protestants of Ulster to sedition. One does not need to have the rank of Privy Counsellor to appreciate to the full the possible consequences of Sir Edward Carson's seditious activity. But the offence is the more flagrant in one who has been honored by his Sovereign and from whose intelligence a more constitutional course might be expected. "To have the courage of one's convictions" (a very much over-worked expression) is a laudable attribute in any man, but it can be offset by the equally lacking expression, "discretion is the better part of valor." Sir Edward Carson's fiery valor seems to have entirely overwhelmed his discretion, and if he be not at the moment, a traitor to the British crown, it is because the beneficent laws of his country do not sharply define where sedition ends and treason begins.

You, Mr. Editor, cannot be unfamiliar with the history of Ireland, during the last half century. In the early 80's we read daily of the outrages under the Coercion and Crimes Acts. We saw how Mr. Parnell and his followers were cast into prison for advising their people to resist civil and unjust laws, which inflicted the direst misery on the Irish people. Indeed, Sir Henry W. Lucy, that brilliant parliamentary writer, tells of the time when practically every Irish M. P. at Westminster, when addressing the House would begin his speech "Mr. Speaker, when I was in jail."

Let us, for one moment, contrast the conduct of Parnell and his followers of that day, with that of Sir Edward Carson and his friends of today. It is true that Parnell resisted laws which were actually on the statute books, but he resisted them in the name of the vast mass of the Irish people. And why? Need we ask why? Not in fear of pending legislation in government, not in affected misgiving or alarm that their condition would be worse under prospective legislation—that could not well be—but in face of very real suffering, starvation and sorrow. Not a mere handful of people, hear in mind, subjected to the coercive legislation of a great majority, but a great majority endeavoring to eke out a bare existence—at the best of a mere handful. The Chronicle mentions "British Fair Play." Somewhere I have heard that expression before. If the British people had exercised their much vaunted sense of fair play to Ireland in those days, there would not rankle in the breasts of Irishmen, that irradicable contempt for the British governments under which Ireland suffered.

But Sir Edward Carson and his cohorts, now that Home Rule seems to be in sight, advise the people of Ulster to resist. Resist what? If his words, and the language of that solemn covenant to be signed next Saturday, mean anything, they mean that the Home Rule Bill, once it becomes law, will be resisted even to the extent of armed rebellion. True, the people are not authorized to revolt against the law, but against prospective law—a law, sought for and welcomed by seven-eighths of the people, though detested by the one-eighth of whom Sir Edward Carson is the recognized leader.

It is rather unfortunate for the force of his argument, that the Chronicle should employ that very choice quotation (it seems to be a quotation, though whence it comes I know not) with which he closes his article. As regards Home Rule, the Asquith Government has played the game fairly. If you will

permit me, I might improve a term which must appeal to that ultra-British heart of the Chronicle man. They have played the game "Britishly." Home Rule has been to the fore during at least two sessions of parliament. There has been no Star Chamber work in presenting that legislation to parliament, and every provision of the bill has been scrutinized and criticized by its opponents. "Sneaking round by a hidden pathway" cannot be said to characterize the course of Winston Churchill on the 8th of February last, when, after publicly announcing his intention weeks before, he went to the city of Belfast to explain to the people of Ulster the Home Rule Bill. And this in the face of malicious and even sanguinary threats loud enough and blatant enough, to intimidate many a man of stout heart. But Mr. Churchill knew his men. He was not deterred from his purpose and the heavens did not fall!

In like manner, I venture the prediction that Sir Edward Carson's exhortations, his marshalling in arms, his "solemn covenant" (which by the way, has an ominous seventeenth century sound) will be as barren of results as the passing of the Home Rule Bill is concerned, as was that sorry exhibition of impotence prior to the 8th of February.

Sir Edward Carson is leading a forlorn hope. His agitation is as silly as it is criminal. That poor deluded Lord George Gordon, who in 1780 fomented the anti-popery riots, which bears his name, was not more ignoble in the motives which inspired him, nor did he present a more pitiable spectacle, than his knightly imitator of the present day. But the "agitation in Ulster" is such an all-recurring one, that, to thinking people, it no longer causes alarm. It is quite a venerable respectability as it dates from 1690, with spasmodic recurrences (as the doctors might say) from time to time, of varying degrees of malignity and threatened violence. It divides; honors with Halley's comet, whose visitations recur at long intervals, and whose advent is heralded by many dire predictions—yet this earth remains intact.

"Ulster will fight and Ulster will be right," we were told by Lord Randolph Churchill. Yes, Ulster will fight. Ulster has a disposition to fight on every conceivable provocation, great or small. But when will Ulster be "right"? Ulster fought a very valiant fight in 1829, against the granting of Catholic Emancipation—but she was not "right" on that occasion. Ulster was quite as formidable in her threats and her war-like spirit as she is to-day in the few months preceding 1869, when Mr. Gladstone disestablished the Irish Church—but again, Ulster was not "right."

And as one who has seen considerable of what is regarded as mainly fighting, both in a physical and moral sense, let me add that I have yet to see on the part of Ulster a manifestation of any action to merit the name of "fighting." Fiery speeches, sanguinary threats, "visions" of governments do not constitute fighting. They do not even effect what they are primarily intended to effect—the intimidation of the government into a modification of the Bill, by which Ulster would be placed beyond the scope of its operation.

I enclose my card, Mr. Editor, and thanking you for the space, beg to subscribe myself,
IRISHMAN.
Quebec, 26th Sept. 1912.

ARE CATHOLICS INTOLERANT? AN ASSUMPTION THAT IS SHATTERED BY HISTORY

By W. J. Geer, A. M.—until recently Anglican Curate in All Saints, Woodstock, Ont.

In the Sydney morning papers of Feb. 22nd appeared an account of the death of the Samoan High Chief Matafale. He is described as a "noble figure—perhaps the greatest Samoan that has ever lived." The correspondent of the Daily Telegraph wrote: "Matafale died, as he lived, for many years a Catholic. He was a regular attendant at the church, and was ever tolerant in his manner." Here we have the quiet assumption that Catholics, as a rule, are intolerant, and that it is an exception to the general rule to find one who is not intolerant.

This is the ordinary Protestant notion. How many times have I heard the remark: "If they (the Catholics) get the upper hand again they would be just the same as they used to be, and persecute us Protestants." And then some reference is made about "Bloody Mary," or "The horrors of the Spanish Inquisition," or, perhaps, "The Catholic Church." But, though a Catholic all his life, and a regular attendant at the church, he was ever tolerant in his manner. Here we have the quiet assumption that Catholics, as a rule, are intolerant, and that it is an exception to the general rule to find one who is not intolerant.

The plain truth is that the Catholic Church never has claimed—and never will claim—the right to compel people by force to become Catholics. Her only methods are those of persuasion, instruction and example. It is true that a few Catholic sovereigns have allowed persecutions, as did Queen Mary of England, or have even been persecutors, as was Louis XIV. of France in his measures against the Huguenots—likewise some Spanish Kings—for the Spanish Inquisition was the creation of the government, and dealt in most cases with political offenders. It was not the creation of the Church to deal with heretics. Indeed, the Pope tried to induce the Inquisition to mitigate the extreme penalties.

THE PAST, VIEWED FROM OUR AGE
We live in an age of toleration, and it is hard for us to understand the fierce persecutions of days gone by. Cato, when at the age of eighty-six he was accused of certain offences of his past life, he said: "It is difficult to render an account of one's conduct to men belonging to an age different from that in which one has lived." So, both Catholics and Protestants, in forming an opinion on persecutions of the past, need to remember the great difficulty of freeing their minds from the influence of the atmosphere around them, and of

entering into the spirit of those times with their different ideas, harsher methods, and particular circumstances. Catholics hold as brief for Queen Mary or the French and Spanish monarchs, nor do they wish to maintain that their measures were right. Nor is it fair to the Catholic Church to pick out the blackest acts of some of her members, and then call that Catholicism as persecuting and intolerant.

PROTESTANT AND CATHOLIC PERSECUTIONS COMPARED

But Protestants should be the very last to speak about religious intolerance. Protestant victims of religious persecution are few in number compared with Catholic victims. Suppose we compare them. During Queen Mary's reign about two hundred were put to death. Who advised their execution? Certainly not the Catholic Church. The Protestant Bishop Barnes writes that "Cardinal Pole, the Papal Legate, never asked the clergy to persecute heretics, but to reform themselves"; and that "he advised that no open persecution should be raised against the Protestants."

Nor was it Queen Mary. Although many of the two hundred had aimed at stirring up a rebellion and detaching her country from Catholic allegiance, her counsel was not to stir up a rebellion and detaching her country from Catholic allegiance, but to reform themselves. When we remember how Mary had seen the Catholic Bishops confined for years in dungeons, how the Protestant reformers wrote and preached against her in the filthiest terms, and how terribly she suffered from ill health, the wonder is that Mary pleased for and obtained the release of so many of the Protestants. Her biographer shows that the Queen was not present at the council when Cranmer's case was dealt with. In any case, Queen Mary was not the instigator of the persecution in her reign. It was the work of her ministers and her council, and almost every one of them had been converted to Catholicism. This shows that they were men of no religious principle, who simply acted from motives of political expediency. Cranmer, Ridley and Latimer were fanatics who would again kill and destroy the moment they had the power, therefore (so they argued) they had better be put out of the way.

THE LAST MESSAGE

OF THE LATE FATHER ALEXANDER DOYLE WAS ON CONVERSION OF AMERICA TO TRUE FAITH OF JESUS CHRIST

The missionary heart of the late Rev. Alexander Doyle was dominated by a great idea, the conversion of America to the true faith of Jesus Christ. His zealous and apostolic was Catholic too. It could not be otherwise, for he loved the Church, not only for his country's sake, but, and above all, because she is the world-wide Church of the Master. From the first announcement of the establishment in this country of a national seminary for foreign missions, Father Doyle gave the idea his enthusiastic approval, taking advantage of every occasion to impress his own sentiments upon all whom he could reach. In one of the most recent numbers of his little monthly, The Missionary, he wrote what has proved to be his last message on this important topic, and we quote from it for the benefit of our readers, the following passages:

THE CATHOLIC CHURCH NOT NATIONAL
The Catholic Church is the Universal Church, and it must not be identified anywhere in the world with any one nationality to the exclusion of others so as to make it appear that it is a national church. This is particularly the case with the nations which have not yet been converted to Christianity. They know little of what they see in their own environment. They have not that outlook over the world that will furnish them with a broad view of affairs, and, therefore, Christianity must come to them tinged not with any nationality, lest perchance they may think that the Catholic Church is French, or German, or of any other distinctive nationality. If, perchance, it must come presented by some special type of priest, the type must either be varied, or for the time being be the type that they love the best.

AMERICA FAVORED IN THE EAST
America is one of the favored nations now in the Orient, and for this reason there should be Americans to bear the banners of Christianity. This reason alone should create the American Foreign Missionary Seminary. There is very great need in China and elsewhere in the East to persuade the people that everything American is not Protestant; that the Catholic Church flourishes in the United States, beyond all other churches, and to be an American and a Catholic at the same time is no anomaly. Herein lies a second vital reason for the existence of a foreign seminary that will prepare Americans for the foreign field.

AND IN SCOTLAND
Ronald Stewart, a Scotchman, has written of "the long-drawn-out agony" of Scotch Catholics. He says: "The endurance of the survivors of the old Catholic Church of Scotland through those slow-dragging ages of slavery and persecution can never be sufficiently honored. And what can be said of the heroism of the little band of priests, monks and nuns who, at the same time, they had to console the afflicted and encourage them to persevere, despite their misfortunes, and not to purchase ease and security as the price of apostasy." To be deep in history is to cease to be a

Protestant. If only Protestants could learn the true facts about the beginnings of their various religions, they would not for very shame talk any more about "Bloody Mary" or "those bigoted Catholics." The Catholics of to-day do not want to show any bitterness for what they have suffered in the past, but to live on friendly terms with their Protestant citizens. My work in the Anglican Church began on the east side of Belfast, where Irish Catholics are in an overwhelming majority. From Elaine to Ballarat, from Wallace to Pootalla, I knew almost every Protestant family and they always spoke in the highest terms of the good will and kindness of their Catholic neighbors. I remember an exciting State election there, when the seat was contested by a Methodist and a Catholic and the Methodist won easily. My late father often said that he had always been treated with the greatest respect by Catholics.

In the south of Ireland, where Catholics greatly outnumber Protestants, in some parts by 100 to 1, a Protestant Mayor is quite common and in the north where Protestants are in the majority, Catholics and Protestants live side by side on the best of terms until the 12th of July comes when Orange preachers by their wild and whirling talk, so work upon the feeling of their hearers that they come out shouting "to hell with the Pope," and almost ready to cast their unoffending Catholic neighbors.

TO SUM UP
The record of Protestantism is the record of persecution. Luther advocated persecution. Calvin burnt Servetus, John Knox taught: "The people are bound to put to death the Queen, along with all her priests." Cranmer, Ridley and Latimer revelled in blood-shedding. The Protestant Archbishop Usher taught: "To give any toleration to Papists is a grievous sin." The Huguenots butchered thousands of priests and buried some alive.

Was it ever enacted in any Catholic country that anyone who refused to attend Mass should be heavily fined? Was it ever enacted in any Catholic country that no Protestant should keep a horse worth more than £5, and if he did so, Catholics might take it from him? And that no Protestant children could inherit lands until they conformed to the Catholic Faith? Was it ever enacted in any Catholic country that Protestants should be racked ten times for his Protestantism—a punishment which was inflicted upon Father Southwell; or that a Protestant woman should be pressed to death between stones for harboring a Protestant clergyman, a punishment which was inflicted upon Margaret Clitheroe? But enough of this. Everyone knows the reality of these horrors, though for three hundred years they have been omitted from Protestant histories.

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one of the surest incentives to priestliness of spirit I could set before the pupils of my seminary, is the recital of deeds and trials of missionaries in foreign lands."

The Field Afar is the organ of the Catholic Foreign Mission Society, now established in its permanent home at Maryknoll, Ossining, N. Y., New York. Send for a sample copy, and discover for yourself its attractive qualities.

JOURNALISTIC IGNORANCE

"The appalling ignorance of the majority of English journalists in connection with the matters of Catholic doctrine, discipline and belief," says the Irish Catholic, "is strikingly illustrated by a reference in a recent issue of the Pall Mall Gazette to the action of Queen Elena of Italy, who in the absence of a priest, gave absolution to a dying workman." It would be hard to beat this, but no doubt most of the Protestant readers of the Pall Mall accept it as gospel truth.

The description of a woman confessor is ludicrous enough but the Irish Catholic ought to be glad that the Pall Mall Gazette stopped with the mere narration of the supposed fact. If some of our American papers had published the sweet, pretty story, there would have been a picture of the Queen in the act of giving absolution, and very likely clothed in purple and gold. For many of our journals display as much ignorance as the Pall Mall Gazette, when dealing with Catholic theology and Catholic practice.

Nowadays one does not read the strange things which used to come from the pen of the young non-Catholic reporter when writing upon some ecclesiastical function. We no longer meet the priest who enters the sanctuary carrying an acolyte in each hand, nor the one who is clad in a gold thurifer. Let us be thankful that those days of ignorant, even if unintentional, caricature are gone by.

The wonder is that any editor ever allowed a reporter to do things of which his ignorance was illimitable. There would be as much sense in his trying to describe the gowns at a social function, and candidly we admit that we do not know the difference between crepe de chene and cheese cloth.

Some reporters, however, know everything. And even to-day their blunders about Catholic things are egregious. Not considering the matter of Catholic theology, where some of them are guilty of a distinct heresy in every line, it is in the matter of Catholic terminology that they work havoc. It is quite common now to read of the priest who "performs" Mass or "performs the Sacrament," or who sometimes "performs an appropriate Mass."

Again there is the priest who "says the Benediction of the Sacrament," or "chants the Rosary." Not long since we read in one of the suburban papers that the local Church celebrated "the feast of the Forty Hours."

There is a humorous side to it, for men are funniest when their wit is unintentional. But the humor becomes irritating. The Catholic Church, its

doctrines, its practices, the common ordinary phraseology used in describing them are open to every one who can read. The number of books containing the necessary information is unlimited. But in spite of that it might be worth while for some Catholic journalist to get out a little book entitled "Don'ts for Reporters Who Write of Catholic Affairs."—Pilot.

MAILING OF CATHOLIC LITERATURE

The Catholic Truth Society of Canada have been sending for some time through the kindly offices of their members and their friends copies of Catholic newspapers, weekly to the addresses of poor and neglected Catholic families throughout Canada, who through carelessness or poverty do not subscribe for such. They have invited the co-operation of the priesthood throughout Ontario, Eastern and Western Canada and Newfoundland. The work has attained such dimensions we find it necessary to make an appeal to all Catholics to assist in this effort. Many thousands of families in Canada are receiving Catholic papers, which after being read are unfortunately consigned to the waste-paper basket, whereas they could be made useful adjuncts to the work of the Church by being retained to some of the families in question. On the other hand it is possible that some who read this letter may feel that they prefer not to trust to their memory, and to have a newspaper sent direct from the office of publication. For these I beg to say that such an arrangement has been made with the CATHOLIC RECORD, and papers for this purpose may be forwarded direct from the CATHOLIC RECORD office. In either case the Catholic Truth Society would be very glad to have the co-operation of all subscribers to Catholic Journals, and if any one should feel sufficiently interested, if they will kindly drop a line to the Remailing Committee, Catholic Truth Society, P. O. Box 383, Toronto, Canada, stating how many papers they can or will mail weekly, corresponding addresses will be sent to them immediately.

In The Street

"I've seen a woman kneeling down
In the dirty street,
An' she took no heed of her tattered gown,
Or the broken boots on her feet:
An' she took no heed of the people there,
Rich and poor that would stand an' stare
At a woman kneeling in prayer
In the street."

For the thing that she'd spied
At the back of the great shop-window pane
Was a cross with a Figure crucified.
She took no heed of the driving rain,
An' them that would turn to look again,
She took no heed of the noisy street,
But knelt down there at her Saviour's feet.

What matter at all what the place might be,
To one poor soul it was Calvary."

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