

shown a gratifying increase over previous years. Organized pilgrimages from every diocese in Ireland wended their way thither, and from Scotland, we are told, came many thousands. This famous shrine of St. Patrick bids fair to become, indeed, the common meeting-place of these two predominant branches of the Celtic race, and, having regard to their origin and ancient history, it is fitting that it should be so. It is the spot to which St. Patrick, their common father, was wont to retire when he wished to commune most closely with his Master, and, notwithstanding hostile visitations and the inroads of time, his spirit still hovers about it and the ancient ideas of penance hold sway there still.

THE ISLE of Lough Derg differs in one respect from almost every other shrine in Christendom. Upon others for the most part, time has laid its levelling hand, and what are known as "modern improvements" have found access to them to a greater or lesser degree. But St. Patrick's Purgatory retains its pristine simplicity. There is nothing there to attract the mere tourist, or even the tourist in pilgrims' garb. No palatial hotel with electric light, modern plumbing, elaborate cuisine, or those other "improvements" which have come to be regarded as essential to the average traveller, will be found there. St. Patrick intended it as a place of penance, and a place of penance it remains to this day. The pilgrim who would participate in its exercises must content himself with the plainest of fare, sleep upon the simplest of couches, and give himself up for the period of his stay to the performance of exercises that are really penitential. In no other way can he enter into its spirit or reap the spiritual benefits he is presumed to be in search of.

NOR is the shrine any respecter of persons. There men and women of all classes of society meet on a common level to purge the soul of its blemishes in an atmosphere of sublime piety. There they step back for the nonce into a simple and more truly democratic age; they imbibe the spirit of those early fathers in the Faith who, realizing as, alas! it is so difficult to realize in this prosaic century, that life itself is but a pilgrimage, centred their thoughts and aspirations in another life, and made the things of time altogether subservient to that higher vocation. Well it is for Ireland that, standing upon the threshold of far-reaching constitutional changes, the spirit which has thus far kept Lough Derg what St. Patrick intended it should be, has still voice and influence in her councils, and, as we believe, in the hearts of the great majority of her children.

THE INVOCATION OF THE SAINTS

A NEW DEPARTURE IN THE ESTABLISHMENT

A little late in the day, perhaps, the Church of England is beginning to grope its way back to "the invocation of the saints." The Bishop of London has been led to consider the novelty by a conversation he had with a member of the Greek Church during a recent visit to Russia. If he will push his inquiries a little further in the same quarter, he may learn something which will astonish him about that devotion to the Blessed Virgin for which the Greek Church has always been distinguished. The Bishop of London, preaching on the occasion of the Church Congress now being held in Southampton, is reported in the Morning Post as follows:

During my visit to Russia, when I had a long conversation through an interpreter with the authorities of the Russian Church, nothing seemed to strike them more forcibly than the little connection which we seemed in our Church to have with the departed. After a two hours' conversation with a Bishop, an Abbot, and six of the leading priests of the oldest monastery in Russia, they ended by saying, "But surely, Bishop, yours is a very unloving doctrine; we love our dear ones in the other world; they are close to us; our boys speak to their mothers in Paradise as if they were in the same room; we are not Roman Catholics any more than you, and repudiate the claim of the Pope to jurisdiction over us as you do, but we should miss sorely our belief in the prayers and intercessions for which we are allowed to ask from the great cloud of witnesses." And then, as if to clinch their assertion that such prayers and intercessions in no way took their eyes away from the one central object of worship, they presented me with a beautiful ikon of our Lord, saying, "Take this, the Image of the one Master of us all." It is far from accurate to speak as if the subject of Invocation of Saints was a question which merely divided Rome and ourselves; it is a

question which concerns what is deep in human nature and which will have to be reckoned with perhaps as much as anything, if the Committee of Faith and Order, which has now started upon its world-wide work, and which is to leave no question which divides Churches unexamined, really is to bring about, as we all ought to pray, the re-union of Christendom and the repairing of the rents in the seamless robe of Christ. In reaching such a great consummation, as in reaching a great peace, there must be give and take, and the question which we have to face as representing the great Anglo-Catholic Church is whether there is anything we can give on this question, or it may well be, anything which we can take, without endangering that one thing which we can never give, and on which our faith is absolutely founded, and that is our belief in Jesus Christ as the one Mediator between God and man. Nothing more is desired by asking for the prayers of the saints than a man desires when he asks his friends to pray for him in a crisis on earth; no derogation is intended to the authority of the one Master of us all; but when I turn to the other side and ask myself on which side my voice will be found, if the question of Invocation of Saints is again formally brought before the Church, there are many things which must be weighed. To my mind the greatest danger in the revival of the custom lies in the way in which one saint out of many, namely, the Blessed Virgin Mary, has been given a status out of all proportion to others. Blessed above women must she ever be for the honour which was done her in choosing her to be the means of the Incarnation, but in Holy Scripture, the saying "Woman, what have I to do with thee?" would seem to have been preserved on purpose to prevent the position which has been given her in Roman Catholic countries. Again, we have to recognize the unreality of invoking a string of saints, say, in a poor parish in East London, not one of whom is known to the people who invoke him, and concerning whom we have no reason to know that the saint himself can hear. And then how easy, so history shows, it is to slip from asking for prayer to asking for help, and such help as can come alone from God. May we never see in our Church papers such a notice as appeared elsewhere:—"Thanks to such and such a saint for curing my sore throat; publication promised." Could superstition go much lower, to say nothing of the vulgarity of suggestion contained in the last two words? These difficulties, honestly felt by many others besides myself, only anxious to hold and practise the whole of revealed truth, must be faced and overcome if we are to return to the revival of any form of direct Invocation of Saints in our public services; but what I do plead for in our Church is a greater prominence given to the truth which we profess to hold when we say:—"I believe in the Communion of Saints." We recognize the fellowship of the saints in our praise, for we say at every Eucharist: "With angels and archangels and all the company of heaven we praise and magnify God's glorious name," why should we not have in the new supplement to the Prayer Book some form of commemoration which shall recognize more fully their fellowship in prayer? Often (no doubt in common with many others) I think of Bishop Wilkinson, Bishop King, and Canon Body, who took such a loving interest in my well being and works when they were on earth, and I have no doubt take the same interest still. We can hold communion with them, of course, only through God, and only through God can their influence reach us; it is the mischief of Spiritualism to encourage the belief in direct communication with the departed, but what a lift for the tempted boy to look up and know that those that be with him are ten thousand times more than those that are against him! What a lift to the life of a diocese to feel that it is only part of a great Church that stretches into eternity! What a cheer to us all, as we struggle and fight on, to hear by faith the prayers and encouragement, and rely upon the sympathy and prayers of those who have gone before.—Tablet.

LETTERS FROM BROTHER AELRED

Brother Aelred in a letter addressed to his brethren expresses his appreciation of the need and value of his year's novitiate at Maredsous. He proceeds to narrate in his own experiences as a guest and brother in several Benedictine monasteries abroad. At the Abbey of Einsiedeln, in Switzerland, he found that the community consisted of 105 priests and 40 lay Brothers, with about 250 students. The third abbot of this monastery was an English monk named Gregory, who lived at Glastonbury under St. Dunstan, and he brought with him many English observances which were in use at Glastonbury in the tenth century.

Arrived at Rome, he stayed at Sant' Anselmo, and afterwards spent a week at Monte Cassino, the house of St. Benedict and the cradle of the order. "The wonderful kindness and real brotherly feeling," says Brother Aelred, "shown to each other by all the Bishops and abbots is a revelation to me of the life of the Catholic Church. Men from all countries and speaking all languages meet as one family in the home of St. Benedict, their father."

I wish I could convey some idea of the remarkable sense of the religious and spiritual vitality that this great meeting of abbots gives one. One never has to think of one or that prelate's degree of orthodoxy, and the whole gathering gives one a great impression of the unity of the Catholic Church.

FIRST VISIT TO ST. PETER'S ROME

Speaking of his first visit to St. Peter's and his interview with the Holy Father, Brother Aelred has many interesting things to say. "St. Peter's has a life of its own, a deep, hidden life, with slow, strong pulsations sending the lifeblood throughout Christendom. You can feel this life in the quiet chapel, especially in that of the Most Holy. You can see it in the poor woman kneeling at her confession; you can read it in the confessionalists themselves, for there all day long priests speaking every tongue are absolving in the name of the Lord. It all comes with the calm and simple conviction of a perfect assurance that the Catholic Church is God's Church, founded by Christ Himself upon the rock of St. Peter; and this conviction St. Peter's Basilica gives me in the highest degree. It is an extension of the feeling I had when the fathers, the abbots and the Bishop came to Calvey at our conversion—that of surrender into the hands of a great and beneficent Power which one could trust absolutely and entirely as manifesting God's will. As I look back to that memorable February 15, when I made my own decision, I see how much more easy this thought has made everything for me. There were things I hated giving up, and there was a great deal that hurt unspokeably, and yet underneath all the changes there was this rather grim but joyful and resistless conviction of security and right doing which I have never questioned for a moment, and which is pulling me through."

BROTHER AELRED'S AUDIENCE WITH THE HOLY FATHER

Of his audience with Pope Pius X. Brother Aelred writes: "The chief event of my life has come to pass. I have seen for the first time him to whom my thoughts and devotion have turned for so long. I have spoken with the Father of Christendom; I have knelt at his feet; I have received the special blessing. * * * We waited half an hour in one of the reception

THE HOLY SEE AND CALDEY ABBEY

IMPORTANT DISPENSATIONS—INTERESTING LETTERS FROM BROTHER AELRED CARLYLE

Catholics everywhere will rejoice to learn that the Holy See has formally recognized Caldey Abbey as a canonically established Benedictine monastery and novitiate. The observance hitherto followed at Caldey, being in accordance with the holy rule of St. Benedict, has been approved by the supreme authority, and therefore in this regard it will continue as before. The principal difficulty which had to be submitted to Rome was whether the community might for the future include among the choir monks those who do not aspire to the priesthood, since it is the ordinary rule of the Church that only those who are admitted to profession to the choir, and either priests or novices, should be received into the community. This concession has been granted, although it is an innovation on existing Benedictine custom by which those who do not study for the priesthood are accepted as lay Brothers only, and do not attend the choir.

By the same rescript the Bishop of Menavia has been given jurisdiction over the community for a period of ten years, and, with the approval of the Holy See, His Lordship has appointed Dom John Chapman, O.S.B., as Superior, and Dom Ede Camm, O.S.B., as novice-master. Brother Aelred Carlyle is permitted by the Holy See to make his novitiate at Maredsous Abbey, Belgium, under the direction of the abbot. When the year's novitiate is over he will be at liberty to make his solemn profession at once and to be ordained priest as soon afterwards as the Bishop is satisfied with regard to his theological studies. The Holy See has generously conceded that after his ordination Brother Aelred may be canonically blessed as Abbot of Caldey.

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rooms near the Papal apartments. After a while a door opened and shut; a Bishop passed out, and a Monsignor hurried along to tell us our turn had come. We went in, and found ourselves in a long, large room furnished as a library and study, and with apparently no one in it. As we advanced, however, we saw a corner almost behind the door we had entered, with shelves of books and many papers, and lying open upon a desk was the little book of Caldey photographs I had asked Cardinal Merry del Val to give to the Pope. At the desk, and just rising to greet us, was the Holy Father, Pio Decimo. The distance from the door to where he stood was so short that we had only time to genuflect once before we found ourselves at his feet. He received us, and, kissing his hand, we sat—Abbot Columba in front of the Pope and I in the chair quite close to his left hand. He was dressed in his white cassock, but without cross or ring or cincture. He looked fairly well, and I thought did not show much sign of recent illness or of his seventy-ninth years.

"The Pope speaks quietly and slowly, looking very keenly at one, and slightly moving his hands in emphasis. He began to talk to us in Latin of the great favor and grace received by the abbot and monks of Caldey in what he called our miraculous conversion. Abbot Columba told him I hoped to spend a year at Maredsous for my novitiate, and that after my profession it was proposed that I should be ordained as soon as I was ready. The Holy Father then said, repeating the same words several times with emphasis and great kindness: We accord the most ample faculties, and all, all dispensations in order that he may be ordained immediately after his novitiate; and not only for him, but also for those at Caldey, for they have no need to be very learned in order to praise God."

"Then we took our leave, and as Abbot Columba left the room the Holy Father, blessing me, pressed both his hands upon my head, and I came away with a feeling of great peace and happiness. I had experienced no strong emotion, and had only felt that I was in the presence of a holy and venerable father whose heart overflowed with love for his children. The audience lasted for twenty minutes, and directly we left the Pope we went into the sacristy and kissed the foot of the great bronze figure of St. Peter in the nave, and we went to pray at the tomb where the apostle lies buried whose successor we had just seen in the Vatican.

"Thou art Peter, and upon this rock I will build my Church." "The gates of hell shall not prevail against it." "Lo, I am with you always, even unto the end of the world."

Thus the Holy Church goes on her way through the centuries, doing her Lord's will and carrying His message.—Catholic Universe, London.

IRELAND BETRAYED

B. A. McNab, Esq., Editor Daily Mail.

Sir,—Your editorial in Saturday's edition of the Montreal Daily Mail headed "The Tension Breaking" deserves a passing comment.

Your article is a plea for Irish nationality to surrender to Orange intolerance. You write: "If what has occurred in Ulster in recent times has given a faithful indication of the impracticability of uniting Ireland under a central government, British statesmanship will find itself in a predicament, a way out, etc., etc." Surely, this is a hint which will become our Sir, who, a year ago, wrote, while editor of the Star, one of the ablest editorials ever published in Canada, favoring Home Rule for Ireland. That editorial I mailed to a British Minister at the time, and in reply I was thanked by the latter, who instructed his secretary to have it reproduced in the Manchester Guardian.

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This attitude we feel keenly and resent with the scorn and contempt it merits, and it has given us ample proof that the old Tory intolerant spirit is not dead in Canada, as it is also a clear manifestation that when it comes to a final analysis, the French press, and the French people of Canada stand out in bold relief for fidelity and loyalty to Ireland's aspirations.

With honorable exception of the Halifax Chronicle, the Ottawa Free Press, the Globe and Star of Toronto, I believe what I have above stated is in absolute accord with the real facts and the simple truth. And this being the case, what are the seven thousand Irishmen who paraded in Montreal last St. Patrick's Day going to do about it?

Yours truly,
M. MONAGHAN.
Quebec, Oct. 13th, 1913.

"FOLLOW THE GLEAM"

PROMPTINGS OF THE LITTLE VOICE THAT BROUGHT FATHER STEELE PEACE

In the Irish Rosary Rev. Father J. H. Steele, formerly Prior, gives an account of the causes which induced him to leave the Protestant Church and become a priest of the Catholic Church. In his article he says: "But the great crisis of my life was approaching, a combination of circumstances, wholly unlooked for, leading up to it. Among those circumstances, the foundation of a religious house by the Passionists in the County of Fermanagh, in the heart of the district in which my school days and early ministry as a clergyman were passed must be mentioned. The buildings were erected on lands which had formed a part of the inheritance of the abbots and monks of Devenish, and were situated within view of the sacred island.

"The resurrection of religious life in a region of such holy memories stirred me greatly, though at the time the Holy Congregation was only known to me by its beautiful name, and by the fact that J. H. Newman had been received into the Church by one of the Fathers.

"I read accordingly with great interest, the reports of proceedings connected with the new foundation, named, 'The Blessed Gabriels' Retreat,' which appeared from time to time in the country newspapers, and in this way was introduced to that glorious young saint. Such imperfect sources of information only stimulated a desire which they could not satisfy; so I provided myself with a copy of his life by Father Ward, C. P., and a most charming volume it proved.

"The Blessed Gabriel soon became for me a stella rudians, shedding the sweetest influence from its fixed center in the firmament of the Church. If there had been no other light to lead me but that afforded by this star, I should have been guided out of the 'encircling gloom' by its light alone, to find my feet planted in the way of peace. In addition to the holy memories, upon which I had all my life been feeding my soul, I now found myself brought within the reach of a Living Voice ever and anon sweetly whispering 'Follow the gleam!'

A PROTESTANT ON ULSTER PHARISAISM

A few days ago the Protestant Prime of the Anglican Church in Ireland, falsely calling itself "the Church of Ireland," wrote a letter to the press severely criticizing Sir John Simon, the Solicitor General, because it had been announced (in mistake) that he would take part in a Home Rule demonstration in Newry on September 28. His Grace pointed out that the date named was one set apart for worship and rest, and therefore ought not to be used for political purposes. It would seem that the good Prime goes to sleep while others are beginning to rouse themselves from slumber to the workaday world's labors, and lives up in the attic of his palace, far away from the maddest sights and sounds of the maddest crowd below. Sir John Simon is an English Protestant, and the mantle of Sidney Smith seems to have descended to him, judging from the reply he sent to the press immediately on learning how the Prime had been misled into playing the Pharisee. The reply was one bristling with politeness but alive with charged with withering satire. He said, in part:

"Concurring with the Prime's postulate that Sunday is, of all days, the day on which Christians should avoid what is calculated to outrage or insult the feelings of their neighbors and fellow-Christians, that it is a day set apart for rest and worship, and accordingly it should on no account be used for addressing gatherings of Irishmen on the subject of Home Rule. May I, therefore, most respectfully call your Grace's attention to the use to which it is announced that the Protestant churches in Ulster will be put on Sunday, September 28, the same day on which you imagined I was proposing to speak? If I am correctly informed, great numbers of Protestant clergyman intend on that day to preach sermons against Home Rule, and intend to allow their churches and services to be used as the place and occasion of demonstrations in support of Sir Edward Carson's political policy. What is this but addressing gatherings of Irishmen on Sunday on

the subject of Home Rule? The argument chiefly used to rouse Irish Protestants to resist this political change is one which is grossly offensive to the feelings of Irish Catholics, for it is based on the imputation that Irish Catholics desire and intend to persecute and oppress their fellow-subjects, and this argument is constantly advanced with a want of common charity which is as remarkable as the self control with which the imputation is endured by the Catholic population."

Irish Catholics were never in a position to persecute Irish Protestants, if it could be possible for them to persecute any kind of people because of difference in religious belief. Having known the pangs of persecution themselves—drained the cup of it to the last drop—how could they consistently protest to the outside world against it if they had ever shown themselves to be as cruel as their tormentors? Ireland was the only country wherein the Jews were not persecuted or laws ever passed to crush them. But there was yet something more crushing to their force of retort to the unhappy protagonist of Ulster bigotry. The Solicitor said, lower down:

"After all, those who use Sunday to advocate Home Rule as arguing for reconciliation are endeavoring by peaceful means to promote a more kindly feeling between Irishmen; those who celebrate 'Ulster Day' on Sunday and use Christian churches for the purpose of denying the possibility of reconciliation are vowing by violent means to resist the aspirations of the mass of their fellow-countrymen. Which of these two modes of spending Sunday does Your Grace consider to depart the more widely from the canon of conduct you lay down?"

His Grace has not vouchsafed to return an answer to this pointed query. At least in this, silence is golden.—Standard and Times.

A NOTED IRISHMAN

Mr. Charles Ruby, in the Agents' Bulletin, organ of the Mutual Life Insurance Company of Canada, pays a deserved compliment to Mr. M. Monaghan, B. A., of Quebec. That gentleman is one of the old guard amongst those splendid Catholic Irishmen of the early days. He came to Canada equipped with a liberal education and this enabled him to take part in the public questions of the day with the highest and best in the land. Mr. Ruby says of him: "A delineator of character would probably say that this was a nature in which the milk of human kindness was not a foreign element, that in addition to indications of the national characteristics of geniality and keenness of wit there is unmistakable evidence of high intelligence, sincerity of purpose, and a fine sense of honor—a man who stands for the square deal in all business transactions." With all of which the CATHOLIC RECORD agrees. May this grand old Irish gentleman be spared many years amongst the Catholics of Quebec. His life is an honorable and a useful one and an inspiration to his co-religionists.

IRISH FAITH REWARDED

The Most Rev. Dr. O'Shea, S. M., recently consecrated Coadjutor Archbishop of Wellington, New Zealand, is only a little over forty years of age. At the banquet which followed the solemn ceremony of the consecration of the Coadjutor Archbishop, Archbishop Redwood told the following story: "It was about thirty-eight years ago, when travelling in the Taranaki district, on my first episcopal visit, I was sitting on the box seat of a coach on the principal road to Hawera, when a good lady came out with her children, the eldest just five years old, stopped the coach, and in the presence of the passengers, among whom were several Protestants and others, asked my blessing for herself and her children. I said to myself, there is something great about this person—such good faith deserves some remarkable reward. I gave them my heartiest blessing. I always considered that the blessing I gave to that good lady and her children was the heartiest I ever gave, especially after such an example of such real good old Irish faith. The faith of that family was rewarded, one of her girls becoming a nun and her son becoming the Archbishop I consecrated to day.—Sacerd Heart Review.

CATHOLIC LAYMEN'S CULTURE ASSOCIATION

The Catholic Laymen's Culture Association of Toronto will hold their Fourteenth Anniversary on Tuesday, Oct. 28th, at 8 p. m. in St. Mary's club-house, Bathurst St., and cordially welcomes all the old members and the Catholic men of Toronto to attend. Rev. Father O'Malley, Spiritual Adviser, will speak on "Ideals" and a musical programme will also be rendered. Admission is free. The C. L. C. A. is opening the season of 1913-14 with renewed vigor and energy, and has many new features that will appeal to all Catholic men. Debating, impromptu speaking, and general educational topics are featured, and many prominent Catholic business and professional men will address the Association throughout the season. Two new offices have been created this year, the Social Director, and Director of Publicity, and nothing

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The 2 in 1 Automatic Awl is a combination of the two best known dollar tools in the world, the Awl using a waxed thread and the Awl using a copper wire. This illustration shows the inside working of the 2 in 1 Automatic Awl on the market, but this is absolutely the only Awl in the world that will sew with both waxed thread and copper wire. Did you ever try sewing with copper wire? If you haven't, get the 2 in 1 Automatic Awl and try it—you will be delighted. Some of the other improvements to be found only in the 2 in 1 are: special hollow ground needles, and everything packed inside so that it will slip in your pocket like a knife. We will send the 2 in 1 Automatic Awl complete, with three extra needles, a thread and a skein of our special process copper wire, by mail, charges paid, for \$1.00, any address for \$1.00.

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AGENTS WANTED

will be left undone to make the C. L. C. A. the foremost Catholic society in the Dominion. Enthusiasm is the keynote of the officers' work, and the hand of fellowship is extended to all Catholic men wishing to engage in its efforts to better the condition of their co-workers in the light for spiritual and material success. The C. L. C. A. has adopted for its motto "Wake up, Catholic men!" and it is to be hoped that this slogan will have its effect.

FATHER FABER

A NOTED CONVERT TO CATHOLICISM—WAS RECEIVED INTO THE CHURCH IN 1845

Frederick William Faber, the great theologian and convert, was born on the 28th of June, 1814, at Caverly, Yorkshire. He received most of his education at University College, in consequence of which he gained the Newgate prize for his poem called "The Knights of St. John," which elicited special praise. Meanwhile he had given up the Calvinistic views of his youth and had become an enthusiastic admirer of John Henry Newman, the great Catholic convert and afterward Cardinal.

In 1841 a travelling tutorship took Faber to the continent, and on his return a book appeared called "Sights and Thoughts in Foreign Churches and among Foreign Peoples," which he dedicated to his dear friend, the poet Wordsworth. The journal of his travels is beautifully written, and reveals an intense love of nature and an almost Southern susceptibility to her charms. There is none of the interjectional piety which so often disfigures books of travel written by religious men.

Faber accepted the rectory of Elton, in Huntingdonshire, but soon afterwards proceeding again to the Continent with the intention of following the methods of the Catholic Church. Returning to Elton, he devoted himself with great earnestness to the work of his parish, although the two years he spent there were marked by severe mental struggles, which ended in his conversion to the Catholic faith in November, 1845. On leaving Elton his parishioners sobbed out: "God bless you, Mr. Faber, wherever you go."

CATHOLICS DO NOT BELIEVE

That indulgences permit them to commit sin.
That indulgences remit their sins committed.
That the masses confessing of their sins to a priest merits forgiveness.
That they can have their sins forgiven without resolving to commit them no more.
That all sins are equally heinous in the sight of God.
That the slightest sin will damn a soul.
That they can pay for a Mass.
That they can buy the ransom of a soul from purgatory.
That sermons should be preached in Latin to English-speaking congregations.
That Mary's Immaculate Conception means that she had no natural father.
That they are prohibited from praying directly to God.
That they must pray only to the saints.
That God wishes to damn any soul.
That merely the going to Mass on Sundays is sufficient to save their souls.
That they are obliged to obey the Pope in matters purely temporal.
That a life of perpetual chastity is impossible.—Irish Standard.

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