shoulders, leaving him care free and happy as an innocent child. How easy he had found it, after all, and how kind and fatherly, how understanding and sympathetic the white haired old priest had been! And how foolish he himself had been to delay so long over a matter so very easy in the end, and which had that strange, wonderful, beautiful feeling of new-found grace and goodness into his heart.

John Donovan was a man who, though careless in many ways, yet had been greatly beloved from boyhood upwards for his unfailing kindness and good nature towards all men. And in even a more special way towards all women and children. whom he never failed to treat with an old-world chivalry and tender-ness too often found absent in these degenerate days.

Today, if possible, he felt more imbued than ever before with the spirit of universal kindness and goodness. A blind beggar at a street corner received from him a douceur out of all proportion to his expectations. A few moments later he might be seen helping a feeble old woman through the crowded traffic of the street, carrying her heavily loaded market-basket for her, and depositing it and her safely amidst the old creature's voluble thanks on footpath on the other side. And when, just as he turned into the railroad station on his way home, his ears were suddenly assailed with the frightened cry of a tiny girl whose mother had momen-tarily lost her in the hurried throng of passers by, it was John Donovan who came first to the rescue, comforting the child, and succeeding after a very short search in restoring her to her much alarmed mother.

Having done so, he turned with uplifted hat from the lady, and was about to recross the road hurriedly to the station—for his train must be very nearly due—when a startled shout from behind him brought him to a sudden standstill. Not ment too soon either, for hardly had he time to look about him when he was struck by the side of a motor car which had crept up behind him

Had he advanced one step further disregarded for a second that warning shout, he was probably no more, for the car was bound to go clean over him. As it was, he felt a sudden jar of both legs, and was barely able to throw himself free of the car ere it was brought to a stop.

In those few moments of doubt and terror, with the memory of the mangled face and form of that recent poor victim of modern rush and hurry before his eyes, his first thought was a prayer for Mollie and the little ones at home, perhaps now to be left husbandless and fatherless forever. His second was a great up-lifting of his heart to God in grati-tude that, if he were to be taken, it was in the state of grace and newlyshriven that he would go before his Lord and Maker.

Was it not for this very reason, indeed, that Mollie, in the providence of God, had prayed and pleaded with him so earnestly this morning? If he must be taken from her, how much better now than yesterday or a year ago, with all his faults and sins lying heavy and unforgiven on

But he was not to be taken after all. The car, which had happily begun to slow down ere it struck him, soon came to a standstill, and him, soon came to a standstill, and him, soon came to a standstill, and John Donovan presently found himself with nothing worse than a pair of badly bruised shins and some torn which he did not hold and did so half of them filled with concern for his safety, the other half equally indignant and denunciatory of the reckless driving of the man who had so nearly run him down.

"'Tis the mercy of God you were not killed," one of them said, "and are you quite sure you got no bones asked one anxious onlooker.

'Quite sure," John Donovan answered with a smile. feeling badly bruised, and suffering from shock, yet it seemed quite natural that now, as always, he should show a happy and smiling front to all. Perhaps it was because it is always the lookers-on who see most of the game, and he himself had had hardly time to realize his is a little difficult to understand how great danger when it was already over But of the crowd of anxious, excited or indignant people about him, it is safe to say that he was the one most cool and collected of them all.

'Ay, it was a pretty close shave "Ay, it was a pretty close shave indeed," he admitted to those who congratulated him on his rearrant indicated above, it need hardly be congratulated him on his narrow said that the story of Stensen is been killed, almost. Well, I suppose, awhile, boys—though, praise be to tinguished men of science of his day. God, things might have been worse than they are with me. An' to think acquainted with his name because it a body could so easily walk into a is attached to two parts of the grave without word or warning!"

all," he reflected inwardly; "an' one can never be sure of the moment one can sever be sure of the moment one of the childher was in it now!' and a spasm crossed his face. "It shows us how well prepared we bathybius and was man enough to

shows us how well prepared we ought to be at all times and in all places, glory be to God!"

Molly was naturally much shocked when she heard of the danger her which has just been suggested.

In a seen though he concertion had been a living thing.

faults and omissions of the last that John had been so impressed by three years had slipped from his shoulders, leaving him care free and after he was determined—and carried out his determination-"to be for ever and dlways," as he expressed it, "ready, as far as lay in poor mortal power, to go before the Lord."—Nora Tynan O'Mahony.

COWARDICE OR CAUTION?

Sir Bertram C. A. Windle, M. A., M. D., in

Among the accusations leveled against Catholic men of science by anti-Catholic writers the most serious is that of concealing their real opinions on scientific matters, and even of professing views which they do not really hold, out of a craven fear of ecclesiastical denunciations. The attitude which permits of such an accusation is hardly courteous, but stripped of its verbiage, that is the accusation as it is made. Now, as there are usually at least some smouldering embers of fire where there is smoke, there is just one small item of truth behind all this pother. No Catholic, scientific man or otherwise, who really honors his faith would desire wilfully to ad-vance theories apparently hostile to its teaching. Further, even if he were convinced of the truth of facts which might appear—it could only be "appear"—to conflict with that teaching he would in expounding them either show how they could be harmonized with his religion, or, if he were wise, would treat his facts from a severely scientific point of view and leave other considerations to the theologians trained in directions almost invariably unexplored by scientific men. Perhaps the memory of old, far-off unhappy events should not be recalled, but it is per-tinent to remark that the troubles in connection with a man whose name once stood for all that was stalwart in Catholicism, did not originate in, nor were they connected with, any of the scientific books and papers of which the late Professor Mivart was the author, but with those theological essays which all his friends must regret that he should ever have written.

It may not be waste of time briefly to consider two of the instances commonly brought up as examples when the allegation with which we are dealing is under consideration.

First of all let us consider the case of Gabriel Fallopius who lived—it is very important to note the date— 1523-1562; a Catholic and a churchman. Now it is gravely that Fallopius committed himself to misleading views, views which he knew to be misleading, because he thought that he was thereby serving the interests of the Church. What he said concerned fossils then be-ginning to puzzle the scientific world of the day. Confronted with these objects and living, as he did, in an unscientific age, when the seven days of creation were interpreted as periods of twenty-four hours each and the universality of the Noachian deluge was accepted by everybody, it would have been something like a miracle if he had at once fathomed the true meaning of the shark's teeth, elephant's bones and other fossil remains which came under his notice. His idea was that all these things were mere concretions "gen erated by fermentation in the spots where they were found," as he very quaintly and even absurdly put it. from religious motives. Of course, this includes the idea that he knew what the real explanation was, for had he not known it, he could not have been guilty of making a false statement. There is no evidence whatever that Fallopius ever had so much as a suspicion of the real explanation, nor, it may be added, had any other man of science for the Donoyan
He was churchman, Nicolaus Stensen (1631-1686,) who, by the way, ended his days as a bishop, who did solve the riddle, giving the answer which we accept today as correct, and on whom was conferred by his brethren two hundred years later the title of "The Father of Geology." It the " unchanging Church "

have welcomed, or at least in no way objected to, Stensen's views when the mere entertainment of them by Fallopius is supposed to have terrified him into silence. But when the "And I might as well have never so much as alluded to. The real facts of the case are these; wasn't good enough to go yet Fallopius was one of the most dis Every medical student becomes motor car like that, and go to one's human body which he first described. ave without word or warning!"

He made a mistake about fossils, and that is the plain truth—as we now may be taken. If it was herself or is very far from being the only scien-

If illness threatens a breachreinforce with



mulated during that prolific period to assist him, the late Philip Gosse, fell into the same pit as Fallopius. As his son tells us, he wrote a book to prove that when the sudden act of creation took place the world came

Druggists and Stores.

into existence so constructed as to bear the appearance of a place which had for acons been inhabited by living things, or, as some of his critics unkindly put it, "that God hid the fossils in the rocks in order to tempt geologists into infidelity." Gosse had the real answer under his eyes Gosse which Fallopius had not, for the riddle was unread in the latter's days. Yet Gosse's really unpardonable mistake was attributed to himself alone and "Plymouth Brethren-ism," which was the sect to which he belonged, was not saddled with it, nor have the brethren been called obscurantists because of it. Of course there is a second string

to the accusation we are dealing with. If the scientific man did really express new and perhaps startling opinions, they would have been much newer and much more startling had he not held himself in for fear of the Church and said only about half of what he might have It is the half instead of the said. whole loaf of the former accusation. Thus, in its notice of Stensen, the current issue of the "Encyclopedia Britannica" says: "Cautiously at Britannica" says: "Cautiously at first, for fear of offending orthodox opinion, but afterwards more boldly he proclaimed his opinion that these objects (viz., fossils) had once been parts of living animals.'

"One may feel quite certain that if Stensen had not been a Catholic ecclesiastic this notice would have run—and far more truthfully—
"Cautiously at first until he felt that the facts at his disposal made his position quite secure and then more boldly, etc., etc.

What in the ordinary man of science is caution, becomes cowardice in the Catholic. We shall find another example of this in the case of Buffon (1707-(1788) often cited as that of a man who believed all that Darwin believed and one hundred years before Darwin, and yet was afraid to say it because of the Church to which he belonged This mistake is partly due to that lamentable ignorance of Catholic teaching, not to say that lamentable incathe sacrificing priest—in the one pacity for clear thinking, on these matters, which afflicts some hundred years non-Catholic writers Let us take an example from an eminently fairly written book, in which, dealing with Buffon, the author says: "I cannot agree with those who think that Buffon was an out and out evolutionist, who concealed his opinions for fear of the Church. No doubt he did trim his sails, the palpably insincere Mais non, il est certain par la revelation que tous les animaux ont egalement participe a la grace de la creation, following hard upon the too bold hypothesis of the origin of all species from a single one, is proof of it." Of course it is nothing of of it." Of course it is nothing of the kind, for, whatever Buffon may have meant, and none but himself could tell us, it is perfectly clear that whether creation was mediate (as under transformism considered from a Christian point of view it be) or immediate, would created thing would participate in the grace of creation, which is just the point which the writer from whom the quotation has been made

has missed. The same writer furnishes us with the real explanation of Buffon's attitude when he says that Buffon was too sane and matter of fact thinker to go much beyond his facts, and his evolution doctrine remained always tentative." Buffon, like many another man, from St. Augustine down to his own times, considered the transformist explanation of living nature. He saw that it uniified and simplified the conceptions support it. But he does not seem to have thought that they were suffi-cient to establish it and he puts for-

when she heard of the danger her husband had run, even though he himself did his best to make it seem trifling and unimportant. But one good thing came of it which was to prove of vast help and consolation to her in the years to come. It was

REMARKABLE CLAIM OF PROTESTANT BISHOP

REFUTED BY WELL-KNOWN MINISTER CONVERT TO CATHOLIC CHURCH

Bishop D. S. Tuttle is the Presiding Bishop or head of the Protestant Episcopal Church in the United States of America. He resides in St. Louis. At a mid-day Lenten service recently, in the Columbia. Theater, Bishop Tuttle told of St. Alban and the Church of England. Tracing St. Alban's martyrdom for the Christian faith in England, in the year 300, the Bishop declared the Christian Church existed in Britain as early as 200, writes Rev. A. M. Richey in Western Catholic.

"Some say St. Paul visited Britain It is said some of those present at the Day of Pentecost went back home and told the story of the home and told the story of the Gospel and perhaps just over the narrow Strait of Dover from Gaul into Britain the early missionaries had come. Anyway, Christianity was introduced into Britain by the year 200. Alban's martyrdom come. year 200. Alban's martyrdom came from his conversion, after he had sheltered a Christian British priest. And when, not more than twenty years after Alban's death, a council Christians was held in France,

three British Bishops attended. "As early as 250 there was national British Church, with its own Bishops, its own prayer book, its own liturgy, its own national existence. Then, in the time of his thought to the guidance of tradi-Henry VIII, you will find how it was that the Church in England, and the Parliament, and the whole people, Parliament, and the whole people, said that the Bishop of Rome had no more right of dictation to England than any other foreign Righop. than any other foreign Bishop. thirteen hundred years before ever theories. Henry VIII. lived, England had gone If one on with her Bishops and her clergy and her prayer book. The Church of England, in its Reformation, became simply the old, independent, autonomous church that it was in the time of St. Alban.'

This sounds very extraordinary! St. Alban and the Catholic Church! the Reformation and the Protestant Episcopal Church !- The same ? St. Alban a Protestant Episcopalian Good old Bishop Tuttle a Catholic of pre-Reformation days ? Oh no!

One might as well say that Pope Benedict XV, is a Jew because St. Peter was a Jew, or that Saul of Tar-sus was not a Roman because he persecuted the Church of God.

The great Catholic St. Paul, after his conversion, as we know, was a great missionary. He also spent great missionary. He also spent years in Rome. He was there asso-ciated with St. Peter, and St. Irenœus says: "It is a matter of necessity that every church should conform to this Church founded by the two most glorious Apostles, Peter and Paul, at Rome, because of her pre-eminent authority."

It is a fact that St. Alban was considered the first martyr of Britain. The Britons were mostly pagans and persecuted the Church in those days whenever they could put their hands on, it, much as the British persecuted the Church in Ireland a hundred years ago, forbidding priests to enter the country, celebrate Mass or teach the children—and they actually martyred some whom they found doing so no more than a hundred her, though fifteen hundred years apart.

Do you think, dear Bishop Tuttle, that St. Alban and the priest owed his life to him, St. Patrick and other British and Celtic Christians of those early centuries were the same sort that went over to Ireland not many years since and protested against everything Catholic, forbade the people to hear Mass, punished those who taught the children their catechism and even slew the priest whom they discovered offering the Sacrifice of the Mass? No, Bishop Tuttle, you do not really think that ancient Catholics and modern Protestants are the same thing.

St. Alban had also been a pagan but was converted and when a persecution broke out, to safeguard the priest, as Bede, the early English historian tells us, Alban disguised himself in the priest's cloak and was apprehended in his stead. He was dragged before the judge, scourged, and, when he would not deny his new faith, was condemned to death, much as some Irish priests were some years ago by British authority. Why? Because these were Catholic and sacrificing priests and the others were Protestants who rebelled against the very idea of sac-

rificing priests. And Bishop Tuttle asks us to believe that the Protestant Episcopal Church, or "the Protestant Church of England established by law in its Reformation, became simply the old independent, autonomous church that it was in the time

"Autonomous Church!" That's the crux, is it ?-That the focus of the grand St. Louis pageant!

Autonomous. Every parish is autonomous in certain ways, but subject to the diocesan. Every Every diocese is autonomous within its prescribed bounds, but subject to the Archbishop or Metropolitan. Every nation or the Catholic hierarchy in each nation are within prescribed limits autonomous, but always subject to the Supreme Pontiff at Rome who today as much as in the days of Irenaus is looked

upon as representing the "pre-eminent authority."

There is no doubt that the Catho

lic religion was introduced into Briton at an early date, "some time before the martyrdom of St. Alban," as Bishop Tuttle very logically states.

ISOLATION

It is also true that on account of the severity of the persecutions they suffered those early English Catholics were compelled to flee to the mountains. When the rule regulating Easter was fixed in 325, on account of their isolation they knew pothing about it, but when St. Augustine and his monks came, those isolated Catholics conformed to the established customs of the Universal Church and were one in respect with the Center of Unity from which they had been isolated through circumstances over which they had no control.

THE REAL QUESTION But what has all this to do with

the Reformation and the Protestant Episcopal Church?

These early British were Catholics. not Protestants; they had sacrificing priests, not ministers who protested against the Sacrifice of the Mass; they acknowledged obedience to Rome, instead of refusing that obediand yet Bishop Tuttle tells us: The Church of England, in Reformation, became simply the old, independent, autonomous church that it was in the time of St. Alban. It is as difficult for an Episcopal ian to read history straight as it is tion and authority. He is so given to private interpretation and the meet his wishes and private

If one were to question and cross question Bishop Tuttle on this matter as one feels inclined, and brought in St. Patrick, St. Brigit, St. Columba and a few other early Saints of the British Isles as witnesses, it is quite conceivable that we should get the good Bishop somewhat confused.

But what can one do? There are people who love their illusions too much to part with

THE CONVERSION OF ENGLAND

Although there were Christians and missionaries in pagan Britain just as there were in pagan Germany before St. Boniface undertook the great task set him, yet in the one case as in the other the more primative efforts were abortive and unsuccessful, and the conversion of England dates from the Mission of St. Augustine and his forty monks in 597 just as the conversion of Germany dates from the Mission of St. Boniface.

St. Augustine found but very few Christians in Britain, owing to their isolation on account of persecution they had not only been unable to keep in touch with Christians across the channel, but had failed to make any impression on the inhabitants of Britain

The few, scattered, disorganized and persecuted Christians of Britain before St. Augustine's time could not be called a National Church in any sense of the word. To find an analogy one must transport himself to the heart of China fifty years ago. There he will see a few isolated Catholic priests and people cut off from the great body of the Faithful and persecuted unto death. they be called a National Church? Even today, with nearly two million Catholics in China, there is scarcely a national character to the Church in China such as is to be found in France, Belgium, Italy, Austria or

WORK OF ST. AUGUSTINE

Then, it is an anachroinsm to speak of the few early scattered Catholics of Britain as a National Church. They had no national organization. When St. Augustine arrived in England they were scattered to the tops of mountains for the most part in fear of their lives. It was St. Augustine who gathered them together, enlightened their ignorance about Easter and many other matters and gathered them under his wing, organizing and pursuing the work of converting the country in a system atic way.

One must distinguish "The Church" from the physical property of the Church. The property of the Catholic Church was stolen by Protestants at the Reformation. The claim that the Protestant Church of England is the same as the ancient church of Britain will never make that robbery right nor a falsehood Protestants truth. are not Catholics. - Michigan Catholic.

MARY'S BEADS

There is one harp that any hand can And from its strings what harmonies arise!

There is one song that any mouth can say-A song that lingers when all singing

When on their beads our Mother's children pray, Immortal music charms the grateful skies.

-JOYCE KILMEN

The doctrine that enters only into the ear is like the repast one takes in a dream.—Chinese.

Words do ten times more to irritate people than the strongest acts -Cardinal Manning.

There are so GIA E E E E E E many uses for Old Dutch that it's a household necessity





The Guide to True Economy

This year, instead of buying new clothing and household effects, let Parker restore those you have already. You will gain in every way. We are specialists in

DYEING and CLEANING

Gloves, Gowns, Feathers, Lace Curtains, Blankets, Carpets, Gent's Clothing. We are known throughout the Dominion for our thorough work.

Send for our Catalogue on Cleaning and Dyeing.

PARKER'S DYE WORKS, LIMITED

791 Yonge Street - - Toronto



We Make a Specialty of Catholic Church Windows

All these Men are **Specialists**

DRG > CONTROL OF THE PROPERTY OF THE PROPERTY

THE BIG successes of the day are being accomplished by specialists. The Safford hot water heating system is a splendid example. Not only do we specialize on the Safford system as a whole, by we specialize in every part.



simple Safford hotwaterboiler, which has only nine main parts above the base (ten parts less than the ordinary boiler). Another is the Safford's extra large

specialized

methods is the

around the fire, whereas ordinary boilers have but 51 per cent. Another is the rapid circulation of water, due to the fact that the water, after being heated, has only one-third the distance to travel to get out of the

one-third the distance to travel to get out of the Safford's fire-pot that it has in an ordinary boiler.

The foregoing facts mean more to you than you possibly realize. A boiler of few parts means one that will be very unlikely to get out of order—one that will be very easy to manage. A large amount of direct heating surface and rapid water circulation means a perfectly heated home and economy in fuel consumption. But to get the whole story of

Safford Boilers and Radiators

send for our "Home Heating" booklet. It will only take you a minute or two to write a post-card-request for it. And the booklet will show you the road to a more comfortable home in winter and a 3314 per cent. reduction in your coal bills.

DOMINION RADIATOR COMPANY TORONTO, CANADA