

faults and omissions of the last three years had slipped from his shoulders, leaving him care free and happy as an innocent child.

John Donovan was a man who, though careless in many ways, yet had been greatly beloved from boyhood upwards for his unflinching kindness and good nature towards all men.

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 doctour out of all proportion to his expectations.

Having done so, he turned with uplifted hat from the lady, and was about to recross the road hurriedly to the station.

Had he advanced one step further, or disregarded for a second that warning shout, he was probably no more, for the car was bound to go clean over him.

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.

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 John Donovan presently found himself with nothing worse than a pair of badly bruised shins and some torn and mud bespattered clothing.

"The mercy of God you were not killed," one of them said, "and are you quite sure you got no bones broken?" asked one anxious on-looker.

"Quite sure," John Donovan answered with a smile. He was 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.

"Ay, it was a pretty close shave indeed," he admitted to those who congratulated him on his narrow escape. "And I might as well have been killed, almost. Well, I suppose, I wasn't good enough to go yet awhile, boys—though, praise be to God, things might have been worse than they are with me. An' to think a body could so easily walk into a motor car like that, and go to one's grave without word or warning!"

"Sure, poor Mollie was right after all," he reflected inwardly; "an' one can never be sure of the moment one may be taken. If it was herself or one of the childer was in it now!" and a spasm crossed his face.

Molly was naturally much shocked 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

that John had been so impressed by the warning of that day that ever after he was determined—and carried out his determination—"to be for ever and always," 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. Windie, M. A., M. D., in America

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.

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 asserted that Fallopius committed himself to misleading views, views which he thought to be misleading, because he thought that he was thereby serving the interests of the Church.

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culated 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 into existence so constructed as to bear the appearance of a place which had for ages 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."

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 said. It is the half instead of the whole loaf of the former accusation.

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).

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 également 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 the kind, for whatever Buffon may have meant, and none but himself could tell us, it is perfectly clear that whether creation was immediate (as under transformism considered from a Christian point of view it would be) or immediate, every 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 real writer furnishes us with the real explanation of Buffon's attitude when he says that Buffon was "too sane and matter of fact a thinker to go much beyond his facts, and his evolution doctrine remained always tentative."

The fact is that those who father the accusations with which we have been dealing either do not know or scrupulously conceal their knowledge that what they proclaim to be scientific cowardice is really scientific caution, a thing to be lauded and not to be decried.

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.

"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 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 came from his conversion, after he had sheltered a Christian British priest.

"Early as 250 there was a national British Church, with its own Bishops, its own prayer book, its own liturgy, its own national existence. Then, in the time of Henry VIII, you will find how it was that the Church in England, and the Parliament, and the whole people, said that the Bishop of Rome had no more right of dictation to England than any other foreign Bishop. For thirteen hundred years before ever Henry VIII, lived, England had gone 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."

FICTION

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!

The great Catholic St. Paul, after his conversion, as we know, was a great missionary. He also spent years in Rome. He was there associated with St. Peter, and St. Ignace says: "It is a matter of necessity that every church should conform to 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 years ago. And it was the Mass—the sacrificing priest—in the one case as in the other, 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 die, 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 sacrificing 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 of St. Alban."

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

Autonomous. Every parish is autonomous in certain ways, but subject to the diocesan. Every diocese is autonomous within its prescribed bounds, but subject to the Archbishop or Metropolitan. Every Catholic 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 Irenaeus is looked

upon as representing the "pre-eminent authority."

There is no doubt that the Catholic religion was introduced into Britain 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 nothing 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 every 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 obedience—and yet Bishop Tuttle tells us: "The Church of England, in its Reformation, became simply the old, independent, autonomous church that it was in the time of St. Alban."

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.

There are people who love their illusions too much to part with them.

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 primitive 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. Could 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 Ireland.

WORK OF ST. AUGUSTINE

Then, it is an anachronism 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 systematic 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 the truth. Protestants are not Catholics.—Michigan Catholic.

MARY'S BEADS

There is one harp that any hand can play, And from its strings what harmonies arise! There is one song that any mouth can say— A song that lingers when all singing dies. When on their beads our Mother's children pray, Immortal music charms the grateful skies.

—JOYCE KILMER

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.



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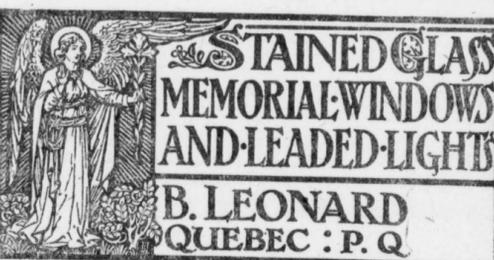
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