

going to his room or leaving the house. The other brother chatted with his sister as if no one else lived there. They sternly refused to hear each other's name mentioned; and, while in all else most affectionate to their sister, in this they were unbending. She loved them both tenderly, and their estrangement was a sorrow that began to eat deeply into the happiness of her hitherto unclouded life.

Months passed by. All efforts to reconcile the brothers resulted in more deeply rooted animosity, and a threat to leave the house forever if the matter was mentioned again.

Three years had passed, and no change took place. Katherine—this was the girl's name—had exhausted every invention of love she could bring forward, but all in vain. William and James had not spoken. A wall of ice had formed between them, and they passed each other like strangers. No one dared to comment upon the matter to them, and Katherine grew coldly silent when any mutual friend ventured to remark that, where both brothers used formerly to accompany her from time to time, only one was seen with her now.

The two men saw that Katherine, their beloved sister who had given her life for their comfort, was growing pale and sad, although she made every effort to be cheerful. The hour they dined together she tried to make as pleasant as possible. But the icy silence, the unnatural restraint, could not be ignored; and the single meal of the day, at which they met, and which used to be so pleasant, was now shadowed by a cloud, heavy and sorrowful. They could not conquer their pride—and, moreover, they would not.

Hiding her sorrow in her own heart, Katherine often would walk or ride to the city. One day, in the month of May, she passed a Catholic church, the doors of which stood invitingly open. Hesitating she entered, and she stood at the end of the church. She saw dimly a shrine decorated with flowers and lights, and, rising above them, a tall statue of white marble, representing the slender figure of a woman with arms extended. The face was pure and gentle, and even at that distance Katherine imagined something was attracting her, drawing her, impelling her forward. A lady passed her, and, noticing that she was a stranger, smiled. Katherine said in a whisper:

"Will you tell me what that statue means—the one with the flowers and lights about it?"

The lady instinctively knew she was not a Catholic, and whispered: "It is a statue of Our Lady, the Blessed Virgin, Mother of God. It is May-time, the month in which our dear Mother is especially honored. She never fails to grant the petitions of those in sorrow or trouble, who promised to honor her Son."

"But," said Katherine, "I am not a Catholic; I could not worship the Virgin, much less a graven image." "And do you, for one moment think," said the lady, "that we Catholics worship an image, or worship the 'Virgin,' as you call her? We worship only the Lord, Who is her Son, and Who loved her and honored her all through His life on earth. Do you find fault with the Lord for honoring His Mother? Do you not love your own mother?"

Katherine thought of a little mound in a distant cemetery, and a great sob rose in her throat. "Is that the way you think?" she said. "You don't worship the Virgin, or her image?"

"Never!" said the lady. "We love her; we go to her to tell her our troubles, that she may ask her Son to grant our petition; but we worship God alone."

"I wonder," said Katherine, thinking half aloud, "if she would ask her Son to grant my petition when I am not a Catholic."

"Try!" said the lady. "Ask her, and see for yourself if she is not the mother of the whole world!" And, so saying, she went down the aisle, leaving Katherine alone in the nearly deserted church.

Katherine stood looking at the distant shrine—at the white figure with its outstretched arms—and a great faith sprang up in her soul.

"If you will reconcile my brothers, dear Mother of God," she murmured, "I will publicly visit your shrine, and will try to learn all I can about honoring you."

Was it a freak of imagination? Or was it a stray sunbeam that flitted across the marble face, and gave it the glow of a smile?

Katherine's heart beat almost aloud. She turned and left the church, but with a strangely peaceful and hopeful feeling. She went towards home, her soul full of the beautiful vision that in silent church; she went about her duties, prepared a homely dinner, and dressed carefully to meet her brothers. She felt that something was in the air, something supernatural, with the statue of the White Mother in the center.

James came home first. He kissed his sister as usual, noticing her bright eyes and high colour. In a few moments William entered. Without a moment's pause James advanced to William, both hands extended. William stared, uttered not a word; then came forward and laid his hands in his brother's. They looked into each other's eyes for a long minute. Then James spoke.

"William, it is three years since we have spoken; are we the happier for this estrangement?"

"No, James," was the echoed answer that strong men give in deep emotion. "We will end it!"

And with a warm, long hearty hand-clasp, the brothers were reconciled.

Katherine burst into tears. "Oh! thanks be to the Mother of God!" she cried. "She has granted my prayer, and I will keep my word!"

And she did. The happy trio sat down to the happiest meal they ever tasted. And after it was over the brothers, arm in arm, went out together.

Katherine immediately visited the shrine of Our Lady. She soon obtained the gift of faith, and she is now a fervent Catholic. Her daily prayers to our sweet Lady is for the conversion of her two beloved brothers. Can we doubt that her petition will be granted?—Catholic Times.

THE PAPACY

EYES OF WORLD TURNED ON THE POPE IN ROME

The subject of "The Papacy" was eloquently discussed at the Teck Theatre, Buffalo, by the Rev. Dr. Lewis J. O'Hern, C. S. P., of the Catholic University, Washington, D. C.

"The first trial of the Popes," said Dr. O'Hern, was one of persecution through the mighty Roman Empire. They were asked to give up their faith in Jesus Christ and accept the gods of pagan Rome instead. Power and wealth and influence had been theirs at the cost of burning a few grains of incense before a statue of Jupiter or Venus, and the penalty if they refused, was death in its most hideous forms. St. Peter was sentenced to die on the cross, but tradition tells us that he asked to be crucified head downwards, judging himself unworthy to die in the same posture as his Divine Master. Well did these pagan persecutors know the value of striking the chief shepherd in order to disperse the flock, and so one Roman Pontiff after another suffered martyrdom. But no sooner were the relics of one saintly leader laid away in the catacombs, than another was elected to take his place, and thus was the Church of the living God preserved on earth, while martyrs after martyrs were given to heaven. When at last, after 300 years of torture, the Emperor Constantine saw from the height of Monte Mario, the figure of the cross in the heavens with the inscription: 'In this sign thou shalt conquer,' it was, says Lacordaire, 'the blood of Christians which had germinated in the shade, and had risen like dew, up to heaven and unfolded itself in the form of the cross triumphant.'

POPE LEO AND ATILLA "Then came the barbarian horde from the North. We behold Attila, who called himself the 'scourge of God,' marching southward into Italy with 700,000 Huns, and the Roman Pontiff, St. Leo the Great, goes forth in the name of the Church, to repel the invader. It was in the year 451, You will remember that these barbarian Huns left their dim northern forests and descended upon Italy. City after city fell before them. Blood and destruction followed after. At length they turned toward Rome. Then, as always, Rome was the city of the soul, the heart of the whole world; and then, as now, did her sovereign lord prepare to combat the foe and Leo went forth to meet Attila.

"When successive invasions of the barbaric hordes had utterly blotted out the last vestige of the Roman empire in Italy, the peninsula was left from the Alps to the sea without a civil master. There remained in Rome one sole person who had been father, pastor, protector, their supreme spiritual ruler and guide, and around him they gathered as their chief. From that day on the Popes were recognized as the true and only governors of Rome. 'Their noblest title,' says Gibbon, 'is the title of head of a people whom they have redeemed from slavery.' Heirs by default of antiquity, for a thousand and seventy years they remained in possession, until the pontificate of Pius IX., when the papal flag was hauled down and the tri-color of united Italy was hoisted in its stead. On account of its high, airy position, the Quirinal palace was chosen as the residence of the king, and here the royal family has remained ever since. Strange to say though, the national emblem floats proudly over the Quirinal, the great building still bears on its front the papal arms and the name of Pope Gregory XIII., who commenced it in 1574.

THE ROMAN QUESTION "Painful though the situation is, for the sovereign pontiff to live in his own city, stripped of all his possessions and power, Italy finds it much more inconvenient. At every step the 'Roman Question' looms up. Foreign monarchs and heads of States, especially if they be Catholic, will not visit Rome out of respect for the Pope's wishes that they should not. Never perhaps was this so evident as in 1911, when the present King of Italy wrote to every monarch and president in Europe, inviting them to visit the Roman exposition. None could be induced to come except the Prince of Monaco, whose territory could be covered by a good-sized circus tent. And Victor Emmanuel III. was constrained to treat his libel on monarchs as the head of a state, because no other than he and Peter of Serbia could be induced to enter the papal city. Thus Rome stands today in her unique position. She has her two kings and her two courts within her walls, each having its own diplomatic corps, each having its loyal

supporters. When and how will the Vatican and the Quirinal settle the 'Roman Question' no one seems to know.

THE PROPHECY OF PIUS IX.

"On the taking of the Eternal City by Victor Emmanuel Pius IX. is reported to have said: 'Three generations of the House of Savoy will reign in Rome.' The grandson is now on the throne, but no one can say whether or not he will be the last. Signs of discontent are everywhere manifest, and he is reported to have said to Colonel Roosevelt that he is training his eldest son to be the first president of the new Italian republic. Never is he seen outside the Quirinal except in the midst of armed men, for those who assassinated his father at Monza in 1878 have sworn to die their daggers in his son's blood also and well he knows how terrible is their oath.

"In striking contrast to this tottering dynasty of yesterday, stands, as of yore, the age-long line of Roman pontiffs, certain of the future, teaching the nations and showing men the way to higher things. As an English Protestant journal has well said: 'The Pope is alone in the Vatican, without a friend in the governments of the world, without a treasure, without an army, without a voice in the senate of nations, a prisoner in his own palace, surrounded by the troops of a hostile king. His visible power is indeed gone. Nevertheless his invisible power was perhaps never stronger than to-day. With all the forces of the world against him, he has fought well and drawn tighter the bonds of respect, love and obedience, which knit the Roman Church into one harmonious whole, its unity never more absolute, its purity never more apparent, its authority never more loyally recognized.'

"Yes, never did the ends of the earth lift up their hands toward the Vicar of Christ so universally as in this sad hour. To-day the form of Benedict XV., looms above the clash of nations and the red glare of war as indisputably the most august figure in Christendom. The eyes of the world are upon him, and all look to him, the earthly Vicar of the Prince of Peace, as the sole sovereign who can restore the peace of nations."—Buffalo Echo.

FUTURE BELONGS TO CATHOLICITY That the Christianized world is likely to become Catholic is the fear expressed by a Protestant minister in many England recently. There are many reasons for it, he says, but the chief is the increase in birth-rate, due to the remarkable effect of religion has had throughout the ages on the birth-rate. While Protestant England, (said the lecturer) Calvinistic Wales, and Presbyterian Scotland bewailed the fact of a decreasing birth-rate during the years 1881 to 1901, Ireland rejoiced in an increased birth-rate—3%. And Ireland, as you know, is Catholic. Catholicism is like the Jewish religion in that it places a great value upon child increase. In fact, at the birth-rate in the Lancashire cotton towns. Here the birth-rate has fallen off greatly during recent years, except in Preston. Why Preston? It is the Catholic stronghold in Lancashire. Look at our own town. Were the children of the Irish Catholics marshalled against the children of Protestant families they would probably outnumber them by at least two to one. There is something in the Catholic religion which makes for a thriving population, and that in fulfillment of the duty towards the nation and towards their religion.

BELIEVE IN THE BOY

There is nothing which quite takes the place in a boy's life of the consciousness that somebody—his teacher, brother, sister, father, mother or friend—believes in him. One of the most discouraging things to a youth who is apparently dead, yet is conscious of real power and ability to succeed, is to be deprecated by those around him, to feel that his parents and teachers do not understand him, that they look upon him as a probable failure. When into the life of such a boy there comes the loving assurance that somebody has discovered him, has seen in him possibilities undreamed of by others, that moment there is born within him a new hope, a light that will never cease to be an inspiration and encouragement.—The Echo.

THE ANGELUS

In Catholic parts of the country and where there is a resident priest the Catholic church bell rings three times a day as a signal for prayer in memory of the incarnation of our dear Lord Jesus Christ. "The Angel of the Lord announced unto Mary" and the answer is "And she conceived by the Holy Ghost." "Behold the handmaid of the Lord" continues the one whilst the others or other replies. "Be it done unto me according to Thy word." "And the Word was made flesh" which is answered, "And He dwelt amongst men."

Those who have read the Gospel of St. Luke and the first chapter of St. John will easily recognize the source of these quotations which are supplemented by the words of the angel and of Elizabeth to Mary. "Hail, full of grace, the Lord is with Thee, blessed art thou amongst women," etc., also taken from St. Luke's gospel. This beautiful custom is exclusively Catholic, but many a non-Catholic heart is in unison with the scriptural practice which we are glad to say is common with the rank and file of the Catholic people all over the earth, thereby demonstrating that the Catholic Church does not forbid Scripture reading and saying but fosters same at every step.

The Rev. Robert Lynd, a Presbyterian, has this to say in "Home Life in Ireland." "If you are in a little town in any part of Ireland—except the north-west—about noon, when the chapel bells ring for the Angelus, you will see all the men suddenly taking off their hats and crossing themselves as they say their midday prayers. The world loses its air of work, or of commonplace idleness, and the streets take on an intense beauty for the moment, as the old people and the young people half hide their eyes and murmur a rapid prayer to the Mother of God. The boy walking by a loaded cart stands still with bared head, or stumbles forward, praying as he walks. In the doors of the houses, in the entries on the bridge over the river, the town assumes a multitudinous reverence as the tide of prayer sweeps through it to the dining music of the bell. Even the policeman, ludicrously stiff in his military uniform, lowers his head with a kind

of salute, and offers homage to heaven. I confess, I like this daily forgetfulness of the world in the middle of the day. It brings wonder into almost every country town in Ireland at least once every day."—The Antidote.

DEVOTION TO MOTHER OF JESUS

There can be no doubt whatever that the name of the ever-blessed Virgin Mary brings home to the mind of a Catholic an idea very different from that which it awakens in the mind of a Protestant; and it is this which the Protestant really objects to. He maintains that we give to her an honour which is beyond that which is due to a creature; that we trench therein on the honor due to God alone, whose honour, of course, we are forbidden to give to another; that we go beyond Scripture, and against Scripture; and that we interfere with, and really destroy, the office of Christ as the One Mediator; and that this detroning of Christ in order to put His Mother in His place is in reality, call it what you will, nothing but impiety and idolatry. Most certainly, and I readily do we admit that if we did all that here objected to, we should deserve all the censures directed against us, but we are misunderstood. We do not pretend Mary to be anything else but a creature; nor do we give to her any honour beyond that which may be given to a creature. And we fearlessly add that they who give to God that honour only which we give to the Blessed Virgin, are robbing God of what is due to Him, and do not view Him as the Supreme Being and the only God. But though a creature, and nothing but a creature, and therefore infinitely below God, we maintain that because of her Maternity, Mary has received from God an honour never given to any other creature, and that for that same reason she deserves an exceptional honour from us. We maintain that the dignity of Mother of God is so great, that all our efforts are inadequate to appreciate it; and that God alone, who could appreciate it, fitted her by every suitable ornament of grace for that office which He Himself destined to her. Let the Protestant, when he objects to our love and devotion to the Blessed Virgin, only remember, that unless he admits her to be Mother of God, he declares himself to be a Nestorian heretic, and a denier therefore of the Unity of Person in Christ, and consequently of the Incarnation. "Men sometimes wonder that we call her Mother of life, of mercy, of salvation; what are all these titles compared to that one name, Mother of God? If then, our idea of the Blessed Virgin is different from that of the Protestant, it is only because we realize the fact that she is Mother of God; the Protestant ignores and forgets it, leaves it out of his consideration, even if he is not rash enough, as some of his class are, in express words to deny it altogether.

But, is it not the case that the Protestant view is rather the Scripture view, and that the Catholic Church does give to the Blessed Virgin a prominence which the spirit of the Gospel history does not warrant. "I read the Scripture," says the Protestant, "and I do not find that the person or the name of Mary holds any eminent place there. Rather she seems obscured. She seldom appears: just at first and last we hear of her, but no more. She is not a leading character in the mind of the Evangelists, and if we think of her as that, giving all the prominence to the Son, and keeping the Mother in less prominence, we cannot be wrong, but must be wrong if we do otherwise." At once we answer: Treat her as the Evangelists did, and you are quite right. Treat her as St. Luke did, when he wrote down from her own dictation, as he implies he did, the account of the Annunciation, and you will be one of her most devoted clients. Treat her as St. John did, when he stood by her side upon Calvary and accepted her as a Mother, and you will be amongst the fondest of her children; and you will never then find yourself in the wrong, but must be wrong if we do otherwise.

TRUTH WITHOUT TRAGEDY There never was a time when the Church did not invite the most rigid and scrutinizing examination of her principles and dogmas. But while she encourages non-Catholics to study and analyze her code of faith and morals, she asks that this be done in a spirit of fairness and open-mindedness. It may be that after faithful application, one cannot yet accept her doctrines. She still will be charitably inclined toward him, knowing that the light of faith is a gift from God alone. But with all her vigor and sincerity, she discourages religious discord, strife and misrepresentation. As she will not resort to these base methods even to convert the world, so she expects others who disagree with her teachings to do so with charity and without rancor. The Missionary very appropriately says: "In our work as missionaries of the Cross, we must expect opposition and argument. Men will not receive gospel truth without first gaining insight, then fighting it, then struggling perhaps with a death grip, before they yield to its force. We must

expect controversy; but the Catholic wishes, and believes, that religious controversy may be without bitterness, and he desires to meet his antagonists in an open field where honest and candid arguments can be heard. Controversy may for the present be needful; but there never was, and never will be, need for its rancor. We may have all its victories without its virulence; certainly without the use of calumny, falsehood, misrepresentation or muck-raking; and its truth without its personal tragedies; such as the killing of Black, or arousing the passions of frenzied mobs. That will be the most wholesome state of the Catholic Church, and the non-Catholic sects when discussions are carried on in the spirit, not of party feuds, but of friendly investigation."

EDUCATION WITHOUT GOD

The whole atmosphere of a school room from which God and His Christ are forcibly expelled makes for secularism and materialism. The lesson is taught in the very air, in the studied absence of the spiritual and supernatural, that the physical world is solely worth the seeking that success in gathering up pelf and pleasure is the one goal to be coveted, that to look beyond is to waste time and labor upon the unreal and unnecessary. More unfortunate yet—in the non-Catholic school, too often it is not only the tacit negation of the supernatural; it is, through words and examples of unbelieving master or unbelieving fellow-pupil, the positive, aggressive warfare against dogmas of revealed religion—against the primary principles of natural religion itself. From such teaching and such examples the Catholic will resolutely guard his children, if he is at all concerned in their faith, and in the salvation of their immortal souls.—Archbishop Ireland.

expect controversy; but the Catholic wishes, and believes, that religious controversy may be without bitterness, and he desires to meet his antagonists in an open field where honest and candid arguments can be heard. Controversy may for the present be needful; but there never was, and never will be, need for its rancor. We may have all its victories without its virulence; certainly without the use of calumny, falsehood, misrepresentation or muck-raking; and its truth without its personal tragedies; such as the killing of Black, or arousing the passions of frenzied mobs. That will be the most wholesome state of the Catholic Church, and the non-Catholic sects when discussions are carried on in the spirit, not of party feuds, but of friendly investigation."

EDUCATION WITHOUT GOD

The whole atmosphere of a school room from which God and His Christ are forcibly expelled makes for secularism and materialism. The lesson is taught in the very air, in the studied absence of the spiritual and supernatural, that the physical world is solely worth the seeking that success in gathering up pelf and pleasure is the one goal to be coveted, that to look beyond is to waste time and labor upon the unreal and unnecessary. More unfortunate yet—in the non-Catholic school, too often it is not only the tacit negation of the supernatural; it is, through words and examples of unbelieving master or unbelieving fellow-pupil, the positive, aggressive warfare against dogmas of revealed religion—against the primary principles of natural religion itself. From such teaching and such examples the Catholic will resolutely guard his children, if he is at all concerned in their faith, and in the salvation of their immortal souls.—Archbishop Ireland.



Gurney-Oxford tremendous output makes this value possible

PRINCE

A high-grade, rusted-steel, cast iron range of graceful lines that any home may be proud of. Has the same exclusive fire-box design and divided flue construction that make Gurney-Oxford stoves famous for splendid baking and economy in fuel. Four 9" or 12" covers, right hand reservoir, 1 1/2 bushels weight 10 lbs. Gurney-Oxford Prince, Canada's greatest value in cast-iron range. Freight paid anywhere \$25.75. Without high shell or reservoir \$18.00. We allow 100 days trial after purchase, money refunded if not fully satisfied. In all our 70 years' experience we have never seen so much value, so many conveniences and high-grade materials lavished on a stove at anything like this price.

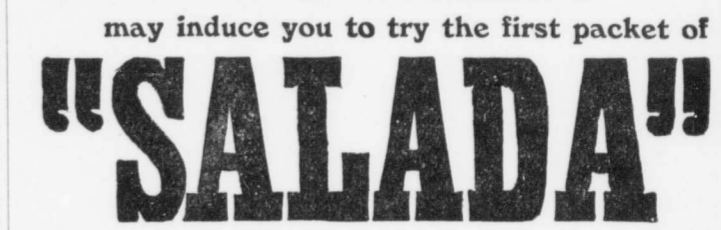
Gurney Foundry Co. Limited Montreal, Toronto, Winnipeg, Hamilton, Vancouver

Catalogue Free with prices. Write us today for a copy of "The Stove Problem Solved" quoting new low prices on all Gurney-Oxford stoves, heaters, etc. A splendid guide to safe stove buying. Your name on a postal will bring it.

EDUCATION WITHOUT GOD

The whole atmosphere of a school room from which God and His Christ are forcibly expelled makes for secularism and materialism. The lesson is taught in the very air, in the studied absence of the spiritual and supernatural, that the physical world is solely worth the seeking that success in gathering up pelf and pleasure is the one goal to be coveted, that to look beyond is to waste time and labor upon the unreal and unnecessary. More unfortunate yet—in the non-Catholic school, too often it is not only the tacit negation of the supernatural; it is, through words and examples of unbelieving master or unbelieving fellow-pupil, the positive, aggressive warfare against dogmas of revealed religion—against the primary principles of natural religion itself. From such teaching and such examples the Catholic will resolutely guard his children, if he is at all concerned in their faith, and in the salvation of their immortal souls.—Archbishop Ireland.

This Advertisement may induce you to try the first packet of "SALADA"



but we rely absolutely on the inimitable flavour and quality to make you a permanent customer. We will even offer to give this first trial free if you will drop us a postal to Toronto. B113

King Hot Water Boiler

It's awfully nice to dress in a warm room on a cold winter morning. It is the luxury that comes of having a King Boiler and King Radiators to furnish your hot-water heating. You can have your bed-room windows open all night with the air below zero, then step into the next room in the morning to dress and you will find it as warm as toast. "Steady and strong"—that is the style of heating the King Boiler and King Radiators do. The "fire-travel" is so constructed as to give the full heat of the fuel to the circulating water, and no heat gets away without paying toll to the water-way. This saves fuel and saves money. The King Hot Water Boiler has no fear of competition in the matter of quality, heating power, or fuel economy. Besides, the ease of operation makes a King Boiler transcendently superior. You can shake the ashes from either side, standing up; You can use an ash pan full size of pit; You can regulate the drafts accurately on account of tight fitting doors and joints. Flues are easily cleaned, simple combustion space allows complete burning of gases instead of their going free up the chimney. Simple to erect and economical to install. We have a King Heating Apparatus for every requirement, from a cottage up to an apartment house. We manufacture everything required for heating—steam or hot water—for buildings of all descriptions.

King Radiators

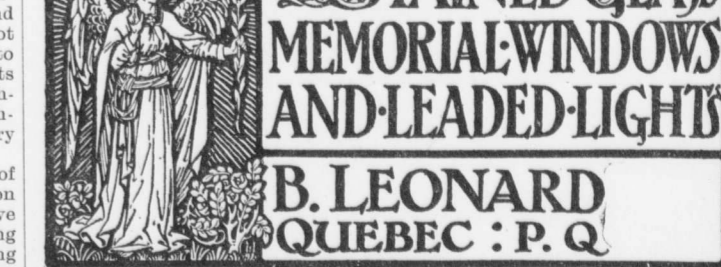


A good deal depends on the Radiators. Here is another point in favor of the King. The success of the King Radiators is founded on the same principle that has made the Boiler so successful—the quick circulation principle. With a King Boiler and King Radiators, you get the very climax of scientific heating and in the most convenient, artistic and economical form. King Radiators are made to fit any size or shape of space. We have special Booklets on Radiators and also on the King Hot Water Heating System would care.

Our Illustrated Booklet, "COMFORTABLE HOMES" sent FREE on Request.

Steel and Radiation, Limited

HEAD OFFICE AND FACTORY: 68 FRASER AVE., TORONTO



We Make a Specialty of Catholic Church Windows