LONDON, ONTARIO. SATURDAY, NOVEMBER 9, 1912

Out at Old Aunt Mary's Wasn't it pleasant, O brother mine, In those old days of the lost suushine Of youth—when the Saturday chor were through.
And the "Sunday's wood" in the kit-And the chen, too,
And we went visitin', " me and you,"
Out to Old Aunt Mary's?

It all comes back so clear to-day ! Though I am bald and you are gray— Out by the barn-lot, and down the lane We patter along the dust again,
As light as the tips of the drops of

rain, Out to Old Aunt Mary's

We cross the pasture and through the wood Where the old gray snag of the poplar Where the hammering "red-heads

hopped awry, And the buzzard raised in the "cle ing " sky, And lolled and circled as he went by, Out to Old Aunt Mary's!

And then in the dust of the road again : And the teams we met, and the country men: And the long highway with sunshine

spread
As thick as butter on country bread, Our cares behind and our hearts ahead, Out to Old Aunt Mary's.

Why, I see her now in the open door, re the little guords grew up the sides and o'er
The clapboard roof! And her face-An, me! Wasn't it good for a boy to see— And wasn't it good for a boy to be Out to Old Aunt Mary's!

And O my brother, so far away, This is to tell you she waits to-d To welcome us: Aunt Mary fell Asleep this morning, whispering, "Tell The boys to come. And all is well Out to Old Aunt Mary's."

CARSON'S COLLAPSE

From the Liverpool Catholic Times

It was one thing to deliver impas-sioned speeches of sedition and resist-ance to excited crowds inflamed with was quite another thing to back up such conduct in the House of Commons, such conduct in the House of Commons, in which sit men who would make short work of threats of revolt or rebellion against the law of the realm. Faced by the realities of the situation, and by the realities of the situation, and away from the theatricalities of the position created by himself, Sir Edward Carson dropped all the wild roarings of the lion and cooed like a dove. He showed that, however bold and rash he could be when addressing an ignorant mob of fanatical Orangemen, he was conscious of the folly of such proceedings and is prepared to retreat from a position which in a moment of madness ition which in a moment of madner position which in a moment of madness he had taken up. His campaign in Ulster has utterly failed. It was meant to bring in some political profit for the Conservative Party. It has done nothing of the sort. It has simply amused English people. It has frightened older school of Tories. It has sent the Government en a firm course of re-sistance to all threats of sedition and made the passage of the Home iRule Bill more certain than ever. No Gov-The moment they accepted it, as Mr. Asquith did clearly and unequivocally, Sir Edward Carson's plan collapsed, and e ceased to be an asset of any value to

e Tory Party.
That party, by conviction and tradiconstitutional party, must have tound it very nauseous to be compelled to swallow Sir Edward Carson's preription of riot, disorder, and rebellion onservatives must have felt, have in deed some of them admitted openly that they did feel, disgust at the unpardon-able and disloyal language indulged in by the Ulster crusaders and their covendupes. But, while there was a of ultimate political profit being gained for their party, most of them re-mained silent. Not even religious bigotry and unquotable language against sacred persons and actual violence on have moved certain people who never tire of talking about the taith to raise their voices in protest against outrages committed on their Catholic co-religionists in Belfast. Be it so. It is now too late to complain. The evil has been done. The men who so shamefully incited to the doing of the evil are now discredited. But this terrible silence will never be forgotten, will never be Sir Edward Carson's collapse has brought down to ruin more than himself. He has ruined all those who condoners of disloyal language and re-ligious outrage will yet find that their silence has destroyed their influence with thoughtful men. Their act of placing politics before religion will lead to a suspicion that they are quite cap-able of placing religion below politics. They cannot complain if they are in future suspected of playing a game.

For several years to come this atmosphere of distrust and suspicion will blight all promise of cordial Catholic unity. That fact is evident, is admitted. Is it not in itself a further reason for appealing to all sections of Catholics to urge the passing of the Home Rule Bill into law, it only in order to shorten the period of internal estrangement and thus bring nearer that blessed day when all who dwell in the household of the Faith may be of things of the sad past and welcoming the promise of the glad future? The last few months have shown the uselessness of appealing for unanimity among nestion of Ireland. But that question is now practically settled. that man has a soul united to his body.

Without a mirsole, the Government are sure to carry their Home Rule Bill. The country does not object. The Tory Party cannot oppose. Mr. Bonar Law has been smothered in the dust and dirt of Sir Edward Carson's fall. and dirt of Sir Edward Carson's fall. The Ulster bluster falls flat on English ears. No one takes the Conservatives seriously: for a party of law and order and constitutional propriety which has coquetted with sedition and disorder and has acqueiesced in drillings and armings and taking royal salutes and lessening the authority of Parliament and Crown is a party which has knocked the bottom out of its own programme. It has ceased to count with thinking men, and must wander in the cold shades of opposition until its judgment cools and it discovers new principles, fresh leaders, and a policy, fair, legal,

fresh leaders, and a policy, fair, legal, effective, and true. effective, and true.

No political party in a country like ours can trifle with proceedings which in any likelihood may lead to public disorder. The instinct of all classes of the population is one of respect for law and authority, of acquiescence in the "chose jugee." That instinct has led to the destruction of the Carson campaign and to the collapse of the leader to the destruction of the Carson cam-paign and to the collapse of the leader of it amid mingled ridicule and con-tempt. But its affects are not light. It has failed of all things but one; it has succeeded in leaving behind it a leg-acy of evil example which will be treasured and remembered and perhaps imitated in circumstances more dangerous than the excited man-cenvres of a growd of Orange braves carrying dummy rifles and dragging awful canons of painted wood mounted on bicyle wheels. If ever the leaders of masses of discontented and starving workmen imitate Sir Edward Carson's programme of sedition, they will claim to receive his immunity from punish ment. And their collapse will be neither as peaceful nor as speedy as

his.

I deeply regret, as an Englishman that so few Conservatives have taken the brave and manly stand of Mr. Nicholas Cockshutt and a few others. I deeply regret, as a Catholic that certain people who claim an inherited position of leading among us, were silent while poor Catholic workmen were driven irom their work and assaulted in Belfast. If it were possible. I regret in Belfast. If it were possible, I regret more deeply still that the result of this silence and violence has been bitter-ness among us. But I venture to hope as one most friendly to their cause that as one most friendly to their cause that Irishi Catholics in England will work for the triumph of national justice, and, having won it, will turn at length in spite of all temptations, to labor for those high and holy things which have made Ireland's claim so secred in the hearts of many of us Englishmen who wish it well.

CHRISTIAN SCIENCE AND CATHOLICITY

In a previous article a comparison o some of the teachings of Christian Science and the Catholic Church was Science and the Catholic Church was made, showing that Christian Science denies the Divinity of Christ, the Blessed Trinity, the absolute perfection of God, His omnipotence, the seven sacraments, the sufficiency of the sacrifice of Christ on Calvary, and in fact protests that Christ never suffered for us at all. These and other statements found in Mrs. Eddy's own book were quoted in her own very words, and reference made to page and line in the official 1909 edition of her book. "Science and Health, With Key to the Scriptures," where such citations could be found. The comparison is now continued, showing how utterly opposed Christian Science is to some of the other fundamental doctrines of the Catholic Church. As usual, we will allow Mrs. Eddy to talk for herself, in

her own very words:

It is a doctrine of the Catholic Church that Adam was the first man Christian Science denies this, by saying that "The forever Father must have had children prior to Adam" (267 9) One of the great primal truths of the Catholic Church is that man is born and that he dies. To this self evident truth, Mrs. Eddy opposes the statement that "Man has neither birth nor death"

(244-23), and she repeats the statement on page 258, line 27.
Still another fundamental truth of Catholicity is that we did not pre-exist before our birth. Mrs. Eddy says we do, for she tells us: "If we live after death, and are immortal, we must have lived before birth" (429 21).

Catholics believe that man is neither indestructible nor eternal. Christian Science teaches that he is both for we find Mrs. Eddy declaring that "Man is indestructible and eternal" (402 12).

That all men must die is also au article of Catholic faith. Mrs. Eddy thinks far otherwise. "Death will be found at length to be a moral dream" she says (426). She repeats the same idea over and over sgain. "Man is not mortal" (478 30). "In reality, man never dies" (486 40), 'There is no realmortal" (478 30). "In reality, mar never dies" (486 40), 'There is no real-ity in death" 427 8). Life is realdeath the illusion" 428 S). These and other expressions of the same terror are found in many places in her book, for to Scientists 'Man is death all Christian

Oar Catholic catechism tells us that man was made to the image and likeness of God. This is denied by Mrs. Eddy. who save "A sinful sick and dvir mortal is not the likeness of God" (292-11). Farther on in her book she says: Finite man cannot be the image

Oar catechism teaches us that man is a creature, composed of body and soul, and that His material body is a part of Himself. This is denied by the followers of Christian Science who declare "The fourth erroneous postulate is that man has a material body which is part of himself" (92 1).

Another article of Catholic faith is

This doctrine is repudiated by Mrs. Eddy, who says "The flesh and spirit can no more unite in action than good can coincide with evil" (167-20). Later on she says: "Soul is sinless — be found in the body" (288-88).

It is Catholic doctrine that the human soul is created, and therefore composed of finiteness. This, too, is denied by Christian Science; for it says "Soul is not compassed by finiteness" (302 1).

Our catechism teaches that man is or cateenism teaches that man is a creature, that therefore he is finite, and that he has a mind. Mrs. Eddy declares that "Mind never enters the finite" (3362).

It is a fundamental teaching of the

Catholic Church that every human being has a finite soul. Christian Science denies that there is any such thing as a soul. There is no finite soul or spirit" (466 21).

Our catechism tells us that we have free will, and that it is not a mere pro-duct of belief, but a real faculty of the soul. To this Christian Science responds: Will power is but a product of belief. Human will is an animal propensity, not a faculty of the soul (4903).

From the proceeding remark it will be seen that one by one every fun-damental doctrine of the Catholic Church is being denied and repudiated by Christian Scientists. The subject as by no means yet been exhaus and a subsequent article will indicate and a subsequent article will indicate many more truths of religion which are utterly denied by Mrs. Eddy and her followers.—Thomas F. Coakley, D. D., in Pittsburg Observer.

INTERNATIONAL FREEMASONRY

The oft repeated contention that American Masonry has nothing to do with Continental Masonry is not as true as its proponents would have us believe as its proponents would have us believe when they try to quiet the opposition to the craft evoked among fair minded Americans by the rehearsal of the cruel injustice and the deplorable excesses laid at the door of the lodges in Italy, France, Portugal and other Europe countries. The press of the United States, on the morning of October 8 last, States, on the morning of October 8 last, announced the opening at Washington, on the day before, of the second international conference of Ancient and Accepted Scottish Rite Freemasonry. Daily sessions were held throughout the week following, and the expressed purpose of the delegates in attendance was "to bring into closer relations the Freemasonry of the world and to systematize

masonry of the world and to systematize the work of the order."

Catholics may be interested to have at hand an authoritative list of the officials chosen on that occasion to preside over the activities of the international alliance in its efforts to achieve this purpose. The roster was published after the meetings runs as follows:

James D. Richardson, of Washingtonf D. C., Sovereign Grand Commander o the Southern Jurisdiction of the Supreme Council of the United States, was elected president of the conference; Sir John M. Gibson, of Toronto, Canada, first vice-president; Manuel S. Castel-anso, Cuba, second vice-president; J. N. Raymond, France, third vice president; Barton Smith, Toledo, Ohio, fourth vice president; Saveri Fera, Italy, fifth vice-president; José Caste-lot, sixth vice-president and official in-terpreter; Dr. Paul Etier, Switzerland, seventh vice-president; James H. Cod-ding, New York City, first secretary, and Dr. Paul Maileffi, Switzerland, second secretary.

The list certainly fails to bear out the

assertion that American Maeonry does not fraternize with the French. One wonders what spirit may have ruled in Hensley Henson (says Father Valentin) the efforts of the conference to systematize the work of the order throughout the world. Did the Americans, perhaps, strive to convert their French brethren and bring them to realize the destructive influence which the anti-re-ligious character of their policy at home must inevitably exert upon men unfor-tunate enough to be subjected to its workings? Even though the antagonism between the Masonic institution and the Catholic Church be, as the editor of the American Freemason in his "Comment American Freemason in his "Comment on Things Current" of this month's issue professes, "inherent and irrepressible," we cannot bring ourselves to believe that Americans of the craft will be induced Americans of the Grant will war against to join the French in their war against God and all religion, in their open efforts to rule their country through a secret clique, in their espionage in the army, and in numerous other phases of viciousness that make French Masonry odious in the eyes of Christian men.—

RIBALD SONGS

In a letter to the New York Times Mr. Raymond L. Ditmars tells how shocked he was recently at hearing two little girls on their way to school sing ing a very suggestive song. Stopping at a cheap music store he learned that at a cheap music store he learned that the composition "was one of the latest 'poi ular' songs. It follows," he ex-plains, "in the wake of objectionable portrayals of martial infidelity, risque situations, and orude twistings of coarse phrases," and expresses his wouder "that nothing is being done to stamp out the epidemic of these positively dangerous songs, the titles of which are now stock phrases about town exical now stock phrases about town, and all too common from the lips of children."

Some of our readers have doubtless had experiences similar to Mr. Dit-mars.' The school girls, moreover, who sing on the street the ribald chorus, to which he seems to refer, often accom-

perhaps unconsciously its suggestive words, talking machines advertise and spread the song more widely still, then school children learn it from their elders, from the moving picture shew, or from the ubiquitous phonograph which for a peuny's outlay will perfect their knowledge of the foul verses that "everybody is singing," innocence is corrupted, and the worst has been

How hard it is for the children of today to keep their hearts clean! Art, science and literature, or rather, the phonograph, the press, the stage and the cinematograph conspire to sully through the gates of the senses the souls even of those who are little more

parents surely were never more needed than now. Yet how many fathers and mothers exercise any effective super-vision over their children's selection of amusements or companions? But parents cannot in conscience shirk this duty. Moreover, if they leave their little ones without the protection that the Catholic school and the practice of frequent Communion afford the young, mothers should not be surprised to find their children singing "popular" songs like that Mr. Ditmars heard. Meanwhile can nothing be done to keep these immoral songs from being published?—America.

OXFORD MOVEMENT UP TO

In a current Catholic Truth publication, Rev. J. P. Valentin treats of the Oxford movement in what he calls its latest phase. Higher Criticism and Modernism have, he declares, all but rent the fabric of so called Anglo Catholicism. Listen (he says) to the well-funded lament of the Rev. Dr. Starr, a 'Cathelle but not - Roman' clergyma in New York, quoted in the Lamp of November, 1908

"In 1889 Lux Mundi appeared. The work and its authors gave a new color to Anglican Catnolicity, developed a neo-Oxford Movement. * * It is said that Oxford Movement. * It is said that the publication of Mr. Gore's (the present Anglican Bishop of Oxford, who, by the way, is favorable to the principle of Welsh Disestablishment as expounded by Mr. Lloyd George) article on "The Holy Spirit and Inspiration," broke Canon Liddon's heart. Be this as it may, it was the expression in the advanced school of the English Church and from the head of the Pusey House, founded in memory of the great leader of the Oxford Movement, of opinions that were to break the heart and destroy the life of the movement itself.

"He (Gore) and his followers devel-"He (Gore) and his followers developed an elasticity of thought upon the inerrancy of Holy Scriptures and the Incarnation which made it possible for men known as 'Catholics' to hold views which had hitherto been the peculiar property and privilege of the Broad Church School. Goreism, as it came to be called greated and fortered a spirit be called, created and fostered a spirit of latitude in Christian belief which has grown and spread until Anglo-Catholicism to longer means what it meant twenty or thirty years ago.

* * * *

"The daring and irreverence of mod-ern thought in its many forms has hurt the heart of the Protestant world, and especially the English Protestant world, and while its effects upon the questions of a true Catholicity, as understood and presented by the lead-ers of the Oxford Movement, have been like the undermining of a river bank by unseen and insidious currents. * * *

is not an unbiased judge of High Angli-canism, but there is only too much truth in his statement that "the socailed Catholic party is being rapidly Modernism, continues Father Valen-

tin, is rampant and there is no recog-nized authority to come to the rescue. So it has come to pass that you may find an "advanced" church where the 'mass" is announced and confessions are heard, and yet, one or more of its min-isters may be a follower of Father Tyrrell in his later style. Of this instances have come within my personal knowledge, says Father Valentin. Sometimes those who are called "born Catholics" (says the priest) and many Evangelical Anglicans as well, are at a converts from High Churchism have not een more numerous.

It is, however (he goes on) difficult for the Catholic who has never been anything else, to fathom the High Angan mind; this is not to be wondered at, since many High Anglicans are in the same position. Some Catholics are tempted to solve the mystery by con-cluding that all High Churchmen are of two kinds—the knaves and the ools ; and I fear (says Father that there are converts who, forgetful of their own past struggles, do not conceal their belief that such is the case This view is contrary both to charity and justice, says Father Valentin, who goes on to indicate some of the obstacles

conversion : (1) High Churchmen are not without High Church Party were A's and the half Zs, the two sections w sever all connection at once. But Bis not quite so "advanced" as A, and yet is not so far behind as to wish to see their connection broken; C, in turn, is just behind B, but shead of D; and so

on until one comes to Z.

(2) Assidious teaching of the Continwhich he seems to reter, often accompany their words with meyements and gestures learned unhappily from the frequenters of dance halls.

ulty myth, which appeals to national pride, by an English 'Branch' of the Church, in which all Catholic privileges frequenters of dance halls.

Such a song is but too easily mastered. The vaudeville or comic opera gives it vogue, thousands are soon humming the air and repeating in the Mass and Confession, are now

proud of belonging to the 'Ancient Church of England.' Yet at the same time, they agree with Catholics in deny-ing that Anglican ministers are sacri-fleing priests.

loing priests.

(3) The Anglican theory of a Catho-(a) The Anglican theory of a Catho-lic Church supposes (and teaches) a divided Church—an absurd and hereti-cal notion. With us a man must be "Catholic all over," or he is not a Cath-olic at all. Many a High Churchman will, however, speak of his vicar as having become a "Catholic" because he now teaches the Real Presence while still denouncing Transubstantiation.

still denouncing Transubstantiation.

(4) Anglicanism has no systematic theology, hence the inability of the average High Church clergyman to realize the impossibility and absurdity of his position. Ruskin says somewhere that the religion and the climate of England are alike in their fogs.—N. Y. Freeman's Journal.

A DREADFUL OCCURRENCE

SIX NUNS PERISH WHILE RESCU-ING CHILDREN

San Antonio, Texas, Oct. 30.—Six sisters of charity sacrificed their lives in an attempt to save one hundred children in a fire that destroyed St. John's Orphanage to-day. They succeeded in rescuing all the children but two before rescaling an the children out two before they were trapped by the fismes. Two Sisters escaped.

The dead Sisters are:

Mother Mary of the Cross, Mother Superior of the pairsh. She was Mary Rossiter, a native of Wexford, Ireland. Mother Francis Pasteur, native of

Sister Peter Claver Stevin, teacher

Sister Lescadia Nolas, teacher in San

Sister Monica Montez, native of Mex-Sister Kostka, native of Kaldar, Ire-

Eighty-seven orphan children, ranging in age from two to twelve years, and nine nuns were in the building when the flames broke out. Marshalling their charges to burry them to saf-ety, the Sisters of Charity remained in the blazing orphanage until the build-

ing began to crumble and fall.

The death of the Mother Superior Mary of the Cross, was the sequel to a demonstration of remarkable courage. She returned to the burning dormitory when she heard the cry of a child who had been overlooked in the hurry and excitement. A few moments later she appeared at a window in the front of the building with the babe in her arms. Fire Chief Wright attempted to save her but he failed. A ladder was placed against the unsteady wall and the chief scaled it, but before he reached her the scaled it, but before he reached her the Mother Superior, with the child, fell back into the flames.

The two nuns who escaped helped in taking the children from the blazing structure. They were marching them across the yard when the walls began

BOY APOSTLES

"We all know that if the Catholic faith is to be preserved in any country at all, the children must be thoroughly educated in it," writes Rev. Lawren sion, and even our young people ar

realizing this fact.

A movement has been set on foot by the students of the Christian Brothers' for all College at Havana, Cuba, that opens up Canon an immense field for the apostleship of well worthy of emulation

by the youth of our own country.

The boys of De La Salle College,
Vedado, realizing that the future of religon among the poorer classes of the islanmust depend upon the proper religious education of the children, have organ-

ized for the purpose of building, equipping, and maintaining a free school in one of the poorer districts.

These young apostles have already began the work by devoting considerable time on Sundays to catechizing

poor and neglected children and pre-paring them for First Communion.

The following extracts from a circular sent out by the students to their friends, explains their project and the means they are taking for its realiza-

tion.
"We, who are making this appeal, are students of De La Salle College and members of the Society of the Immacu late Conception. We also belong to group of catechists, organized by the said society to undertake, under the direction of the pastors and of our eachers, the teaching of Christian Doctrine to the poor children. As such we introduce ourselves to you, and take the liberty of acquainting you of the following facts.

"In the exercise of our humble mis sion as catechists, we have come in close contact with the children of the ponyest and most neglected classes and the material, intellectual, and moral misery in which they live. then, for us, as generous hearted Cubans, one and the same thing to rea-lize these conditions and at once set

about applying a remedy."
"For this purpose we have, first of all, established here at our college, a clothing depot. Our fellow students have responded generously to our appeal and manks to them, we have been enabled

Weshave, therefore, conceived the plan vanishing point." of building and equipping a school, of which our teachers, the Christian Brothers, have promised to assume charge. Furthermore, the reverend charge. Furthermore, the reverend of a structure parish priest has offered to donate the cades.

site for a small school. We count upon the generosity of the people of Vedado to help us to carry out this project."
"We are but children extending a helping hand so that other children, less fortunate than ourselves, may re-ceive the bread of instruction and of Christian education which they so sad-ly need and which there is no one to break for them. It is for you, ladies break for them. It is for you, ladies and gentlemen, to provide this section of our city with a free school for poor

"This help is earnestly solicited, in the name of Our Lord Jesus Christ and of His Most Blessed Mother by the catechists of the Society of Mary Im-maculate of De La Salle College."

EVERY SCHOOL A READING CIRCLE

"I believe that every parish school should be, to a certain extent, a reading circle," said a man of wide experience as pastor and educator. "If our schools do not promote a love of good reading, where will our children acquire it? In the will our children acquire it? In the home, you say. Call to mind all the homes with which you are personally acquainted. How many of them are prepared to give the children a taste for reading of the right kind? For instance, note the absence of books of any sort—not one in the parlor, not one in sight anywhere. Go into these homes on Sunday. Do you find the father or mother reading a Catholic paper or book to the children, or the children reading to the parents? Not at all. If you find the family reading it is generally the Sunday paper they have divided among them—the father reading the sports an i politics, the mother absorbed in society gossip and bargains, sorbed in society gossip and bargains, it he children engaged with the cartoons, jokes, and colored supplement. Not a very hopeful promise of turning out young people with a love of good books. No, I maintain that our parish schools must do more than they are doing in the way of creating a taste for helpful

"But we have so much to do already," demurred a teacher. "How can we find time to read and talk about books in

"The children must be taught to read," was the reply. "It is only a matter of system and enthusiasm to in-troduce suitable supplementary reading. I do not altogether mean reading books. In fact I place the Catholic paper first as a guide to good reading. If I had my way the Catholic paper would be on the teacher's deak in every room in our parish schools. I would have even the very little children be-come familiar with its cover and con-tents—the latter through talks with the teacher, suited to their dawning intelligence. It is a mistake to suppose that small pupils can not understand anything less obvious than that a cat has a tail, a dog can swim, etc. Very young children are notably eager for stories and can often repeat in their own words the substance of anything read to them. It is not long before they begin to pick out here and there for themselves, and if this tendency is encouraged the taste for reading is acquired naturally and easily. It only

remains to cultivate it properly. "The teachers in the have a great opportunity to serve the best interests of their pupils by pre-serving or inculcating a love of whole-some reading. What supplementary reading could do more than the Cathothem in Catholic doctrine. In return for all this, it takes only a very small part of the school session, each day, or perhaps on only two or three days in each week. The great point is to use the time intelligently, keep the interest of the class, and let it be understood that every child is expected to give an opinion if asked. The selection of the reader could be made a matter of merit -children are proud to be called upon for such a service. They learn to read, to think, to express, and better than all they learn to love and respect and seek Catholic literature. Yes, I believe that the parish school which sends out graduates with a knowledge of good books and a love for reading is doing them a service that will stand them in Sacred Heart Review.

" PERIODIC EBULLITIONS OF INTEREST

The resolutions that never resolve hemselves into subscriptions are the subject of frequent comment by Catholic editors. Here is what the Catholic Bulletin of St. Paul, Minn, says about them: "Daring the summer months the Catholic Press was made the subject of a plethora of resolutions at different Catholic conventions. we not warned by the traditional experience of Catholic editors, we wor await with pleasant anticipation the increased financial support which these resolutions should bring forth if they are worth more than the paper on which they are written. As a general rule, however, these periodic ebullitions of interest in Catholic newspapers subside as soon as the report of the resolution committee is received and placed on to supply with clothing the poorest of the Ha tenth part of those whose senting children who come to catechism."

"Nevertheless, the good we can do in press were to subscribe to Catholio newsthis way is extremely limited as we papers, the work of future resolution committees would dwindle almost to the

> A masterful and tyrannical nature has the advantages and disadvantages of a stone wall; it protects, yet barri-

CATHOLIC NOTES

St. Bernard's Seminary, Rochester, N. Y., has this year 225 students agains

208 last year. The number of Catholics in Russia is about the same as the number in the United States—namely, about \$15,000,-

of Eiphin, is dead. He was born in the County Sligo in 1856, and was educated at the Marist Brothers' school and after-ward at St. Patrick's College, Maynooth.

On a side street in Cologne is a milion a side screet in Cologne is a mini-tary barrack. It was the site and con-vent of the Dominicans where about 1245 Albertus Magnus taught. Among his pupils was St. Thomas of Aquin. It was there the students called St. Thomas "the dumb ox."

The Sacred Heart Convent at Tokio is to be increased to double its present size, owing to the number of applicants for admission to this excellent educational establishment. It is patronized by the Japanese government and the heads of the best families in Japan.

The Catholic schools in England have a fine list of successes in the Oxford and Cambridge local examinations. The Christian Brothers of Liverpool head the list for Oxford with (for seniors) 12 first, 4 seconds, 3 thirds, and 10 distinctions, besides 20 passes in the first division.

Writing in The Month for October, Father Herbert Thurston tells of the earliest traces of Christianity to the Chinese, "the record going back with certainty to an age when the converts made by St. Augustine himself were still living at Canterbury, and when the greater part of England was as yet

A Socialist paper in Vienna was suppressed recently on account of its in-decent attacks on the Eucharistic Con-gress. Yet Socialism is not opposed to religion, we are told. One thing we know: Every Socialist organ sneers at religion and loses no opportunity of at-tacking it openly. The Eucharistic Congress was a purely religious gathering. These who opposed it did so on religious

Some weeks ago the business men of St. Paul, Minn., undertook to raise a fand of \$100,000 for the purpose of completing the magnificent dome of the new Cathedral. The fund is to be presented to Archbishop Ireland as a tribute to his personal worth and a substantial his personal worth and a substantial evidence of the interest which the people of St. Paul, irrespective of creed, take in the new Cathedral. At the present writing the sum of \$65,000 has been pledged to the fund.

Latin-America counts at the present day more than forty millions of Catho-lics. In Brazil the advance has been very striking. In 1800 there were extensive regions remaining to be evangelized, now the Catholic population amounts to 14,500,000; there are 18 Bishops, 2,000 priests, 11 ecclesiastical seminaries and numerous colleges. In the other states of South America there are 13 Archbishops, and 54 Bishops, figures which give us an idea of the important position the Church occupies in

those countries. Rome notes the very striking coincilence that almost simultaneously with the arrival in Rome of Lord Halifax's book, Cardinal Merry del Val, who was secretary of the Pontifical commission appointed by Leo XIII. to examine the validity of those orders, and who is now lic paper? It tells young Catholics Secretary of State of Pius X, raised six what those of their faith are doing in former Anglican ministers to the priestall lands; it guides them through its hood in the Pauline Chapel in the Vatireviews to the best in reading; can. This is surely a notable commentive stimulates them to greater devo tion to the Church, and it instructs mission on Anglican Orders, and Car-

dinal Vaughan. For the first time in 350 years Mass was offered publicly, on September 30, in Penwortham, near Preston, Lancashire. England, a district celebrated in pre-Reformation days for its large and beautiful priory. A new church, under the patronage of St. Mary Magdalena, had been buit there and it was blessed on the above date by the Rev. Father Wright, S. J., after which the Mass was celebrated by the Archbishop of Liver-pool. The sermon was preached by the Rev. Father O'Hare, S. J., who referred o the ancient glories of the Faith in Lancashire.

An æreplane was used to rush a priest 125 miles to the side of a dying soldier in Morocco recently, dispatches received by the New York Sun, say: Colonel Largeot, commanding a detachment of French troops, was mortally wounded in a skirmish with the Touareg tribes-men, he was a devont Catholic and desired to receive the last sacraments. Louis Bregard, aviator, attached to the French army flying corps at the head-quarters, heard Largeot's wish through reports of the skirmish and volunteered to carry a priest in his machine. The latter took his place beside the aviator and was borne away over a treacherous country, where landing meant that the Touraregs would capture both. priest arrived in time to administer Extreme Unction.

A well known Anglican clergyman the Rev. J. Wharton Hewison, B. A., was received into the Church by the Dominican Fathers of Haverstock Hill, London, the latter part of September, Mr. Hewison is that daring curate, who in 1898 was refused ordination by the Protestant Bishop of Bristol because be refused to subscribe to the Bishop's own private profession of faith in addition to the Prayer Book. He was eventually ordained in Birmingham, and has held cursoles since in London, being recently stationed at St. Augustine, Stepney, a High Church in the East Eud, which has given more than one priest already to the Church. Mr. Hewison is entering the diocesan seminary to study for the priesthood and later will go to

THE LESSON OF THE DAY

Mrs. Morrison rustled into Bernard Chester's largest and most fashionably equipped dry goods store, trying to appear at ease and unconscious of the gaze of those who passed, as befitted a true aristocrat and woman of the world. It was a new sensation to be noticed a trying the covered of shorpers to be

It was a new sensation to be noticed among the crowd of shoppers, to be glanced at with curiosity and interest. Though she had recently put behind her, banishing even the distasterin memory of it, a life in which toil and economy played the leading parts, she knew her present sphere, for she had lived its fairylike existence in imagination while humble household duties kept her hands employed long before the real world has opened its doors and said to her hands employed long before the real world has opened its doors and said to her hungering, willing spirit, "Come." Down among the hills of Berkley, the rural community from whence the Morrisons had come to Chester—because

Morrisons had come to Chester—because Chester was the retiring place for the well-to-do and the wealthy—people had always recognized some subtle quality differing from themselves in Mrs. Morrisson, and they had with no slight contempt analyzed and labeled that quality "pride," pointing for its source to the ancestor in velvet and lace whose off properties though in the little parter of the portrait hung in the little parlor of her

She has spent much of her meagr allowance of egg-and-butter money for books and magazines, which some of the plous old ladies of Berkley, who read she had made her few simple clothes after the prevailing fashion; and remade them when fashions changed, and this they regarded as indicating a vain and flivelors wind.

The head clerk of the dress goods de-artment came forward affable and miling, as Mrs. Morrison paused at his

"What can I show you, Mrs. Mor-

"Something in a rose silk for Sunday "she paused and bit her lip in mortifi-cation over the slip. She still found her-self often on the brink of the chasm hich separated the past from the pres

added quickly, trusting he not noticed this lapse into vernacular of the hills, where a silk dress was always a Sunday dress. With true discernmen Mrs. Morrison recognized the vast dif-Mrs. Morrison recognized the vast dif-ference between a rose silk for Mrs. Tilden's reception and a rose silk for church going at Berkley, even though they were cut from the same pattern.

She allowed the smiling salesman to take down bolt after bolt, examining with the assumed air of a critic enjoyment of one reveling for the first in a new delight. There was a fascination in lingering over those bolts of soft, filmy goods, hanging on the brink of purchase over one piece, then passing easily on to examine something of a richer texture, without experiencing

tion. The dallying ways of these more fortunate women had seemed to her trivial and foolish then. She would have snatched up joyfully the poorest piece of the shimmering masses others cast aside, in those days when the rigid nner than ginghams and calleoes. Now that she had come into the class of lei-sure and wealth she regarded it as her province to daily harass busy clerks, to linger on the brink of purchase and then, if she chose purchase nothing at all. "I'll take this," she said at last, when the bolts were piled high on either side of her, and the saleman's smile had faded into a look of annoyance.

or ner, and the saturation into a look of annoyance,
"All right, Mrs. Morrison," he replied, resuming as affable tone; "it's a
beautiful piece and will make up splen.

beautiful piece and will make up splendidly. How many?" he asked, measuring off the shimmering yards.

"Ten will be enough," she answered, not sure in her own mind that it would be, but she would exhibit no ignorant uncertainty in the matter. When the purchase was completed she ordered it sent to her home on Howard Avenue, and left the store with that feeling of exhibition which comes to those who satisfaction which comes to those who are able to gratify their wants, however

are able to grainy their wants, however extravagant they may be.

As she approached the high handsome house on Howard Avenue, her home, she felt again that thrill of astisfaction. Five months of ownership had not sufficed to dim the pleasure she experienced daily in the feel of velvet rugs under the breat the breat events of polished her feet, the broad expanse of polished floors, artistic furniture and rich cut glass and silver. Her husband had deglass and sliver. Her husband had de-nied her nothing in the first flush of prosperity. She had at times thought him ungenerous, in the days back in Berkley, before the big inheritance from his uncle had come, enguling them like a flood in the night. They lived even yet a sort of dreamlike existence, grassing up what treasures money could grasping up what treasures money could buy and selfishly reveling in the joy of

She entered the house and walked softly across the long hall, pausing at the library door. In a chair drawn up the horary door. In a chair drawn up before the grate sat a young girl poring over the pages of a magazine. A wealth of dark hair crowned a sweet, attractive face in which there seemed to be some-thing of an artist's soul reflected, something very much akin to the ancestor in lace and velvet, whose portrait now hung above the mantel opposite. Her dress of darkunsterial, cut after the fashion of the season, in some way fell short of what fashion intended, fitted illy and or was rashion intended, itted in same looked out of place in the handsome room. A painful recognition swept across Mrs. Morrison's face. The girl was her niece, Mary Carroll, from Berk-ley. The very atmosphere of Berkley lung to her : it was evident in the ill fitting dress, the coarse heavy shoes, and the tired, drooping pose of the wearer.

"Why, Mary, when did you come up?" she asked, moving slowly across the room towards her visitor.

"On the noon train," Mary replied after a moment of startled recognition.
Then, with a soft laugh: "You look so changed and grand, Aunt Kitty! I

thought you were some one else for

Mrs. Morrison ignored this allusion to her altered appearance. It called up for comparison with her present elegance the days of calico wrappers, ill-shod feet, and other painful memories. She kissed her niece, and then removing her wraps, drew u o a chair beside the fire.

"I am sorry I was out when you came, Mary. I went to Mrs. Patterson's for luncheon to-day, and she stopped uptown to do some shopping afterwards," she explained.

"I came up for the sales, and have Mrs. Morrison ignored this allusion to

"I came up for the sales, and have been shopping too," Mary replied, with a gesture toward the chair piled with

bundles.

Mrs. Morrison frowned slightly. It was another thrust that stirred her memory. She knew without being told what those parcels contained—ginghams and calicose that Mary would make up for her younger brothers and sisters at home; coarse cletha of ugly patterns, picked up from bargain counters for a mere fragment of what the rose silk had coat.

"How did you leave the folks at Berkley?" she asked, interrupting quickly, as she saw Mary's hand reach towards the pile. After reveling among the silks at Bernard's ahe had no desire to see those crude, unbeautiful things dis-

played.

"Oh, they're well," she answered lightly. "Mother's been wishing you'd come down and visit. She's anxious to hear about the grand times you're having here in Chester," she added with her softs girlish laugh.

Mrs. Morrison flushed and toyed a moment with the jeweled rings on her

these proud and prosperous days. She had not means to be cold and neglectful, but the new life had sweps her far adrift from the old, and it was so rich in

adrit from the old, and it was so rich in exotement and pleasure.

"I've been busy, Mary," she excused.
"And it's hard to leave a big house and servants, and the children are in school."

A maid entered the room with the

Morrison commanded. Mary turned toward the parcel with

enly awakened curiosity. "What have you bought, Aunt Kitty? A new dress? I suppose you can have no end of pretty clothes nowadays," she remarked, awaiting with an expectant

a trifle reluctantly. At Berkley it was customary to display purchases for the admiration of relatives and neighbors, and discuss with them the plans for "making up." She undid the wrappings, and the bright folds of the goods tell into Mary's lap, casting a reflecting glow across her pale face.

"It must be fine to be able to buy such eautiful things," she remarked, with a wistful expression. Her glance wander-ed about the long room with its well filled bookcases, leather covered furni-ture and pollshed wood-work, then beyond where the open doors of the adjoin-ing room disclosed to view the shining

"You have a plano, too, Aunt Kitty! May—may I see it?" she asked eagerly. "Certainly, Mary. Go in and play anything you like." She followed her niece into the little music room, and the girl's fingers sought the keys of the instrument with the quick instinct of the music leaving soul.

Mrs. Morrison stood at the window, gazing out, while Mary played. It would soon be spring; little patches of green were showing on the brown surface of the lawn, but the chill of March was still in the air, and grey, ominous clouds were gathering threateningly in the west. Mary played on, changing from one to another of the few simple pieces ahe knew; there was beauty and expression in her playing. A sudden feeling of misery smote Mrs. Morrison's heart, as she remembered the old broken down instru-

smote Mrs. Morrison's neart, as she re-membered the old broken down instru-ment in a corner of her aister's little sitting room at Berkley. Her niece turned reluctantly from the plane at "It's beautiful !" she declared. "I'd

love to play on that forever! Father O'Brien wants an organ for the church at Berkley. He saked mother if I might at Berkley. He saked mother if imight take lessons and learn to play for the Masses. Father says perhaps I can if —if the crops and the stock do well this year." She was pinning on her hat

"Jan't you stay over until to-morrow Mary ?"

promised mother I would be back on the afternoon train. It's almost spring and there's the sewing to be done now, and the gardening later, you know."

Mrs. Morrison sighed. She did know so well those incessant demands on time. Stepping to a corner of the room where the telephone stand stood, she ordered the carriage from the stable in section. ordered the carriage from the stable in spite of Mary's repeated demand to be allowed to walk. She carried out the pile of bundles herself, and after saying good-bye, stood with the March wind whipping chillingly about her until the coachman turned out of Howard Avenue towards the station. Then in a strange, dreary mood she went back to her seat by the library fire.

The velvet carpet under her feet; the rich shimmering folds of the rose colored silk on the table; all the objects of the beautiful room seemed to accuse her of some cold heartless neglect. Mary had some cold heartless neglect. Mary had come like a ghost of her past, bringing back unpleasant memories of all she had left behind her. In sharp contrast against her own present life of ease and luxury stood the dull, cheerless existence which her sister's family led. She had experienced all these privations herself in a measure, but wealth had come to her swening her out of the old. come to her, sweeping her out of the old sphere into new delights; they had been satisfying, engrossing. She had forgot-ten while she pursued this pleasant life, that there was hungering and poverty and sorrow in the world.

The poor farming community of Berk-ley had need of a helping band. The little church where Father O'Brien said Mass twice a month was in need of many things. It was their desire to have a resident pricet and a school where their children might receive instructions in

"You have a piano, too, Aunt Kitty! their faith. She wondered now why she

troubled thoughts, the children came home and crowded about her with their children prattle of school life. Helen, the eldest, a pretty little girl of twelve, drew up a chair beside her mother and

new dress!" she exclaimed with sudden decision. "All the girls at the convent who are going to Aunt Daly's party next week are having new dresses made."

"But you have so many, dear," Mrs.

"But you have se many, dear," Mrs. Morrison protested, repressing a smile at her young daughter's sir of importance. Then her eyes fell on the rose silk on the table, and for a second time that afternoon a feeling of guilt swept over her. It mutely assused her again of the pread, vain life she was blindly following and into which she was unconsolously leading her children. Bhe saw it all clearly new, as she listened to their various and incommant demands.

When she not expossite her husband

various and incoment demands.
When she set opposite her husband that evening at disner, she spoke of the visit of her nices, Mary Carroll.
He glanced up from his plate with momentary interest.

momentary interest.

"Mary here? Why didn't she stay over for the night? We might have taken her to the theatre and shown her a good time." Then, as if the matter were of slight importance, he went on.

"I ordered the automobile from Granger's to-day. It will be here in a month."

She listened dutifully while he enumerated the ments of the machine. She had expected him to talk of Berkley, but that seemed a far-off world to him now. The grasp of the business world was grewing strong upon him. He was eager to add to the scoumulated wealth his uncle had left him. He, too, was forgetting spiritual things.

With a sudden energy that surprised him she spoke up :

wicked! What have we been doing with our money? Don't you remember how we used to freeze in the church at Berk-ley when the cold wind swept in where the plaster had fallen off? Father the plaster had fallen off? Father O'Brien wants as organ. And there's the school to be built. Oh, there's so nuch I'd forgotten until Mary came to

plate a few moments, then met his wife's

'Kitty, I guess you're right,' he said.
'I'll cancel that order at Granger's tomorrow and send Father O'Brien a sheek that will start things moving at

The spirit of the old days of poverty had come back to reside in Mrs. Mor-rison's heart, and she was grateful for the lesson the day had taught. — S. V. Reilly, in the Rosary.

Live the life of prayer; learn to bring everything, to change everything into prayer—pain and trials and tempta-tions of all kinds. Pray in the calm and in the storm.

MESSAGE FROM THE DEAD

A STORY FOR NOVEMBER

BY REV. RICHARD W. ALEXANDER Many persons do not believe in the return of spirits from the other world. I cannot say that I do, either, but when I hear a man of undoubted integrity and common sense tell a story like the following, it gives one a creepy feeling, if not a belief in the appearance of supernatural visitors. In a word, it makes one pray for the dead in a manner more special than if such things were never written or told. special than if such things were never written or told.

written or told.

An excellent priest of my acquaintance, who is still a prominent pastor of
a city church, was speaking about
supernatural appearances, and told
me this strange tale. The younger
priest concerned is still alive
and can corroborate the narrative. Both are religious men, and
were together in their novitiate in
a monastery of "the old country," and
were bosom friends. The younger man was
gifted with a peculiarly happy temperawere bosom friends. The younger man was
gifted with a possiliarly happy temperament, always bright and sunny; it was
a joy to be with him. Nor did he lose
a joy to be with him. Nor did he lose
a joy to be with him. Nor did he lose
a lose and an ordinary exmone. This was not an ordinary exhis charming personality as time went on; nay, he became another word for good humor and good temper. In fact,

he was emineatly one who " served the Lord in gladness."

Years solled on, and he became procurator, or treasurer, of the monastery, and in that capacity was beloved by all. In the meantime the friends were separated. The one who told me the story came to America, where, as I said, he still serves his Divine Master in his holy calling. The friends wrote to each other for a long time, when suddenly the letters from across the sea ceased.

After several unsuccessful attempts to renew the correspondence, a letter to another friend brought back the cause of the allence. The letter was long and extraordinary, and this was

The friend said that one night this The friend said that one night this father procurator, who was always the last to retire, was kneeling in the chapel before the altar, with his own candle in hand, making a last visit to the Blessed Sacrament. It was his duty, after the monks retired, to see that the monastery was locked up, and particularly that the church and sacred vessels were secured. This had been done, and all was silence and darkness, except the was silence and darkness, except the sanctuary lamp and the faint light of his little candle. Suddenly some one touched him on the shoulder. He turned with a start and saw a monk of the order, one whom he did not know and had never seen, standing at his

"What do you want?" said the procurator.

"Well," said the procurator, "come to He was a little startled, but not sur-

He rose from his knees, and found the stranger ready to precede him down the

"I will not," said the procurator.
"How would we find our way in the

The stranger did not reply, and they reached the door of the church, where the procurator dipped his finger into the holy water and, as is usual, offered it to his companion, who took no notice of the act, which startled the procurator more closing the shurch door.

"Will you blow out the candle ?" again he heard his visitor say.

"No; I will not, I assure you. Go

"No; I will not, I assure you. Go on!"

To his surprise, the monk went straight on, the direct way to his cell. An uncanny feeling began to take possession of the procurator. Here was a strange monk, one he had never seen in his life, and he had been in that monastery thirty years; the man had come suddenly, in the darkness of the night, and had walked through the convent to his cell without the slightest hesitation—had asked no direction and had received

The cell was reached : the strange entered. The procurator placed the candle in the middle of a writing table and gave his guest a chair. He sat down opposite to him, and felt his very flesh ereep as he said in as steady a voice as he sould:

The guest did not answer this, but

taking up a pad of writing paper and handing him a pen, said :

The procurator was impelled to obey. As the stranger spoke he wrote down what was dictated. He seemed unable to resist, to ask explanations, to pause or to do aughs but follow the bidding of this unearthly guest.

When the big tower clock struck one he paused. The perspiration was pour-ing from his forehead; his hand dropped the pen; the candle was low in its socket and he fell back in his chair, exhausted.
"Seal is and give it to the superior," said the visitor.

The procurator looked up. The monk had disappeared. The candle gave a last flare up and died out. He was in utter darkness. He threw himself on his bed in complete collapse and, through

When the bell called the brethren to matins he did not appear, but later on he was seen in outdoor garb ready for a he was seen in outdoor garb ready for a journey. He went to the superior, told him of the occurrence, delivered the packet and resigned his office, for, said he, "I am completely unfitted for active work. I am a nervous wreck. See how

And, in fact, he looked like a broken-down old man. No trace was there of the bright, pleasant countenance, of the prised, as sometimes visiting fathers jolly good humored monk. He was unsho were traveling came at any hour of the day or night to receive hospitality, which was never refused.

The origin, pleasant countenance, of the prised, pleasant countenance, of the prised, pleasant countenance, of the prised, as sometimes visiting fathers in the origin, pleasant countenance, of the prised, as sometimes visiting fathers in the origin, pleasant countenance, of the prised, as sometimes visiting fathers in the origin, pleasant countenance, of the prised, as sometimes visiting fathers in the origin, pleasant countenance, of the prised, as sometimes visiting fathers in the origin, pleasant countenance, of the prised, as sometimes visiting fathers in the origin, pleasant countenance, of the prised p

Capital Trust Corporation

LIMITED

Authorized Capital, \$2,000,000.00. Head Office, Ottawa, Canada

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The Company was incorporated by Special Act of Parliament of the Dominion of Canada on the 1st day of April, 1912, giving it all the powers necessary for transacting a general trust business.

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/ 10	200.00	100.00						
15	300.00	150.00						
20	400.00	200.00						
25	500.00	250.00						
50	1000.00	500.00						
100	2000.00	1000.00						

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PROVISIONAL SECRETARY

A. E. CORRIGAN, ESQ.. 115 Sparks Street, Ottawa, nonastery, where there were a few illent and aged monks who tilled the ground and prayed constantly. As for the strange manuscript, its contents were not to be made known until after his death, and then the reason of his

awful change would be known.
"It is a fearful and terrible thing to look into the world beyond the grave,"

antly, and the procurator went to w home to live a life of hard labor,

I must confess I felt a chill run over I must contess I fett a chili run over me as my friend concluded his story. It is a strange one, and no one has ex-plained it. When I asked my friend what he thought, he only shrugged his shoulders and made the sign of the

As all the participants of the circumstances are still living, there is a wide margin for thought. I give the story as I got it.

GENERAL INTENTION FOR **NOVEMBER**

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

HELPING THE POOR

The Holy Spirit assures us, in the words of Ecclesiasticus, that the Supreme Owner of all things is the author of the unequal distribution of earthly goods. The inspired writer tells us that "Good things and evil, life and death, poverty and riches, are from God" (xi. 14). This is a fact that unhappily many overlook; yet we must accept it as true, and do our best to reconcile ourselves to the consequences resulting therefrom. If wordly prosper-ity were a sign of Good's good will, and poverty a sign of His disavor, there might be a reason for questioning His Providence. But the rich are not saints, nor are the poor all sinners; on the other hand, the rich are not all enemies of God, nor are the poor all saints. This being the case, surely the Eternal Wisdom has its designs in mak-

ing some rich and prosperous, while it permits others to live in penury.

A little reasoning will suffice to reveal God's plan. Life does not end with the grave. There is a world beyond greater than this one, where earthly sufferings patiently borne will be turned into joys, and where virtue will receive its hundredfold reward. The road thither must be travelled by both rich and poor. Poverty takes one road, wealth another, but the condition ed on the wayfarers are the same Fear God and keep His commandments! This is the great precept that rich and

poor must obey.

If an advantage on this journey towards heaven be sought for, it will be sought for, it will be sought for, it will be found on the side of the poor who accept their poverty with resignation. The path is easier for them, for they follow Christ more closely. He was poor and His example has a sweet attractiveness that the rich do not experience. Prosperity and pleasure become stumbling blocks in the upward path for too many of the rich. When everything succeeds with them and all their desires are satisfied, ds with when fortune smiles, and honors come to them, they too often forget God; they find the road to heaven arduous, and they try to build their paradise here on them, they too often forget God; they find the road to heaven arduous, and they try to build their paradise here on earth. This world is good enough for them. Did not Our Lord tell us that it salvation. Not that sympathy for the is easier for a camel to get through the eye of a needle than for a rich man to leave the control of the co eye of a needle than for a rich man to enter heaven! He knew that wealth puffs up, that worldly success dezzles, that the joys of living blunt the conscience and harden the heart. On the contrary, adversity, of which poverty is a phrase, is very often the earnest of a return to God. Many who ignore Him in their successes, return to Him when their worldly concerns go wrong. The vanity of human wishes reveals itself to such people, the true value of wealth dawns upon them, remores over lives not a plessing? Or that of the two classes who are on the read to eternity the poor have not undoubtedly the better of it? All this is elementary, but unfortunately it is forgotten or ignored by many Catholics whom we hear deploring their lowly state and envying the

And yet the rich have stern duties to perform. The mere accumulation of wealth should not be their end in life, but a means to attain this end. God intends that they should use their wealth to save their souls. None should know better than they that their wealth is not the fruit of their wealth is not the fruit of their own industry. Our Lord asks them, "What have you that you have not received?" The strongest reason why He permits the unequal distribution of this world's goods is to give the wealthy opportunities to practise virtue, hoping thereby to move their virtue, hoping thereby to move their hearts and win their allegiance. If He wills some to be poor for the greater assurance of their salvation, on the other hand He expects the rich to assure the welfare of their souls by sharing their wealth with the poor. It is here that the divine plan becomes evident. How often and how forcibly the sacred text insists on the duty of almsgiving! "Help the poor bec almsgiving! "Help the poor because of the commandments and send him not away because of his poverty (Eccl. xxix. 2.) "Deal thy bread to the hungry and bring the needy and the poor; the Lord will detect thou shalt see one naked cover thou shalt see one naked cover him; and despise not thy own flesh." full of the needy (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the most of the ready (Matt. xxv. 41-46), so the ready (M

The meaning of those solemn exhoriations cannot escape us. The rich should know that they must not wrap themselves up in aloofness while their poorer brethren are in want. They should know that they fare merely the stewards of God, that while human laws can not oblige them to part with their weelsh to do charity, for human rights must be respected, the law of God is to

be viewed from a higher level. His rights, which hover over rich and poor alike, are not restricted by human regu-lations. The stewards of the Overlord are the rich, but they must do their duty

to the poor.

Nor are opportunities wanting; we need not go far afield to find this out. The miseries of poverty may be seen around us; the poor we have always with us, the greatest number perhaps being in our largest centers of population. But here again we have the divine plan revealing itself, for is it not also in our large centers of population divine plan revealing itself, for is it now silence and prayer.

He still lives, and, although it is twelve years since the events of that night, he has never been known to be found? Evidently God wishes to keep the balance even, and wo to those who fail to cooperate!

It is narrow and worldly to say that these are too many who are unworthy

there are too many who are unworthy objects of charity. Perhaps there are unworthy poor, but they are not all such. The rich should console themselves with the conviction that when they alms they give to God; and that ever they give to the poor in His name is not thrown away; it is well invested. Better be deceived by a dozen impos-tors than that one worthy person should

But how are the rich to give alms! One sometimes wonders what motives inspire the givers of large donations; whether or no the prospect of a marble slab or a bronze monument be not behind slab or a bronze monument be not behind the deed. And yet it would be ungen-erous to impute ignoble motives; let us leave to God the task of sounding human hearts. There should be no hesitation, however, in setting down the doctrine of true almsgiving. When the rich dole out their alms, whether it be great or small, let their charity be done in secret. Let their right hand not know what the other gives; it is not necessary to take the world into one's confidence. God cares little for almo-

necessary to take the world into one's confidence. God cares little for almsgiving that is accompanied by the blare of trumpets; He sees the deed; He weighs the motives; the angels record them; and that should be enough.

And the advantages of helping the poor? Almsgiving is a spiritual investment which from every point of view, is more advantageous than squandering wealth in luxury or hiding it away in banks, and the reason is because in almsgiving it is God Himself who becomes our debtor. "He who giveth to the poor endeth to the Lord." (Prov. xix. 17.) The more God owes the rish—that is to say, the more God owes the rish—that is to say, the more the rich invest with the poor—the more will they merit His favor and good will. How differently does the world look at this kind of business! Here, a debtor is agitated and without peace in debtor is agitated and without peace in proportion to the amount he owes; in Heaven, God is a debtor whose joy may be measured by the number of His creditors; the greater the number the more intense His pleasure. Again, in this world, when we speculate with money for put it out at interest, we look for ample security for its return to us some day. Experience of failures, bankruptcies, and so on, obliges us to lend our wealth only on the strength of bonds or mortgages. But things are bonds or mortgages. But things are different when we lend to God. Knowing that His poor have no earthly credit or guarantees to fall back upon, He comes to their aid; He offers security for them. We can hear Him crying out to the rich: "You do not trust My poor! Well, then, trust Me and My promises. Know that the investment you have made in helping My poor in this world will yield you a humdredfold in

the next!"
Almsgiving brings indeed its own re wards. No practice is recalled oftener in the Scriptures, or more thoroughly prized there, than that of helping the

not given for God's sake. But alms dawns upon them, remorse over lives that are being wasted seizes them, and they make their peace with God. Who will say that in such cases adversity is not a plessing? Or that of the two classes who sre on the read to eternity the poor have not undoubtedly the better of it? All this is elementary, but undoubtedly the poor have not undoubtedly the petter of it? All this is elementary, but undoubtedly the property of the poor have not undoubtedly the petter of it? All this is elementary, but undoubtedly the petter of the property of the p ing us that "he who showeth mercy and lendeth all day long, shall be blessed in his posterity." (Prov. xxxvi. 26). These were the dispositions of the Jew-These were the dispositions of the Jewish dispensation, but for us Christians,
we need no further proof than what we
find in the words of Christ Himself:
"Give and it shall be given to you, good
measure and pressed down, and shaker measure and pressed down, and snaken together and running over, shall be given into your bosom." (Luc. vi. 38) So much for temporal things. The other fruit that follows from

almegiving is spiritual in its nature, namely, the gift of graces to overcome temptation and to avoid sin. "Water quencheth a flaming fire and alms re-sisteth sins. God will remember the almsgiver, and in the day of his fall he shall find a surer stay." (Eccl. iii. 33 aimsgiver, and in the day of his fail as shall find a surer stay." (Eccl. iii. 33 34) "Alms will deliver from all sin and from death, and will not suffer the soul to go into darkness." (Tob. iv. 12). Mere material alms will not affect all shits, but the merciful spirit by which it is given will reader Gad henevelent. is given will render God benevolent. The same spirit will help us to make spiritual progress, and in the end assure us the greatest grace that we could ask for, a holy and happy death. 'Biessed (Is. Iviii. 7) By the mouth of the in- has He promised eternal life to those spired writers, God urges, exhorts, the rich to help the poor.

The meaning of those solemn exhorts.

The meaning of those solemn exhorts.

If these few thoughts were taken hold of and made principles of conduct, what a different world this one would be! Social unrest would disappear; brotherly love would flourish; happiness would dwell in Christian homes; God would be served in a manner beatting His majesty; while the rich who, by the noble exercise of their free will, would be the cause of this happy state of affairs, could consider themselves as children of God and heirs of Heaven.

E. J. DEVINE, S. J.

GREATNESS OF THE CREATOR LITTLENESS OF THE CREATURE

AND OTHER LESSONS FROM NATURE BEAUTIFULLY POR-TRAYED IN THE SERMON OF ARCHRISHOP GLENNON

St. Louis Church Progress

Preaching at the New Cathedral Chapel on the Gospel of St. Mat-thew, chapter 6. "At that time Jesus said to His disciples, No man

Grace said : Grace said:

In this Gospel our Blessed Lord teaches us a beautiful lesson and teaches it in a beautiful way. He says to His apostles: "You cannot serve two masters;" a statement which is true in the natural as in the supernatural order, and the truth of which is reinforced.

natural as in the supernatural order, and the truth of which is reinforced in reason and logic, as well as in religion. The masters our Lord meant in this instance were God and Mammon. God the Creator, the Lord, the Master of all, and on the other hand Mammon, primarily one of their heathen gods, but in Christ's and later days, standing for wealth and luxury and the concupiscences of life. As between these our Lord says there must be no divided allegiance, we must serve one or the other. Gently and beautifully does our Lord lead us to our true duty, namely, Lord lead us to our true duty, namely, to serve God and to depend on Him. He will guard us, He will help us, He will protect us, He can be for us our Ail in All. At other times our Lord does inveigh against the sins and the pride of life : the frailities and miseries there of. But to-day it is by gentler means He will lead us from these to the better things, from the frainties of life to the Lord and Master of us all. His words are the words almost of appeal. For He tells us that we are to consider the flowers of the field and the birds of the air, and the teeming creation around us. All these are God's. All these depend on Him. And how well He treats them! Who can improve on His work? Will give an added beauty to the lily an added perfume to the rose? W will set more beauteous color on the far off hill crest or tinge with brighter gold the cloud that is cradled by the seftling sun? You who struggle, He says, and are solicitous about what you eat and about what you wear, conside these things. The heavenly Father takes care of them. Will He not, also,

take care of you?
You can see, my brethren, the parallel and how beautifully it is wrought out by Our Blessed Saviour. He would make of the flowers and the birds and the glorias of nature around us the means whereby we would be led up to the throne of God, which proves to us that our dear St. Francis was not so gregated around him. He, also, con-sidered the lilies of the field and the birds of the air, claiming with them the that none other than the Blessed Father

Indeed nature would lead us to God. not alone in the beauty of its adorning, but, also, in the majesty and power which it asserts, and which to the thinking mind brings in vivid outline the power and greatness of the Creator, and by contrast, the littleness and weakness of the creature.

Recently this was brought vividly before me. Climbing the mountain as you start to reach the mountain crest, your first impression is of your own considerable ability, and of the seeming ease with which the ascent can be made, but as you reach the foothills, you begin to wonder whether the foot-hills are not the mountain itself, until hills are not the mountain itself, until as these are conquered, the great mountain looms up in perspective, still threatening its heights, still unattained. You have traveled much, yet far off the mountain creat lies in solitary grandeur. To look up it appears greater than before, whereas to look down, you think that much has been accomplished. You are above the cedars, but you are still beneath the stars. A weariness comes to the mind stars. A weariness comes to the mind and even then you begin to see what a pigmy you are. The mountain is very great, but you are small indeed. Onward you go, up beyond the pines to where wegetation is rarer, but because of its avaits all the move beautiful. For of its rarity all the more beautiful. For there the flowers painted by the Great Artist, though born to blush unseen, yet for their Master wear their bright-est colors, their blue being the blue of the dome above, their whiteness reflecting the throne of God, while in their crimson gleam is seen the flaming wings of the Cherubim.

of the Cherubim.

There you can consider the lilies of the field, for the lilies grow there with the mountain rose and varied foliage which only the lofty mountain side is blessed with. And with these as your background, the plain below spreads out before you, a far-off vision filled with light and shadow and with dimly discerned outlines, indicating the cities of the plain. The houses become as the blocks that children play with, and the men and women as mere ant anecks or the distant plain, and yet it specks as these that even, while you gaze, feel inflated with their own greathers. They wonder what they ought to eat and wherewith they shall be clothed, the petsiness, the jealousy, and the misery of their little lives are

you His praises, are proclaiming His greatness, and at the same time, and by contrast, the littleness and cheapness and vanity of His poor creatures.

contrast, the littleness and cheapness and vanity of His poor orestures.

But this Iesson reflects, too, upon the observer. He realizes there in the heights how little, how insignificant he is. The misplaced step, a momentary loss of nerve, or attack of dizziness, and down you go to unpitied destruction. And still the mountain remains in unruffled calmness, quite unmoved by the tragedy it witnesses. But, though unmoved, teaching us still the lesson that if we place our trust in Him who is mindful even of the sparrow's fall, He will guide us, He will lead us to even greater heights, borne on the wings of His mercy to immortality.

It is a long way from the mountain to the sea. Yet, there, also, the same lesson is brought home. They who travel may think that in floating palaces of the sea they are masters of the deep, and yet it may be, as when the Titanic went down, that in the moment when they toasted their assured victory over the deep, even then the sea was calling, and they, the victors of a few hours, become for all time its victims, and their proudest handicraft is swallewed into its unfathoned depths.

But our Blessed Lord in to-day's gospel does not bring to bear on us the

proudest handicraft is swallewed into its unfathoned depths.

But our Blessed Lord in to-day's gospel does not bring to bear on us the mountain's gleam of glory, or the tragedies of the deep to teach us His power and consequently our dependence. He uses rather those simpler objects which, nearer to our lives, should convey a nearer lesson. It is the lesson still of the birds of the air, the lilies of the field. It is from these He would still of the birds of the air, the lilles of the field. It is from these He would bring the lesson home to us, a lesson probably needed all through bistory, but never more need than to-day. For it's to-day of all others that people take thought only of themselves, and, conse-quently, are more and more solicitous concerning what they eat and what they wear and less solicitous about they wear and less solicitous about their Master who alone is worthy of service and who alone should arouse their solicitude.

Think for a moment of the method of life, the mode of thought, the ambitions

that control our average citizens. The morning sees them anxious about their personal appearance, and when they have that attended to, the next chapter have that attended to, the next chapter is: What shall they wear. And the next chapter is, how they shall prepare for their next meal, and how they may make money between the meals, to fill out the program of the worship of Mammon, until the clothes they wear, the things they eat, and the money they make forms the program of their days and years. It is about these they are solicitous, and in their acquisition of these, they are willing to give their these, they are willing to give their time and thoughts and souls in the ser-vice. Ged is forgotten. Now it is from this servile worship of

recall us to worship the true Lord and

FIGURATIVE THEOLOGY

Students of logic know the danger of Students of logic know the danger of the argument a pari. It is so easy for things, alike in every other respect, to differ in just that on which the argument depends. Still more dangerous is the argument drawn from figures; which, nevertheless, the Protestant theologian of to-day inclines to not a little. It is true that some figures are familiar in Catholic theology. They come to us from the Gospel, they are interpreted by the Church; and therefore within the by the Church: and therefore within the its set by authority, they give arguments quite conclusive. But these th Protestant theologian deserts often for figures of his own invention. We noticed lately the arch, the face-washing and the pyramid figure, by which some would demonstrate their idea of the Church, or illustrate the usurpations of the papacy. When the Protestant theologian uses the figures of the Gospe he is likely to pervert them as Bishop Boyd-Carpenter had just done in

Montreal.

Four Protestant colleges of theology affiliated to McGill University in that city have been united and the union was celebrated by a banquet. Among the distinguished guests were Dr. Boydthe distinguished guests Carpenter, long Bishop of Ripon, but nowenj ying repose as a canon of Westminster Abbey. He was brought over from England to speak, and he did so. Whether the whistle wasworth the penny is doubtful. He said that though not in sympathy with Church union, he thought the uniting of the McGill thought the uniting of the McGill colleges a good thing; and he justified the paradox by remarking that two may sit at the same table, but this does not mean that they must necessarily eat the

same food.

Here we have the argument a pari with the similarity failing just on that point on which the argument depends.

The likeness of attendance in the schools to sitting at a banquet is an old story. But like as they are, they differ in this: the variety oi dishes offering a choice to the feasters, which is characteristic of the feast, has little place in the schools, least of all in the school of theology, as we shall see. Here is also the argument from a figure, and from a scriptural figure: "A certain man made scriptural figure: "A certain man made a great supper;" "The kingdom of heaven is likened to a king who made a marriage for his son;" "Labor not for the meat that perisheth, but for that which endureth life everlasting." And the Bishop perverted the figure. The food served in the banquet, the meat for which one must labor, is, in the spiritual sense, the means of grace given by God for means of grace given by God for our salvation, the Redeemer, the Church, the sacraments, grace, the theological virtues, etc., and here there

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is no choice. Hence St. Paul says of the fathers of Israel, that they "did all eat the same spiritual food," adding that "these things were done in a figure of us." In the school of theology God's revelation, the matter of our fath, is the rich banquet served, and there is but one fath as there is but one Lord, and it must be accepted in its entirety. Picking and choosing there comes under the ugly name of heresy. The Bishop's figure, if it is apropos of the McGilli united colleges, means that each individual student enjoys in them the privilege of being a heretic, and it is good that he should have this privilege.

Yet Bishop Boyd-Carpenter has a great name among Episcopalians on both sides of the Atlantic.—America.

FRUITS OF "REFORMATION"

One of the characteristic features of the so-called "Reformation" in Great Britain and thragh that Government in Ireland was the seal manifested in in Ireland was the seal manifested in plundering, confiscating and destroying the temples of religion and charity, which dotted the land since the first planting of the Christian religion throughout the land.

The Protestant historian Cobbett gives in his history of the Reformation a startling presentation of the extent to which the work of plunder and confiscation was cavid on. Many of the

to which the work of plunder and con-fiscation was carried on. Many of the ancient ruins to be found in different parts of Ireland tell to-day a sad story of fanaticism, of hatred, greed and des-truction which ran riot during those years of strife and dissension.

One of these is the ruins of the his-

toric Franciscan Abbey of Donegal, situated on Donegal Bay. It was founded in the year 1474 by Hugh Roe O Donnell, Prince of Tirconnell. It had the best library in the kingdom, and a large part of the annals of the Four Masters was compiled there, but the value and sacred character of the mon-astery and its belongings did not save it from destruction at the hands of the an i-Catholic fanatics in 1551.

The historian McGee describes how

the British garrisons located near the ancient seats of ecclesiastical power and munificence were authorized to plunder the sanctuaries and store-houses. The garrison of Down sacked the celebrated shrines of SS. Patrick,

Bridget, and Columkille.
So it was also in Rathlin Island, Clonmacnoise, and other sacred institutions which had been for centuries revered by the people, and which were centers of learning, charity and religious zeal. of learning, charity and religious zeal.
The pictured glass was torn from the
window frames and the revered images
from their niches. The altars were
overthrown and sacred vessels polluted and carried off.

and carried off.

All this in the alleged interest of religion, the spirit of Christ's Gospel of peace, and in obedience to His great command: "Love ye one another."

What a mockery of all religion and

Yet such has ever been the spirit of anti-Catholic fanaticism. Its characteristics have been malevolence and sacrilege and robbery. It leaves a track in the field of civilization over which it passes like that of the deadly simon of the desert. But the spirit of truth which remains with the Church eternal cannot be crushed forever. It rises again and triumphs over its enemies.

Truth crushed to earth, will rise again: The eternal years of God are hers; While error, wounded, writhes in pain, And dies among her worshippers.

CATHOLIC HAPPINESS

One of the most interesting phases of books describing the population of rural places in Catholic countries is the almost universal agreement on the part of writers as to the peace and happiness they observed. We have had a number of very interesting contributions of this tenor with regard to the country people of Italy. Some of Montgomery Car-michael's books and some of the writ-

phasized the quiet, peaceful, happy lives of the peasants, their honesty, so-briety, and, above all, their gentlemanliness in the best sense of the word One finds the very spirit of kindly courtesy and Christian politeness among the very poor people of both Isaly and Spain. On a Spanish train practically no one will begin to eat or drink in the compartment of a railroad car without offering to share with even the strangers who are present. The hospitality of the Italian country folk where they are unspoiled by over frequent travel is proverbial. In the Catholic cautons of Switzerland the gentility of the country folk is well known and has often been contrasted with the matter of fact, businesslike methods of most of the inhabitants of the Protestant

feeling of good-fellowship in these Catholic countries that is the result of a satisfaction of soul. It is no wonder that the death rate from suicide is, as statistics show, much lower among the Catholic populations everywhere than among the corresponding peoples of similar nationality, temperament and climate who either have no religion or corresponding peoples of are mainly Protestants. The difference between the south of Ireland and the north, between the Rhineland and North Germany, between the Catholic and Swiss Protestant cantons in this regard often has been called to attention.

Recently there has been a very glowing tribute paid to a people much close to as in this country as a rule than the Latins or most of the other European nations. An Englishman interested in social problems has spent some time among the people of the south of Ireland and has been surprised into some most interesting admissions with regard to the social conditions. The writer is Harold B gbie who has written several books with regard to English social problems and questions. In his last book "The Lady Next Door," after confessing that he inherited "an almost violent antipathy for the Roman Catholic Church," he has this paragraph with regard to the people of the south of Ireland

for which we are indebted to a recent issue of the Ave Maria:

"In Ireland I came face to face with my problem. In the south where Catholic influence is supreme, the people are almost enchanting in their sweetness of disposition, entirely admirable in the beauty and contentment of their domestic life wonderful in the whole domestic life, wonderful in the whole-someness and sanctity of their chastity. Instead of a lazy, thriftness, discon-tented, and squalid people—as I had imagined them to be—the Irish of the imagined them to be—the Irish of the south won my sympathy and compelled my admiration by qualities the very opposite. It seemed to me that these hardworking, simple-living, family-loving and most warm-hearted people had done what we in England have largely failed to do, even in our villages—to wit, solved the problem of life. The charm which every traveler feels in the south of Ireland is the character of the Irish people; and my investigation formed me to the judgment that this character is the culture of Irish Catholicism. My problem lay, therefore, in squaring the admiration I felt for those gracious people with my detestation of aquaring the admiration I felt for those gracious people with my detestation of the Church which has guarded Irish character from the dawn of its history. I was compelled to admit that I had greatly misjudged the Catholic Church."

It is ignorance that fosters prejudice against the Church. Only knowledge is needed to correct it. When our Protestant brothern have learned this lesson that the church is the church in the church in the church is the church in the church in the church in the church is the church in the ant brethren have learned this lesson then all will be well.—Catholic Union

The longing of the moment always seems the great essential. We are apt to forget the long eternity of regret. We should try and understand that the most productive work in the whole day, both for time and eternity, is that involved in hearing Mass.

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All the money that was ever coined in all the world since time began is

When you give, take to yourself no credit for generosity unless you deny yourself something in order that you

Daily resolutions to fulfil at all cost every duty demanded by God is the lesson we must learn if we would oversome our corrupt nature and reform our lives.

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For the publication of special notices such as favor sreceived," etc., the price is 50 cents. When subscribers ask for their mail at the post effect it would be well were they to tell the clerk to the them their CATROLIC RECORD. We have into action of carclessness in a few olaces on the part of salvey clerks who will sometimes look for letters alvey.

ribers changing residence will please give old as new address. l as new address. st. John, N. B., single copies may be purchase Mrs. M. A. McGuire, 240 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satisfaction that it is directly with intelligence and
ability, and, above all, that it is imbused with a strong
Catholic spirit. It strenuously defends Catholic
principles and rights, and stands firmly by the teachings and authority of the Church, at the same time
promoting the best interests of the country. Following these linesit has done a great deal of good for
the welfare of religion and country, and it will do
more and more, as its wholesome influence reaches
more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on
your work, and best wishes for its continued success.

Apostolic Delegate.

Liverseitz of Ortawa.

Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read you estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain. Yours faithfully in Jesus Christ.

†D. Falconio, Arch. of Lariesa, Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 9, 1912

IRELAND - NORTH AND SOUTH Throughout the whole widespread discussion of Ulster's opposition to Home Rule, it is always either blatantly asserted or quietly assumed that the Protestant North is prosperous, progressive, energetic and highly civilized, while the Catholic South is lazy, thoughtless, indolent and mediæval.

In passing it may be stated that Bellast is one of the greatest ship-building cities of the world. Lord Pirrie, the head of the greatest Belfast ship-building firm, Harland and Wolff, is from conviction, not sentiment, a staunch Home Ruler. Sir Hugh Mack, a leading Belfast commercial man, and a Protestant, says that " Lord Pirrie, whom this gang revile, has done more for Belfast than the whole Unionist Council ten times over." But the nolsy Tory braggarts appeal from such men as Lord Pirrie to the Orange proletariat, when they want the world to hear the voice

of the prosperous North of Ireland. Underlying it all, of course, is the triumphant challenge: Compare the effects of Protestantism in the North with the results of Catholicism in the South. We accept the challenge, and we shall summon witnesses competent and unprejudiced.

Father Sheehan, whose novels portraying Irish life are read not only wherever the English language is spoken, but have been translated into every language in Europe, in a passage in "Luke Delmege" thus contrasts North and South :

olis of splendor, and wealth, and pro gress."
"Progress again! In heaven's name,

man, are you a Christian and a Catholic?"

e?"
"It is precisely because I am both,
at I see the inevitable absorption of our race in the stronger one, or its absolute depletion under the overwhelming influences of modern life. If we do adopt modern methods, out we go. "And do you consider what lose by modern methods? Is the game worth the candle? Listen—I cycled around the North of Ireland last year, I called at Portrush; and put up at one of the big hotels there. We were a pretty happy party for a week. a few very nice English and Scotch fam-

few very nice English and sectors will be were over for golfing."
"Well, pandemonium burst on us on Saturday afternoon. Train after train generates of Selfast. disgorged the Progressives of Belfast
—a loud, blatant, red-faced, amorphous
set, who paraded their vulgar wealth
everywhere, and filled every corridor
and room in the house with an atmosand room in the nouse with an atmosphere of stale liquor. Champagne, carefully diluted with brandy, was their beverage. They drank steadily all day on Saturday; spent Sunday with operations of the brank and champagness. on saturday; spent Sunday with opera-glasses on the beach, and champagne glasses in the bar. The frightened saxons locked themselves in their bed-rooms. On Monday morning they

cleared out at seven—
"And every man was in his countinghouse at ten," echoed Luke triumph-

antly. "Well, that's your progress. Now, look on the reverse side of the picture. Last mouth I was down in Crosshaven, at the mouth of Cork Harbor. It was the mouth of Cork Harbor. It was the mouth of Cork Harbor. at the mouth of Cork Harbor. It was Sunday. Railway steamer after steamer flung out its quota of passengers—pale-faced mechanics from the city, with their young wives, and little children swinging baskets of provisions between them; a crowd of laughing students or commercial men, seeking a breath of sea air and a few hours' rest; a bevy of gaily dressed, laughing girls, etc."

"Oh, go on, go on!" said Luke. "You are doing well with your word-painting."

"I saw them, these mere Irish," continued Father Cussen, with some emotion, "going out the white road towards the sea; I saw them on the cliffs; Wards the sea; I saw them on the cliffs; I saw them on the beach—a happy, bright, cheerful crowd. I saw them taking out their modest dinners—a by death.

andwich or two, a bottle of lemonade, few cakes and oranges for the children. I passed through and through these happy rough, near enough to hear every word hey said. I peered over the shoulders of a young mechanic. He was reading seame and Lilies. I saw them return of a young m Sesame and Lities. I saw them return in the evening—a happy, bright, courteous, refined crowd; no hustling or jostling; but Celtic politeness and Celtic wit and humour. And then I thought of Portrush; and of their follow countrymen festering in the fetld tenements of New York, or gasping for breath in the siroccos of the Western States; and the stroccos of the western success, and the miles of gaslit streets, or millions of bricks piled squarely against the sky; but in kuman souls, taught to know their dignity, and the vast universe of

Father Sheehan knows his Ireland. But lest any should think his sympathies even unconsciously biassed his views, we give in emphatic corroboration of his evidence, the testimony of a sturdy and aggressive Protestant Englishman. Mr. Harold Begbie visited to the South of Ireland, prejudiced, as he himself conlesses, against both the southern Irish and their religion. In his new book, The Lady Next Door," he says :

heir inheritance.

"In Ireland I came face to face with this problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness, entirely admirable in the eauty and contentment of their do nestic life, wonderful beyond all other nations in the wholesomeness of their chastity. Instead of a lazy, thriftless, nations in the wh discontented people as I had imagined them to be—the Irish of the South won my sympathy and compelled my admiration by qualities the very opposite. The charm which every traveller feels in the south of Ireland is the character of the Irish people, and my investiga-tion has forced me to the judgment that this character is the culture of Irish

Cath licism. No well balanced person will place the coarse, ignorant, materialistic, but wealthy vulgarian higher in the scale of civilization, than the gentle, refined, cultured and spiritual individual with less of this world's goods. How is it that wealth is so taken as the sole standard by which to judge the civilization of a nation or a race?

THE ACADIAN RECORDER On the 16th of January, 1913, the Acadian Recorder newspaper of Halifax will celebrate its centenary. The first number of the paper was published on January 16, 1813, by Philip Holland. It was at first a weekly. Later it became tri-weekly and then a daily publica tion as it is to-day. Messrs. English and Blackadar succeeded Mr. Holland as the publishers, Mr. Blackadar being the father of the present proprietor, C C. Biackadar, Esq. When Mr. Blackadar died in 1863, his three sons, then lads in their teens, took charge of the newspaper, and they put it on a very successful business basis, and soon made it one of the best newspaper properties in the Maritime Provinces. During the Mackenzie regime the elder of the brothers, Mr. H. W. Blacksdar, was appointed postmaster of Halifax, an office he worthily fills down to the present day. He is a facile and graceful writer with a vast fund of historical and local knowledge, and his weekly letters, signed, "Occasional," are an interesting feature of the Saturday edition of the

"Yes," said Luke. "While all down here is a slough of despond and misery, there in the North you have a metrophas the unique distinction of having refused both a senatorship and the Lieutenant-Governorship of Nova Scotia. Besides his newspaper business, he is largely interested in many leading financial and philanthropic institutions, and he preferred the activities of his present

position to the honors of public life. Besides being an excellens evening paper, the Recorder has been noted for its fairness to Catholics and its sympathy for them in the assertion of their fair claims. Solid, carefully edited, and entirely free from sensation, it makes very acceptable family paper. May it add many more years of usefulness to its long career!

THE SALVATION ARMY

The death of General Booth has salled forth wide spread comment on the Salvation Army which he founded, and during his long life absolutely controlled. A man of strong personality and unquestioned sincerity, his supreme control of the army which he created was not likely to be questioned.

Concerning the work of the Salvation Army we have little to say. Hardly anyone at all familiar with its activities will deny that the soldiers of the late general did useful social work amongst those who were in direct need; many also think they brought to the sub merged tenth something of the light and consolation of the gospel of Christ, while many others look askance at their methods as bringing religion into contempt. It is interesting to recall that in the early days, one of the first prominent churchmen who said a kind word of appreciation for the Salvation Army

was the late Cardinal Manning. But whatever may be thought of the army, its work, or its methods, it may be interesting to glance at its prospects of holding together now that its general and founder has been removed

Unity is the striking and undeniable sharacteristic of the Catholic Church; it is an ideal which those outside the fold vainly attempt to realize.

The Salvation Army was modelled on the military principle, with General Booth the supreme commander, and all the important offices under him given to members of his own family This would seem to make for unity, but within the founder's life-time his son Ballington Booth broke away from the regular army, and started a schismatic branch which he called God's American Volunteers. Not even the approaching death of the father brought about a reconciliation, a fact that the old general keenly felt on his death bed.

The succession to the chief command devolves on another son. The Family Compact, in the most rigid sense of the term, the military organiation and discipline, may hold the organization together for a time. The simple elementary truths which form its creed will not easily lend themselves to controversy, yet it will be surprising if the Salvation Army does not follow the beaten paths of the sects into division and disunion.

TWO POINTS OF VIEW

The sorry spectacle of leading Union sts stirring up the lowest dregs of Ulster Orangeism, and inciting them to war on nnocent Catholic laborers, has to a great extent recoiled on the fomenter of lawlessness.

Sir John Simon, an English Protestant, at a Liberal dinner at Leeds a few weeks ago, said :

"Are you not struck by the fact-I conless to being immensely struck by it—
that in spite of what appears to be the
calculated provocation of these demonstrations, in spite of the violent and maliciously perverse language which these Godiesring men think it right to use about the followers of one of the great religious of the world,-are you surprised to observe the calm trol and civic conduct with which the Catholic people of Ireland are behaving in the circumstances? The Catholic people of Ulster, and I hope it may prove to morrow of Belfast, have shown themselves entitled to a full over the control of the control self-government, inasmuch as they have governed themselves."

It is, perhaps, even more illuminating and more interesting to read what the Protestant Unionist Lord Hythe has to say in the same connection. The Duke of Westminster, some time ago, conceived the bright idea of raising funds for the promotion of Imperial preference by giving a dinner at £1,000 a plate. Some interesting replies were returned to the noble Dake's invitation. Lord Hythe, fellow - Unionist, fellow-Imperialist, and fellow Protestant wrote in part as follows :

in part as follows:

"I would gladly subscribe £1,000 or
even more, to a fund for furthering
Imperial Preference, but it would be
pure waste of money to do so under the present conditions. There is not the remotest prospect of Imperial Preference being carried so long as the Home Rule question is unsettled. * * * * and the leaders of the Unionist Party continue to sacrifice the interests of their party, the country and the Empire racial and religious prejudices of Ulstermen.

True, Lord Hythe is probably opposed to the present Home Rule Bill, as he advocates the settlement of the question on federal principles; but the fact remains that he is as disgusted as the cal cant about civil and religious liberty being endangered by Home Rule.

STOP IT

It is to be regretted that our Cana dian dailies are copying to some extent the shocking methods of some of the yellow papers of New York. Each edition is a furious presentation of the news of the day dressed up in a style so sensational, with vulgar job type, that the ordinary newspaper reader is becoming well-nigh disgusted. What do the publishers mean? Tais is a busy world, and are they under the impression that the average newspaper reader has time to look only at the poster headings and then throw the paper away. The old days have passed when a man could sit down and read his newspaper with pleasure. Crime and sport now hold the fort, and the educational features of the newspaper, which men appreciated so much, are becoming less and less day by day. This craze is unbecoming, unbearable, and we fancy there will be a large constituency for the man who would engage in the publication of a daily newspaper giving the news in a sane and seemly fashion. Each make-up man on the daily paper wants to outdistance his neighbor in vulgar display of big type. This sensationalism may please a small ercentage of the people who have been noculated with the yellow virus of newspaperdom in New York, but it finds little favor with the better class of people. Another phase which has taken hold of certain newspaper people is to make a picture gallery or a typographical millinery show room of the front page, and to bring about this one gets but unflaished articles there. He has to search for the remnants elsewhere. This is annoying to the reader, and why the make-up man indulges in this is a mystery to us. When a man sits down to look at his morning or __a Church the conformists to which,

evening paper he wants to read the news and when he begins an article he wants to finish it there and then. An living and robbed the dead-a Church old time printer who made up his page in decorous fashion, looking at the fines upon Catholics for non-attendance newspaper of to-day, told us not long since that if the asylums had their own there would be a considerable addition of newspaper make-up men within their walls. The make-up of a newspaper in these days is somewhat of a fashion. The first page may look like a poke bonnet to-day and a merry widow hat to-morrow. The first page designer will ere long have to be given the services of a Parisian milliner a few hours before press time.

IS IT BIGOTRY OR IGNORANCE? The Women's Christian Temperance Union recently held a convention in the town of Renfrew. The President, Mrs.

Wm. Pugsley, of Toronto, presented a variety of suggestions in regard to the petterment of moral conditions prevailing in the country. It is a thousand pities that sometimes they either ignore or cast reflections upon the Catholic Church—an institution that is doing infinitely more along the lines mentioned, although its adherents form only a moiety of the population, than is done by all the sects combined. A suggestion made by the President, Mrs. Pugsley, leads us to criticize this attitude towards the Catholic Church. She wishes to have such amendments made to the law that fallen women may not be dismissed by a fine; that the government establish a prison farm for such offenders. Does she not know that the Sisters of the Good Shepherd, a community of Catholic ladies, have established in various parts of the Dominion institutions whose special work is to provide comfortable homes for their fallen sisters, provide them with healthful employment, clothing and nourishing food. Before them is ever example of purity of life, the and before them too is ever set as models the beauty and holiness and sanctity of the holy Home of Nazareth. A few years and these unfortunate ones are sent into the world proof against its temptations and its sins. Is not this a better place for the wayward than a prison farm? Why do not the ladies onnected with this temperance movenent open their hearts to the work that is done by this splendid body of Catholic ladies who make sacrifice of their lives that the souls of the waifs

> ance Union, examine your consciences. CANON TROOP He came into the pulpit, did Canon

Troop, with a pound of passion and an

of common sense. This rev

and strays of humankind may be saved

for eternity. Does bigotry stand in the

way? Are they afraid that the fallen

ones may become Catholics? Ladies of

the Ontario Women's Christian Temper-

erend gentleman lives in Montreal He is a Parliamentary Canon of a Parliamentary Church whose many-sidedess gives it a spleudid variety. As becometh Canon Troop, whom we take to be in the very Low Church contingent, he takes the strong Ulsterite view of Home Rule. It is passing strange that a man of education such as Canon Troop would deliberately tell his congregation that "the efforts put forth by the Roman land formed part of the campaign which the papal authorities were waging in order to retain their fast dying powers." This is the first time we have heard the Pope brought directly into the contest. It may be that Canon Troop has some inside knowledge not vouchsafed to the rest of mankind, but in the public mind of the English speaking world the impression prevails amongst those who are not tinctured with a narrow minded bigotry, that the Pope interferes not at all with the purely political goings on in every country in the world, unless in cases where the human clashes with the divine law. We do not purpose dealing with the statements made by Canon Troop because they have been refuted times without number, and day after day setting people right who are determined to go wrong is monotonous in the extreme. We will simply hand him over to the Hon. S. H. Blake of Toronto, who is also extremely "Low" in the Parliamentary Establishment. In the granting of Home Rule to Ireland Mr. Blake sees none of the dangers to liberty of conscience which seem to be in the mind of the Cauon. Mr. Blake is an out

and out Home Ruler, and, by the way, hates the Pope about as heartily as Rev. Canon Troop.

But, apart from the Home Rule deliverance, this Canon of a Church by law established has given us an exhibition of coarseness, rude and gross, ill-becoming the clergymen of a Church which makes particular claim to be the lovers of everything decorous. " Mohammedanism and the Roman hierarchy," the Star tells us, " were described by Canon Troop as being the two greatest enemies which Canada has to encounter and the writing had appeared on the wall foretelling the overthrow of both Islam and the Papacy." And this from a Canon of a Church conceived by a wifekilling monster and established by law

Lloyd George, himself a Brotestant, reminds us, robbed the poor, robbed the the makers of which inflicted heavy at its worship, and this worship oftentimes conducted by butchers and bakers and tailors : and when the fines were not paid commitments to gaol resulted. But before being lodged therein the Catholics were compelled to pay an entrance fee of 44 shilings and 4 pence and make arrangements with their gaoler for their bed and board.

Truly there is a big span from Carmichael to Troop. It is like a slide from the top of Mount Royal to Craig street. Once upon a time the Church of England in Montreal was held in honor because of the Christian-like utterances of that great Dublin divine Carmichael. His place has been taker by a shadow of Chiniquy - one who would have made an excellent " business agent " for Maria Monk and a successful knight of the grip for the book business of John Kensit. Many estimable Christian gentlemen wear the clerical garb of the Church of England, but there will, we suppose, be always exceptions. There is at least one in Montreal. "Mohammedanism," adds the Canon, "is fighting for its life in the Balkans, while at the same time the ower of Rome is no less sorely pressed. Who, may we ask the Canon of the Church by law established, is respon sible for the power of Tarkey in the Balkans, and who has been her strong right arm notwithstanding her slaughter of Christians? The very nation which established the Church in which Mr. Troop holds a pulpit. And who are the strongest friends of the Sultan this very hour? The Unionists of the United Kingdom, to glorify whom Mr.

Troop was delivering his preachment. DR. HANNA APPOINTED Many people even in Canada will be glad to hear of the appointment of Rev. Edward J. Hanns, D. D., as Auxiliary to His Grace the Archbishop of San Francisco, Cal. Dr. Hanna is Professor of Dogmatic Theology and of English Literature in St. Bernard's Seminary Rochester, New York. He has for long been recognized as one of the ablest priests in America, while his personal ity has won the hearts especially of the late and present Bishop, priests and people of the diocese in which he has labored. In every sense of the term he is a true priest of God's Church and has won the affection of all who know him either personally or by reputation. In his new sphere of labor he will continue to perform his sacred duties in a manner which will bring honor to the great Archdiocese named and consolation to its faithful priesthood and its laity. His removal from Rochester will be a disinct loss to the seminary of St. Bernard, but it will be a great gain to the Southern Archdiocese. The publisher of the CATHOLIC RECORD, although not knowing him personally, neverthe less wishes to extend him heartiest con gratulations, coupled with the hope and the prayer that he may live long in the service of God's Church in San Francisco.

A LESSON

A recent event in Quebec city forms an object lesson for many preachers of Ontario. In the course of a serm Rev. G. H. Cobbledick, Methodist, paid compliment to the Catholic Church because of the spirited co-operation which it extended to other denominations in the promotion of temperance and moral reform. He made special reference to the fact that he and other Protestant ninisters were guests at the Tempernce Conference held in Laval University when Cardinal Vannutelli was present. The Methodist clergyman very much impressed with the weight of the Catholic Church in the matter of emperance reform. He made reference likewise to the civic reception recently tendered by the Mayor and corporation to Protestant clergymen visiting Quebec: "From a Roman Catholic Mayor and council," said he in the capital of the most Roman Catholic province in the world, this was a most welcome event, indicative of enerous spirit of mutual appreciation." There would be much more of this good feeling in the Province of Ontario were it not that some preachers of the sects are wont to assume not only a hostile but a very un-Christian-like attitude towards the Catholic Church and everything appertaining thereto. It is for our separated brethren to inquire as to the cause of this. A little reflection will, we feel assured, bring them to the conviction that they should mend their ways. On the part of the Catholic Bishops, priests and people there has ever been towards their separated brethren but evidence of Christian-like consideration. They have been only too often repaid for this by exhibitions of bigotry and intolerance and calumniation of the Church of Christ, sometimes through ignorance, and too frequently with a harsh and biting sharpness ill ecoming the cloth they wear. Their brethren in Quebec, with few exceptions, living in a Catholic atmosphere, view the old Church in a different light.

Beekeeper, St. Charles - There are many old superstitions about bees. To begin with, never pay money for them; if you do, they will fig away or die away, as they are free and will not submit to sale. You should acquire them by gift, exchange or inheritance. If a runsway action of the party of the same actions of the party of the same actions of the same actions of the party of the same actions. swarm settles on your premises, they bring bad luck, but if the owner claim them, the trouble is averted. Do not dispute his claim, for bees will not thrive en the subject of a quarrel. In Cath olic countries some b prosperity by putting a consecrated wafer into each hive. If there is a death in the family, the bees must be notified; otherwise they are affronted and become idle and unthrifty and many leave. me put them into mourning by crepe hung over each hive.

THE ABOVE is taken from the Winnipeg Free Press of July 17. The editor who answers enquiries is evidently s gentleman possessed of a vast fund of nformation not vouchsafed to the rest of humanity. The answers he has given in regard to bees would lead one to suppose that he has an intimate acquaintce with works of fiction of all kinds. The reference he has made to the "con secrated wafer " Catholics will know to be infinitely more than a falsehoodsimply blasphemous. We would suggest to the chief editor of the Free Press the advisability of revising his enquiry editor.

PAPAL TYRANNY IN IRELAND

Our friend of the Bracebridge Herald, to whom we referr d last week, is still shooting off his pop-guns at the Catholie Church. Although we are not to be taken as attaching any importance to his fulminations, yet as one or two of are frequently used against the Church, we ask our readers' indulgence if we briefly refer to them.

On the authority of the two Trinity College ex-Catholics, Michael Mac- cal and lay, for a university acceptable Carthy and F. Hugh O'Donnell, the Herald informs us that the Roman Pontiff has ever been a sinister figure in Irish politics. Now the truth is, as his- lishing the national university. As retory bears witness, that the Pope has gards primary education the Commisvery seldom had occasion to interfere in Irish affairs. The children of Ireland, mindful of St. Patrick's injunction to be Romans as they were Irish, have ever peen the most faithful and attached of all the Holy Father's spiritual subjects. The one great historic instance of Papal interference in Ireland is, of course, Pope Leo XIII's condemnation of the No Rent Manifesto" of the Land Leaguers. But unfortunately for the Herald's contention, this arch-enemy of Protestantism, who is supposed to dine upon plottings and plannings of bloody nassacre of all who believe in the glorious Reformation, when he did interfere took the side of the Protestant landlords against that of the Catholic peasants. The Pope believed the combina tion to pay no rent was unjust and immoral. The question, in his view, was not one of politics but of ethics, and as the common father of Christendem he raised his voice in the cause of right and justice. The Holy Father, not having had the benefit of a system of education that teaches individual freedom to do as one pleases, ruled that the Land League was not free to use an immoral weapon to achieve its purpose, no matter how laudable that purpose might have been. The Herald holds that in so doing the Pope interfered with liberty. People of ordinary comquestion through the jaundiced eye of bigotry, are of a different opinion. They do not make the common everyday mistake of confusing liberty with license. Hence they agree with the view of His Holiness, and consider his pronouncement both just and proper. The Catholic Church is no respecter of persons. Catholic or Protestant counts not at all when there is question of right and wrong. The Pope and the Church will always be found on the side of right and justice. The Herald theologian teaches that in so doing they

Herald evolved it during the "dog days ! Other instances of Papal interference in Ireland are, (1) "the very doubtful grant of that country to Henry II. supposed to have been made by Adrian IV. But supposing that Adrian did make the grant we find it difficult to believe that the Herald condemns him for so doing. Surely he was but planting the seed from which sprang the great British Empire? Then we have the asylum offered Red Hugh O'Neill and Hugh Roe O'Donnell, the Princes of Tyrone and Tyronnell, after the English had broken the Treaty of Mellifont. Perhaps the Herald thinks that, like Elizabeth, the Pope should have enscribed over the portals of the Vatican "No Irish need apply." But the judgment of history approves the Pope's action in giving an honorable asylum to these Princes of the Irish blood royal, whilst condemning Elizabeth because she failed to keep her plighted word. Again, in 1641, the papal nuncio, Rinuccini, was sent with arms and money to help the Irish Confederates bravely struggling to save themselves from utter extinction. No doubt the Herald quality of originality.

interfere with the individual's right to

do as one pleases. We could under-

stand a theory like that emanating

from a lunatic asylum—but perhaps the

scribe, who is sponsor for the very original theory that we are all perfectly free to do as we please, thinks the Pope should have taken the side of Cromwell's murderers. Here again we are quite willing to allow the impartial student of history to pronounce the verdict. So nuch for the sinister influence of Rome n Irish affairs. Before consigning the Herald scribe

to well merited oblivion we shall briefly

refute snother popular Protestant contention, viz., that the Catholic Church s responsible for the backwardness of Irish education. We are told that when the Protestant church was disestablished in Ireland, in 1869, that the Catholic Bishops received a grant of \$2,000 000 odd as compensation for the withdrawal of Sir Robert Peel's educational grant, and that not a penny of this ever found its way towards the scantiest university requirements of the laity. Now this looks like a pretty serious indictment. But what are the facts of the case? This money was given the Bishops for the education of ecclesiastical students in lieu of the annual grant hitherto made Maynooth College for that purpose. How, then, unless by subscribing to the Herald's theory that everyone may do as he pleases, could the Bishops expend the money for a purpose for which it was not granted? It must also be borne in mind that the Irish Bishops had, unaided by government, already established a university for the laity sixteen years before they received the grant. This was the university of which the famous Newman was rector. his statements are of wider interest, and But the Government refused to recognize its degrees, and so, of course, it failed. The Government also refused, year after year, to accede to the demand of the Catholics of Ireland, clerito them. It was only four years ago, in 1908, that the present Liberal government removed this grievance by estabsioners, a body mainly Protestant, their annual reports, do little else than protest against its systematic starving by the English Treasury. This is the history of the education question in Ireland. It would be far different, according to the Bracebridge Herald, if the Irish Bishops misappropriated public funds, and if the Goban Saor, or the fairies, built schools, and leprechauns provided salaries for the teachers. Next time the Bracebridge Herald feels inclined to malign the Catholic Church we would advise it to select the South American Republics as a setting for its fairy tale. People outside of the Herald office are more or less educated now-a days, and are not as ignorant of the history of Ireland as the Herald is of a certain regulation which forbids us to bear false witness.

NOTES AND COMMENTS

"The three Sisters of Lord Russell of Killowen," a posthumous work by Father Matthew Russell, S. J., has just issued from the press of Longmans, Green and Co. in England. The sub-title of the book is "Sketches of Convent Life," which, it may be inferred, centre mainly in the three interesting members of a famous family, who, with the author, non sense, who refuse to look at the dedicated their lives to the highest of all callings. Anything relating to the Russell family must of necessity be interesting to not Irishmen only, but to all Catholics who speak the English tongue, and to that still wider circle who revere the name of the great jurist, upon whose broad shoulders a quarter of a century ago, rested for a brief but trying period the cause of free institutions in Britain.

> "THE WRECK OF THE Titanic" is the title of a poem of some eight hundred lines by Rev. Andrew O'Malley, which has been put into circulation by W. E. Blake & Son, Limited, Toronto. The appalling calamity of last April has, as a matter of course, called forth numerous poetical effusions, the great bulk of them of a decidedly ephemeral character. Father O'Malley, whose oratorical gifts have made him well known. has eschewed the ephemeral, and viewed the great catastrophe from a metaphysical standpoint. In a series of vivid word-pictures, and with a vocabulary of uncommon richness, he recounts the incidents of the disaster, from the point of embarkation to the final disappearance beneath the waves of this latest and greatest of man's achievements in the art of marine construction. Then, in an "Address to Death," and in several quatrains on "Neptune's Victory" he sums up the moral of his tale. The concluding lines may give some idea of the character of the poem :

Consistories, synods in caves hold ; Consulting they meet in the deep, Rapacity, pride and speed to scold, And curse them in nightmare of sleep."

To some tastes, the poem in its constructive features may savor too much of the Whitmanesque, but few, never-theless, will be disposed to deny it the

THE PRESENT period of stress and turmoil in the politics of the British Isles, and, especially, the noisy demon strativeness of the Unionists of Ulster, may seem to superficial observers an inauspicious occasion for the conversion of a public man to the Catholic faith. The less robust may think such an event would tend to aggravate the fears of the minority in Ireland who have branded Hore Rule as but a first step in the subjugation snew of the country to the Pope. However that may be, Mr. Hugh Law, Member of Parisment for West Donegal, has, at the very height of the disturbance in Belfast, made public announcement of his conversion. And he has coupled it with a tribute to the tolerance of his Catholic constituents, who, for the third time, had elected him, as a Protestant, to be their representative in Parliament. " Most of them," he said, " now know that he had recently become a Catholic."

THE SON of Attorney-General Law, who afterwards became Lord Chancellor of Ireland, Mr. Hugh Law was born in 1872, educated at Rugby and afterwards at Oxford. It will thus be seen that as the scion of the party of the ascendancy in Ireland and the product of an English univer sity, his antecedents were not propitious to the imbibing of Catholic principles. Nor would his marriage to the daughter of an Episcopal clergyman in County Derry tend to moderate his inherited bias against the religion of the Irish peasant. But he is said to have taken with him into public life, ten years ago, a strongly-marked sense of fairness and receptivity, which qualities, no doubt, were brought to bear upon the present-day trend of religious belief in the world outside the Catholic Church, and upon the conspicuous contrast which the Church presents as the conservator of the Christian creed. In the House of Commons he has long been regarded as one of the most intellectual, if one of the least obtrusive of its members. The conversion of such a man is in itself a tribute to the wholesomeness of life in Catholic Ireland.

SOME INTERESTING DETAILS have re cently been published with regard to the last days of the great Napoleon on the is and of St. Helens, and of his reconciliation to the Church before his not more than once or twice in a lifedeath. It has of course long been known that such reconciliation took place, and that the Emperor received the last sacraments with the faith and humility of a little child. To a letter written by the late Countess de Lapeyrouse de Bonfils, daughter of that General Montholin who was with Napoleon in his last days, we are indebted for details not hitherto known. The Countess died a nonegenarian some years ago, but left the following account, dated May 5, 1890, of the Emperor's recourse to the aids of religion, as often related to her by her father :

"A FEW HOURS before his death," the account runs, "the Emperor ex-pressed a desire to make his confession. He summoned Abbe Vignall, who had the summoned Aobe Vignall, who had been sent to St. Helena from Rome by the Holy Father, invested with the fullest faculties. His majesty wanted General Montholin, my father, to remain in the room, but the Abbe said this could not be slowed. could not be allowed. Emperor insisted, it was arranged that a screen should be put up and that the General should remain behind it, which was accordingly done. But from obvious motives of respect and delicacy, the General, while wishing to defer to the desire of the august patient, re-tired further back into the adjoining sitting-rosm, the door leading into which was open, and which was covered by the screen. At the end of three-quarters of an hour the Abbe went to call the General. When my father returned to the Emperor's bedroom, His Majesty exclaimed, 'Ah! Montholin, what a comfort that is!' (Comme cela fait du bien!') The Emperor was much bien!') The Emperor was much moved, and seemed to recollect himself in prayer. The Emperor confessed and received Extreme Unction of a confessed to the confessed and received Extreme Unction of the confessed to the confessed and received Extreme Unction of the confessed and received Extreme Unction of the confessed to the confe and received Extreme Unction of his own initiative with the simplicity of a child that was most touching. He was bent upon making a Christian end, and he openly said and declared as

-"That so he may discern His feebleness, And e'en for earth's success To Him in wisdom turn, Who holds for us the Keys of either

home, Earth and the world to come." J. H. N.

THE RECENT death of Father George Kenny, of the Society of Jesus, suggests a few personal reminiscences of a man whose humility alone kept him from the recognition during his lifetime to which his supreme gifts as a preacher entitled him. It may be doubted whether in the last two generations Canada has produced an orator, in any sphere, of equal power and impressiveness. Some of our best known political orators were but as sounding brass as compared with him, yet their names are household words, while that of Father Kenny is unknown beyond the limits of the parishes in which he successfully ministered. Such is earthly fame. The one of set purpose courted the plaudits of the multitude while the other shrank from public applause, and devoted his every

energy to the salvation of immortal

WE FIRST heard Father Kenny 1884, in the then uncompleted church of Our Lady Immaculate, Guelph. Up to that time he was a stranger in the parish to whose every member he was later as rector to be so well-known. Oaly the apse and transepts of the

stately edifice were in existence at that time, and these were connected by a temporary wall with the old church of St. Bartholomow, which, in the following year gave place to the spacious nave as it now stands. On the Sunday referred to, the presence of a distinguished-looking stranger as celebrant had been remarked by many at one of the earlier Masses, and when at the High Mass the same stranger stepped into the temporary pulpit of rough boards then in use, all eyes were riveted upon him. It was Father George Kenny so well known to the congregations of St. Francis Xavier's, New York, or the Gesu, Montreal, as an eloquent and persuasive preacher, but now for the first time looking upon what was to be, ere many years had flown, his own spiritual family. That was the Feast of the Annunciation, twenty-eight years ago, but the memory of that sermon, and of the more formal discourse at Vespers has remained with us to this day. It is, perhaps, a hackneyed term to say that an orator holds his audience spellbound. Very often, too, it is a term of simple exaggeration. In the case of the sermons referred to, as those who were privileged to hear them can testify, it is well within the truth to say that the preacher neld his hearers enthralled.

> WE NEXT heard Father Kenny preach from the pulpit of St. Michael's Cathedral, Toronto. It was a simple discourse on the gospel of the day, but as with all his efforts, characterized by a high degree of power and impressiveness. We listened to him many have times since then, and always with pleasure and profit. But never, we think, has he been heard to greater advantage than in the mission for men which he preached in the same venerable edifice in the Lent of 1888. We can see him now, as clad in the simple habit of his Order, he glided silently into the pulpit, and then with a voice and manner that one meets with time, unfolding to his hearers the great truths of salvation. The cathedral pulpit has been occupied by many preachers of distinction, but never, we think, by one who made his hearers realize more keenly the littleness of man and the greatness of his destiny than he. We can still hear him say "We live to die. You are living to be rich. Perhaps you will succeed; but I will tell you in what you will succeed without a perhaps. You will succeed in dying very poor. You are living to fill a great place in the world? You may succeed; but you will not fail in this, you will fill a very small place one day; it will not take much to held all that will be left of you. You are living to make yourself a great name? Why, it will come to pass that men wil forget where you are buried. Two or three years and your name will have dropped

out of man's memory." OR AGAIN: "When the hour of the opening of the last great assize comes, the Eternal Judge will find the sentence on the judgment seat written by your own hand; there, hands of ours will write the sentence of our eternity. It is written now: Yours is written, and yours, and yours. If God were to stop the beating of your heart now, and called you into His presence, what sentence is there? Oh, you say, I will change the mode of my life before that happens. When is it going to happen? Go into the dungeon of the man who is going to lay down his life on the gallows to-morrow; perhaps you will see written over his head, where he is sleeping, the sentence of death. But if we could see what is written over the head of the man who lays himself down to sleep in mortal sin, his own sentence, in his own handwriting? Damned! According to his works it will be rendered unto him. Oh! take it down; do not leave it over your head tonight; do not sleep in mortal sin! Be you, therefore, always ready, ready for the Judge!"

FATHER KENNY had much in common with the great historic preachers of the Society of Jesus-with Roothan and De Ravignan in France, and with McCarthy and his own great namesake in Ireland. To a voice of great sweetness and resonance he added a handsome and dignified presence, and, when occasion called for it, a dramatic power that, always kept under control as it was, yet in his hands was a most effective instrument for good. He came of a good, influential and deeply religious family. Two younger brothers are members of the English Province S. J., while a sister held high office in the Sacred Heart Order. His father, Sir Edward Kenny was a well known Canadian parliamentarian, and for a time Administrator of the Government of

Nova Scotia. Father Kenny himself seemed destined for a public career. He began life as a practising barrister in Hallfax, in partnership with his brother in law, Sir M. B. Daly, but in 1874 forsook the law and entered the Jesuit novitiate. He has since ordination held many important effices in the Society, among them professorships in St. Mary's college, Montreal ; St. Peter's, Jersey City, and Fordham University. He was also rector of St. Dunstan's college, Charlottetown, P. E. I. He held th rectorship of the church of Oar Lady, Guelph, for several years, and after another short sojourn in Montreal re. turned to Guelph an invalid, without hope of ultimate recovery, where in the last days of September he ended his days in peace. His death leaves Fathers Jones and Drummond the only survivors of that remarkable group of Englishspeaking Fathers - George Kenny, William Doherty, Gregory O'Bryan, Francis Ryan, Lewis Drummond and Arthur Jones-who in their generation had so great a part in the extension of the work and influence of the Society of Jesus in Canada, and the Maryland -New York Province. R. I. P.

THE CONVERSION OF ENGLAND THE MODERN ST. AUGUSTINE A LITTLE MOTOR CHAPEL, BY J. P. HOLLAND

Taroughout the English - speaking world there is one idea, one aspiration common to all Catholics irrespective of parentage or nationality. As every Catholic tongue voices in unison the words of the Our Father or Hall Mary, so every Catholic heart is filled with longing, every Catholic pulse will heat the quicker at the mere mention of the

Conversion of England. Fervently as the exiled Catholic may oray God to hasten the day of Eng-and's return to the Old Faith, one land's return to the Old Faith, one needs to travel close to the land once saturated with the blood of martyrs, to wander beneath groined arch and lofty turret of ancient cathedrals, once the home of our Dear Mother Church, to listen to the parrot prattle of Protestant verger unveiling the wounds of the sacrified edifice, to hear the senseless chatter of tourists in the once silent cloisters, to visit the ruins of abbeys and monasteries now converted into sung vicarages with the episcopal baby carriage or sacordotal motor car occupying the sacred ground of the old refer age to ancient shrines once gorge ous with carvings and statuary, only to find the sacred effigies slashed and hammered out of all recognition, to come across delicate carvings of such groups as the Holy Family at Bethlehem only to discover with horror that the heads of the Sacred Infant, Our Lady and St. Joseph had been ruthless ly chopped off by ghoulish Protestants these and a thousand and one similar experiences go to make the English lic at home sore at heart with longing for the day when the clouds of ries will lift.

At last, thank God! there seems a hope that the day of deliverance may not be beyond calculable distance. A ritt has appeared in the dark cloud and faint glimmer of hope may even be

harbinger of dawn. It is nearly two years since Father Herbert Vaughan, nephew of the late Cardinal, informed me that through the generosity of a pious American, he bout to organize a novel campaign the spread of the faith in England. mention that Father Vaughan is may mention that Father Vaughan in the head of the Catholic Missionary Society, an organization of priests whose object is the conversion of England. His plan of campaign, he briefly explained, was to build a motor chapel. otherwise a large motor van with the altar, etc. With this travelling house of God he proposed to visit a number of small towns where no Catholic church small towns where no Catholic church existed and where Mass had not been said since the Reformation. He furthe proposed to hire the town hall or other public halls in the place and hold a eries of evidence lectures every nigh for a week on the general topic of "Know Pepery." He would secure some well-known preacher to deliver these lectures and at the close of every lecture the audience would be invited to drop questions in a "Question Box" placed hear the door of the meeting hall, such questions referring to any point of the lecture which may have seemed to them to require explanation.

This explanation would be given before ture the next evening.

As I have had considerable experience a motoring over Eagland, I readily in motoring over Eagland, I readily accepted the commission to act as path-finder in the way of looking up routes, arranging with hotels, hiring halls and looking after printing and posting the bills and placards. This was indeed a labor of love, besides being most interesting as affording an opportunity to compare the attitude of the people in these places before and after a visit from the motor chapel. Of that I will, how-

these places before and after a visit from the motor chapel. Of that I will, however, speak later.

During the Summer of 1911 the Motor Chapel visited in all some six small towns in East Anglia. These were Haverhill, Royston, March, Swaffham, East Dereham and Wymondham. At each of these places a week's stay was made with lectures every night and two or three Masses in the Motor Chapel made with lectures every night and two or three Masses in the Motor Chapel every morning. The lecturers at the several stoppages in the order as they appeared were the Rev. Father Bernard Vaughan, S. J., Rev. Arthur Alichin, Rev. George Nicholson, C. SS. R., Rev. Dr. Arondzen, Mousignor Rubt, Hugh Benson, and the Rev. Vassall Phillips, C. SS. R. It will thus be seen that Father Vaughan's promise to secure the very best preachers he could get was fully carried out. In addition to these "loaders" there were always at least two and occasionally three of the Fathers of the Catholic Missionary Society, Father Vanghan and Father Norgate accom-panying the Motor Chapel throughout. It is also a matter of record that in addi-tion to the clerical speakers and the the Catholic Missionary Society, Father

Fathers of the Missionary Society there were two or three Catholic laymen who occupied seats on the platform each evening and took their share in answering questions from the Question Box. I d also mention the tact that a number of pious ladies from the Catholic Women's League rendered immense assistance in the way of distributing handbills, making house to house calls and leading the attribute. and leading the singing at the evening

meetings. Such in brief was the programme of attack on the stronghold o ism. But our friends the enemy were not slow to take notice of our aggresveness and to prepare means of de since. This consisted of two sets of itinerant preachers, one organised by the Protestant Alliance and the other by the Wycliffe Preschers, otherwise the followers of John Kensit. Both sections were fully equipped with the very latest in the way of scurrifour attacks on everything Catholic up to the very latest uncontradicted newspaper yarn invented by the enemies of God's Church in Portugal or France. The method of these Devil's Advocates was simplicity itself. As the hour of our meetings approached, one of them would mount a soap box platform within twenty or thirty yards of the entrance to the hall where our meeting was to be held. Pretty soon he would have a decent Pretty soon he would have a decemined a consisted crowd around whom he would regale with all kinds of blasphemous stories of what Catholics believe and practice. Then, as his hearers were growing interested, he would suddenly descend from his perch and announce his intention of attending our meeting at the same time inviting as many as liked to follow him to see him 'put the Romanist idolstors to flight.' In the meantime another preacher would mount the soap box and endeavour by force of clamour to out distance the speaker of the seed of the

the evening's meeting or at least to so interrupt that his lecture would lose in Inside the hall, the Protestant Alliance preacher would make a great pre-tence of decorous attention, standing up with the rest when the hymn was being sung and sometimes even joining in.
Then as the several questions were peing answered he would take copious being answered he would take copious notes, evidently intended to convince those who saw him, and he generally took good care that he occupied a prom-inent position, that he was above all things fair minded and only wanted to jot down the actual sayings of the be nighted Romanists in order to confute nighted Romanits in order to them from his soap box pulpit afterwards. And as a last ruse, ostentatiously to prove his fair-mindedness, he would interject a viva voce question on some minor point during the course of the minor point during the course of the lecture in order to bring about an open discussion. Of course he would be promptly called down and told that he put his question into the box where it would receive attention. Bat the suppression served his turn perhaps better than an open controversy would have done. It enabled him to look around the hall and mutely appeal to his supporters to bear witness how these Papists suppressed d were afraid of or en discus

After the second or third night, however, Dr. Vaughan spiked the guns of his particu'ar fanatic, by explaining to the audience that he came there every night for the sole purpose of creating a disturbance, that he had been told al ready several times that questions would only be answered through the Question Box and that his efforts to provoke open discussion were merely a ruse to disturb the meeting. After that we had no more of these scenes.

Speaking generally, I think it only where was fairly courteous. were one or two places where the opposi-tion managed to array the mob against us, and strange to say the two worst offenders in this respect were the two places which had most reason to feel attered at our visit since they were bonoured by the presence of our two Star preschers, Father Bernard Vaughan and Monsignor Bensor. Yet Haverhill and East Dereham did everything but stone us as we left the hall each night. both places the town authorities were In both places the town authorities were
on the side of the opposition and ostentatiously so. The police hardly made a
pretence of keeping order and it took us
all our time to prevent the hall being
"rushed" every night, while the task of naintaining order indoors was by no neans a sinecure.

However, all that is past history now. What about results. Here is where we may thank God for the inspiration which provided the Motor Chapel and can go n our knees in gratitude for the wonderful results of a short six week's season. At every place we stopped, with the single exception of Haverhill, there is now a flourishing Catholic Mission. At Royston the resident priest, Father H. Barton Brown, has converted an old stable into a character converted an old stable into a chapel and the handful of Catholics (actually five) who witnessed the departure of the Motor Chapel has now grown into a re-spectable congregation. Six months after the mission was started His Eminence Cardinal Bourne visited Royston to administer the Sacrament of Confirmation to over twenty adults and children. In less than a year the weekly attendance had increased to over one hundred and to-day there are nearer two hundred Catholics in that little town.

At March, near Cambridge, the condition of affairs is almost as rosy. I may mention incidentally that a few miles outside March is Wisbeach Castle where so many of the Bishops and Abbots who refused to bow to the will of Henry VIII. were slowly martyred by imprisonment and starvation. There is a beautiful little Catholic church at March and the number of converts is increasing every week. The same is true of Swaffham, Dereham and Wymondham, all of which have their own little chapels now, thanks to the visit to the Motor Chapel a year ago.

During the summer just passed the work was taken up again by a series of visits to Baldock, Stevenage, Bunting-ford and Pershore. At all these places there has been a marked improvement in the manner of our reception as com-pared with those of the previous year. Indeed it would not be an exaggeration to say that in every place we found people simply "hungry for the Fatth," their attendance at the evening meetings and attention to the services being

a matter of edification even to the Catholics following the Motor Chapel. To supplement the efforts of the Motor Chapel in the way of effecting sugible results has been a horcules ask on the few who have had the work in hand. Private generosity has been touched again and again till its limit as been exceeded in order to provide the ways and means to carry the ways and means to carry on this great work. For this reason the Motor Chapel, instead of calling at a new place every week in the summer, is perforce obliged to curtail its efforts to a short season of six weeks, whereas it should be on the road the year round.

The matter has now reached the stage when every English speaking Catholic the world over should take an interest in the outcome. Instead of a single Motor Chapel there should be at least baif a dozen constantly on the warpath reclaiming little by little, inch by inch this once Isle of the Saints of God. This would be easily possible i our fellow Catholics throughout the English speaking world wou d but give a helping hand. The decay of Protest antism is beyond argument. Except for the loaves and fishes in the shape of fat livings stolen from the Catholic Church centuries ego the Protestantism of today is but a religious fungus which eaks up the shape of Methodism, Quakerism or any other ism which goes Quakerism or any other ism which goes to make up the composite word "dis senter." Outside these few it is a question of Catholic or Infidel. The fight is one which should interest every atholic. The sinews of war to help

Brondesbury, London, N. W. URSULINE COLLEGE, CHATHAM SECOND ANNUAL MEETING OF

God's cause should be sent to the Rev. Herbert Vaughan, D. D., Mission House

THE ALUMNAE ASSOCIATION poets have so frequently taken their theme, under one title or another, from the joys experienced in re-visiting and school days that it would seem temerity to attempt to enlarge upon what has a ready been written; for the throbbings, and impulses, and emotions the human heart are the same in every age and clime, and its chords ever respond harmonious to the touch of the same sensations as thrilled the hearts of the singers of other times and places. We shall only say that what-ever has been written most beautiful in prose or poetry on the subject found its full realization in the happy groups who, on October 29th, arrived in Chat ham on every train and interurban car, nam on every train and interurban car, and betook themselves with all haste to "The Pines," whose portals were that day thrown open for the reception of all the pupils of former years.

In the case of some, twenty-five years

or more had elapsed since departing from "Alma Mater" and they returned festing

That none were there to greet them and few were left to know
Who played with them upon the green some twenty years ago."

And their hearts bounded with delight at the first glimpse of the same tall and stately pines bowing in welcome, and of the same faces who, to use the one visitor, seemed "scarcely changed" as they responded with mention of their school name to the enquiry "Do you remember me?" There were instances when welcome was extended to mother, daughter and grand daughter, three generations who had successively taken ranks in marching through the same old corridors, took recretions on the same green sward, strolled down the lane or sat beneath the hospitable shade of its wide-branching maples. A most delightful October day also lent its beauty and enchanced the pleasure of again re-visiting each familiar haunt of

the spacious grounds.
On entering, each was ushered by nember of the reception committee into the registration hall, where Mrs. E. Monck Marentette, second Vice President, and Miss Blanche E. Kelly, Second retary, presided, whence, after the usual preliminaries, all repaired to the Auditorium. Here they were greefed by a Welcome Chorus from the pupils of the present year, all in uniform costume, who made more than one bosom swell with emotion as they lined both sides of the seats occupied by the Alumnae and the beautiful wave of youthful forms bowed as they reiterated the joyous

A beautifully worded address from A beautifully worded address from Rev. Mother Clare, Superior, Honorary President, expressive of the sincere and ever existing pleasure afforded by the visit of the old pupils "left no doubt," as it was afterwards expressed, "in the hearts of each that she, individually, held a place in the motherly affection of the speaker." The address of Mrs. E. Monck-Marentette, Vice President, who also conducted the meeting, followed: also conducted the meeting, followed: Dear Members of the Alumnae Association:

Owing to the unavoidable absence of

the President, and Vice President, it devolves on me to tender you all a most hearty welcome to our assembly, and to express the pleasure all must feel in express the pleasure all must feel in viewing the number who have gener-ously responded to the roll call of our zea ous and untiring secretary. The beautiful feast of St. Ursula, and

her eleven thousand companions, whose octave we have just emerged, reminds us that numbers as well as quality should be the characteristic of everything Ursuline. Each visit of the distant children finds this principle ad mirably carried out by our "Alma Mater" as they view the long procession of Sisters who have added themselves to her ranks and the hundreds of students that claim admittance to the class rooms of the yearly increasing class rooms of the yearly increasing number of schools taught by our Ursuline Mothers, and even the ramifications of the buildings with their numerous departments that greet the eye on every side. It is only meet then that this assembly of the Alumnae of "The Pines" should bear this first mark of the work of the saintly princess who inspired the Holy Maid of Brescia. And why not? Who should more appreciate the benefits of a superior education or more readily lend a helping

against the cold blasts of irreligion and our good Mothers applaud or disapprove?" nerve us in our struggle for the attainment of higher ideals, or strengthened our faltering steps when the syren voice of the world would lare us into disloyalty to the maxims of our

vouth. Our school makes no proud boast of its superiority, but is honestly endeav oring to impart to all those who fall within the sphere of its influence such instruction, combined with religion, as will prove that there is no education better than that of the institutions of she holds from the words of the divine Master Himself, "Go, teach all

Let us then not permit ourselves drift along in the current of ind fler ence, but unite in a phalanx of opposi tion to the system of merely sidedness is even psychologically in-comple e, and while studying to make our own lives the best exponent of our prin-ciple, let us rally round St. Ursula and draw adherents to her standard at "The Pines" until they shall bave reached not only the eleventh thousand,

but have passed into countless numbers.
The letter of the President, Miss Crotty, who was unavoidably absent was next read and all felt sincere re gret that she could not be present. Miss Kelly, Secretary, also read reports of absent conveners of some centres not represented at the meeting, and all bus iness incidental to the Association was duly dispatched, the Treasurer's report show ing a most satisfactory financial condition

Among the resolutions passed was on Among the resolutions passed was one of condolence to His Lordship, Right Rev. M. f. Fallon, Bishop of London, in his great sorrow at the death of his much beloved father; and it was agreed to the source of the s that a solemn Requiem Mass would be celebrated in the Chapel of the Holy Family, of the C.lege, for the repose of the soul of the highly esteemed de-ceased. A similar resolution of condolence was also passed in sympathy with ence was also passed in sympathy with the Ursulines of St. Iguace, Mich., on the death of their lamented Mother Superior, Rev. Mother M. Angela, who had also been one of the prime members of the Chatham foundation. A short but select musical program was then rendered by the Missas Mo-

was then rendered by the Misses Mc-Dougall, Crawford, Cherry, McDonald and Hall broken by a well rendered reading by Miss Howell.

A part of the afternoon's proceedirgs. by no means least enjoyed, was the freedom of the house granted by Rev. Mother Superior, of which all took full advantage by roaming at will through the class rooms, hells, and even dormi-tories of old, as well as viewing the marvelous improvements of recent years. "We did the pioneering," some were heard to say: "the girls of to-day little realize their advantages."

At 6 p. m. a sumptuous course luncheon was served in the Alumnae Ban-quest Hall of the College, which was most tastefully decorated in gorgeous autumn foliage and pennants of blue and white the college colors. Several toasts were proposped by Mrs. Ida Ruoff Dennis of Detroit, and met with most appropriate response, as follows "The Pines," Miss Howell, a former graduate, now one of the college staff; Our Girls," the Rev. Honorary President; "Nine Years at School." Mrs. Blanche Sullivan-McLean, Detroit: "The Girls of our Year," Mrs. Emilie "The Girls of our Year," "The Girls of our Year," Mrs. Emilie Kling-Kamper, Detroit; "A Word from the Young Mothers," Mrs. Olive Mather Beuglet, Tilbury; "School Experiences," receiving a most humorous reponse from Mrs. Dennis herself. A vote of thanks was tendered the Secretary for the Property of the Secretary of the tary for her efforts in advancing the progress of the Association,

The hour that intervened before the to be the close of a long-to-be-remem-bered day, was all too short for the re-viewing of school incidents of the past

and mention of the absent or departed

Rev. Father James, O. F. M., Spirit-ual Director of the Association, surpassed even his usual fine eloquence in his words of congratulations and counsel which preceded Benediction, dwelling as he did most impressively on the obli tions of those who have enjoyed the advantages of a superior education such as is given by the good Ursuline nuns, and the benefit of re-unions for the in-terchange of ideas, such as they had enjoyed on this occasion.

Farewells and promises of loyalty and Farewells and promises of loyalty and continuance in sustaining relations with Alma Mater in the future became the order of the evening and soon the long row of carriages and taxies were filled to their utmost capacity as they wheeled away, filled with occupants who carried with them most pleasant recollections of one more happy day at "The Pines."

> Jack O' Lantern Poetry (To the Author Suffering from " Ulsteritis "

Beside a polluted pool two bards I see. On their perverted brows the dank dull

sir; They are not part, but still a semblance So close, the scene completes a har-

mony, Surely Pegasus would most thirsting be

And yet so cunning have they shaped their snare
They feign this pool a flowing fountain

Ah, think ye rhymsters, that the winged

Could be deluded, could drink your stagnant theme ?— Not e'en to satisfy insatiate greed. This diemal swamp may in some wil

dream Be Helicon, - ye gods vent not your

An " Ignis fatuus " promethean fire ? - Ewyn Bruce MacKinno

Cruel Piles

Delay Often Means Surgery-Write to-day for Dr. Van Vleck's Remedy which is Healing Thousands

Sends \$1 Package to Try Free Since Dr. Van Vleck found his Genuine Relief (3-fold Absorption Method)



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on App	rova	i, as	CA	piai	nea .		,		
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Addres	s								

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"HYGEIAN" is made for all ages—infants—childrens—ladies—to fit all figures. In cotton—cotton and wool and the finest of Australian Merino Wool. Union suits for children and ladies. Regular sizes—over sizes and extra over sizes. All weights, Summer, Winter, Fall and Spring.

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FIVE-MINUTE SERMON

TWENTY-FOURTH SUNDAY AFTER

INTERCESSORY PRAYER "Brethren we cease not to pray for you, that you walk worthy of God."

These are St. Paul's words taken from the Epistic of to day. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor. Among the many things, common enough among Catho-lics, but which strike the unbeliever with wonder and admiration, perhaps that which impresses such persons the most deeply is our constant use of and most deeply is our constant use of and confident reliance upon intercessory prayer; priests and people each asking the other's prayers, each promising the other to remember them before God, and both undoubtedly doing so with love and devotion.

If it is empressing to non-Cetholics it.

love and devotion.

If it is surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer. As it was the sublime divine office of Our Lord to intercede for all mankind, so it is also the duty

for all mankind, so it is also the duty of every Christian to intercede for the brethren, a loving duty which keeps Catholics firmly and closely united in the bonds of divine charity.

That both dostrine and practice were given up by that unlovely and unloving make-betieve Christianity called Protestantism, as that heresy was obliged to do in denying the merit of good works, is one of the chief reasons for its disunion and division into clashing and envious sects.

envious sects.

This intercessory prayer for others is a spiritual supersubstantial bread given and taken by loving, charitable hearts. In this practice is to be found one of the secrets of that strong, mutual love between Catholic pries's and their de-voted people, which out iders see but cannot explain. To pray earnestly for the spiritual needs of another, to inter-cede with the divine justice for the highest giveness of another; this is the highest and purest act of Christian love. And this is what Catholics are all the time doing for one another. "Pray for me" is as natural and ordinary a salutation as "Good morning" or "Good night." The priests like to be asked for their The priests like to be asked for their prayers, and they, in tura, count upon the people's prayers that they may have the grace and strength to worthily fulfil their high and difficult vocation.

What, indeed, would become of the people, exposed to all the strong temporal of the world, the flesh, and the days, if the priests were not all the time lifting and the priests were not all the days, in the priests were not all the days, if the priests were not all the days and the days are days are days are days and the days are days are

dovid, of the priests were not all the time lifting up their hands in supplication at one altar, lifting up the Divine Victim, imploring forgiveness for sinners, pity and mercy for the erring and the lost, grace for the hardened heart, comfort for those who suffer and mourn, help for the tempted and described and the processing for those who are spairing, restraints for those who are ushing blindly to their own destruc-

And be assured, dear brethren, that your priests need and count upon your prayers. Their life, at best, is a hard one, full of trial and hardship; but the knowledge that those for whom they labour are interceding for them gives m courage and most sweet consola-

None know better than they how ecious your loving prayers are held be in the sight of our all merciful and compassionate God.

and compassionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibilities are so great! But it is by your prayers that their sins are forgiven, their graces increased, their temptations overcome, their spiritual enemies driven off, their hours of sadness comforted, and their bed of death smoothed. See, too, what heavenly comfort we

have in the constant intercession we make for our beloved departed ones. Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still near to us, they are still numbered sins of the world, forever interceding

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in which we become powerful advocates in union with Our Lord for the salvation f our brethren. Intercede for the living ; intercede for the dead. Pray for ourselves, but pray much for others, for so will you show that you are filled with that charity of Christ, who prayed and died not for his own sake, but for the sake of those who, whether friends or enemies, would never otherwise have been saved.

TEMPERANCE

CANADIAN CATHOLICS WORK FOR TEMPERANCE

The remarkable wave of temperance passing over the province of Quebec formed the subject of discussion at a Catholic Social Endeavor Congress recently held at Three Rivers. According to statistics supplied by the Rev. Father Ladislas, Franciscan, who dealt with the subject as a practical man engaged in temperance work, a consider le reduction in the number of bars in the province has taken place within the past seven years—or since the inaugura-tion by Archbishop Bruchesi and Archtion by Archbishop Bruchest and Arch-bishop Begin of a province-wide cam-paign with a view to educating the whole province to a realization of the dangers of alcholism. Whereas in 1905 re 70 licenses issued for each 80,000 of population, in 1912 the proportion stood 56 licenses for each 90,000 Moreover, a considerable number of municipalities have gone straight pro-hibition, with the result that there are no drink dispensing establishments within their borders. In the bringing about of this gratifying result those interested in Ca holic social endeavor had distri-buted considerably over 100,000 broch-ures, pamphlets, etc., whilst a temperpulpit and school in every parish in the

DYSPEPSIA MADE

Suffered Agony Until "Fruit-a-tives" Cured Him

Hundreds of people gladly testify to the wonderful curative powers of the famous fruit medicine, "Fruit-a-tives". To those now suffering with Indigestion, Dyspepsia or other Stomach Troubles, this letter of Mr. Stirling, the well known real estate operator of Western Ontario, shows the way to a speedy and certain cure.

ontario, shows the way to a speedy and certain cure.

GLENCOE, ONT., AUG. 15th. 1911

"Fruit-a-tives were so beneficial to me when I suffered with distressing Dyspepsia, that I wish to inform you of their, satisfactory results.

Although I have, in past, suffered agony with Dyspepsia, I am now imperfect health. "Fruit-a-tives" accomplished the desired result."

"Fruit-a-tives" will cure every trace of Indigestion, Dyspepsia, Sour Stomach Bloating, Pain After Eating, Biliousness and Coastipation.

"Fruit-a-tives" is the only remedy in the world made of fruit juices and the world made of fruit juices and valuable tonics.

50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

were dealt with by the congress, the principle topic of discussion centred sbott temperance work. The Rev. Father Ladislas, aforementioned, whilst admitting that the results thus far attained have been gratifying, pointed out that there still remained much to be done. In the first place, efforts must be

principally concentrated on the youth of the province. The method to com-bat the evil of alcoholism must be educative, and thus it is into the very schools that the workers must go if they schools that the workers must go if they hope to bring about any tangible result. Nor was the family to be neglected in the great work. Here much good work could be effected by the distribution of anti alcoholic literature. In the parishes the cause could be advanced by frequent holding of temperance demonstrations, the founding of societies destined to encourage abstinence from

adopted, the speaker, whose views were later embodied in a resolution passed by the whole congress, recommends more frequent approach to the sacra-ments of penance and the Eucharist by victims of the habit, whilst in the case of the more inveterate ones, whose cases were almost hopeless, a species of personal prohibition, somewhat after the fashion of the "Indian list" should

ALCOHOL IN THE ARMY

ALCOHOL IN THE ARMY
At the twenty-first snnual convention
of the Association of Military Surgeons
held in Baltimore, Md., recently
Colonel L. M. Mans of the United
States Army, Medical Corps, discussed
the question: "Should total abstinence be required of officers in the military service?" and maintained that the
use of alcoholic stimulants had no place
in the army or navy, either as a mediuse of alcoholic stimulants had no place in the army or navy, either as a mediciac or a regalement. He said that its use should be barred by legislative enastments. Raumerating what he said were a few of the most important pyschological and pathological effects of the use of alcohol, Coi Maus averred that it has been the cause of countless unjust court-martial scateness against officers and uses, of barsh official decisions and discriminations in assignments, of hopeless aspirations and ruined careers.

He said that it "causes sickness, impairs health and usefulness, adds greatly to the non-efficiency of both officers and

to the non-efficiency of both officers and men, adds additional burden and cost to the medical department, deprives the government of otherwise valuable officers and enlisted men, and forces them on the retired or pension list with the great assembly who worship amb of God who taketh away the Practically all of th crimes in the army can be directly traced to the use of alcohol. Most of the murders, suicides, robberies, courts martial and dismissal of officers, defalca-tions and peculations, duplications of pay accounts, prison and guard-house sentences of enlisted men, descritions, venereal diseases and insanity are due to the use of alcoholic beverages."

A GERMAN ARMY TOTAL ABSTIN-ENCE SOCIETY

A Total Abstinence Society has re-cently been organized in the German army with full and free co-operation of army officers high and low. The idea started among the younger officers of the garrison at Mulhausen. These officers and soldiers of the post became converted to total abstinence through the anti-alcohol society of the place and soon felt a desire to found a purely soon felt a desire to found a purely military abstinence society similar to the one already existing in the German

A number of circumstances, but particularly the Kaiser's speech to the naval cadets at Murwick, lent encour-agement to their wish. The higher officers were quite ready to give assistance, and a naval officer helped draft the constitution which was promptly approved by the proper suchority. On the day of organization a parade notice was posted informing officers and pri-vates of the new organization, which was called "The Army Abstinence Society of Mulhausen."

Thus the German army and navy are giving official encouragement to a move-ment similar to that which is credited with having revolutionized the morals of the British army and navy. Twenty-five per cent. of the soldiers in the British army are abstainers and it is conservatively estimated that there are

25 000 absteiners in the navy.
At the London Congress Against Alcoholism, where demonstrations were ures, pamphlets, etc., whilst a temper-ance campaign has been waged from the societies in the British civil and military service, Sir George White gave as province.
Though the different phases of Catho-lic endeavor, in connection with journal im, and the fighting of the white plague

ernment and of the officers high in com-and, and the fact that the men under-tood that it was a distinct element in their favor in promotion and in details to desirable service if they were ab-stainers.—Translated for the Scientific Temperance Journal.

A FERVENT IRISH PRAYER

Sacred Heart Review

Sacred Heart Review
Through the kindness of Mother Mary de Chantal, Superior of St. John's Home, Brooklyn, N. Y., we are enabled to give in full the "Translation of Very Ancient Irish Verses" pars of which was quoted in a recent Review 'editorial. In sending us this translation, Mother Mary de Chantal remarks that it is probably only the glowing heart of an Irish Catholic that would prompt the expression "O Darling Lord" which occurs in the last stanza. Incidentally the good nun expresses her appreciation of the merits of the Review and wishes it continued success:

I offer Thee Every flower that ever grew, Every bird that ever flew, Every wind that ever blew,

Every thunder rolling, Every church-bell tolling, Every leaf and sod.

I offer Thee-Every wave that ever moved, Every heart that ever loved. Thee Thy Father's well beloved,

Every river dashing, Every lightning flashing Like an angel's sword.

Every cloud that ever swept O'er the skies, and broke and wept In vain, and with the flowerets sleet, My King!

Dear Lord

Each communicant praying, Every ange! staying Before Tny throne to sing!

Adoramus Te ! I offer Thee-

Every flake of virgin snow, Every apring the earth below, Every human joy and wee. Oh Lord ! and all Thy glorious

Self. o'er death victorious

Take all of them, O Darling Lord, In Thy Blessed Sacrament loved-adored, Multiply each and every one; Make each of them into millions, Into glorious millions,

Into gorgeous millions, Into golden millions— Of Glorias, glorious Son! And then, O dear Lord, listen, Where the Tabernacles glisten, To those praises, Holiest One.

IMPROVIDENT MARRIAGES

"Dave and I are going to be married, Uncle Andrew," said twenty-year-old Jennie Martin. Uncle Andrew had brought her up comfortably, and she was fond of him, but in her eyes he was with handsome Dave Rogers.
Uncle Andrew had a very annoying

way of saying things that one didn't always care to hear. "What are you going to live on?" was what he said to Jennie when she told the wonderful

In novels, kind fathers always said : "God bless you. Be happy my children." But uncles were different.
"Why, Dave has a steady job," answered the bride-elect, and her voice showed that she resented the slight

cast on Dave.
"That's the fifth or sixth 'steady "That's the fifth or sixth 'steady' job D ve Rogers has had this year. That's a bad sign," said Uncle Andrew. "Take my advice, little girl, and wait until Dave sticks at something. He's a good-looker, but you'll need more than good looks when you go to bonsekeer.

ing."
That was seventeen years ago. Of course Jennie decided in favor of Dave. course Jennie decided in favor of Dave. He would take care of her. Uncle Andrew was old-fashioned and never got out of a rut all his life. Dave wasn't like that. He lost the "steady" job by taking three weeks for the honeymoon trip, instead of the two allowed him. After that vacancies seemed to be scarce. Still Jennie thought it rather pleasant to have her young husband at home, watching her young husband at home, watching her get the meals and talking about the get the meals and talking about the job he was gure to get sometime. After a while the provision dealer gave them to understand that he "had quit feeding them;" the landlord grew clamorous about the rent; the furniture people carted off the parior set. Then

AT 60 ENJOYING PERFECT HEALTH.

Because He Takes GIN PALLS

A prominent Consulting Engineer of New York City, thus heartily endorses GIN PILLS:

GIN PILLS:

29 Broadway, New York.

"I bought some of your GIN PILLS at Victoria, B.C., last September. Your remedy I find, at 60 years of age, to give perfect relief from the Kidney and Bladder Troubles incident to one of my age. I urgently recommend GIN PILLS to friends as being the one thing that does me good." E. G. WOODFORD.

does me good." E. G. WOODFORD.

By the time a man or woman is 60,
the Kidneys and Bladder need a little
help to keep in good working order.
GIN PILLS are what they need. GIN
PILLS keep the urine neutral, prevent
colds settling on the kidneys or bladder
and ward off Rheumatic attacks.

Remember, every box of GIN PILLS
is sold with a positive guarantes to give
perfect satisfaction or your money
promptly refunded.

50c. a box, 6 for \$2.50. Sample free if

50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co. of Canada, Limited, Toronto. 138

Jennie woke up to the reality. Before the first year of her married life was ended she began to wish she had listened to Uncle Andrew. And what hurt rather badly was that Dave didn't mind having her borrow from the old uncle. Nor did he seem to mind when the day came that she sought the old home and begged to stay there until her strength came back.

After the baby was born someone with influence got Dave into the fire department, and poor Jennie was radiant over the pay envelope he turned in. They took up housekeeping again, but Dave had a proud spirit and would not "take any talk" from the captain who had a hot temper and a rough tongue. He "threw up the job," and since that time has been a packer, a shipping clerk a porter, and a dozen other things. He is still a good looker, but Jennie has ceased to care for that. Uncle Andrew has been the refuge in the numerous intermissions between jobs—intermissions that increase in length each year. "It is a shame," Jennie cried to herself at first, "to take so much from him," but after a while she did not mind. The children were first in her shoughts. They must be fed and sheltered; so when their father did not provide or could not provide for their wants she brought them back to the old home.

Careless, lary Dave, content " to let his family sponge on Uncle Andrew,"

brought them back to the old home.

Careless, lazy Dave, content " to let his family sponge on Uncle Andrew," as Jennie says in bitterness of apirit, is not the ideal husband of her girlhood dreams. If only he would be a man! But he never will, she admits now—since he let the children go to work. Mollie and Elizabeth are smart and worth educating but they are at work. worth educating, but they are at work for a few dollars a week, and the mother's heart is filled with misgivings and disappointed ambitions. Uncle Andrew can do no more than shelter them, and Dave has lost all shame The other children are little, but the mother has given up hoping and planning. She just "gets along some way." and does not dare think beyond the

What a commonplace little story is here recalled! There are many like it; some far worse. "Dave never drinks, some far worse. "Dave never drinks, and he never struck me," is the one boast poor Jennie makes about her husband. There are many wives who cannot say so much. The other day in a city court a young wife fainted for lack of food; after a year of starving and abuse she had been deserted by her husband. He had been a vacation friend, and persuaded her to marry him after an acquaictance of a few months.

after an acquaintance of a few months.

With the opening of the dancing season will begin another series of those unfortunate friendships that usually end in improvident marriages There are many Daves and Jennies who on the strength of a few dances together will decide to marry and les together will decide to marry and let the future take care of itself. It shey do not pay the full toll of suffering for their folly it is because there are Uacle Andrews or other friends to save them from the most dire straits.

How much better it would be if girls would rate at their true value the class of then who haunt pleasure and shirk work.—S. Heart Review.

A PRESENT-DAY MIRACLE

Visible miracles are vouchsafed us now and again to quicken our twentieth-century faith. We believe, but our belief resembles our trust in human friend-ship—we would have evidences that our confidence is not misplaced. And the risen Master Who felt compassion, not contempt, for the doubting Thomas, still deigns to show His wounds, prove His deity to weak chi dren of faltering

Usually the instrument which He uses is poor and lowly. While the Catholic world was singing hymns of praise for the immeasurable blessing of receiving the immessurable blessing of receiving daily Holy Communion, there was added a still sweeter, purer note—the pean of baby tongues upon which rested the Creator of heaven and earth. For the first time since the days of the primitive

knickerbockers.

To come back to our apparent miracles. On December, 6, 1907, a little Corkonian orphan girl of four years and three months made her first Holy Communion by special dispensation from the Bishop. One year later the companions of "Little Nellie of Holy God," as the angulic shild was known wester. angelic child was known, wrote Pius X. thanking him in artless fashion for issu-ing the decree of the first Holy Commun-

After relating to the Holy Father the After relating to the Holy Father the story of their companion they continue:
"Twelve months ago we began a novena at night prayers that she would work a big miracle which would obtain for her little companions and all the little children over the world the great favor of receiving Holy Communion as near to the age that she received it as

possible.
"Would it be wrong for us to think that the decree has been granted through her intercession, and that it is to our darling little Nellie that we and all the little children owe this great privilege. If it is not wrong to think so, we would be so happy, dear Holy Father, if you made our little flower a saint, the little saint of child Communion."

A little child shall lead them! Can A little child shall lead them! Can the father who sees his young son returning from the altar, sees heads inclined in reverence as that living tabernacle passes by, fail to feel the attraction of grace exemplified in his own flesh and blood? Can the mother, wistfully watching the flower-like face of her baby daughter of six bent above tiny, clasped heads as the young commingant hears hands as the young communicant bears back her living Lord, resist the call which shall make her a worthy custodian

of such spiritual leveliness?

A miracle is being worked before our eves every Sanday in the increased number of men who approach the holy who formerly received Holy Communication but once a year to order to keep within the pale of Caurch law, now do so every mouth. In pulpit and confessional we priests have held up to delinquents the piature of busy, brainy, progressive men receiving weekly, some even daily, while they only do so annually. The contrast-ing picture has proved effective scores of

PRESIDENT NONE - SO - EASY

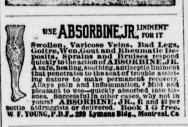
times in my own experience."- Union

Daily resolutions to fu'fil at all cost, every duty demanded by God, is the lesson we must learn if we would overcome our corrupt nature and reform our

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breaking washboard? Do you know that the Ideal Washer has emancipated thousands of such slaves? The city water pressure does most of the work. The Ideal is a great saver—it saves time, temper, health, strength and clothes.







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John Hallam

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The Three Guardsmen

The Gurney-Oxford Range is fitted with three devices which constantly and uncompromisingly stand on guard to see that the fire is always under perfect control-that the coal bills are sheared down to the lowest figure—that the oven is always evenly and properly heated—that no clinkers obstruct the free burning and proper ventilation of the fire.

The Gurney-Economizer, fitted on the smoke pipe, is the only draft you have to attend to; a small lever put up or down entirely regulates the fire. It saves one ton of coal in six. It carries little heat up the chimney-only the smoke. It feeds the gases which burn to the fire-box, and it cannot be had on any other range than the Gurney-Oxford.

The Gurney-Oxford oven is surrounded by flues that carry an equal amount of heat to all sides. This almost guarantees results in cooking by providing an oven evenly heated, without cold corners or variation.

The Gurney-Oxford Grate is the result of exhaustive tests to find the proper carrying surface for the fire. The fire has abundant air to breathe, and the less amount of coal burned is all consumed. So then, the housewife who has the "Three Guardsmen" watching over her range, will experience security and satisfaction in cooking that is not provided by any other range.

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It is of great value in all forms of Anemia and General Debility.

It is more readily assimilated and absorbed into the circula-

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There's an Eddy Match for every purpose - make sure you get them.

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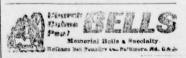
Recent events in the domain of life insurance afford another illus tration of the superiority of the Fixed Premium System, under which the regular legal reserve companies operate.

In the evening of life, when earning power is declining, a man's monetary obligations should grow less, rather than greater.

regard-to premium payments for life insurance, through the application of dividends in reduction of premiums, under the participating

The Mutual Life **Assurance Company** of Canada

Head Office: Waterloo, Ont.



CHATS WITH YOUNG MEN

THE FUTILITY OF BITTERNESS

A friend of mine, an author whose novels have delighted thousands, met with a great sorrow, one sufficient to shadow the life of an ordinary man. I often wondered how it would affect his work. A few weeks ago I chanced on a short story from his pen, a little tale so sprightly, so deftly told and so shot through with sunshine that I marvelled how he could produce it even under the happiest circumstances.

through with sunshine that I marvelled how he could produce it even under the happiest circumstances.

I sent him my congratulations, adding at the close that I was glad to see that sorrow had not embittered him. At the end of his characteristic reply, he set down these words: "I do not understand embitterment as the result of anything." That phrase has given me food for thought ever since.

How often do we notice men of more than average ability, people who are valuable to the community, giving away beneath some stroke of misfortune and allowing it to render them cynical and discouraged. Metaphorically they throw up their hands as if fate had ruined their lives and absolved them from further effort. What a detectable obsession; what moral cowardice! The children of men have been suffering these blows sincetthe expulsion from Ede., and most of what we esjoy in the intellectual sphere as well as in material comfort, we owe to the period after the calamity in each life, the fruits of dauntless struggle, the victory gained amid the throes of mental or physical pain.

Milton wrote his great poem after he

amid the throes of mental or physical pain.

Milton wrote his great poem after he was stricken with blindness. Carlyle forged his massive productions in the agony of dyspepsia. Stevenson labored over the classics that will long transport the reader—wrote them with the grisly spector of consumption ever before his eyes. It is not necessary to accumulate instances—each reader can easily compile his own list. I note these as they occur to me while writing. But the lesson in all such cases is the same. The great souls of history, the benefactors of mankind, rose superior to trouble and went on to do their appointed work with the best that was in them.

I have often noted in long railroad

I have often noted in long railroad journeys the barren mashes near the journeys the barren mashes near the sea. Years have not changed them. There they are with their useless growth of swamp grass and dismal sait ponds, a misery even to the eye of the traveler. There are dispositions like those sait marshes. The individuals have in many cases had hard lots, much labor, frequent disappointments and these have soured them. They view every acquaintance acridly; they have nothing good to say of anyone; they seem to take a fearful joy in the misfortunes of others as if in some diabolical fashion these fed the fires of resentment.

you meet with such a person, his cynicism makes an impression and you go your way. You return after five years. Every day in those years has been marked in your memory with death, bereavement, financial ruin, plaiful cases of disease, and you feel a great compassion for them all and admiration for their courage under dire distress While these thoughts are in your hear you happen to encounter the acquaint-ance of five years gone. Not a change The same sour grimace, the same mordant comment, the same unboly glee in the knowledge that another poor soul is suffering. Human salt

marshes!
You are on a journey and the train is nearing a point that has always been distasteful to you. It was sterile, neglected, offensive to sight and smell. You stare in amazement. Has Aladdin's genie been at work. Instead of noise-some pools, land strewn with rubbish and snarling profanity, there are trim lawns well-kept houses and children laughing and desporting on the grass. Now it took hard work to effect that transformation, but how beautifully transformation, but how beautifully

pleasant dispositions when their owners eachew selfishness and make up their minds to be of use to their neighbors.

The fact is, embitterment is synonymous with selfishness; concentrated, unreasonable selfishness. It is individual nihilism. Those who give it domain over them say in effect: "If I cannot have health, ease of mind and the good things of life I shall do my best to keep them from others and when I cannot do that I shall exert myself to spoil their enjoyment." Of course, this is not all conscious. Is can co-exist with a measure of exterior devotion. The victims are let alone as a rule. People recognize that such cases are generally incurable and they do not wish to risk their peace of mind and perhaps their reputations by expostulating. It takes a stout heart to reclaim a salt marsh.

But what a living encouragement.

marsh.

But what a living encouragement, what a trumpet note of courage do they send forth who cause men to rub their eyes and lift their heads and take heart again at an exhibition of indomitable cheerfulness and spirit only ennobled by pain and serrow. Such rare souls listle know the good they do, but they will know one day when He who preached the Sermon on the Mount gives them their reward. But meanwhile as a sample of sane philosophy devote a little thought to my friend's remark: "I do not understand embitterment as the result of anything."—Looker-on in The Tablet.

OUR BOYS AND GIRLS

Here is a true story about two ordinary boys, one of whom mastered all these rules, wish most emphatic attention to the first one. The author calls the lads Smith and Brown. These two boys were graduated in the same year from the same High school. They had been chums, more or less, for years, and decided to stark in the turmoil of life in the same business house if possible. Positions were secured in the largest dry goods store in Boston. More than that, both young men were assigned to work as young men were assigned to work as tyro salesmen behind the lace counter. "This isn't much of a place," remarked

"This isn't much of a place," remarked Brown, dubiously.

"'Tis not a bed place," returned Smith, consolingly, "and we're getting \$5 a week to start with. Not very bad pay for boys."

There were long hours to be served, and the work was hard. There were many impatient customers to be waited upon. As both boys lived some twenty minutes' walk from the store, they walked home together in the evening.

"Pretty slow life, this," grumbled Brown. "Think of the pay we're getting.

ting.
"It's not bad for youngsters," rejoined

Smith. "It might be worse."

Neither boy had any living expense to Neither boy had any living expense to pay, save for noonday luncheon and laundry. Smith brought his luncheon; Brown didn't. Smith began a bank account. Brown went to dances as often as he could afford the money. He soon found other pastimes of evenings that absorbed all his money and what he could borrow from his father. Naturally the two boys began to drift apart. ally the two boys began to drift apart, except for that little evening walk home. Brown began to grumble at what he termed the slowness of promotion.

"It will come all right," returned Smith, "if we work for it."

At the end of the first year Brown ob-

"I guess you're right. My pay has been raised a \$1 a week. A fine re-turn for hard work, isn't it? Did you

get a raise?"

"Yes; I've been raised to \$7.

Brown whistled his amazement, looked very thoughtful for a few moments and then blurted out:

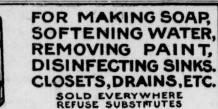
"That's a sample of favoritism that goes on in the business world. Whom did you get on the right side of?"

"I don't know," answered Smith, and he told the truth.

grace and experience transform un- was the department manager who sup

Beautiful

PERFUMED LY



plied the information. While both boys had done everything of a routine nature that was required of them it had been noted that Smith was always more anxi-

But the matter rankled in Brown's mind. He was brooding over the thing one day when a woman customer approached the lace counter and inquired for a certain make of lace.

"Sorry; haven't got it," said Brown, briefly. In a second Smith was at his aids whispering.

briefly. In a second Smith was at ms side whispering: "Jack, you'll find it on the third lower

shelf down."

Turning, Brown went to the shelf indicated, found the goods, produced shem and made a sale. As soon as the customer departed the manager, who had been looking on, steeped up and asked:

Brown, why don't you learn to know your goods?"

"I can't remember everything, sir."

"I can't remember everything, sir." "Smith seems to be able to do so, said the department manager as he moved

away.

That remark about knowing one's goods struck deep in the mind of the listening Smith. He had already a very good knowledge of the laces that he had to sell, but he went to the department

nanager and said:

"I would like your permission to cut a small sample from every one of those laces in the department."
"What do you want of them?"

"I want to take the samples home and study them evenings. I want if possi-ble, to become so familiar with every

make and pattern of Isoe that I could tell it by touch in the dark."

"Take the samples," was the brief

Take the samples, was the brief reply.

After a few weeks of patient evening study, aided by the use of a microscope, Smith discovered that he knew three times as much about laces as he had ever expected to know. Out of his savings he bought a powerful hand magnifying glass that he carried daily with him the store. By degrees he was able to the store. By degrees he was able to demonstrate to customers the relative values of the different laces. The department manager looked on approvingly and added all the information in his

At the end of the second year Brown's salary remained at \$6. Smith's pay had

been increased to \$10.

"Favortism!" snapped Brown. "I wonder, Fred, why the manager cannot see anything in me. I work as hard as

you do."
"Not in the evenings," was the quiet answer. "I spend most of my evening's time studying the laces. Why don't you do the same? You're a good fellow and willing. Come up to the house with me to-night, and after supper I'll show you some of the things I've been study-

"Can't do it," negatived Brown.

"Stop a few minutes every evening after class is dismissed," advised the professor. "Bring samples of your laces with you, and I'll see what help I can

All through the winter Smith toiled away at chemistry. He learned how to make tests of lace fibres that were ins-possible with the microscope alone. One day a lot of samples of lace came from abroad. Some of these the young man, after using his glass, considered spurious. He took them home that evening and applied the chemical tests. The next morning he reported to the department manager, a successor to the one under whom he had first served, that

"Why don't you mind your own business?" was the irritable retort. "These

samples are all right."
But Smith, saying nothing, went to
the superintendent and made a statement of what he had discovered. "How on earth do you know this ?" demanded the young man's superior.
"Professor Boeckmann has been in-

structing me in chemical tests of thread fibres for several months.

"I'll think this matter over," said the superintendent, briefly. He did, even to the extent of communicating with the professor. The result was that the new department manager was dismissed and Smith, after some urging, took his place, at a comparatively low beginning salary of \$30 a week. Brown, who was now receiving \$8 a week, had begun to feel a positive dislike for his more suc-cessful friend.

cessful friend.

Three mouths went by. Smith drew \$45 a week, while his erst - while friend had gone up to \$10. The buyer for the lace department who had grown old and wished to retire, was about to make his last trip to Ireland and France for laces. He requested that Smith should go with him.

"You always have been lucky," growled Brown when he heard the news. You're off for a fine trip abroad, with all expenses paid, and I suppose you are going to have your salary raised."

"Pitch in and study, Jack," whispered Smith. "I've three days yet before I sail. Come around and I'll get you

"Sorry, but I can't old fellow. I've got engagements for every night this week."

week."

Two months later Smith returned to the store, strolled through it and went up to the lace counter. Brown stood there, looking most disconsolate. His face brightened up, however, as he saw his friend approaching.

"Fred," he whispered excitedly. "I guess you can do me a great favor. I've been discharged. The fellow they put in your place told me I'm through Saturday. Said a man who had been here so long and who was advancing so slowly wasn't worth keeping. I suppose, though," enviously, "You've had another rise of pay?" rise of pay ?"
"Yes. Mr. Stallman, the foreign lace

"Yes. Mr. Stallman, the foreign lace buyer, has retired, and I've been put in his place. I'm to begin with \$4,000 a year and traveling expenses."

Brown threw up his hands in a gesture that expressed a variety of emotions.

"Favortism!" he muttered, scowling at the ceiling.—Catholic Telegraph.

Good Home-made Bread Your baking will be successful if you use White Swan Yeast Cakes. Makes light, sweet and wholesome bread. If your grocer hasn't got it (6 cakes at 5c.) send us his name and ask for free sample. White Swan Spices & Cereals, Limited, Toronto, Ont.

STREET PREACHING BY CATHOLICS

A correspondent, writing to the Catholic Times from Southampton (England), thus advocates street preaching by Catholics: Father Fletcher recently stated the following: "I feel more than ever anxious to develop the work of street preaching. We have proved that it can be done, that people will listen to us. We notice that the Methodist street preachers have very Methodist street preachers have very methodist street preachers have very small audiences; we have large ones. We have the opportunity of taking their places. Why not take them? * * * I received the impression that no religion is so

well received by the London crowd as ours is. That impression grows and grows. * * I earnestly call upon grows. * * * I earnestly call upon priests to attempt with me and the few others who have begun it this mission

of priests—alas! far too small in number such schools are more guilty than the who are doing this noble and heroic wicked fisherman whose hands were goes on in the business world. Whom did you get on the right side of?"

"I don't know," answered Smith, and he told the truth.

"I'm going to find out about this," grumbled the other boy, and he did. It sold in the store Smith decided to take up chemistry, in the nope that he could learn something more about laces.

The course was an elementary one, but he applied himself with so much diligence that the professor soon began to take an especial interest in him.

Then the young man explained what he wanted most to learn.

"Stop a few minutes every after class in the streets and squares of our towns, and also in our villages. I will remember Mr. Moore's visit to our town a few years ago. He spoke about the Catholic Church one Sunday after work, are worthy of the greatest praise.

Samaria Cured Him And He Helps

A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spirit of true brotherhood and phil-snthropy. Read his letter:

"The Samaria Remedy Co., Toronto, Ont.:

"Will you please send me book on drink, also circulars relating to your valued remedy for the drink
nabit. I wish to hand these to a friend who is going
to ruin through drink. You will remember that I
have taken your remedy, and I find it all you claim
it totble. I never think of taking or using strong
drink in any way, as all desire for it has left me. I
cannot speak too highly of your wonderful remedy.
You may use my name in any way you wish in public.

" H. Lilywhite, Brigden, Ont."

Samaria Prescription is tasteless and Samaria Prescription is tasteless and odorless, and dissolves instantly in tea or coffee, or can be mixed with food. It can be given with or without the patient's knowledge. It removes the craving for drink, builds up the system and restores the nerves. Drink becomes distasteful and even nauseous. Drink is a disease, not a crime. One drink of whiskey always invites another. The infamed nerves and strength creater.

The inflamed nerves and stomach create a craving that must either be satisfied a craving that must either be satisfied by more whiskey or removed by scien-tific treatment like Samaria Prescrip-tion. Samaria Prescription has been in regular and successful use by physi-cians and hospitals for over ten years. If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father or friend that is drifting into drink, help

friend that is drifting into drink, help him save himself. Write to day.

A FREE TRIAL PACKAGE of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day.

THE SAMARIA REMEDY CO., Dept. 11, 49 Colborne Street. Toronto.

Dept. 11, 49 Colborne Street, Toronto,

moon in the Avenue. A large audience, of course, mostly non-Catholic, soon gathered round him and listened to his exposition and arguments with marked attention and respect. Afterwards a Non-conformist said to me: "I was thoroughly interested. I like to hear the Catholic religion explained in that way." Although Mr. Moores is a layman, Leo XIII. bestowed a decoration on him for his outdoor expositions of Catholic truth, and the present Pope has given him a similar honor.

I will conclude with three queries.

(1) Why to not Catholics develop and extend this open air work far more than

(1) Why do not Catholics develop and extend this open air work far more than they do? (2) Is it right that while Non-conformist and Socialist errors are constantly preached and taught in most of the cities, towns and villages through out the land, the important and saving truths of Our Lord's One, Holy, Catholic Church are hardly ever heard in our streets and in our hamlets? (3) Can the Catholics of England have sincere and firm hopes of the conversion of this country and also expect a full blessing from God, if they do not give this open air method of propagating the One True Faith a fair trial soon and in a large way?

THE RETRIBUTION

The story with a moral does not always meet with the appreciation it de-serves. In fact the world of pleasure and gain is anxious to be rid of moral teaching, and so it derides the old words of wisdom and the ways that lead to life's only real successes—the successes won through charac-ter. But still the story with the moral is told, and still it does its quiet, helpful work in making men more worthy. As an illustration we quote the following story told by the Rev. John H. O'Rourke S. J.

"There is a story of a wicked fisher-

man who dwelt along the rock-fringes shore of the sea. On stormy nights he was accustomed to hang a light on the cliffs to decoy storm-tossed vessels onto the rocks. The captains out at sea, sightthe rocks. The captains out at sea, sighting the light upon the shore, thought it a beacon directing them into a harbor of safety. Joyfully then they would turn the prows of their vessels toward the shore. On they rushed, pushed by the wind, wave and tide, every heart aboard filled with the hope of safety, till suddenly in the dark the vessel struck the rocks with a crash and split to pieces, becoming a plaything of the to pieces, becoming a plaything of the wild waves. One night after he had lured to destruction an unfortunate ship, when the winds had calmed and the waves were rolling in ripples upon the sandy shore below the cliffs, the fisherman, as was his custom, came stealthily out with his lantern to collect stealthily out with his lantern to collect the blood-stained booty from the wreck. Along the beach there was a cask of wine, a case of cloth, a broken rudder a torn sail, but suddenly his foot touched something soft; turning, it over and fisshing the light down, he recognized the white face of his dead son, who had been the captain of the wrecked vessel. On! the horror of the thought. He had lured to death, decoyed onto the rocks of destruction his own son, his own flesh and blood.

"Can this story not find an applica-

own son, his own flesh and blood.

"Can this story not find an application in a spiritual sense in the lives of many parents? What are they doing who hand over the care of their sons and daughters to schools where there is no definite religious training? Do these parents think that the fine flowers of Christian virtues are like weeds and appring up apportaneously in the hearts spring up spontaneously in the hearts of their children? Daily experience proves that flowers of Christian virtue of street preaching. * * * I have
been told that Monsignor Benson, in
America, said: 'We shall never convert
England unless we go out to the people
in the streets.''
Father Fletcher and the earnest band
And parents who send their children to wicked fisherman whose hands were red with the blood of his scn."—Sacred Heart Review.

LORD BRAMPTON'S CONVERSION

BROUGHT ABOUT BY A STUDY OF THE CATECHISM RECOMMEND ED BY CARDINAL VAUGHAN

When Lord Brampton, (Justice Hawkins), the great jurist, came into the Catholic Church ne explained his conversion as follows: "I had long been dissatisfied with myself and my rebeen dissatished with myself and my re-ligious position. I always felt that I would have to face the matter some day, but my arduous duties on the Bench caused me to shelve it year after year. In the end I thought that I would wait until my retirement, which was close at hand. I had, however, here and there, read a good deal on both sides of the

"When I was free at last, I went to when I was tree at last, I went to see Cardinal Vaughan, whom I had often met at certain gatherings, and for whom I entertained profound respect. I talked matters over with him and, at talked matters over with him and, at the close of my interview, I asked him to recommend to me some books which I might read with profit and which might help me. He thought for a little while and then said: "Well, Lord Brampton, you remember what Our Divine Lord said, "Unless you become as little children." etc.—you know the rest. I cannot, I think, do better than give you the Penny Catechism. It congive you the Penny Catechism. It contains in essence—all that we teach.
Read it carefully and pray much. I consider that answer a very good one," concluded Lord Brampton; "and I took the little volume home and studied it with care. I thought it an excellent and logical exposition of dogmatic teaching, admirably summarizing and explaining all that Scriptures contained. Prayer and the grace of God accomplished the rest. And for that which was accomplished I thank God every day of my life."

Pain comes to us from the hand of God for our good. Great are the re-wards in store for those who know its value and accept it as a mercy.

"They who recognize by the light of faith the sovereignty of God in all things will recognize the sovereignty of God in the daily and hourly details of their own personal life and in the changes of their lot." — Cardinal Manning.



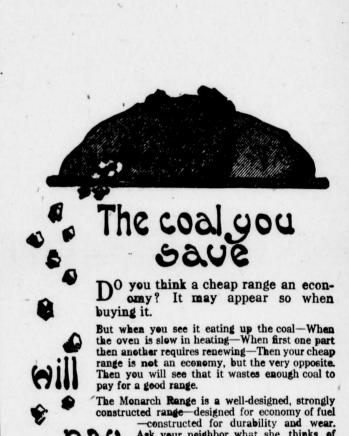
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This Na-Dru-Co Compound embedies the well-known nutritive and curative elements of Cod Liver Oil—Hypophosphites to build up the nerves—Extract of Wild Cherry to act on the larges and bronchial tubes—and Extract of Malt, which, besides containing valuable nutriment itself, helps the weakened expertive organs to assimilate other food.

The diagreeable taste of raw Cod Liver Oil is entirely absent, and the Compound is decidedly pleasant to take. In 50c. and \$1.00 bottles, at your Druggist's.

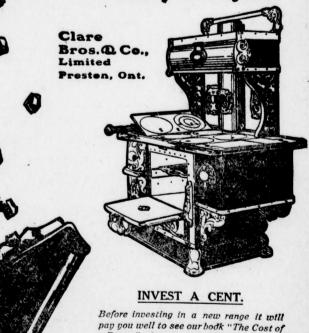
NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.



Ask your neighbor what she thinks of her Monarch. Get her opinion of it as a coal-saver and a baker. You will find that your cheap stove has actually cost more than your neighbor's well-designed, economical, and convenient

"Ask your neighbor"

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a Range." A post-card will bring it to pou.



Violin Beginners, Here's Your Chance! Get This Fine Outfit at a Low Figure. You couldn't hope to get this collection from

All for \$3.25

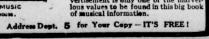
dealer for less than five or six dollars. Save \$1.75. The outfit is complete, even to case, rosin, spare set of strings, instructor, finger chart, and scholarship certificate in the U.S. School, of Music—one of the best of its kind. You don't even need a teacher.

Anyone can learn who will follow these lessons. This is our introductory offer and we cannot promise to keep it open indefinitely. This Big Musical Encyclopedia
"Claxteu's Musical Treasures" is Free.



Listen's musical ireasures. "Is Free.

It contains information that every person who plays, or who desires to play, a musical instrument should know. It also shows some astounding values in musical instruments and will prove a most welcome holiday shopping guide. The Violin Outfit described in this advertisement is only one of the marvellous values to be found in this big book of musical information.



TREASURES!

Out Of Fashion

God is out of fashion? Then let me go here styles don't change in religion so! God out of fashion? Then love is, too,

And the simple sweetness of life lived true To joy and honor and grace and truth the morning of beauty and death-less youth !

God out of fashion? Then let me smile In a land where they do not change the

style!
God out of fashion? Then truth is dead,
And barren ways are the ways men
tread,
And lips are ashen, and men turned eating the salt of the dead sea fruit!

God out of fashion? Oh, no! Not yet, Though bumptious creatures sometimes

Though numptious creatures sometimes forget
That laws eternal and plans sublime
Remain unchanged through the changing time when they are dust in a rolling

clod

Men's souls will still raiment themselves
in God!

Who Bides His Time Who bides his time - he tastes the

Of honey in the saltest tear ; Of honey in the saltest tear;
And though he fares with slowest fee
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And like a never-ending rhyme,
The roadsides bloom in his applause
Who bids his time.

Who bids his time and fevers not In the hot race that none achieves,

Shall wear cool - wreathen laurel,
wrought
With crimson berries in the leaves;
And he shall reign a goodly king
And sway his hand o'er every clime
With peace writ on his signet ring, With peace Write Community Who bids his time,

—JAMES WHITCOMS RILEY

A Generous Act

The Hotel Dieu hospital at Cornwall The Hotel Dieu hospital at Cornwall recently suffered a pecuniary loss amounting to \$1,500, because of the explosion of the furnace. The building was damaged to a considerable extent. As insurance did not cover explosions the occurrence entailed considerable hardship on the Sisters. Corporations, we are told, have no souls. But this is not true in all cases. The Son Insurance Company, the Equity Fire, The Hartford Fire, and the Union Assurance Society took the matter in hand and between them made up the sum of \$700 for the Sisters. This action on the part of the company's named is inthe part of the company's named is indeed most praiseworthy.

Ponder the path of thy feet and let all thy ways be established. Turn not to the right hand or the left; remove

Give friendship, whether the object of your friendship becomes a friend or not. It is a most hindering error to suppose that two are required for a friendship. The most enriching friend-ships of all times have been lonely ones.

A man's future is his own. He makes t every day as he goes along. As a keen thinker says: "What a man chooses to day he chooses for to-morrow; what he overcomes to-day he is overcoming for to-morrow; what he yields to day he is more likely to yield

The Woman Hater

This is a new publication brought out by the Christian Press Association Publishing Co., 26 Barclay street, New York. You will laugh, and chuckle, and laugh again at this woman hater, his quips and philosophy. "A collar-bone and elbow show "and "A tea fight "is what he calls a nevening party. But he is not hopeless even though he does divide women into several classes, one of which he calls "the sombre, serious lookin' husband-less variety that is just beginnin' to take notice again "and another as "a dapper little wabbly necked creature, with a load of straw, ribbons, birds wings cetera on her head."

ST. MICHAEL'S BAZAAR

This undertaking held last week in St. Peter's Hall, London, in aid of the the new parish of St. Michael, in the north part of London, was successful beyond the fondest anticipations of its promoters. We congratulate Father The good will evidenced by the entire Catholic population of the city will hearten him in the onerous work which he has undertaken. In a few years, however, we think he will be repaid for all his labors, as he will have a hand-some church and parochial residence and a congregation of excellent Catho-lics who will work hand and hand with him to build up a model parish in London's north end. The amount realized at the bazaar was \$3 300. Following is a list of prize winners.

Austrian China Fea Set, donated by John Dromgole Co., Ltd., London, won by Maud Boyle, 66 Alma st., St. Thomas.

Handsome Leather Arm Chair, donated by Rev. M. J. Brady, Wallaceburg, Ont., won by Mrs. W. Smith, 208 Clarence st. London.

Beautiful Oil painting, donated by the Ontario Furniture Co., London, won by Mr. P. F. Gleeson, London.

Ten Dollars in Gold, donated by Rt. Rev. Mgr. blward, London, won by Mrs. L. McNeil, 762 Hill

Ten Dollars in Gold, donated by R. Rev. Sir. Aylward, London, won by Mrs. L. McNeil, 762 Hill st. London.

Ten Dollars in Gold, donated by Rev. F. X. Arnold, Lucan, Ont., won by Mrs. E. Best, 678 Colbone st. London.

Set of Silver Knives and Forks, donated by Rev. D. J. Egan, Stratford, Ont., won by A. Tillmann, 415 Richmond St. London.

Ten Dollars Worth of Books, donated by Rev. W. E. Kelly, Mitchell, Ont., won by Mr. Jos. M. Gilligan, 400 Lyle St. London.

Handsome Gold Mounted Rosary, donated by Carnotic Record, London, won by Mr. Win Hanlon, London.

Framed Picture of His Lordship Bishop, Fallon,

on, London. Framed Picture of His Lordship Bishop Fallon, on by Denis Regan, London. Gold Watch, donated by C. M. B. A., won by Miss

Gold Watch, donated by C. M. B. A., won by Miss A, Slade, London Suit of Cothes, donated by His Worship Mayor Graham, won by M. Mulhall, Keldon, Ont. Handsome Hand-painted Cushion, donated by Religious of Mt. St. Joseph, won by Mrs. M. O'Meara, London.

John Dromgole Co., won by Mt. Carmel. Handsome Hand-painted Pillow, donated by the Ursuline Academy, Chathām, won by Right Rev. Mgr. Aylward. Handsome Hand-Painted Cushion, donated by Miss McGill, won by Rev. Father Gnam, Ingersoll, Cut Glass Water Jug, donated by Mrs. Cox, won

What's at the Bottom of Kidney Trouble?

There are many causes at the bottom of an attack of kidney trouble -over-eating, over-drinking, heavy colds-these and other causes often cause illness such as kidney trouble, gall-stones, kidney-stones, gravel, lumbago. But no matter what is at the bottom of the disease, there is now a sure and safe cure, one that acts quickly and without fail. That remedy is SANOL, which is already known to the medical profession of Canada as well as to thousands of sufferers from the disease named above. One Winnipeg lady who is well and widely known, was cured of gall-stones by SANOL after suffering for 12 years. So grateful was she that she has sent to us a large number of people to be relieved of similar complaints. We do not care where the reader of this paragraph resides, we can give him or her names and addresses of people in his own town and locality who have been cured by SANOL. We will also give the name and address of the lady referred to whose complaint had troubled her for such a long period, and who is now completely cured. SANOL is manufactured by

THE SANOL MANUFACTURING COMPANY of CANADA, LTD., 977 Main Street, Winnipeg. For sale by ANDERSON & NELLES, 268 Dundas St., London, at \$1.50 per bottle.

SANOL IS SAFE AND SURE

lin.

Beautiful "Guess Name" Doll, donated by Miss Gaffney, won by Mrs. Loughlin.

DIOCESE OF LONDON

CEREMONY OF RECEPTION AND PROFESSION AT MOUN

CEREMONY OF RECEPTION AND PROFESSION AT MOUNT
ST. JOSEPH

Thanksgiving day was marked by a special celebration in the beautiful and devotional chapel of the Mother House of the Sisters of St. Joseph, London, where an impressive ceremony was winnessed by a large assembly of relatives and friends.

The exquisite altars of white and gold, glowing with lights and laden with choicest flowers combined with the sweet and inspiring music rendered by the convent choir, elevated the mind to the heavenly courts where, On this the day of His Espousals the Bridgeroom rejoices.

Sister Mary Loyola of Campbellford and Sister Mary Geraldine of Guelph had the happiness of pronouncing their final vows and consecrating themselves to the love and service of the Divine Spouse forever. Four young ladies were invested with the habit of the community and promised to devote their whole lives to the work of charity and zeal undertaken by the Order. The names of those received are Miss Moss of Goderich, in religion known as Sister Mary St. Charles; Miss McIntyre, St. Mary's parish, London, as Sister Mary St. Stephen; and Miss Dillon, of Chatham, as Sister Mary St. Stephen; and Miss Dillon, of Chatham, as Sister Mary St. Thomas.

The Holy Mass was celebrated by Very Rev. Mon-

and Miss Dillon, of Chatham, as Sister Mary Si Thomas.

The Holy Mass was celebrated by Very Rev. Mon signor Aylward and the seimon was delivered by Rev. Father Prosper, O. F. M. of Chatham. The words of his text were "Blessed are they who hea the word of God and keep it." Both religious an seculars were impressed by the speaker's clear was well defined explanation of the religious life, and his words will long remain in the hearts of all who heard him, but especially of the young ladies who took part in the ceremony.

ARCHDIOCESE OF TORONTO

SECOND ANNUAL THANKSGIVING BANQUET OF ST

The second annual banquet of St. Joseph's College Alumnae Association more than realized the most optimistic expectations of its well-wishers and organizers. On Saturday evening, October 26th, more than three hundred of the Alumnae and their friends gathered in the grand auditorium of the college, forming a strikingly representative and builliant assemblage of the Catholic women of Toronto. Among the few invited guests present were the Right Rev. Mgr. McCann, Patron of the Alumnae Association, Lady Thompson, Lady Falconbridge, the Countess d'Artigue.

the lew invited guests present were the Right Rev. Mgr. McCann. Patron of the Alumnae Association, Lady Thompson, Lady Falconbridge, the Countess of Arrigue.

The beautiful college hall, the stateliest of its kind among the private schools of Ontario, was a scene of spiendour, its great triple multioned windows of tinted cathedral gas, sentillating with the glow of myrad incandsed richly moulded proscenium arch, gay with he attering "gold and brown," the college color, a delight to the Alumnae "blue." The word of the the college color, a delight to the artistic eye. Miss Gertrade Lawler, Senator of Toronto University, and President of St. Joseph's Alumnae Association, made the announcements, request ng as a prelimentary that the "Laudate" be sung after which the delight of the Alumnae and the announcements, request ng as a prelime banquet proceeded and was followed by the addresses and toasts. The toast to His Holiness, the Pope was proposed by the Right Rev. Mgr. McCann. that to His Majesty the King, by Miss Lawler. At this point Mrs. Ambrose Small, at the very special request of Miss Lawler, gave an account of her last year's visit to Egypt. Mrs. Small whose voice has remarkable carrying power, could be heard in all parts of the auditorium: with unerring good taste, she omitted the information usually supplied by guide books and devoted herself mainly to her impressions of the country. With rare power, she visualized places and persons until one saw with the eyes of the spriits the Land of the Nile, its peoprosits pyramids, its temples; with graphic touch, she placed before her listeners her three weeks' stay in the great Libyan Desert where one saw with her eyes the barren sand dunes, the verdant oases, the tamarisk plant, the sycamore, the palm, the red and golden sand streams, the camel, the white eagle, the anteliope—but always, always the sand, the vast waste of sand, billowed by low mounds and hillocks; and the "sileeneed of dereting upon it like a benediction. Here is a the wide desert there seemed not

courts to find God in the desert, to be alone with m—to listen to the Divine Voice calling, calling solitude and peace.

of courts to find God in the desert, to be alone with him—to listen to the Divine Voice calling, calling to solitude and peace.

Tosst to our Honorary Patron, proposed by Mrs. Wallace, Mgr. McCann fittingly responded. "Foast to our Reverend Chaplain, proposed by Mrs. West. Unfortunately Fath Method with the Community, tendedly and affectionately proposed by Mrs. Edward O sullivan, beautifully replied to by Mgr. McCann, Tosst to Alimater by Miss Eugenie Gillies, responded to My Miss Babelle Cassidy, Tosst to the graduates Miss Higgins, replied to by Mgr. McCann, Miss No. 19 Miss Shabelle Cassidy, Tosst to the graduates Miss Higgins, replied to by Mrs. Ambross Small. Tosst to the undergraduates, proposed by Miss No. Miss Nigs Wallace. Tosst to the success of "Saint Joseph's Lities" a splendid quarterly Magazine stated by the College Alumane, proposed by Miss Dister, warmly responded to by Mrs. J. J. Cassidy, who described the Magazine and who cited a cherary authority as prophesying that the "Lities" would have a wast circulation on account of the literation of the Alumane Association, Miss Dohster; (3) St. Mishael's Hospital Alumnae, Mrs. Day (4) Catholic Women's University Club, Miss Macklin (2) Loretto Alumnae Association, Miss Hoskin (5) St. Elizabeth's Nursing Society, Mrs. O'Sullivan; (6) Rosary Hall, Miss Pocock; (7) Catholic Women's Literary Society, Mrs. O'Sullivan; (6) Rosary Hall, Miss Pocock; (7) Catholic Women's Literary Society, Mrs. O'Sullivan; (6) Rosary Hall, Miss Pocock; (7) Catholic Women's Literary Society, Mrs. Amster of arts, which I should interpret as "Mistress of Hearts" for she has won them all; we are her willing captives, for we realize that the work she has accomplished for our President, who is the most womanly of women, loyal and tender and true.

"You will remark after her name two little letters, M. A., master of arts, which I should interpret as "Mistress of Hearts" for she has won them all; we are her willing captives, for we realize that the work she has accomplished for our Pr

"You were the sower of a deathless seed, the reaper of a glorious harvest too; But man is greater than his greatest deed and nobler than your noblest work are you?"

Miss Clark, and Miss Florence Toban, contributed Miss Clark, and Miss Florence Toban, contributed to the evening's enjoyment by two charming vocal solos, while later the whole assemblage joined in the closing chorus to dear St, Joseph, Patron of their loved Alma Mater, whose "Call " had come to them out in the busy world's places to rest for a while under the old roof tree of their convent home; to breathe again the atmosphere of "one of the cod, green places from which atonement and intercession arise, as though earth were swinging a censer before the throne of God."

GOOD WORK

On October 24th the Toronto Catholic Debating Union held its re-organization meeting for the season 1912-1913, the following officers being elected: Honorary President—Rev. Brother Rogatian. Hon. Vice-President—J. F. Coughlin, St. Mary's C. L. and A. A. President—W. L. Maloney, St. Francis' L. and A.A. First Vice-President—W. S. Maguire, St. Michael's Second Vice-President—W. J. Dale S.

nd Vice-President-W. J. Daly, St. Joseph's

C.A.

Second Vice-President—W. J. Daly, St. Joseph's
C. L. and A. A.

Sec. Treas—W. J. Or, St. Mary's C. L. and A. A.

This Debating Union, which is now in its third
year of existence, is composed of ten clubs and is the
largest debating organization in Canada It is
thoroughly Catholic in character as all the debaters
who take part and the business and professional men
who act as judges must be Catholics.

During the past season the union inaugurated a
new branch, that of assisting and giving pointers to
ambitious Catholic young men in different parts of
Canada, along the lines of public speaking and debating. Mr. J. F. Coughlin, who handled this branch,
reported receiving and answering correspondence
from the following places: Ingersoll, Ont. Moncton,
N. B., St. Augutine, Ont., pembroke, Ont., Darmouth,
N. S., Arnprior, Ont., and Montreal, Que. It is proposed to have inter-city debates among such cities as
London, Toonto Peterborough, and Montreal, where
strong Catholic clubs are located. Already a
challenge has been received from Montreal.

The Toronto Catholic Debating Union will be
divided into two sections as follows:

West Section—St. Mary's C. L. and A. A.: St.

challenge has been received from Montreal.

The Toronto Catholic Debating Union will be divided into two sections as follows:

West Section—St. May's C. L. and A. A.; St. Patrick's C. C.; St. Helens C. L. and A. A.; St. Prancis L. and A. A.; St. Francis L. and A. A.; St. East Section—De La Salle Expupils' A.; St. Joseph's C. L. and A. A.; Lourdes L. and A. A.; Catholic L. C. A.; St. Paul's C. L. and A. A. A. fixt class musical programme in provided at each debate and the admission is free.

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A subscriber wishes to return thanks for a great favor received after prayers to the Sacred Heart Blessed Virgin Mary, St. Jeseph, the Holy Souls, St. Anne and st. Anthony, and promising to publish. A Hamilton reader wishes to return thanks for great favors received through the prayers of the faithful and a promise to publish also a promise to have Masses for the Souls in Purgatory, which are being said.

A Campbellford reader wishes to express since thanks, for a great favor obtained through prayers ts. Anthony, and promising to publish in the CATHOLIC RECORD, Also asks prayers of all readers foother favors needed badly.

other favors needed badly.

A reader of the Catholic Record wishes to thank Almighty God for two great favors received after praying to the Blessed Virgin, St. Anthony, Sacred Heart and St. Joseph and St. Ann and wishes to ask the readers to pray God to grant me two more special favors.

A reader of the Catholic Record wishes to return thanks for a great favor granted after prayers to the Sacred Heart of Jesus, the Blessed Virgin, Holy St. Joseph and good St. Anne, and a promise to publish in the Record and would ask prayers of the readers for another favor.

A subscriber from Rogerton wishes to return thanks to the Sacred Heart of Jesus, the Blessed Virgin and St. Rita for two special favors received and a promise to have a Mass said for the Holy Souls in Purgatory and also promise to publish in the Catholic Record.

MARRIAGE

MURPHY-FLANAGAN.—On Tuesday, October 22nd, 1912, by the Rev. Father Vandreessche, Mr. John J. Murphy of North Bay, to Miss Rose Mary Flanagan of Mount St. Louis.

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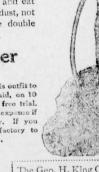
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Toronto, 9th Oct., 1912

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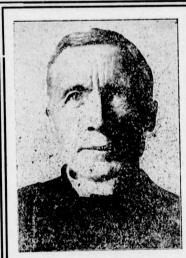


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The Catholic Record Landen

Quarterly Dividend Notice

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